

# ***DELEGATION OF AUTHORITY ORDER FROM GOD TO CHRISTIANS***



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## DEDICATION:

*"No people can be bound to acknowledge and adore the invisible hand, which conducts in the affairs of men more than the people of the United States. Every step, by which they have been advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency."*

[George Washington, *First Inaugural Address*, April 30, 1789; Video: <https://youtu.be/VcGIx1hAq7w>]

*"When I contemplate the interpositions of Providence, as it was invisibly manifested, in guiding us through the Revolution, in preparing us for the reception of a general government, and in conciliating the good will of the People of America toward one another after it's [sic] adoption, I feel myself. . . almost overwhelmed with a sense of divine munificence."*

[George Washington, *To the . . . Common Council of the City of Philadelphia*, April 1789]

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## REVISION HISTORY

<i>Date</i>	<i>Version</i>	<i>Description</i>
08/09/07	1.00	1. Initial version
08/18/07	1.01	1. Expanded section 1. 2. Expanded section 7. 3. Expanded section 4.3.5. 4. Corrected spelling and grammar errors throughout document. 5. Added section 4.4.4. 5. Moved section 4.3.5 to section 4.4.5.
09/09/07	1.02	Added section 2.1: Our first and Highest Duty is to Obey God's Laws as Citizens of Heaven and Not Earth.
10/20/07	1.03	1. Added section 4.4.14: May not participate in, subsidize, condone, or benefit from efforts by the government to number the people. 2. Added section 5.3: Government establishment of religion.
11/07/07	1.04	1. Added section 4.3.2. 2. Added section 4.3.3. 3. Added section 4.3.5. 4. Added section 4.3.6. 5. Renamed section 4.3.3 and improved it.
11/10/07	1.05	1. Moved section 2.1 to section 2.3. 2. Expanded section 2.3 considerably. 3. Expanded section 2.4. 4. Expanded section 2.5.2. 5. Expanded the end of new section 2.1. 6. Absorbed Chapter 3 into chapter 2. 7. Added new section 3.3. 8. Added section 3.4. 9. Corrected several problems in the Table of Authorities. 10. Expanded section 3.4. 11. Expanded section 2.5.2.
03/18/08	1.06	1. Expanded section 2.3.1. 2. Expanded section 3.6.1.
02/01/09	1.07	1. Added section 4.2 and all the subsections under it. 2. Added sections 4.6, 4.7, and 4.8. 3. Added section 3.3: Civil death. 4. Added section 2.2: God's covenant/contract with believers.
2/3/16	1.08	1. Added section 6: Jesus Is An Anarchist. 2. Reorganized section 3. 3. Added section 3.4.6: Jesus refused domicile 4. Corrected typos. 5. Expanded table of authorities. 6. Added section 2: Introduction to the Law of Agency
3/9/22	1.09	1. Added Chapter 4: Man's Law v. Biblical Law. 2. Renamed Chapter 3 to "The Bible as a Law Book"

# 1. INTRODUCTION

Christians today are:

1. Experiencing constant threats to the exercise of their faith, mostly through the efforts of governments, lawmakers, and lobbying groups.
2. Being required unlawfully to subsidize government services and activities that they not only don't want and don't need, but which they in many cases view as harmful to them and their family.
3. Being asked or even compelled under the authority of law to either engage in things that are specifically prohibited by the Holy Bible or to abstain from things that they are specifically required to do by the Holy Bible.
4. Being compelled under the color of law to participate in government franchises that destroy their rights and make them into compelled "public officers" of the government.
5. Being victimized by unequal protection of the government, whereby the government uses deliberate LIES to exploit the ignorance of the law that was manufactured in them by the public fool system to fool them into engaging in government franchises that destroy their rights. Yet at the same time, Christians aren't using the same tactic against the government.
6. Being forced to turn their children over to public schools and to subsidize these schools in what amounts to compelled association. Their children are then trained by homosexuals, liberals, and socialists in an environment sterilized of all spiritual, moral, and legal subjects and later turn against the Christian faith and become government idolaters without even realizing that they are a product of communist and socialist tactics.

*"Give me your four year-olds and in a generation I will build a socialist state.. destroy the family and the society will collapse."  
[Vladimir Lenin]*

Most Christians are not grounded well enough in either law or biblical doctrine in order to be able to discern how to confront this situation and what to do about it. This document shall:

1. Provide a remedy for the above described situation. This remedy shall consist in a delegation of authority order that describes all of the authority delegated to Christians by their God in the Holy Bible and identify specific things that Christians have no authority to consent to or participate in and therefore cannot lawfully be compelled to engage in without interfering with their religious practices in violation of the First Amendment free exercise clause within the United States Constitution.
2. Provide authorities to show that our government has established its own competing religion in violation of the First Amendment establishment clause and why you cannot be compelled to participate in that religion without violating the prohibition against compelled association found in the First Amendment.
3. Allow Christians to lawfully avoid government franchises and the taxes associated with them and to thereby restore God to his rightful authority as the only sovereign above us.
4. Provide a tool for giving "reasonable notice" to the government of the limits of their authority delegated by God and how those limits prevent you from engaging in any kind of commerce with the government.
5. To describe the two types of law systems, civil and criminal, and why:
  - 5.1. It is NOT a violation of Romans 13 to refuse to choose a domicile within any man-made government and thereby refuse to consent to the civil law system that protects that domicile.
  - 5.2. It is not anti-biblical to only be subject to the criminal law system wherever one temporarily lives as a "transient foreigner".
6. Provide a vehicle that allows them to identify anything they sign and submit to the government as being executed without delegated authority and not false, but political speech that is unreliable. Therefore, anything they sign, regardless of what it says, is unenforceable in a court of law because it confers no legal rights upon the government.
7. Provide legal authorities useful in defending their free religious exercise.
8. Help to calibrate and align the world view of Christians to what the Holy Bible requires.
9. Allow Christians to lawfully follow the example of Jesus and become Christian "anarchists" who are not anti-government but pro self-government to the exclusion of all man-made governments. See:

*Jesus Is An Anarchist*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm>
10. Provide renewed emphasis and motivation for Christians to restore the authority of God's Law over them and their families and "fire the bastards" who run our pagan government from having anything beyond criminal jurisdiction over them.

11. Allow Christians to lawfully follow the biblical prescription to be sanctified, separate, foreign, and alien to state and federal civil jurisdiction by completely divorcing the government that has jurisdiction where they occupy, just as the Israelites did.

*"Then Haman said to King Ahasuerus, "There is a certain people [the Jews, who today are the equivalent of Christians] scattered and dispersed among the people in all the provinces of your kingdom; their laws are different from all other people's [because they are God's laws!], and they do not keep the king's [unjust] laws. Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into the king's treasuries."*  
[[Esther 3:8-9](#), Bible, NKJV]

## 2. INTRODUCTION TO THE LAW OF AGENCY

God is a spiritual being who most people have never seen in physical form. As such, to influence the affairs of this physical Earth, He must act through His agents. Those agents are called believers, Christians, "god's family", etc. in the case of Christianity. The law of agency governs His acts and the consequences of those acts as He influences the affairs of this Earth. This chapter will therefore summarize the law of agency so that it can be applied to the Bible, which we will regard in this document as a delegation order that circumscribes the exercise of God's agency on Earth by believers.

If you would like to study the law of agency from a legal perspective, please read the following exhaustive free treatise at Archive.org, which we used in preparing the subsections which follow:

*A Treatise on the Law of Agency in Contract and Tort*, George L Reinhard, A.B., LL. D., The Bowen-Merrill Company, 1902  
<https://archive.org/details/atreatiseonlawa01reingooq>

### 2.1 Agency generally

Entire legal treatises hundreds of pages in length have been written about the laws of agency. To save you the trouble of reading them, we summarize the basics below:

1. The great bulk of trade and commerce in the world is carried on through the instrumentality of agents; that is to say, persons acting under authority delegated to them by others, and not in their own right or on their own account.
2. Parties: There are two parties involved in agency:
  - 2.1. The principal, who is the person delegating the authority or consent.
  - 2.2. The agent, who is the person receiving the authority.
3. Who is a principal: A person of sound independent mind who delegates authority to the agent. He is legally responsible or liable for the acts of the agent, so long as the agent is doing a lawful act authorized by the principal in his/her sui juris capacity.
4. Who is an agent: An agent-- sometimes called servant, representative, delegate, proxy, attorney-- is a person who undertakes, by some subsequent ratification of the principal, to transact some business or manage some affair for the latter, and to render an account of it. He is a substitute for a person, employed to manage the affairs of another. He is a person duly authorized to act on behalf of another, or one whose unauthorized act has been duly ratified. There are various classes of agents, each of which is known or recognized by some distinctive appellation or name; as factor, broker, employee, representative, etc.
5. What is agency: A legal relation, founded upon the express or implied contract of the parties, or created by law, by virtue of which one party—the agent—is employed or authorized to represent and act for the other—the principal—in business dealings with third persons.
6. Agency is usually acquired by contract. Contracts are not enforceable without consideration. Therefore, to prove that the agency was lawfully created, the principal has the burden of proving that the Agent received "consideration" or "benefit" not as the PRINCIPAL defines it, but as the AGENT defines it. We cover this in:  

*The Government "Benefits" Scam*, Form #05.040  
<http://sedm.org/Forms/FormIndex.htm>
7. Fundamental Principles of Agency: The fundamental principles of the law agency are:
  - 7.1. Whatever a person does through another, he does through himself.
  - 7.2. He who does not act through the medium of another is, in law, considered as having done it himself.
  - 7.3. Those who act through agents must have the legal capacity to do so. That is:

7.3.1. Lunatics, infants, and idiots cannot delegate authority to someone to manage affairs that they themselves are incapable of managing personally.

7.3.2. Those who delegate authority must be of legal age.

7.3.3. The act to be delegated must be lawful. You cannot enforce a contract that delegates authority to commit a crime.

7.4. The principal is usually liable for the acts of his agent. He is not liable in all cases for the torts of his agent or employee, but only for those acts committed in the course of the agency or employment; while the agent himself is, in such cases, for reasons of public policy, also liable for the same. Broom Legal Maxims 843.

7.5. Those who receive the “benefits” of agency have a reciprocal duty to suffer the obligations also associated with it.

8. Each specific form of agency we voluntarily and explicitly accept has a specific civil status associated with it in the civil statutory law. Such statuses include:

8.1. “Taxpayer” under the tax code.

8.2. “Driver” under the vehicle code.

8.3. “Spouse” under the family code.

9. Certain types of agency and the obligations attached to the agency may not be enforceable in court between the parties. These include:

9.1. Agency to commit a crime. This is called a conspiracy.

9.2. An alienation by the principle of an INALIENABLE right. This includes any surrender of constitutional rights by a state citizen protected by the Constitution to any government, even with consent.

## 2.2 Agency within the Bible

It is very important to study and know the law of agency, because the Bible itself is in fact a delegation of authority from God to believers. That delegation of authority occurred when God created the Earth in the book of Genesis and commanded Adam and Eve to have dominion over the Earth:

*Then God said, “Let Us make man in Our image, according to Our likeness; **let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.**” So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, **“Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”***

*[Gen. 1:26-28, Bible, NKJV]*

Now some facts as we understand them about agency in the Bible:

1. God describes himself as Law itself:

*“**In the beginning was the Word, and the Word was with God, and the Word was God.** He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.*

*[John 1:1-5, Bible, NKJV]*

2. Those who sin are what Jesus called “lawless”. Matt. 7:23. The word “sin” in Latin means “without”. The thing that people who sin are “without” is the authority of God and His laws.

3. The “Kingdom of Heaven” is defined in scripture as “God’s will displayed on Earth”. See:

*“Kingdom of Heaven” Defined in Scripture, Exhibit #01.014*

<http://sedm.org/Exhibits/ExhibitIndex.htm>

4. Christians are “subjects” in the “Kingdom of Heaven”. Psalm 47:7. A “subject” is an agent and franchise of a specific “king”.

5. The Kingdom of Heaven is a private corporation and franchise created and granted by God and not Caesar. As such, those who are members of it owe nothing to Caesar to receive the “benefits” of participation in it. The creator of a thing is always the owner. See:

*Hierarchy of Sovereignty: The Power to Create is the Power to Tax, Family Guardian Fellowship*

<http://famguardian.org/Subjects/Taxes/Remedies/PowerToCreate.htm>

6. Those who are acting as agents of God are referred to as being “in Him”. By that we mean they are legally rather than physically WITHIN the corporation of the Kingdom of Heaven as agents and officers of God in Heaven.

1 "My mother and My brothers are these who hear the word of God and do it."

2 [[Luke 8:21](#), Bible, NKJV]

3 "**He who has [understands and learns] My commandments [laws in the Bible (OFFSITE LINK)]**  
4 **and keeps them, it is he who loves Me.** And he who loves Me will be loved by My Father, and I will  
5 love him and manifest Myself to him."

6 [[John 14:21](#), Bible, NKJV]

7 "And we have known and believed the love that God has for us. **God is love, and he who abides in love [obedience**  
8 **to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him.**"

9 [[1 John 4:16](#), Bible, NKJV]

10 "Now by this we know that we know Him [God], if we **keep** His commandments. He who says, "I know Him," and  
11 does not **keep** His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the  
12 love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in  
13 Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked."

14 [[1 John 2:3-6](#), Bible, NKJV]

- 15 7. Those who accept God and become believers take on a new identity, which in effect is that of an agent and servant of  
16 God:

17 **Character of the New Man**

18 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness,  
19 longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another;  
20 even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of  
21 perfection. **And let the peace of God rule in your hearts, to which also you were called in one body;** and be  
22 thankful. **Let the word of Christ dwell in you** richly in all wisdom, teaching and admonishing one another in  
23 psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And **whatever you do in**  
24 **word or deed, do all in the name of the Lord Jesus,** giving thanks to God the Father through Him.

25 [[Colossians 3:12-17](#), Bible, NKJV]

26 The "one body" spoken of above is the private corporation called the "Kingdom of Heaven" to put it in legal terms.  
27 When it says "Let the word of Christ dwell in you", he means to follow your delegation order, which is God's word.  
28 When it says "do all in the name of the Lord Jesus", they mean that you are acting as an AGENT of the Lord Jesus. If  
29 God gets the credit or the "benefit", then He is the REAL actor and responsible party under the law of agency.

- 30 8. While acting as "agents" or "servants" of God in strict conformance with God's delegation of authority order in the  
31 Bible, the party liable for the consequences of those acts is the Master or Principal of the agency under the law of  
32 agency, which means God and not the person doing the act.
- 33 9. The phrase "free exercise of religion" found in the First Amendment refers to our right and ability to be faithful agents  
34 of God, 24 hours a day, 7 days a week.
- 35 9.1. Any attempt to interfere with the exercise of that agency is an interference with your right to contract.  
36 9.2. Any attempt to command agents of God to violate their delegation order is a violation of the First Amendment.  
37 This includes commanding believers to do what God forbids or forbidding them to do what God commands.
- 38 10. The law of agency allows that one can fulfill multiple agencies simultaneously. You can be a father, brother, son,  
39 employer, employee, taxpayer, or citizen (even of multiple countries) all simultaneously, but in different contexts and  
40 in relation to different people or "persons". HOWEVER, the Bible forbids Christians from simultaneously being  
41 "subjects" under His law and "subjects" under the civil laws of Caesar. The reason is clear. It creates criminal conflict  
42 of interest and conflicting allegiances:

43 "No one can serve two masters [two Kings or rulers, for instance]; for either he will hate the one and love the  
44 other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon [government]."

45 [[Luke 16:13](#), Bible, NKJV. Written by a tax collector]

- 46 11. The First Commandment of the Ten Commandments states that we shall not "serve other gods", meaning idols. To  
47 "serve" another god literally means to act as the AGENT of that false god or idol. When you execute the will of  
48 another, and especially an EVIL other, you are an agent of that other. It's unavoidable.
- 49 12. All agency begins with an act of consent, contract, or agreement.
- 50 12.1. Agency cannot lawfully be created WITHOUT consent.
- 51 12.2. Since God forbids us from becoming agents of false gods or idols and thereby "serving" them in violation of the  
52 First Commandment, He therefore also forbids us from legally allowing or creating that agency by consenting or  
53 exercising our right to contract.

1 "My son, if sinners [socialists, in this case] entice you,  
2 Do not consent [do not abuse your power of choice]  
3 If they say, "Come with us,  
4 Let us lie in wait to shed blood [of innocent "nontaxpayers"];  
5 Let us lurk secretly for the innocent without cause;  
6 Let us swallow them alive like Sheol,  
7 And whole, like those who go down to the Pit:  
8 We shall fill our houses with spoil [plunder];  
9 Cast in your lot among us,  
10 Let us all have one purse [the GOVERNMENT socialist purse, and share the stolen LOOT]"--  
11 My son, do not walk in the way with them [do not ASSOCIATE with them and don't let the government  
12 FORCE you to associate with them either by forcing you to become a "taxpayer"/government whore or a  
13 "U.S. citizen"].  
14 Keep your foot from their path;  
15 For their feet run to evil,  
16 And they make haste to shed blood.  
17 Surely, in vain the net is spread  
18 In the sight of any bird;  
19 But they lie in wait for their own blood.  
20 They lurk secretly for their own lives.  
21 So are the ways of everyone who is greedy for gain [or unearned government benefits];  
22 It takes away the life of its owners."  
23 [Proverbs 1:10-19, Bible, NKJV]

24 "You shall make no covenant [contract or franchise] with them [foreigners, pagans], nor with their [pagan  
25 government] gods [laws or judges]. They shall not dwell in your land [and you shall not dwell in theirs by  
26 becoming a "resident" or domiciliary in the process of contracting with them], lest they make you sin against  
27 Me [God]. For if you serve their [government] gods [under contract or agreement or franchise], it will surely  
28 be a snare to you."  
29 [Exodus 23:32-33, Bible, NKJV]

30 "Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor, O Jerusalem, the holy  
31 city. The uncircumcised and defiled will not enter you again. Shake off your dust; rise up, sit enthroned, O  
32 Jerusalem [Christians]. Free yourself from the chains [contracts and franchises] on your neck, O captive  
33 Daughter of Zion. For this is what the LORD says: "You were sold for nothing [free government cheese worth a  
34 fraction of what you had to pay them to earn the right to "eat" it], and without money you will be redeemed."  
35 [Isaiah 52:1-3, Bible, NKJV]

37 "I [God] brought you up from Egypt [slavery] and brought you to the land of which I swore to your fathers; and  
38 I said, 'I will never break My covenant with you. And you shall make no covenant [contract or franchise or  
39 agreement of ANY kind] with the inhabitants of this [corrupt pagan] land; you shall tear down their  
40 [man/government worshipping socialist] altars.' But you have not obeyed Me. Why have you done this?"

41 "Therefore I also said, 'I will not drive them out before you; but they will become as thorns [terrorists and  
42 persecutors] in your side and their gods will be a snare [slavery!] to you.'"

43 So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up  
44 their voices and wept.  
45 [Judges 2:1-4, Bible, NKJV]

47 'For among My [God's] people are found wicked [covetous public servant] men; They lie in wait as one who sets  
48 snares; They set a trap; They catch men. As a cage is full of birds, So their houses are full of deceit. Therefore  
49 they have become great and grown rich. They have grown fat, they are sleek; Yes, they surpass the deeds of the  
50 wicked; They do not plead the cause, The cause of the fatherless [or the innocent, widows, or the nontaxpayer];  
51 Yet they prosper, And the right of the needy they do not defend. Shall I not punish them for these things?' says the  
52 Lord. 'Shall I not avenge Myself on such a nation as this?'

53 "An astonishing and horrible thing Has been committed in the land: The prophets prophesy falsely, And the  
54 priests [judges in franchise courts that worship government as a pagan deity] rule by their own power; And My  
55 people love to have it so. But what will you do in the end?"  
56 [Jer. 5:26-31, Bible, NKJV]

57 13. We all sin, and when we do so, we are agents of Satan:

58 13.1. We are agents of Satan ONLY within the context of that specific sin, and not ALL contexts. Below is a  
59 commentary on Luke 4:7 which demonstrates this:

1 *Wilt worship before me (προσκυνήσης ἐνώπιον ἐμοῦ [proskunēsēis enōpion emou]). Matt. 4:9 has it more bluntly*  
2 *“worship me.” That is what it really comes to, though in Luke the matter is more delicately put. It is a condition*  
3 *of the third class (ἐάν [ean] and the subjunctive). Luke has it “thou therefore if” (σὺ οὖν ἕαν [su oun ean]), in a*  
4 *very emphatic and subtle way. It is the ingressive aorist (προσκυνήσης [proskunēsēis]), just bow the knee once*  
5 *up here in my presence. The temptation was for Jesus to admit Satan’s authority by this act of prostration (fall*  
6 *down and worship), a recognition of authority rather than of personal merit. It shall all be thine (ἔσται σου πᾶσα*  
7 *[estai sou pāsa]). **Satan offers to turn over all the keys of world power to Jesus. It was a tremendous grand-***  
8 ***stand play, but Jesus saw at once that in that case he would be the agent of Satan in the rule of the world by***  
9 ***bargain and graft instead of the Son of God by nature and world ruler by conquest over Satan.** The heart of*  
10 *Satan’s program is here laid bare. Jesus here rejected the Jewish idea of the Messiah as an earthly ruler merely.*  
11 *“He rejects Satan as an ally, and thereby has him as an implacable enemy” (Plummer.)*  
12 *[Robertson, A. T. (1933). Word Pictures in the New Testament (Lk 4:7). Nashville, TN: Broadman Press]*

13 13.2. Those who sin and therefore act as “agents of Satan” are separated or removed from the protection of God and  
14 His Law. In effect, they have abandoned their office under His delegation order as Christians and are “off duty”  
15 acting in a private capacity rather than as an agent. They are serving or “worshipping” the ego of self rather than  
16 a greater being above them.

17 14. When we do good, we are agents of God fulfilling our delegation of authority order in the Bible. That is why the Bible  
18 says to do all for the glory of God RATHER than self.

19 15. Since we all sin and we all do good, then we serve both God and Satan at different times. In that sense, we are serving  
20 God and Mammon at the same time, but in different contexts and in relation to different audiences. For instance:

21 15.1. When we serve government, we violate the First Commandment by “serving other gods” if that government has  
22 any rights above our own or above that of any ordinary man. That’s idolatry.

23 15.2. We are also sinning and therefore acting as agents of Satan if the government forces us to do things God forbids  
24 or NOT do things that He commands.

25 In other words, we are exceeding our delegation order and therefore are acting in a PRIVATE capacity and therefore  
26 outside the protection of God’s law and delegation order. This is EXACTLY the same mechanism that government  
27 uses to protect its own agents, and it’s a cheap imitation of how God does the same thing.

### 28 **2.3 Agency within government**

29 The law of agency dictates the entire organization of government and the legal system it implements and enforces. For  
30 instance:

- 31 1. The source of sovereignty is the People as individuals.
- 32 2. The People as individuals get together and act as a collective to agree on a Constitution. The will of the majority is  
33 what delegates that authority.
- 34 3. The Constitution then delegates a portion of the sovereign powers of individual humans to public servants using the  
35 Constitution.
- 36 4. The people then elect “representatives” in the Legislative Branch, who are their agents, to implement the declared  
37 intent of the Constitution.
- 38 5. The representatives of the people in the Legislative Branch then vote to enact civil statutory codes that implement the  
39 Constitution among those who are employed by the government as public servants.

40 *“All the powers of the government [including ALL of its civil enforcement powers against the public] must be*  
41 *carried into operation **by individual agency, either through the medium of public officers, or contracts made***  
42 ***with [private] individuals.”***  
43 *[Osborn v. Bank of U.S., 22 U.S. 738 (1824)]*

44 *“**The reason why States are “bodies politic and corporate” is simple: just as a corporation is an entity that can***  
45 ***act only through its agents, “[t]he State is a political corporate body, can act only through agents, and can***  
46 ***command only by laws.”** Poindexter v. Greenhow, supra, 114 U.S., at 288, 5 S.Ct. at 912-913. See also Black’s*  
47 *Law Dictionary 159 (5th ed. 1979) (“**[B]ody politic or corporate**”: “A social compact by which the whole people*  
48 *covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for*  
49 *the common good”). As a “**body politic and corporate,**” a State falls squarely within the Dictionary Act’s*  
50 *definition of a “person.”*  
51 *[Will v. Michigan Dept. of State Police, 491 U.S. 58, 109 S.Ct. 2304 (U.S.Mich.,1989)]*

- 52 6. The civil statutory codes function in effect as a contract or compact that can and does impose duties only upon agents  
53 of the government called “citizens” and “residents”.

- 1 6.1. Those who did not consent to BECOME agents of the government called “citizens” or “residents” are non-  
2 resident non-persons. They are protected by the Constitution and the common law, rather than the statutory civil  
3 law.
- 4 6.2. Disputes between “citizens” or “residents” on the one hand, and non-resident non-persons on the other, must be  
5 governed by the common law, because otherwise a taking of property without just compensation has occurred in  
6 which the rights enforced by the civil law are the property STOLEN by those enforcing it against non-residents.
- 7 7. The Executive Branch then executes the statutes, which in effect are their “delegation order”.  
8 7.1. The first step in “executing” the statutes is to write interpretive regulations specifying how the statutes will be  
9 implemented.  
10 7.2. The interpretive regulations are then published in the Federal Register to give the public the constitutionally  
11 required “reasonable notice” of the obligations they create upon the public, if any.  
12 7.3. When the Executive Branch acts WITHIN the confines of their delegation order, they are agents of the state and  
13 are protected by official, judicial, and sovereign immunity.  
14 7.4. When the Executive Branch exceeds their delegation order in the statutes, they are deemed by the courts to be  
15 acting in a private capacity and therefore must surrender official, judicial, and sovereign immunity and come  
16 down to the level of an ordinary human who has committed a trespass.
- 17 8. The Judicial Branch then fulfills the role of arbitrating disputes:  
18 8.1. Under the civils statutory codes, we have disputes between:  
19 8.1.1. The Legislative and Executive Branch.  
20 8.1.2. The government and private humans.  
21 8.1.3. Two humans when they have injured each other.  
22 8.2. Under the constitution and the common law we have disputes between two EQUAL parties which have no duty to  
23 each other OTHER than that of “justice” itself, which is legally defined as the right to be left alone.

24 Some basic principles underlie the above chain of delegation of authority:

- 25 1. The People as individuals cannot delegate an authority to THE COLLECTIVE that they do not individually and  
26 personally have.

27 *Nemo dat qui non habet. No one can give who does not possess. Jenk. Cent. 250.*

28 *Nemo plus juris ad alienum transferre potest, quam ispe habent. One cannot transfer to another a right which he*  
29 *has not. Dig. 50, 17, 54; 10 Pet. 161, 175.*

30 *Nemo potest facere per alium quod per se non potest. No one can do that by another which he cannot do by*  
31 *himself.*

32 *Qui per alium facit per seipsum facere videtur. He who does anything through another, is considered as doing it*  
33 *himself. Co. Litt. 258.*

34 *Quicquid acquiritur servo, acquiritur domino. Whatever is acquired by the servant, is acquired for the master.*  
35 *15 Bin. Ab. 327.*

36 *Quod per me non possum, nec per alium. What I cannot do in person, I cannot do by proxy [the Constitution]. 4*  
37 *Co. 24.*

38 *What a man cannot transfer, he cannot bind by articles [the Constitution].*

39 *[Bouvier’s Maxims of Law, 1856; SOURCE:*  
40 <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>*]*

- 41 2. The People as a collective cannot delegate an authority to a government through a Constitution that the people  
42 individually and personally do not also have.

- 43 3. Those receiving an authority delegated through the Constitution have a fiduciary duty to the public they serve:

44 *“As expressed otherwise, the powers delegated to a public officer are held in trust for the people and are to be*  
45 *exercised in behalf of the government or of all citizens who may need the intervention of the officer.”<sup>1</sup>*

<sup>1</sup> State ex rel. Nagle v. Sullivan, 98 Mont. 425, 40 P.2d. 995, 99 A.L.R. 321; Jersey City v. Hague, 18 N.J. 584, 115 A.2d. 8.

1 Furthermore, the view has been expressed that all public officers, within whatever branch and whatever level  
2 of government, and whatever be their private vocations, are trustees of the people, and accordingly labor under  
3 every disability and prohibition imposed by law upon trustees relative to the making of personal financial gain  
4 from a discharge of their trusts.<sup>2</sup> That is, a public officer occupies a fiduciary relationship to the political  
5 entity on whose behalf he or she serves,<sup>3</sup> and owes a fiduciary duty to the public.<sup>4</sup> It has been said that the  
6 fiduciary responsibilities of a public officer cannot be less than those of a private individual.<sup>5</sup> Furthermore,  
7 it has been stated that any enterprise undertaken by the public official which tends to weaken public confidence  
8 and undermine the sense of security for individual rights is against public policy.<sup>6</sup>  
9 [63C American Jurisprudence 2d, Public Officers and Employees, §247 (1999)]

- 10 4. The agent or public servant cannot be greater than or have more rights or powers than his master in the eyes of the law.  
11 In other words, public servants and people they serve must be EQUAL in the eyes of the law at all times:

12 *Remember the word that I [Jesus] said to you, "A [public] servant is not greater than his master." If they*  
13 *persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.*  
14 [John 15:20, Bible, NKJV]

- 15 5. The act of delegating specific authority from a private human with unalienable rights cannot cause a surrender of the  
16 authority from whom it is delegated, because according to the Declaration of Independence, rights created by God and  
17 bestowed upon human beings are UNALIENABLE, which means that you are legally incapable of surrendering them  
18 entirely.

19 *"We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator***  
20 ***with certain unalienable Rights**, that among these are Life, Liberty and the pursuit of Happiness.--That to secure*  
21 *these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,*  
22 *--"*  
23 [Declaration of Independence]

24 *"Unalienable. Inalienable; incapable of being aliened, that is, sold and transferred."*  
25 [Black's Law Dictionary, Fourth Edition, p. 1693]

## 26 **2.4 Illegal uses of agency or compelled agency**

- 27 1. Certain types of agency and the obligations attached to the agency may not be enforceable in court between the parties.  
28 Any attempt to enforce therefore constitutes a TORT and even in many cases a CRIME. These include:  
29 1.1. Agency to commit a crime. This is called a conspiracy.  
30 1.2. An alienation by the principle of an INALIENABLE right. This includes any surrender of constitutional rights by  
31 a state citizen protected by the Constitution to any government, even with consent.  
32 2. Illegal uses of agency include:  
33 2.1. **Duress**: Duress occurs when someone is compelled to accept the duties of a specific civil status through threats,  
34 unlawful government enforcement, threats of unlawful enforcement, violence, or coercion of some kind.  
35 Examples include:  
36 2.1.1. Offering or enforcing franchises outside the exclusive territorial jurisdiction of a specific government. This  
37 is private business activity.  
38 2.1.2. Offering or enforcing franchises among those who are not eligible because their rights are Unalienable and  
39 therefore cannot lawfully be given away as per the Declaration of Independence.

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<sup>2</sup> Georgia Dep't of Human Resources v. Sistrunk, 249 Ga. 543, 291 S.E.2d. 524. A public official is held in public trust. Madlener v. Finley (1st Dist), 161 Ill.App.3d. 796, 113 Ill.Dec. 712, 515 N.E.2d. 697, app gr 117 Ill.Dec. 226, 520 N.E.2d. 387 and revd on other grounds 128 Ill.2d. 147, 131 Ill.Dec. 145, 538 N.E.2d. 520.

<sup>3</sup> Chicago Park Dist. v. Kenroy, Inc., 78 Ill.2d. 555, 37 Ill.Dec. 291, 402 N.E.2d. 181, appeal after remand (1st Dist) 107 Ill.App.3d. 222, 63 Ill.Dec. 134, 437 N.E.2d. 783.

<sup>4</sup> United States v. Holzer (CA7 Ill), 816 F.2d. 304 and vacated, remanded on other grounds 484 U.S. 807, 98 L.Ed. 2d 18, 108 S.Ct. 53, on remand (CA7 Ill) 840 F.2d. 1343, cert den 486 U.S. 1035, 100 L.Ed. 2d 608, 108 S.Ct. 2022 and (criticized on other grounds by United States v. Osser (CA3 Pa) 864 F.2d. 1056) and (superseded by statute on other grounds as stated in United States v. Little (CA5 Miss) 889 F.2d. 1367) and (among conflicting authorities on other grounds noted in United States v. Boylan (CA1 Mass) 898 F.2d. 230, 29 Fed.Rules.Evid.Serv. 1223).

<sup>5</sup> Chicago ex rel. Cohen v. Keane, 64 Ill.2d. 559, 2 Ill.Dec. 285, 357 N.E.2d. 452, later proceeding (1st Dist) 105 Ill.App.3d. 298, 61 Ill.Dec. 172, 434 N.E.2d. 325.

<sup>6</sup> Indiana State Ethics Comm'n v. Nelson (Ind App), 656 N.E.2d. 1172, reh gr (Ind App) 659 N.E.2d. 260, reh den (Jan 24, 1996) and transfer den (May 28, 1996).

- 2.1.3. Tax collection notices sent to non-residents who are not statutory “taxpayers”.
  - 2.1.4. Compelling people to fill out government applications signed under penalty of perjury that misrepresent their status. This is criminal witness tampering.
  - 2.1.5. Nor providing a status block on every government form to offer “Other” or “Nonresident” or “Not subject but not statutorily exempt”.
  - 2.1.6. Threatening to withhold private employment or commercial relations unless people declare a civil status in relation to government that they do not want. This is extortion.<sup>7</sup>
- 2.2. Identity theft occurs when someone is associated with a civil status, usually on a government form or application, that they do not consent to have or which they cannot lawfully have. See:

Government Identity Theft, Form #05.046  
<http://sedm.org/Forms/FormIndex.htm>

3. Duress: It is an important principle of law that when a party is under coercion or duress, the real actor is the SOURCE of the duress, and not the person forced to do the act. This principle also applies to those under the compulsion of a civil statute, as indicated by the U.S. Supreme Court in the State Action Doctrine:

*For petitioner to recover under the substantive count of her complaint, she must show a deprivation of a right guaranteed to her by the Equal Protection Clause of the Fourteenth Amendment. **Since the 'action inhibited by the first section of the Fourteenth Amendment is only such action as may fairly be said to be that of the States,' Shelley v. Kraemer, 334 U.S. 1, 13, 68 S.Ct. 836, 842, 92 L.Ed. 1161 (1948), we must decide, for purposes of this case, the following 'state action' issue: Is there sufficient state action to prove a violation of petitioner's Fourteenth Amendment rights** if she shows that Kress refused her service because of a state-enforced custom compelling segregation of the races in Hattiesburg restaurants?*

*In analyzing this problem, it is useful to state two polar propositions, each of which is easily identified and resolved. **On the one hand, the Fourteenth Amendment plainly prohibits a State itself from discriminating because of race. On the other hand, § 1 of the Fourteenth Amendment does not forbid a private party, not acting against a backdrop of state compulsion or involvement, to discriminate on the basis of race in his personal affairs as an expression of his own personal predilections. As was said in Shelley v. Kraemer, supra, § 1 of '(t)hat Amendment erects no shield against merely private conduct, however discriminatory or wrongful.' 334 U.S., at 13, 68 S.Ct., at 842.***

***At what point between these two extremes a State's involvement in the refusal becomes sufficient to make the private refusal to serve a violation of the Fourteenth Amendment, is far from clear under our case law. If a State had a law requiring a private person to refuse service because of race, it is clear beyond dispute that the law would violate the Fourteenth Amendment and could be declared invalid and enjoined from enforcement. Nor can a State enforce such a law requiring discrimination through either convictions of proprietors who refuse to discriminate, or trespass prosecutions of patrons who, after being denied service pursuant to such a law, refuse to honor a request to leave the premises.<sup>40</sup>***

***The question most relevant for this case, however, is a slightly different one. It is whether the decision of an owner of a restaurant to discriminate on the basis of race under the compulsion of state law offends the Fourteenth Amendment.** Although this Court has not explicitly decided the Fourteenth Amendment state action issue implicit in this question, underlying the Court's decisions in the sit-in cases is the notion that **a State is responsible for the discriminatory act of a private party when the State, by its law, has compelled the act.** As the Court said in Peterson v. City of Greenville, 373 U.S. 244, 248, 83 S.Ct. 1119, 1121 (1963): **'When the State has commanded a particular result, it has saved to itself the power to determine that result and thereby 'to a significant extent' has 'become involved' in it.'** Moreover, there is much support in lower court opinions for the conclusion that discriminatory acts by private parties done under the compulsion of state law offend the Fourteenth Amendment. In Baldwin v. Morgan, supra, the Fifth Circuit held that '(t)he very act of posting and maintaining separate (waiting room) facilities when done by the (railroad) Terminal as commanded by these state orders is action by the state.' The Court then went on to say: **'As we have pointed out above the State may not use race or color as the basis for distinction. It may not do so by direct action or through the medium of others who are under State compulsion to do so.'** Id., 287 F.2d at 755—756 (emphasis added). We think the same principle governs here.*

***For state action purposes it makes no difference of course whether the racially discriminatory act by the private party is compelled by a statutory provision or by a custom having the force of law—in either case it is the State that has commanded the result by its law. Without deciding whether less substantial involvement of a State might satisfy the state action requirement of the Fourteenth Amendment, we conclude that petitioner would show an abridgement of her equal protection right, if she proves that Kress refused her service because of a state-enforced custom of segregating the races in public restaurants.***

<sup>7</sup> On this subject, Leon Trotsky, the Soviet communist said: ““In a country where the sole employer is the State...the old principle: who does not work shall not eat, has been replaced by a new one: who does not obey shall not eat.”

### 3. THE BIBLE AS A LAW BOOK

The bible is not a storybook or a work of fiction, but a law book. The definition of what it means to be a follower of any faith is that they regard the book at the foundation of their religion as a law book. Christians regard the Bible as a law book, as we will prove in the following subsections.

#### 3.1 Why all law is religious in nature<sup>8</sup>

A fascinating book on the subject of Biblical Law entitled *The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485* irrefutably establishes that all law is religious, and that it represents a *covenant* between man and God which is characterized as divine revelation. When we consider that government is founded exclusively on law, government itself then becomes a religion to implement or execute or enforce divine revelation. When government abuses the authority delegated by God through God's law, then it also becomes a false religious cult. This exposition will set the stage later, which establishes that our present-day government is nothing but a cult surrounding the false religion it created with its own unjust law because this law has become a vain substitute and an affront to God's Law found in the Bible. Here are some very insightful quotes from pp. 4-5 of that wonderful book:

**Law is in every culture religious in origin. Because law governs man and society, because it establishes and declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every study of law must be, first, a recognition of this religious nature of law.**

**Second, it must be recognized that in any culture the source of law is the god of that society. If law has its source in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler, then that source is the god of that system. Thus, in Greek culture law was essentially a religiously humanistic concept,**

*In contrast to every law derived from revelation, nomos for the Greeks originated in the mind (nous). So the genuine nomos is no mere obligatory law, but something in which an entity valid in itself is discovered and appropriated...It is "the order which exists (from time immemorial), is valid and is put into operation."<sup>9</sup>*

*Because for the Greeks mind was one being with the ultimate order of things, man's mind was thus able to discover ultimate law (nomos) out of its own resources, by penetrating through the maze of accident and matter to the fundamental ideas of being. As a result, Greek culture became both humanistic, because man's mind was one with ultimacy, and also neoplatonic, ascetic, and hostile to the world of matter, because mind, to be truly itself, had to separate itself from non-mind.*

**Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as they find expression in the state, the god of the system. As Mao Tse-Tung has said, "Our God is none other than the masses of the Chinese people."<sup>10</sup> In Western culture, law has steadily moved away from God to the people (or the state) as its source, although the historic power and vitality of the West has been in Biblical faith and law.**

**Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift from Biblical law to humanism, it means that the society now draws its vitality and power from humanism, not from Christian theism.**

*Fourth, no disestablishment of religion as such is possible in any society. A church can be disestablished, and a particular religion can be supplanted by another, but the change is simply to another religion. Since the foundations of law are inescapably religious, no society exists without a religious foundation or without a law-system which codifies the morality of its religion.*

**Fifth, there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in**

<sup>8</sup> Adapted with permission from *Great IRS Hoax*, Form #11.302, Section 4.3.9.

<sup>9</sup> Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21

<sup>10</sup> Mao Tse-Tung, *The foolish Old Man Who Removed Mountains* (Peking: Foreign Languages Press, 1966), p. 3.

1 *its hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a*  
2 *Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."<sup>11</sup>*  
3 *Every law-system must maintain its existence by hostility to every other law-system and to alien religious*  
4 *foundations or else it commits suicide.*

5 *In analyzing now the nature of Biblical law, it is important to note first that, for the Bible, law is revelation. The*  
6 *Hebrew word for law is torah which means instruction, authoritative direction.<sup>12</sup> The Biblical concept of law is*  
7 *broader than the legal codes of the Mosaic formulation. It applies to the divine word and instruction in its totality:*

8 *...the earlier prophets also use torah for the divine word proclaimed through them (Is. viii.*  
9 *16, cf. also v. 20; Isa. xxx. 9 f.; perhaps also Isa. i. 10). Besides this, certain passages in*  
10 *the earlier prophets use the word torah also for the commandment of Yahweh which was*  
11 *written down: thus Hos. viii. 12. Moreover there are clearly examples not only of ritual*  
12 *matters, but also of ethics.*

13 *Hence it follows that at any rate in this period torah had the meaning of a divine instruction,*  
14 *whether it had been written down long ago as a law and was preserved and pronounced*  
15 *by a priest, or whether the priest was delivering it at that time (Lam. ii. 9; Ezek. vii. 26;*  
16 *Mal. ii. 4 ff.), or the prophet is commissioned by God to pronounce it for a definite situation*  
17 *(so perhaps Isa. xxx. 9).*

18 *Thus what is objectively essential in torah is not the form but the divine authority.<sup>13</sup>*

19 *The law is the revelation of God and His righteousness. There is no ground in Scripture for despising the law.*  
20 *Neither can the law be relegated to the Old Testament and grace to the New:*

21 *The time-honored distinction between the OT as a book of law and the NT as a book of*  
22 *divine grace is without grounds or justification. Divine grace and mercy are the*  
23 *presupposition of law in the OT; and the grace and love of God displayed in the NT events*  
24 *issue in the legal obligations of the New Covenant. Furthermore, the OT contains evidence*  
25 *of a long history of legal developments which must be assessed before the place of law is*  
26 *adequately understood. Paul's polemics against the law in Galatians and Romans are*  
27 *directed against an understanding of law which is by no means characteristic of the OT as*  
28 *a whole.<sup>14</sup>*

29 *There is no contradiction between law and grace. The question in James's Epistle is faith and works, not faith and*  
30 *law.<sup>15</sup> Judaism had made law the mediator between God and man, and between God and the world. It was this*  
31 *view of law, not the law itself, which Jesus attacked. As Himself the Mediator, Jesus rejected the law as mediator*  
32 *in order to re-establish the law in its God-appointed role as law, the way of holiness. He established the law by*  
33 *dispensing forgiveness as the law-giver in full support of the law as the convicting word which makes men*  
34 *sinners.<sup>16</sup> The law was rejected only as mediator and as the source of justification.<sup>17</sup> Jesus fully recognized the*  
35 *law, and obeyed the law. It was only the absurd interpretations of the law He rejected. Moreover,*

36 *We are not entitled to gather from the teaching of Jesus in the Gospels that He made any*  
37 *formal distinction between the Law of Moses and the Law of God. His mission being not*  
38 *to destroy but to fulfil the Law and the Prophets (Mt. 5:17), so far from saying anything in*  
39 *disparagement of the Law of Moses or from encouraging His disciples to assume an*  
40 *attitude of independence with regard to it, He expressly recognized the authority of the*  
41 *Law of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).<sup>18</sup>*

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<sup>11</sup> Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

<sup>12</sup> Ernest F. Kevan, *The Moral Law* (Jenkintown, Penna.: Sovereign Grace Publishers, 1963) p. 5 f. S.R. Driver, "Law (In Old Testament)," in James Hastings, ed., *A Dictionary of the Bible*, vol. III (New York: Charles Scribner's Sons, 1919), p. 64.

<sup>13</sup> Kleinknecht and Gutbrod, *Law*, p. 44

<sup>14</sup> W.J. Harrelson, "Law in the OT," in *The Interpreter's Dictionary of the Bible*, (New York: Abingdon Press, 1962), III, 77.

<sup>15</sup> Kleinknecht and Gutbrod, *Law*, p. 125.

<sup>16</sup> *Ibid.*, pp. 74, 81-91.

<sup>17</sup> *Ibid.*, p. 95.

<sup>18</sup> Hugh H. Currie, "Law of God," in James Hastings, ed., *A Dictionary of Christ and the Gospels* (New York: Charles Scribner's Sons, 1919), I, 685.

1 With the completion of Christ's work, the role of the Pharisees as interpreters ended, but not the authority of the  
2 Law. In the New Testament era, only apostolically received revelation was ground for any alteration in the law.  
3 The authority of the law remained unchanged.

4 St. Peter, e.g. required a special revelation before he would enter the house of the  
5 uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism  
6 (Acts 10:1-48) --a step which did not fail to arouse opposition on the part of those who  
7 "were of the circumcision" (cf. 11:1-18).<sup>19</sup>

8 The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the  
9 giving of the law, the language of the text, the historical prologue, the requirement of imprecations and  
10 benedictions, and much more, all point to the fact that the law is a treaty established by God with His people.  
11 Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal code."<sup>20</sup>  
12 The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone, one table  
13 or copy of the treaty for each party in the treaty, God and Israel.<sup>21</sup>

14 The two stone tables are not, therefore, to be likened to a stele containing one of the half-  
15 dozen or so known legal codes earlier than or roughly contemporary with Moses as though  
16 God had engraved on these tables a corpus of law. The revelation they contain is nothing  
17 less than an epitome of the covenant granted by Yahweh, the sovereign Lord of heaven and  
18 earth, to his elect and redeemed servant, Israel.

19 Not law, but covenant. That must be affirmed when we are seeking a category  
20 comprehensive enough to do justice to this revelation in its totality. At the same time, the  
21 prominence of the stipulations, reflect in the fact that "the ten words" are the element used  
22 as pars pro toto, signifies the centrality of law in this type of covenant. There is probably  
23 no clearer direction afforded the biblical theologian for defining with biblical emphasis  
24 the type of covenant God adopted to formalize his relationship to his people than that given  
25 in the covenant he gave Israel to perform, even "the ten commandments." Such a covenant  
26 is a declaration of God's lordship, consecrating a people to himself in a sovereignly  
27 dictated order of life.<sup>22</sup>

28 This latter phrase needs re-emphasis: the covenant is "a sovereignly dictated order of life." God as the sovereign  
29 Lord and Creator gives His law to man as an act of sovereign grace. It is an act of election, of electing grace  
30 (Deut. 7:7 f.; 8:17; 9:4-6, etc.).

31 The God to whom the earth belongs will have Israel for His own property, Ex. xix. 5. It is  
32 only on the ground of the gracious election and guidance of God that the divine commands  
33 to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its forefront the  
34 fact of election.<sup>23</sup>

35 In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life;  
36 the holy calling of the people must be realized in both."<sup>24</sup>

37 The third characteristic of the Biblical law or covenant is that it constitutes a plan for dominion under God. God  
38 called Adam to exercise dominion in terms of God's revelation, God's law (Gen. 1:26 ff.; 2:15-17). This same  
39 calling, after the fall, was required of the godly line, and in Noah it was formally renewed (Gen. 9:1-17). It was  
40 again renewed with Abraham, with Jacob, with Israel in the person of Moses, with Joshua, David, Solomon  
41 (whose Proverbs echo the law), with Hezekiah and Josiah, and finally with Jesus Christ. The sacrament of the  
42 Lord's Supper is the renewal of the covenant: "this is my blood of the new testament" (or covenant), so that the  
43 sacrament itself re-establishes the law, this time with a new elect group (Matt. 26:28; Mark 14:24; Luke 22:20;  
44 1 Cor. 11:25). The people of the law are now the people of Christ, the believers redeemed by His atoning blood  
45 and called by His sovereign election. Kline, in analyzing Hebrews 9:16, 17, in relation to the covenant  
46 administration, observes:

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<sup>19</sup> Olaf Moe, "Law," in James Hastings, ed., *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1919), I, 685.

<sup>20</sup> Meredith G. Line, *Treaty of the Great King, The Covenant Structure of Deuteronomy: Studies and Commentary* (Grand Rapids: William B. Eerdmans, 1963), p. 16. See also J.A. Thompson: *The Ancient Near Eastern Treaties and the Old Testament* (London: The Tyndale Press, 1964).

<sup>21</sup> Kline, *op. cit.*, p. 19.

<sup>22</sup> *Ibid.*, p. 17.

<sup>23</sup> Gustave Friedrich Oehler, *Theology of the Old Testament* (Grand Rapids: Zondervan, 1883), p. 177.

<sup>24</sup> *Ibid.*, p. 182.

1 ...the picture suggested would be that of Christ's children (cf. 2:13) inheriting his universal  
2 dominion as their eternal portion (note 9:15b; cf. also 1:14; 2:5 ff.; 6:17; 11:7 ff.). And  
3 such is the wonder of the messianic Mediator-Testator that the royal inheritance of his  
4 sons, which becomes of force only through his death, is nevertheless one of co-regency  
5 with the living Testator! For (to follow the typographical direction provided by Heb. 9:16,  
6 17 according to the present interpretation) Jesus is both dying Moses and succeeding  
7 Joshua. Not merely after a figure but in truth a royal Mediator redivivus, he secures the  
8 divine dynasty by succeeding himself in resurrection power and ascension glory.<sup>25</sup>

9 The purpose of God in requiring Adam to exercise dominion over the earth remains His continuing covenant  
10 word: man, created in God's image and commanded to subdue the earth and exercise dominion over it in God's  
11 name, is recalled to this task and privilege by his redemption and regeneration.

12 The law is therefore the law for Christian man and Christian society. Nothing is more deadly or more derelict  
13 than the notion that the Christian is at liberty with respect to the kind of law he can have. Calvin whose classical  
14 humanism gained ascendancy at this point, said of the laws of states, of civil governments:

15 I will briefly remark, however, by the way, what laws it (the state) may piously use before  
16 God, and be rightly governed by among men. And even this I would have preferred passing  
17 over in silence, if I did not know that it is a point on which many persons run into dangerous  
18 errors. For some deny that a state is well constituted, which neglects the polity of Moses,  
19 and is governed by the common laws of nations. The dangerous and seditious nature of  
20 this opinion I leave to the examination of others; it will be sufficient for me to have evinced  
21 it to be false and foolish.<sup>26</sup>

22 Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical nonsense.<sup>27</sup>  
23 Calvin favored "the common law of nations." But the common law of nations in his day was Biblical law, although  
24 extensively denatured by Roman law. And this "common law of nations" was increasingly evidencing a new  
25 religion, humanism. Calvin wanted the establishment of the Christian religion; he could not have it, nor could it  
26 last long in Geneva, without Biblical law.

27 Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must exercise  
28 justice, and it has the power of the sword."<sup>28</sup> Yet these men follow Calvin in rejecting Biblical law for "the  
29 common law of nations." But can the state be God's servant and by-pass God's law? And if the state "must exercise  
30 justice," how is justice defined, by the nations, or by God? There are as many ideas of justice as there are  
31 religions.

32 The question then is, what law is for the state? Shall it be positive law, after calling for "justice" in the state,  
33 declare, "A static legislation valid for all times is an impossibility." Indeed!<sup>29</sup> Then what about the commandment,  
34 Biblical legislation, if you please, "Thou shalt not kill," and "Thou shalt not steal"? **Are they not intended to valid  
35 for all time and in every civil order? By abandoning Biblical law, these Protestant theologians end up in moral  
36 and legal relativism.**

37 Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the  
38 Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law is  
39 not nature but God. There is no law in nature but a law over nature, God's law.<sup>30</sup>

40 **Neither positive law [man's law] nor natural law can reflect more than the sin and apostasy of man: revealed**  
41 **law [e.g. ONLY THE BIBLE] is the need and privilege of Christian society. It is the only means whereby man**  
42 **can fulfill his creation mandate of exercising dominion under God. Apart from revealed law [the BIBLE!],**  
43 **man cannot claim to be under God but only in rebellion against God.**  
44 *[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog*  
45 *Card Number 72-79485, pp. 4-5, Emphasis added]*

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<sup>25</sup> Kline, *Treaty of the Great King*, p. 41.

<sup>26</sup> John Calvin, *Institutes of the Christian Religion*, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christiana Education, 1936), II, 787 f.

<sup>27</sup> See H. de Jongste and J.M. van Krimpen, *The Bible and the Life of the Christian*, for similar opinions (Philadelphia: Presbyterian and Reformed Publishing Co., 1968), p. 66 ff.

<sup>28</sup> *Ibid.*, p. 73.

<sup>29</sup> *Ibid.*, p. 75.

<sup>30</sup> The very term "nature" is mythical. See R.J. Rushdoony, "The Myth of Nature," in *The Mythology of Science* (Nutley, N.J.: The Craig Press, 1967), pp. 96-98.

1 To summarize the findings of this section:

- 2 1. The purpose of law is to describe and codify the morality of a culture. Since only religion can define morality, then all  
3 law is religious in origin.
- 4 2. In any culture, the source of law becomes the god of that society. If law is based on Biblical law, then the God of that  
5 society is the true God. If it becomes the judges or the rulers, who are at war with God, then these rulers become the god  
6 of that society.
- 7 3. In any society, any change of law is an explicit or implicit change of religion.
- 8 4. The disestablishment of religion in any society is an impossibility, because all civilizations are based on law and law is  
9 religious in nature.
- 10 5. There can be no tolerance in a law system for another religion. All religious systems eventually seek to destroy their  
11 competition for the sake of self-preservation. Consequently, governments tend eventually to try to control or eliminate  
12 religions in order to preserve and expand their power.
- 13 6. The laws of our society must derive from Biblical law. Any other result leads to “humanism”, apostasy, and mutiny  
14 against God, who is our only King and our Lawgiver.
- 15 7. Humanism is the worship of the “state”, which is simply a collection of people under a democratic form of government.  
16 By “worship”, we mean obedience to the dictates and mandates of the collective majority. The United States is NOT a  
17 democracy, it is a Republic based on individual rights and sovereignty, NOT collective sovereignty.
- 18 8. The consequence of humanism is moral relativism and disobedience to God’s laws, which is sin and apostasy and leads  
19 to separation from God.

20 If the reader would like to investigate how government abuses its authority to make law as a method to elevate itself to the  
21 equivalent of a pagan god, see:

*Government Establishment of Religion*, Form #05.038  
<http://sedm.org/Forms/FormIndex.htm>

22 **3.2 Jesus refused a domicile, refused to participate in all human franchises, benefits, and privileges, and refused**  
23 **the “civil status” that made them possible**

24 Jesus definitely participated in God’s franchise, being a member of the Holy Trinity. However, he refused to participate in  
25 human franchises. It may interest the reader to learn that Jesus had NO civil status under man’s law and refused to participate  
26 in any government “benefit”, franchise, or privilege:

27 **The Humbled and Exalted Christ**

28 *“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery  
29 to be equal with God, **but made Himself of no reputation, taking the form of a bondservant, and coming in the**  
30 **likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the**  
31 **point of death, even the death of the cross.** Therefore God also has highly exalted Him and given Him the name  
32 which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on  
33 earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory  
34 of God the Father.”*  
35 *[Phil 2:5-11, Bible, NKJV]*

36 Below is a famous Bible commentary on the above passage:

37 *“Think of yourselves the way Christ Jesus thought of himself. **He had equal status with God but didn’t think so**  
38 **much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time**  
39 **came, he set aside the privileges of deity and took on the status of a slave, became human! Having become**  
40 **human, he stayed human. It was an incredibly humbling process. He didn’t claim special privileges. Instead,**  
41 **he lived a selfless, obedient life and then died a selfless, obedient death—and the worst kind of death at that—**  
42 **a crucifixion.”***

43 *“Because of that obedience, God lifted him high and honored him far beyond anyone or anything, ever, so that  
44 all created beings in heaven and on earth—even those long ago dead and buried—will bow in worship before  
45 this Jesus Christ, and call out in praise that he is the Master of all, to the glorious honor of God the Father.”*  
46 *[Peterson, E. H. (2005). The Message: the Bible in contemporary language (Php 2:5–11). Colorado Springs, CO:*  
47 *NavPress]*

1 Below is a summary of lessons learned from the above-amplified version of the same passage, put into the context of  
2 privileges, civil status, and franchises:

- 3 1. Jesus forsook having a civil status and the privileges and franchises of the Kingdom of Heaven franchise that made that  
4 status possible.
- 5 2. He instead chose a civil status lower for Himself than other mere humans below him in status.
- 6 3. BECAUSE He forsook the “benefits”, privileges, and franchises associated with the civil status of “God” while here on  
7 earth, he was blessed beyond all measure by God.

8 Moral of the Story: We can only be blessed by God if we do not seek to use benefits, privileges, and franchises to elevate  
9 ourselves above anyone else or to pursue a civil status above others.

10 *“Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and  
11 to keep oneself unspotted [“foreign”, “sovereign”, and/or “alien”] from the world [and the corrupt BEAST  
12 governments and rulers of the world].”  
13 [[James 1:27](#), Bible, NKJV]*

14 One cannot be “unspotted from the world” without surrendering and not pursuing any and all HUMAN civil statuses,  
15 franchises, or benefits. Those who are Christians, however, cannot avoid the privileged status and office of “Christian” under  
16 God’s laws.

17 The OPPOSITE of being “unspotted from the world” is the following. The pursuit of government “benefits” or the civil  
18 status that makes them possible is synonymous with the phrase “your desire for pleasure” in the following passage.

19 *“Where do wars and fights come from among you? Do they not come from your desires for pleasure [unearned  
20 money or “benefits”, privileges, or franchises, from the government] that war in your members [and your  
21 democratic governments]? You lust [after other people’s money] and do not have. You murder [the unborn to  
22 increase your standard of living] and covet [the unearned] and cannot obtain [except by empowering your  
23 government to STEAL for you!]. You fight and war [against the rich and the nontaxpayers to subsidize your  
24 idleness]. Yet you do not have because you do not ask [the Lord, but instead ask the deceitful government]. You  
25 ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Adulterers and  
26 adulteresses! Do you not know that friendship [statutory “citizenship”] with the world [or the governments of  
27 the world] is enmity with God? Whoever therefore wants to be a friend [STATUTORY “citizen”, “resident”,  
28 “inhabitant”, “person” franchisee] of the world [or the governments of the world] makes himself an enemy of  
29 God.”  
30 [[James 4:4](#), Bible, NKJV]*

31 The personification of those who did the OPPOSITE of Jesus and pursued civil status, rewards, benefits, privileges, and  
32 franchises were the Pharisees, and these people were the ONLY people Jesus got mad at. Here’s what He said about them in  
33 one of his very few angry tirades. Back then, they had a theocracy and the Bible was their law book, so the term “religion  
34 scholars” meant the lawyers of that time, not the pastors of today’s time.

35 *I’ve had it with you! You’re hopeless, you religion scholars, you Pharisees! Frauds! Your lives are roadblocks to  
36 God’s kingdom. You refuse to enter, and won’t let anyone else in either.*

37 *“You’re hopeless, you religion scholars and Pharisees! Frauds! You go halfway around the world to make a  
38 convert, but once you get him you make him into a replica of yourselves, double-damned.*

39 *“You’re hopeless! What arrogant stupidity! You say, ‘If someone makes a promise with his fingers crossed, that’s  
40 nothing; but if he swears with his hand on the Bible, that’s serious.’ What ignorance! Does the leather on the  
41 Bible carry more weight than the skin on your hands? And what about this piece of trivia: ‘If you shake hands on  
42 a promise, that’s nothing; but if you raise your hand that God is your witness, that’s serious’? What ridiculous  
43 hairsplitting! What difference does it make whether you shake hands or raise hands? A promise is a promise.  
44 What difference does it make if you make your promise inside or outside a house of worship? A promise is a  
45 promise. God is present, watching and holding you to account regardless.*

46 *“You’re hopeless, you religion scholars and Pharisees! Frauds! You keep meticulous account books, tithing on  
47 every nickel and dime you get, but on the meat of God’s Law, things like fairness and compassion and  
48 commitment—the absolute basics!—you carelessly take it or leave it. Careful bookkeeping is commendable, but  
49 the basics are required. Do you have any idea how silly you look, writing a life story that’s wrong from start to  
50 finish, nitpicking over commas and semicolons?*

1 “You’re hopeless, you religion scholars and Pharisees! Frauds! You burnish the surface of your cups and bowls  
2 so they sparkle in the sun, while the insides are maggoty with your greed and gluttony. Stupid Pharisee! Scour  
3 the insides, and then the gleaming surface will mean something.

4 “You’re hopeless, you religion scholars and Pharisees! Frauds! You’re like manicured grave plots, grass clipped  
5 and the flowers bright, but six feet down it’s all rotting bones and worm-eaten flesh. People look at you and think  
6 you’re saints, but beneath the skin you’re total frauds.

7 “You’re hopeless, you religion scholars and Pharisees! Frauds! You build granite tombs for your prophets and  
8 marble monuments for your saints. And you say that if you had lived in the days of your ancestors, no blood would  
9 have been on your hands. You protest too much! You’re cut from the same cloth as those murderers, and daily  
10 add to the death count.

11 “Snakes! Reptilian sneaks! Do you think you can worm your way out of this? Never have to pay the piper? It’s  
12 on account of people like you that I send prophets and wise guides and scholars generation after generation—  
13 and generation after generation you treat them like dirt, greeting them with lynch mobs, hounding them with  
14 abuse.

15 “You can’t squirm out of this: Every drop of righteous blood ever spilled on this earth, beginning with the blood  
16 of that good man Abel right down to the blood of Zechariah, Barachiah’s son, whom you murdered at his prayers,  
17 is on your head. All this, I’m telling you, is coming down on you, on your generation.

18 “Jerusalem! Jerusalem! Murderer of prophets! Killer of the ones who brought you God’s news! How often I’ve  
19 ached to embrace your children, the way a hen gathers her chicks under her wings, and you wouldn’t let me. And  
20 now you’re so desolate, nothing but a ghost town. What is there left to say? Only this: I’m out of here soon. The  
21 next time you see me you’ll say, ‘Oh, God has blessed him! He’s come, bringing God’s rule!’”  
22 [Peterson, E. H. (2005). *The Message: the Bible in contemporary language (Mt 23:13–39)*. Colorado Springs,  
23 CO: NavPress.]

24 Keep in mind that the term “hypocrite” is defined in the following passages as “trusting in privileges”, meaning franchises:  
25 Jer 7:4; Mt 3:9.

26 Jesus kept Himself unspotted from the world by not choosing a domicile there. The phrase “nowhere to lay His head” in the  
27 following passage is synonymous with a legal home or domicile.

### 28 The Cost of Discipleship

29 And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. Then a certain  
30 scribe came and said to Him, “Teacher, I will follow You wherever You go.”

31 And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay  
32 His head.”  
33 [Matt. 8:18-20, Bible, NKJV]

34 It is perhaps because of the content of this section that Jesus was widely regarded as an “anarchist”. See:

[Jesus Is An Anarchist](http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm), Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm>

### 35 **3.3 Satan’s greatest sin was abusing “privileges” and “franchises” to make himself equal to or above God**

36 In the previous section, we showed how Christ refused privileges, benefits, and franchises and insisted on equality towards  
37 every other human. In this chapter, we compare that approach to Satan’s approach. It should interest the Christian reader to  
38 know that Satan’s greatest sin in the Bible was to abuse the “privileges” and therefore franchises bestowed by God to try to  
39 elevate himself to an equal or superior relation to God. By doing so, he insisted on being above every other creation of God,  
40 including humans. He did this out of pride, vanity, conceit, and covetousness.

41 Satan abused the “benefits” of the Bible franchise to try to become superior rather than remain equal to all other humans or  
42 believers. Below is what one commentary amazingly says on the subject:

### 43 WHAT WAS SATAN’S SIN?

1 Satan's sin was done from a privileged position. He was not a deprived creature who had not drunk deeply of  
2 the blessings of God before he sinned. Indeed, Ezekiel 28:11-15 declares some astounding things about the  
3 privileged position in which he sinned. That this passage has Satan in view seems most likely if one eliminates  
4 the idea that it is a mythical tale of heathen origin and if one takes the language at all plainly and not merely as  
5 filled with Oriental exaggerations. Ezekiel "saw the work and activity of Satan, whom the king of Tyre was  
6 emulating in so many ways." Satan's privileges included (1) full measure of wisdom (v. 12), (2) perfection in  
7 beauty (v. 12), (3) dazzling appearance (v. 13), (4) a place of special prominence as the anointed cherub that  
8 covered God's throne (v. 14). Verse 15 (ASV) says all that the Bible says about the origin of sin—"till  
9 unrighteousness was found in thee." It is clear, however, that Satan was not created as an evil being, for the verse  
10 clearly declares he was perfect when created. Furthermore, God did not make him sin; he sinned of his own  
11 volition and assumed full responsibility for that sin; and because of his great privileges, it is obvious that Satan  
12 sinned with full knowledge.

13 Satan's sin was pride (1 Ti 3:6). The specific details of how that pride erupted are given in Isaiah 14:13-14 and  
14 are summarized in the assertion, "I will be like the most High" (v. 14).  
15 [Ryrie, C. C. (1972). A survey of Bible doctrine. Chicago: Moody Press]

16 Christ's greatest glory, on the other hand, was to do the OPPOSITE of Satan in this regard:

- 17 1. Jesus made his own desires and flesh "invisible" and became an agent and fiduciary of God 24 hours a day, 7 days a  
18 week:

19 "Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me.  
20 For he who is least among you all will be great."  
21 [Luke 9:48, Bible, NKJV]

22 "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."  
23 [Luke 22:42, Bible, NKJV]

24 "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor  
25 seen His form."  
26 [John 5:37, Bible, NKJV]

27 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me."  
28 [John 6:38, Bible, NKJV]

29 "Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me."  
30 [John 12:44, Bible, NKJV]

- 31 2. Jesus did NOT abuse the "privileges", "franchises", or "benefits" of God to elevate himself in importance or "rights"  
32 either above any other human or above God:

33 "Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn't think so  
34 much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time  
35 came, he set aside the privileges of deity and took on the status of a slave, became human! Having become  
36 human, he stayed human. It was an incredibly humbling process. He didn't claim special privileges. Instead,  
37 he lived a selfless, obedient life and then died a selfless, obedient death—and the worst kind of death at that—  
38 a crucifixion."

39 "Because of that obedience, God lifted him high and honored him far beyond anyone or anything, ever, so that  
40 all created beings in heaven and on earth—even those long ago dead and buried—will bow in worship before  
41 this Jesus Christ, and call out in praise that he is the Master of all, to the glorious honor of God the Father."  
42 [Peterson, E. H. (2005). The Message: the Bible in contemporary language (Php 2:5-11). Colorado Springs, CO:  
43 NavPress]

44 Basically, Jesus had a servant's heart and required the same heart of all those who intend to lead others in government:

45 "But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. Do not call  
46 anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One  
47 is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts  
48 himself will be humbled, and he who humbles himself will be exalted".  
49 [Jesus in Matt. 23:8-12, Bible, NKJV]

50 But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the  
51 Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you;  
52 but whoever desires to become great among you shall be your servant. And whoever of you desires to be first

1 shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a  
2 ransom for many."  
3 [Mark 10:42–45, Bible, NKJV. See also Matt. 20:25-28]

4 Those in government who follow the above admonition in fact are implementing what the U.S. Supreme Court called “a  
5 society of law and not men” in Marbury v. Madison. The law is the will of the people in written form. Those who put that  
6 law above their own self-interest and execute it faithfully are:

- 7 1. Agents and/or officers of We the People.
- 8 2. “Trustees” and managers over God’s property. The entire Earth belongs to the Lord, according to the Bible.<sup>31</sup>
- 9 3. Acting in a fiduciary duty towards those who have entrusted them with power.

10 *“As expressed otherwise, the powers delegated to a public officer are held in trust for the people and are to be*  
11 *exercised in behalf of the government or of all citizens who may need the intervention of the officer.* <sup>32</sup>  
12 *Furthermore, the view has been expressed that all public officers, within whatever branch and whatever level*  
13 *of government, and whatever be their private vocations, are trustees of the people, and accordingly labor under*  
14 *every disability and prohibition imposed by law upon trustees relative to the making of personal financial gain*  
15 *from a discharge of their trusts.* <sup>33</sup> *That is, a public officer occupies a fiduciary relationship to the political*  
16 *entity on whose behalf he or she serves.* <sup>34</sup> *and owes a fiduciary duty to the public.* <sup>35</sup> *It has been said that the*  
17 *fiduciary responsibilities of a public officer cannot be less than those of a private individual.* <sup>36</sup> *Furthermore,*  
18 *it has been stated that any enterprise undertaken by the public official which tends to weaken public confidence*  
19 *and undermine the sense of security for individual [PRIVATE] rights is against public policy.* <sup>37</sup>  
20 [63C American Jurisprudence 2d, Public Officers and Employees, §247 (1999)]

- 21 4. Implementing a “covenant” or “contract” or “social compact” between them and the people. All civil and common law  
22 is based on compact.<sup>38</sup>
- 23 5. “Creatures [CREATIONS] of the law” as the U.S. Supreme Court calls them.<sup>39</sup>
- 24 6. Violating their oath and/or covenant if they use the property or rights they are managing or protecting for any aspect of  
25 private gain. In fact, 18 U.S.C. §208 makes it a crime to preside over a matter that you have a financial conflict of  
26 interest in.

27 All of the people in the Bible that God got most excited about were doing the above. There are many verses like those below:

- 28 1. Lev. 25:42:

29 *“For they are My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.”*

- 30 2. Lev. 25:55:

<sup>31</sup> “Indeed heaven and the highest heavens belong to the LORD your God, also the earth with all that is in it.” [Deut. 10:15, Bible, NKJV]

<sup>32</sup> State ex rel. Nagle v. Sullivan, 98 Mont. 425, 40 P.2d. 995, 99 A.L.R. 321; Jersey City v. Hague, 18 N.J. 584, 115 A.2d. 8.

<sup>33</sup> Georgia Dep’t of Human Resources v. Sistrunk, 249 Ga. 543, 291 S.E.2d. 524. A public official is held in public trust. Madlener v. Finley (1st Dist), 161 Ill.App.3d. 796, 113 Ill.Dec. 712, 515 N.E.2d. 697, app gr 117 Ill.Dec. 226, 520 N.E.2d. 387 and revd on other grounds 128 Ill.2d. 147, 131 Ill.Dec. 145, 538 N.E.2d. 520.

<sup>34</sup> Chicago Park Dist. v. Kenroy, Inc., 78 Ill.2d. 555, 37 Ill.Dec. 291, 402 N.E.2d. 181, appeal after remand (1st Dist) 107 Ill.App.3d. 222, 63 Ill.Dec. 134, 437 N.E.2d. 783.

<sup>35</sup> United States v. Holzer (CA7 Ill), 816 F.2d. 304 and vacated, remanded on other grounds 484 U.S. 807, 98 L.Ed. 2d 18, 108 S.Ct. 53, on remand (CA7 Ill) 840 F.2d. 1343, cert den 486 U.S. 1035, 100 L.Ed. 2d 608, 108 S.Ct. 2022 and (criticized on other grounds by United States v. Osser (CA3 Pa) 864 F.2d. 1056) and (superseded by statute on other grounds as stated in United States v. Little (CA5 Miss) 889 F.2d. 1367) and (among conflicting authorities on other grounds noted in United States v. Boylan (CA1 Mass), 898 F.2d. 230, 29 Fed.Rules.Evid.Serv. 1223).

<sup>36</sup> Chicago ex rel. Cohen v. Keane, 64 Ill.2d. 559, 2 Ill.Dec. 285, 357 N.E.2d. 452, later proceeding (1st Dist) 105 Ill.App.3d. 298, 61 Ill.Dec. 172, 434 N.E.2d. 325.

<sup>37</sup> Indiana State Ethics Comm’n v. Nelson (Ind App), 656 N.E.2d. 1172, reh gr (Ind App) 659 N.E.2d. 260, reh den (Jan 24, 1996) and transfer den (May 28, 1996).

<sup>38</sup> **“A body politic,” as aptly defined in the preamble of the Constitution of Massachusetts, “is a social compact by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good.” [United States v. Winstar Corp. 518 U.S. 839 (1996) ]**

<sup>39</sup> “No man in this country is so high that he is above the law. No officer of the law may set that law at defiance with impunity. All the officers of the government, from the highest to the lowest, are **creatures of the law**, and are bound to obey it.” [United States v. Lee, 106 U. S., at 220]

1 ***"For the children of Israel are servants to Me; they are My servants** whom I brought out of the land of Egypt:*  
2 *I am the LORD your God."*

3 3. Numbers 14:24:

4 *"But **My servant Caleb**, because he has a different spirit in him and has followed Me fully, I will bring into the*  
5 *land where he went, and his descendants shall inherit it."*

6 4. Joshua 1:2-5:

7 *"**Moses My servant** is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which*  
8 *I am giving to them—the children of Israel. Every place that the sole of your foot will tread upon I have given*  
9 *you, as I said to Moses. From the wilderness and this Lebanon as far as the great river, the River Euphrates, all*  
10 *the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory. No man*  
11 *shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not*  
12 *leave you nor forsake you. "*

13 5. 2 Sam. 3:18:

14 *"Now then, do it! For the LORD has spoken of David, saying, 'By the hand of **My servant David**, I will save My*  
15 *people Israel from the hand of the Philistines and the hand of all their enemies.'"*

16 6. 2 Sam. 7:8-9:

17 *"Now therefore, thus shall you say to **My servant David**, 'Thus says the LORD of hosts: "I took you from the*  
18 *sheepfold, from following the sheep, to be ruler over My people, over Israel. And I have been with you wherever*  
19 *you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name*  
20 *of the great men who are on the earth."*

21 God also said that you shall NOT abuse your power or commerce generally to enslave or coerce anyone:

22 ***'If one of your brethren becomes poor [desperate], and falls into poverty among you, then you shall help him,***  
23 ***like a stranger or a sojourner, that he may live with you.***

24 ***Take no usury or interest from him;** but fear your God, that your brother may live with you.*

25 ***You shall not lend him your money for usury, nor lend him your food at a profit.***

26 *I am the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan and to be your*  
27 *God.*

28 ***'And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel***  
29 ***him to serve as a slave.***

30 *As a hired servant and a sojourner he shall be with you, and shall serve you until the Year of Jubilee.*

31 *And then he shall depart from you—he and his children with him—and shall return to his own family. He shall*  
32 *return to the possession of his fathers.*

33 ***For they are My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.***

34 *You shall not rule over him with rigor, but you shall fear your God.*  
35 *[Lev. 25:35-43, Bible, NKJV]*

36 Note above that it says that people who are poor or desperate should be treated not as slaves, but as "sojourners", which today  
37 means "nonresidents" and "transient foreigners". This is exactly the condition that our members are required to have.

38 The most famous example in the Bible of the violation of the above prohibition against usury was how Pharaoh used a famine  
39 to enslave his entire country, including the Israelites. See Gen. 47:13-26:

40 ***Joseph Deals with the Famine***

1 <sup>13</sup> Now there was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land  
2 of Canaan languished because of the famine. <sup>14</sup> And Joseph gathered up all the money that was found in the land  
3 of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into  
4 Pharaoh's house.

5 <sup>15</sup> So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and  
6 said, "Give us bread, for why should we die in your presence? For the money has failed."

7 <sup>16</sup> Then Joseph said, "Give your livestock, and I will give you bread for your livestock, if the money is gone." <sup>17</sup>  
8 So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the  
9 cattle of the herds, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

10 <sup>18</sup> When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that  
11 our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our  
12 bodies and our lands. <sup>19</sup> Why should we die before your eyes, both we and our land? Buy us and our land for  
13 bread, and we and our land will be servants of Pharaoh; give us seed, that we may live and not die, that the land  
14 may not be desolate."

15 <sup>20</sup> Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because  
16 the famine was severe upon them. So the land became Pharaoh's. <sup>21</sup> And as for the people, he moved them into  
17 the cities, from one end of the borders of Egypt to the other end. <sup>22</sup> Only the land of the priests he did not buy; for  
18 the priests had rations allotted to them by Pharaoh, and they ate their rations which Pharaoh gave them; therefore  
19 they did not sell their lands.

20 <sup>23</sup> Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, here is  
21 seed for you, and you shall sow the land. <sup>24</sup> And it shall come to pass in the harvest that you shall give one-fifth  
22 to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households  
23 and as food for your little ones."

24 <sup>25</sup> So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's  
25 servants." <sup>26</sup> And Joseph made it a law over the land of Egypt to this day, that Pharaoh should have one-fifth,  
26 except for the land of the priests only, which did not become Pharaoh's.  
27 [Gen. 47:13-26, Bible, NKJV]

28 Eventually, God liberated the Israelites in the famous story of Moses' exodus out of Egypt, but not before he brought a series  
29 of curses on Pharaoh for his usury in Exodus 4. Another similar source of usury was the Canaanites in the Bible, if you wish  
30 to investigate further. It is very interesting that the above history of usury occurred in the land of Canaan for that very reason.  
31 We talk about this subject at length in:

[Government Instituted Slavery Using Franchises](http://sedm.org/Forms/FormIndex.htm), Form #05.030, Section 21.4  
<http://sedm.org/Forms/FormIndex.htm>

32 It is interesting to note that the main political objection that most Muslim countries have to the United States is related to  
33 usury created by the abuse of commerce. The Koran forbids lending money at interest. Libya and Iraq both became the  
34 target of war and intervention because they wanted to abandon the Federal Reserve fiat currency system and implement gold  
35 instead of paper money. Muslims refer to this usury as "imperialism" and literally hate it. Iran's own leader calls for "death  
36 to America" and usury is the main reason he does so. There is no question that the abuse of commerce to create inequality,  
37 servitude, and usury is satanic because the Bible says this was the essence of Satan's greatest sin. The Muslims are correct  
38 to PEACEFULLY protest it and oppose it.

39 "You were the seal of perfection,  
40 Full of wisdom and perfect in beauty.  
41 <sup>13</sup> You were in Eden, the garden of God;  
42 Every precious stone was your covering:  
43 The sardius, topaz, and diamond,  
44 Beryl, onyx, and jasper,  
45 Sapphire, turquoise, and emerald with gold.  
46 The workmanship of your timbrels and pipes  
47 Was prepared for you on the day you were created.

48 <sup>14</sup> "You were the anointed cherub who covers;  
49 I established you;  
50 You were on the holy mountain of God;  
51 You walked back and forth in the midst of fiery stones.

1 <sup>15</sup> You were perfect in your ways from the day you were created,  
2 Till iniquity was found in you.

3 <sup>16</sup> **“By the abundance of your trading**  
4 **You became filled with violence within,**  
5 **And you sinned;**  
6 **Therefore I cast you as a profane thing**  
7 **Out of the mountain of God;**  
8 **And I destroyed you, O covering cherub,**  
9 **From the midst of the fiery stones.**

10 <sup>17</sup> “Your heart was lifted up because of your beauty;  
11 You corrupted your wisdom for the sake of your splendor;  
12 I cast you to the ground,  
13 I laid you before kings,  
14 That they might gaze at you.

15 <sup>18</sup> **“You defiled your sanctuaries**  
16 **By the multitude of your iniquities,**  
17 **By the iniquity of your trading;**  
18 **Therefore I brought fire from your midst;**  
19 **It devoured you,**  
20 **And I turned you to ashes upon the earth**

21 In the sight of all who saw you.  
22 <sup>19</sup> All who knew you among the peoples are astonished at you;  
23 You have become a horror,  
24 And shall be no more forever.”””  
25 [Ezekiel 28:13-19, Bible, NKJV]

26 That is not to say that we condone the use of violence or terrorism to oppose usury, however. More peaceful means are  
27 available, and especially that of withdrawing our domicile and sponsorship of usurious governments and becoming non-  
28 resident non-persons. We talk about this approach in:

**Why Domicile and Becoming a “Taxpayer” Require Your Consent**, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

29 We conclude in the above document that the only way that changing domicile and thereby removing funding and civil  
30 jurisdiction from the government can result in violence is if the government actively interferes with you receiving the  
31 “benefits” of doing so. When they do that, violence, revolution, anarchy, and even war are inevitable eventually.

32 We refer to the systematic implementation of usury as the greatest sin of our present government because it was Satan’s  
33 greatest sin. The Federal Reserve counterfeiting franchise is its foundation. We describe the government as an economic  
34 terrorist, the District of Columbia as the District of Criminals, and politicians as criminals because of it. It’s all based on “the  
35 love of money”:

36 *“For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness,*  
37 *and pierced themselves through with many sorrows.”*  
38 [1 Tim. 6:10, Bible, NKJV]

39 It is our sincere belief that if we as a country had stuck to the requirements of Lev. 25:35-43 earlier in our external relations,  
40 the problems we have with terrorism from foreign nations could be significantly reduced. The United States commits usury  
41 and economic terrorism against foreign countries, so they reciprocate with violent terrorism, but both types of terrorism are  
42 equally evil. The economic interventionism and the coercion that the usury leads to is a direct violation of the requirements  
43 of justice itself. “Justice” is legally defined as the right to be left alone. If we want to be “left alone” by the terrorists and  
44 treated with respect, then we have to quit meddling in their affairs, invading and bombing their countries mainly for economic  
45 reasons, or using our economic might to coerce them with sanctions. You will always reap what you sow.

46 The United States as a country sows economic violence so we reap physical violence. This is the inevitable consequence of  
47 the fact that we are all equal and any attempt to make us unequal inevitably produces wars, violence, anarchy, and political  
48 instability:

49 *“Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.”*  
50 [Matt. 7:12, Bible, NKJV]

1 The U.S. Supreme Court stated the above slightly differently, when they declared the first income tax unconstitutional, which  
2 was implemented as a franchise tax that discriminated against one class of people at the expense of another and therefore,  
3 produced INEQUALITY:

4 **"The income tax law under consideration is marked by discriminating features which affect the whole law. It**  
5 **discriminates between those who receive an income of four thousand dollars and those who do not. It thus**  
6 **vitiates, in my judgment, by this arbitrary discrimination, the whole legislation.** Hamilton says in one of his  
7 papers, (the *Continentalist*,) "the genius of liberty reprobates everything arbitrary or discretionary in taxation. It  
8 exacts that every man, by a definite and general rule, should know what proportion of his property the State  
9 demands; whatever liberty we may boast of in theory, it cannot exist in fact while [arbitrary] assessments  
10 continue." 1 Hamilton's Works, ed. 1885, 270. The legislation, in the discrimination it makes, is class legislation.  
11 **Whenever a distinction is made in the burdens a law imposes or in the benefits it confers on any citizens by**  
12 **reason of their birth, or wealth, or religion, it is class legislation, and leads inevitably to oppression and abuses,**  
13 **and to general unrest and disturbance in society [e.g. wars, political conflict, violence, anarchy].** It was hoped  
14 and believed that the great amendments to the Constitution which followed the late civil war had rendered such  
15 legislation impossible for all future time. But the objectionable legislation reappears in the act under  
16 consideration. It is the same in essential character as that of the English income statute of 1691, which taxed  
17 Protestants at a certain rate, Catholics, as a class, at double the rate of Protestants, and Jews at another and  
18 separate rate. Under wise and constitutional legislation every citizen should contribute his proportion, however  
19 small the sum, to the support of the government, and it is no kindness to urge any of our citizens to escape from  
20 that obligation. If he contributes the smallest mite of his earnings to that purpose he will have a greater regard  
21 for the government and more self-respect 597\*597 for himself feeling that though he is poor in fact, he is not a  
22 pauper of his government. And it is to be hoped that, whatever woes and embarrassments may betide our people,  
23 they may never lose their manliness and self-respect. Those qualities preserved, they will ultimately triumph over  
24 all reverses of fortune."

25 [. . .]

26 "Here I close my opinion. I could not say less in view of questions of such gravity that go down to the very  
27 foundation of the government. If the provisions of the Constitution can be set aside by an act of Congress, where  
28 is the course of usurpation to end? **The present assault upon capital is but the beginning. It will be but the**  
29 **stepping-stone to others, larger and more sweeping, till our political contests will become a war of the poor**  
30 **against the rich; a war constantly growing in intensity and bitterness.**"

31 **"If the court sanctions the power of discriminating taxation, and nullifies the uniformity mandate of the**  
32 **Constitution," as said by one who has been all his life a student of our institutions, "it will mark the hour when**  
33 **the sure decadence of our present government will commence."** If the purely arbitrary limitation of \$4000 in  
34 the present law can be sustained, none having less than that amount of income being assessed or taxed for the  
35 support of the government, the limitation of future Congresses may be fixed at a much larger sum, at five or ten  
36 or twenty thousand dollars, parties possessing an income of that amount alone being bound to bear the burdens  
37 of government; or the limitation may be designated at such an amount as a board of "walking delegates" may  
38 deem necessary. There is no safety in allowing the limitation to be adjusted except in strict compliance with the  
39 mandates of the Constitution which require its taxation, if imposed by direct taxes, to be apportioned among the  
40 States according to their representation, and if imposed by indirect taxes, to be uniform in operation and, so far  
41 as practicable, in proportion to their property, equal upon all citizens. **Unless the rule of the Constitution**  
42 **governs, a majority may fix the limitation at such rate as will not include any of their own number."**  
43 [Pollock v. Farmers' Loan and Trust Co., 157 U.S. 429 (Supreme Court 1895)]

44 We talk about our opposition to usurious commerce that produces inequality in our Disclaimer, Section 9:

45 **SEDM Disclaimer**

46 **9. APPROACH TOWARDS "HATE SPEECH" AND HATE CRIME**

47 This website does not enforce or support **hate speech** or hate crimes, violent thoughts, deeds or actions against  
48 any particular person(s), group, entity, government, mob, paramilitary force, intelligence agency, overpaid  
49 politician, head of state, queen, dignitary, ambassador, spy, spook, soldier, bowl cook, security flunky, contractor,  
50 dog, cat or mouse, Wal-Mart employee, amphibian, reptile, and or deceased entity without a PB (Physical Body).

51 The foundation of the religious beliefs and practices underlying this website is a refusal to contract with or engage  
52 in commerce with any and every government. Black's Law Dictionary defines "commerce" as "intercourse".

53 "Commerce. ... **Intercourse** by way of trade and traffic [money instead of semen]  
54 between different peoples or states and the citizens or inhabitants thereof, including not  
55 only the purchase, sale, and exchange of commodities, but also the instrumentalities  
56 [governments] and agencies by which it is promoted and the means and appliances by  
57 which it is carried on..."  
58 [Black's Law Dictionary, Sixth Edition, p. 269]

1 Hence this website advocates a religious refusal to engage in sex or intercourse or commerce with any  
2 government. In fact, the Bible even describes people who VIOLATE this prohibition as "playing the harlot"  
3 ([Ezekiel 16:41](#)) and personifies that harlot as "Babylon the Great Harlot" ([Rev. 17:5](#)), which is fornicating with  
4 the Beast, which it defines as governments ([Rev. 19:19](#)).

5 I [God] brought you up from Egypt [slavery] and brought you to the land of which I swore  
6 to your fathers; and I said, 'I will never break My covenant with you. And you shall make  
7 no covenant [[contract or franchise or agreement of ANY kind](#)] with the inhabitants of  
8 this [[corrupt pagan](#)] land; you shall tear down their [[man/government worshipping](#)  
9 [socialist](#)] altars.' But you have not obeyed Me. Why have you done this?

10 "Therefore I also said, 'I will not drive them out before you; but they will become as  
11 thorns [[terrorists and persecutors](#)] in your side and their gods will be a snare [slavery!]  
12 to you.'"

13 So it was, when the Angel of the LORD spoke these words to all the children of Israel, that  
14 the people lifted up their voices and wept.  
15 [[Judges 2:1-4](#), Bible, NKJV]

16  
17 "Do you not know that friendship with the world is enmity with God? **Whoever therefore**  
18 **wants to be a friend** [["citizen"](#), ["resident"](#), ["taxpayer"](#), ["inhabitant"](#), or ["subject"](#)] **under**  
19 **a king or political ruler** of the world [or any man-made kingdom other than God's  
20 Kingdom] makes himself an enemy of God. "  
21 [[James 4:4](#), Bible, NKJV]

22  
23 "You shall make no covenant [[contract or franchise](#)] with them [[foreigners, pagans](#)],  
24 nor with their [[pagan government](#)] gods [laws or judges]. They shall not dwell in your  
25 land [and you shall not dwell in theirs [by becoming a "resident" in the process of](#)  
26 [contracting with them](#)], lest they make you sin against Me [God]. For if you serve their  
27 gods [under [contract or agreement or franchise](#)], it will surely be a snare to you."  
28 [[Exodus 23:32-33](#), Bible, NKJV]

29  
30 "Pure and undefiled religion before God and the Father is this: to visit orphans and widows  
31 in their trouble, and to keep oneself unspotted from the world [the obligations and  
32 concerns of the world]. "  
33 [[James 1:27](#), Bible, NKJV]

34  
35 "You shall have no other gods [including political rulers, governments, or Earthly laws]  
36 before Me [or [My commandments](#)]."  
37 [[Exodus 20:3](#), Bible, NKJV]

38  
39 "Then all the elders of Israel gathered together and came to Samuel [the priest in a  
40 Theocracy] at Ramah, and said to him, 'Look, you [the priest within a theocracy] are old,  
41 and your sons do not walk in your ways. Now make us a king [or political ruler] to judge  
42 us like all the nations [and be OVER them]'.

43 "But the thing displeased Samuel when they said, 'Give us a king [or political ruler] to  
44 judge us.' So Samuel prayed to the Lord. And the Lord said to Samuel, 'Heed the voice  
45 of the people in all that they say to you; for they have rejected Me [God], that I should  
46 not reign over them. According to all the works which they have done since the day that I  
47 brought them up out of Egypt, even to this day—with which they have forsaken Me [God  
48 as their ONLY King, Lawgiver, and Judge] and [served other gods](#)—so they are doing to  
49 you also [government or political rulers becoming the object of idolatry]."  
50 [[1 Sam. 8:4-8](#), Bible, NKJV]

51  
52 "Do not walk in the [statutes of your fathers](#) [the heathens], nor observe their judgments,  
53 nor defile yourselves with their [pagan government] idols. I am the LORD your God: Walk  
54 in [My statutes](#), keep My judgments, and do them; hallow My Sabbaths, and they will be a  
55 sign between Me and you, that you may know that I am the LORD your God."  
56 [[Ezekial 20:10-20](#), Bible, NKJV]

1 Where is "separation of church and state" when you REALLY need it, keeping in mind that [Christians AS](#)  
2 [INDIVIDUALS](#) are "the church" and secular society is the "state" as legally defined? The John Birch Society  
3 agrees with us on the subject of not contracting with anyone in the following video:

4 Trading Away Your Freedom by Foreign Entanglements, John Birch Society  
5 <https://www.youtube.com/watch?v=2Q24tWlrRdk>

6 Government's tendency to compel everyone into a commercial relationship with them is defined by the Bible as  
7 the ESSENCE of Satan himself! Therefore, the religious practice and sexual orientation of avoiding commerce  
8 with governments is the essence of our religious faith:

9 "By the **abundance** of your [Satan's] **trading** You became filled with violence within, **And**  
10 you sinned; Therefore I cast you as a profane thing Out of the mountain of God; **And I**  
11 destroyed you, O covering cherub, From the midst of the fiery stones."  
12 [[Ezekial 28:16](#), Bible, NKJV]

13  
14 "As religion towards God is a branch of universal righteousness (he is not an honest man  
15 that is not devout), so **righteousness towards men is a branch of true religion, for he is**  
16 **not a godly man that is not honest, nor can he expect that his devotion should be accepted;**  
17 for,

18 **1. Nothing is more offensive to God than deceit in commerce. A false balance is here put**  
19 **for all manner of unjust and fraudulent practices [of our public dis-servants] in dealing**  
20 **with any person [within the public], which are all an abomination to the Lord, and render**  
21 **those abominable [hated] to him that allow themselves in the use of such accursed arts**  
22 **of thriving. It is an affront to justice, which God is the patron of, as well as a wrong to**  
23 **our neighbour, whom God is the protector of. Men [in government] make light of such**  
24 **frauds, and think there is no sin in that which there is money to be got by, and, while it**  
25 **passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is hit,**  
26 **Hos. 12:7, 8. But they are not the less an abomination to God, who will be the avenger**  
27 **of those that are defrauded by their brethren.**

28 **2. Nothing is more pleasing to God than fair and honest dealing, nor more necessary to**  
29 **make us and our devotions acceptable to him: A just weight is his delight. He himself**  
30 **goes by a just weight, and holds the scale of judgment with an even hand, and therefore is**  
31 **pleased with those that are herein followers of him.**

32 A [false] balance, [[whether it be in the federal courtroom](#) or in the government or in the  
33 [marketplace](#),] cheats, under pretence of doing right most exactly, and therefore is the  
34 **greater abomination to God."**

35 [[Matthew Henry's Commentary on the Whole Bible](#); Henry, M., 1996, c1991, under Prov.  
36 11:1]

37 Any individual, group, or especially government worker that makes us the target of discrimination, violence,  
38 "selective enforcement", or hate because of this form of religious practice or "sexual orientation" or abstinence  
39 is practicing HATE SPEECH based BOTH on our religious beliefs AND our sexual orientation as legally defined.  
40 Furthermore, all readers and governments are given [reasonable timely notice](#) that the terms of use for the  
41 information and services available through this website mandate that any attempt to compel us into a commercial  
42 or tax relationship with any government shall constitute:

- 43 1. "purposeful availment" in satisfaction of the [Foreign Sovereign Immunities Act, 28 U.S.C. Chapter 97](#).  
44 2. A waiver of official, judicial, and sovereign immunity.  
45 3. A commercial invasion within the meaning of Article 4, section 4 of the United States Constitution.  
46 4. A tort cognizable as a Fifth Amendment taking without compensation.  
47 5. A criminal attempt at identity theft by wrongfully associating us with a civil status of "citizen", "resident",  
48 "taxpayer", etc.  
49 6. Duress as legally defined. See [Affidavit of Duress: Illegal Tax Enforcement by De Facto Officers, Form](#)  
50 [#02.005](#).

51 The GOVERNMENT crimes documented on this website fall within the ambit of [18 U.S.C. §2381: Treason](#). The  
52 penalty mandated by law for these crimes is DEATH. We demand that actors in the Department of Justice for  
53 both the states and the federal government responsible for prosecuting these crimes of Treason do so as required  
54 by law. A FAILURE to do so is ALSO an act of Treason punishable by death. Since murder is not only a crime,  
55 but a violent crime, pursuant to [18 U.S.C. §1111](#), then the government itself can also be classified as terrorist. It  
56 is also ludicrous to call people who demand the enforcement of the death penalty for the crimes documented as  
57 terrorists. If that were true, every jurist who sat on a murder trial in which the death penalty applied would also  
58 have to be classified as and prosecuted as a terrorist. Hypocrites.

[SEDM Disclaimer, Section 9;  
SOURCE: <http://sedm.org/disclaimer.htm>]

The moral of the story is that the main difference between Christ and Satan was how they handled “privileges” and “franchises” and whether they tried to use them as a means to create inequality or usury or slavery or servitude between them and others while they were on the earth.

As we say repeatedly throughout this document, franchises are the main method used to destroy and undermine equality of all under the law. Any attempt to implement them in any governmental system is SATANIC and emulates Satan’s greatest sin. Those in government who institute or enforce franchises will therefore get the same punishment as Satan did for exactly the same reasons.

### 3.4 The Bible is a franchise

Many Bible commentaries refer to God’s law as a “privilege”. Here is the definition of “privilege”:

*priv•i•lege* \ˈprɪv-lɪj, ˈpri-və-\ noun

[Middle English, from Anglo-French, from Latin *privilegium* law for or against a private person, from *privus* private + *leg-*, *lex* law] 12th century: a right or immunity granted as a peculiar benefit, advantage, or favor: PREROGATIVE especially: such a right or immunity attached specifically to a position or an office

[Mish, F. C. (2003). Preface. Merriam-Webster’s collegiate dictionary. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.]

Below is a description of the Bible as a “privilege” and therefore a franchise

**“It was the privilege of Israel that they had not only a law in general sent them from heaven, once for all, to direct them into and keep them in the way of happiness, but that they had particular messages sent them from heaven, as there was occasion, for reproof, for correction, and for instruction in righteousness, when at any time they turned aside out of that way. Besides the written word which they had before them to read, they often heard a word behind them, saying, This is the way, Isa. 30:21. Here begins that way of God’s dealing with them. When they would not hear Moses, let it be tried whether they will hear the prophets. In these verses we have a very awakening sermon that was preached to them when they began to cool in their religion.”**  
[Henry, M. (1994). *Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume* (p. 330). Peabody: Hendrickson, *Commentary on Judges 2:1-5*]

If in fact the Bible is a franchise and/or privilege, then by definition:

1. The Heavens and the Earth, which are the absolutely owned and exclusive the property of the Creator, are the property being “loaned” or granted with legal strings attached. Deut. 10:14; Isaiah 45:12; Psalm 89:11-13.
2. The legal “strings” or conditions of the loan or grant are found in the Holy Bible.
3. As the Creator, God is the “grantor” of the franchise. That also makes him the “principal” under the law of agency.
4. Believers are the franchisees.
5. “Christian” is an office and agency under the franchise, according to the definition of “privilege” above.
6. The franchise functions in essence as a delegation order for the spiritual office of “Christian”.
7. Because it is a franchise, then it can be revoked at will by the Grantor or the property that is being loaned or granted can be taken back by its rightful owner at any time subject to the conditions of the loan/grant found in the Holy Bible. It is “taken back” by removing the trustees from the property, meaning the Earth. See Deut. 28:43-51.
8. The “benefits” of fulfilling the terms of the franchise are documented in Deut. 28:1-14.
9. The “curses” or penalties imposed on trustees/”agents”/Christians of disobeying the franchise are documented in Deut. 28:15-68.

For more about the blessings of obedience and the curses of disobedience to the Heavenly franchise indicated in items 8 and 9 above, see:

1. [Laws of the Bible](https://sedm.org/Forms/FormIndex.htm), Form #13.001, Section 7: Blessings and Curses of God’s Law  
<https://sedm.org/Forms/FormIndex.htm>
2. [Tim Keller-Life and Prosperity, Death and Destruction, Deuteronomy 30](https://sedm.org/tim-keller-life-and-prosperity-death-and-destruction-deuteronomy-30/), SEDM Blog  
<https://sedm.org/tim-keller-life-and-prosperity-death-and-destruction-deuteronomy-30/>

1 **3.5 God's covenant/contract with believers**

2 **3.5.1 God only relates to People who consent through covenants**<sup>40</sup>

3 God is a gentleman. He only relates to His people by consensually contracting with them. These contracts are called  
4 "covenants" in the Bible. Contracts are civil agreements. Covenants are religious agreements. And contracts...by  
5 definition...always have conditions that are binding on **both** parties. In legal terms, this means there must be mutual  
6 consideration/benefit and mutual obligation.

7 The entire Bible, in fact, describes the eternal covenant between God and His followers. It tells the history of all the  
8 consequences of both obeying and disobeying that covenant. The disobedience began when Eve ate the fruit and thereby  
9 violated the covenant. See Genesis 3. The consequence of that disobedience was separation from God by being kicked out  
10 of the Garden.

11 There are four elements to all covenants or contracts:

- 12 1. Mutual exchange of lawful benefits or consideration.
- 13 2. Explicit conditions of performance binding on both parties.
- 14 3. Both parties act freely without duress.
- 15 4. There is a penalty clause for failing to fulfill the conditions of the contract.

16 The fundamental element in the religious contract with God is the exchange of benefits. When benefits are offered and  
17 accepted ...obligations are incurred and a contract goes live and online (so to speak).

18 The covenant with God puts our relationship to God on a sound rational basis...as opposed to only a mystical basis. We  
19 cannot merely believe or pray to be in God's good graces...under the covenant, we know God's will...**we know what we**  
20 **have to do.**

21 And we know what the penalty will be if we don't fulfill the conditions of the contract. Failing to live up to the conditions of  
22 our contract with God is sin. And it activates the penalty clause. When God applies the penalty for breaking our contract  
23 with him...he is not acting without mercy. He **must** apply the penalty clause because...Both parties must act and fulfill the  
24 agreed-upon conditions of the contract.

25 Even God must act according to His covenant promises. Read Psalm 44...not as a prayer...because it is not a prayer...it is a  
26 covenant story. And in that psalm the Israelites...politely but firmly...inform God that he has always been quick to fulfill his  
27 covenant promises...but now he is slow to perform under the contract...even though the Israelites are holding to their part of  
28 the agreement. They ask God why he is asleep...then they demand that he awake and arise and do as he promised.

29 Look at some of the early covenants God made with His people in the Bible:

- 30 1. Adam and Eve in the Garden of Eden.
- 31 2. Story of Noah and the flood.
- 32 3. Father Abraham.
- 33 4. Moses and the Ten Commandments.

34 You see all of the elements that define a contract in these covenants.

35 Those who hold fast to the idea that God loves them unconditionally do not know the Scriptures. When the rich man asks  
36 Jesus how to obtain eternal life (Mt 19:16ff) Jesus tells him to keep the Commandments. The Commandments are the  
37 covenant conditions for getting to heaven and eternal life.

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<sup>40</sup> Adapted from "*Is The Covenant With God Unconditional Love?*", Boundaries for Effective Ministry, <http://www.boundaries-for-effective-ministry.org/the-covenant.html>.

1 The Mosaic covenant between God and his people underlies the salvation promised in The New Testament. This point is  
2 made elaborately in the gospel of John...

- 3 1. If you love me you will keep my commandments (Jn 14:15)...
- 4 2. Whoever has my commandments and observes them is the one who loves me (Jn 14:21)...
- 5 3. Whoever does not love me does not keep my words (Jn 14:24)

6 No one can read those words and hold that there are no conditions on the loving relationship between God and his people.  
7 And the loving part of the contract...the covenant relationship...is that God binds himself to perform as agreed. We can trust  
8 him.

9 If people's contracts with God are in default none of their good works will save them (Mt 7:21ff). God has promised.  
10 So...those in ministry who help form and direct the spiritual lives of the people always need to ask:

11 *"Do you keep the Commandments?"*

12 Because the very definition of ministry is acting to bring **both minister and people closer to God.**

13 Attributing unconditional love to God is a Christian heresy because it prevents us from believing ourselves accountable and  
14 liable to penalty for disobeying the terms of the covenant between God and his people. Any attempt to separate Christians  
15 from the penalties called for under the covenant:

- 16 1. Turns Jesus essentially into a liability insurance salesman from the wrath of God.
- 17 2. Turns Christianity into a fire insurance program from the fires of hell.
- 18 3. Turns tithes into liability insurance premiums.

19 *But Peter said to him, "Your money perish with you, because you thought that the gift of God could be*  
20 *purchased with money! You have neither part nor portion in this matter, for your heart is not right in the sight*  
21 *of God. Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be*  
22 *forgiven you. For I see that you are poisoned by bitterness and bound by iniquity."*

23 *Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may*  
24 *come upon me."*  
25 *[Acts 8:18-24, Bible, NKJV]*

26 4. Turns the church into a place of business, which is the ONLY thing Jesus ever got angry about. See Matt 21:12-17.

27 *Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned*  
28 *the tables of the money changers and the seats of those who sold doves. And He said to them, "It is written, 'My*  
29 *house shall be called a house of prayer,' but you have made it a 'den of thieves.'"*  
30 *[Matt. 21:12-13, Bible, NKJV]*

31 The above type of corruption was instituted originally by the Catholic Church, which during the dark ages offered  
32 "indulgences", which were advanced permission to sin and be forgiven offered for a generous fee to the church. Here is how  
33 one prominent biblical scholar describes this corruption and commercialization of Christianity, which he calls paganism:

34 *What such revivalism and pietism espouses is a limited liability universe in God's name. It is thus atheism under*  
35 *the banner of Christ. It claims freedom from God's sovereignty and denies predestination. It denies the law, and*  
36 *it denies the validity of the curses and blessings of the law. Such a religion is interested only in what it can get*  
37 *out of God: hence, "grace" is affirmed, and "love," but not the law, nor God's sovereign power and decree. But*  
38 *smorgasbord religion is only humanism, because it affirms the right of man to pick and choose what he wants; as*  
39 *the ultimate arbiter of his fate, man is made captain of his soul, with an assist from God. Pietism thus offers*  
40 *limited liability religion, not Biblical faith.*

41 *According to Heer, the medieval mystic Eckhart gave to the soul a "sovereign majesty together with God. The*  
42 *next step was taken by the disciple, Johannes of Star Alley, who asked if the word of the soul was not as mighty*  
43 *as the word of the Heavenly Father."<sup>41</sup> In such a faith, the new sovereign is man, and unlimited liability is in*  
44 *process of being transferred to God.*

---

<sup>41</sup> Friedrich Heer, *The Intellectual History of Europe*, p. 179.

1 In terms of the Biblical doctrine of God, absolutely no liabilities are involved in the person and work of the  
2 Godhead. God's eternal decree and sovereign power totally govern and circumscribe all reality, which is His  
3 creation. Because man is a creature, man faces unlimited liability; his sins have temporal and eternal  
4 consequences, and he cannot at any point escape God. Van Til has summed up the matter powerfully:

5 "The main point is that if man could look anywhere and not be confronted with the revelation of God then he  
6 could not sin in the Biblical sense of the term. Sin is the breaking of the law of God. God confronts man  
7 everywhere. He cannot in the nature of the case confront man anywhere if he does not confront him everywhere.  
8 God is one; the law is one. If man could press one button on the radio of his experience and not hear the voice of  
9 God then he would always press that button and not the others. But man cannot even press the button of his own  
10 self-consciousness without hearing the requirement of God.<sup>42</sup>"

11 But man wants to reverse this situation. Let God be liable, if He fails to deliver at man's request. Let man declare  
12 that his own experience pronounces himself to be saved, and then he can continue his homosexuality or work in  
13 a house of prostitution, all without liability. Having pronounced the magic formula, "I accept Jesus Christ as my  
14 personal lord and savior," man then transfers almost all the liability to Christ and can sin without at most more  
15 than a very limited liability. Christ cannot be accepted if His sovereignty, His law, and His word are denied. To  
16 deny the law is to accept a works religion, because it means denying God's sovereignty and assuming man's  
17 existence in independence of God's total law and government. In a world where God functions only to remove the  
18 liability of hell, and no law governs man, man works his own way through life by his own conscience. Man is  
19 saved, in such a world, by his own work of faith, of accepting Christ, not by Christ's sovereign acceptance of him.  
20 Christ said, "Ye have not chosen me, but I have chosen you" ([John 15:16](#)). The pietist insists that he has chosen  
21 Christ; it is his work, not Christ's. Christ, in such a faith, serves as an insurance agent, as a guarantee against  
22 liabilities, not as sovereign lord. This is paganism in Christ's name.

23 In paganism, the worshipper was not in existence. Man did not worship the pagan deities, nor did services of  
24 worship occur. The temple was open every day as a place of business. The pagan entered the temple and bought  
25 the protection of a god by a gift or offering. If the god failed him, he thereafter sought the services of another.  
26 The pagan's quest was for an insurance, for limited liability and unlimited blessings, and, as the sovereign  
27 believer, he shopped around for the god who offered the most. Pagan religion was thus a transaction, and, as  
28 in all business transactions, no certainty was involved. The gods could not always deliver, but man's hope was  
29 that, somehow, his liabilities would be limited.

30 The "witness" of pietism, with its "victorious living," is to a like limited liability religion. A common "witness" is,  
31 "Praise the Lord, since I accepted Christ, all my troubles are over and ended." The witness of Job in his suffering  
32 was, "Though he slay me, yet will I trust him" ([Job 13:15](#)). St. Paul recited the long and fearful account of his  
33 sufferings after accepting Christ: in prison, beaten, shipwrecked, stoned, betrayed, "in hunger and thirst,...in cold  
34 and nakedness" ([II Cor. 11:23-27](#)). Paul's was not a religion of limited liability nor of deliverance from all  
35 troubles because of his faith.

36 **The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its end**  
37 **is victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men for**  
38 **battle with an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of God's**  
39 **grace and law.**  
40 [[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog](#)  
41 [Card Number 72-79485, pp. 664-669](#)]

42 If you would like to learn more about the fascinating subject of this section, please see:

[The Unlimited Liability Universe, Family Guardian Fellowship](http://www.fanguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm)  
<http://www.fanguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

### 43 3.5.2 **God forbids believers to contract away rights to government or civil rulers<sup>43</sup>**

44 Here is the First Commandment from Exodus 20:1-6:

- 45 1. I, the Lord, am your God, who [acted and] brought you out of the land of Egypt, that place of slavery.  
46 [Therefore...]
- 47 2. You shall not have other gods besides me.

<sup>42</sup> Cornelius Van Til, *A Letter on Common Grace* (Philadelphia: Presbyterian and Reformed Publishing Company, 1955), p. 40 f.

<sup>43</sup> Adapted from "[First Commandment: Thou Shalt Not Choose Slavery to Earthly Government](http://www.boundaries-for-effective-ministry.org/first-commandment.html)", Boundaries for Effective Ministry, <http://www.boundaries-for-effective-ministry.org/first-commandment.html>.

1 God makes it clear that the state gods of Pharaoh could not release them from slavery. Though Pharaoh was obstinate in  
2 keeping the Israelites in slavery...he could not prevent the God of Israel from delivering them.

3 Then God claimed the allegiance that the Israelites formerly had for the Pharaoh. Allegiance is a covenant between a people  
4 and their protector. From now on God would be the only protector of the Israelites.

5 These are the elements of the First Commandment. And it's easy enough to recite. However, to understand the  
6 Commandment, there are four things to take note of so that you can grasp what obligations you incur under this, the first  
7 condition of God's covenant with humanity.

8 The First Commandment is First because:

- 9 1. In any contract, with God or with humanity, from time immemorial to the present day, the parties to the contract must  
10 be clearly identified.
- 11 2. And God identifies himself as the one God who can act in the world, the one not made of stone, wood, or any other  
12 inert substance. He is the God who acted and brought his chosen people out of slavery (which they did not always think  
13 was a good idea [Ex 16:2, 17:3]).
- 14 3. That means they must not choose slavery ever again though they were inclined to (Ex 16:2).
- 15 4. God makes clear that loving him is not pious sentimentality played out amid hymns and incense... **but love is actively**  
16 **keeping the Commandments**. He reiterates this in Matthew. 19:17ff and John 14:15,21,23,24.

17 That means that we today cannot choose slavery, it is prohibited by the First Commandment. Slavery means being unable to  
18 choose (makes sense!) and follow God's law when man's law conflicts with it.

19 For example, if a police officer pulls you over for doing 100 mph in a 35 mph zone...you cannot say "Sorry officer, I only  
20 obey God's law and he doesn't have speed limits". Speed limits do not offend God's law.

21 But, if you are the Christian administrator of a Christian hospital...and you have subjected the institution to man's law...and  
22 man's law requires your medical staff to perform partial-birth abortions...then as a slave to man's law you have a conflict with  
23 God's law...Thou shalt not murder...and as a slave, you have no choice. To choose slavery, a condition where you can only  
24 do what your master dictates, is to repudiate and reject the Lord God...who proves over and over that he will provide for us  
25 (Mt 6:25ff).

26 The Lord says to Moses...

27 *"I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and*  
28 *in the morning you shall be filled with bread. And you shall know that I am the LORD your God.'"*  
29 *[Exodus 16:12, Bible, NKJV]*

30 Only the living God could even make such a promise...and deliver on it. Inert carved idols cannot. To believe that stones,  
31 bones, religious talismans, and such like contain living power over what happens to you is simply magical thinking...pagan  
32 mysticism. The serpent convinced Eve in the Garden of Eden (Gn 3:4) that a piece of fruit had the power to make her like  
33 God!! Go figure. To believe inert objects have divine power to benefit you is an idea God rejects at once in the First  
34 Commandment...Thou shalt not have strange gods before me.

35 Only the living God can create and give you benefits. And he always wants something in return...

36 *"Keep my Commandments".*

37 Like the Israelites, who yearned to go back to Egypt and enjoy the known benefits of the Pharaoh.. we often want the source  
38 of our benefits and sustenance to be based on the mostly empty political promises of earthly government...founded in Marx's  
39 ten commandments and often called Christian socialism.

40 God's ministers, the ones he chooses and relies upon to bring his people safely home, enslave themselves to being agents of  
41 the state by preaching the 'commandments' of an earthly master and promising not to preach God's Commandments, the first  
42 of which is you shall not repudiate the Lord without punishment by returning to slavery under earthly 'Pharaohs'

1 Christian ministers make this promise to earthly government by consenting to silence themselves about God's law when...for  
2 example...they sign the 501c3 application and seek and consent to be governed by earthly masters. And the earthly  
3 government warns them that they need not apply for government restrictions on their ability to preach God's law. Or by  
4 presiding at marriage ceremonies as licensed agents of the state and not as agents of God (you cannot be both...you cannot  
5 serve God and mammon).

6 That's how those who volunteer to show allegiance to human-made law...when it conflicts with God's law...violate God's  
7 First Commandment prohibition against returning to 'Egypt' and embracing slavery.

8 Understood correctly, the First Commandment is to reject slavery. And the reason is because "I am, the Lord your God who  
9 brought you out of slavery". God cannot bring you out of slavery and then authorize you to choose it. That would be a  
10 contradiction and contradictions are never true...they are always false. And God...the source of truth...cannot be false.

11 And there is a good reason why the first thing God does for his people is to bring them out of slavery. You cannot contract  
12 with anyone who...like a slave...cannot give their free consent. And even God must have our consent to govern us because  
13 He created us to be free and have choice so that we could even choose sin...as did Adam and Eve in the Garden of Eden.

14 God sought the Israelites consent to be His people. The Lord said to Moses

15 *"I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion*  
16 *[and no more!]; thus will I test them, to see whether they follow my instructions or not."*

17 The Israelites were only to take what they needed and not display a lack of trust by storing up more food than their daily  
18 portion. God tested their faith to see if they believed he would continue to provide for them. Jesus reiterates this in Matthew's  
19 gospel (Matt. 6:25ff). But...disliking the hardships...and fearing that God could not be trusted...on their way to a land of  
20 freedom... and yearning to renew their indentured servant relationship to Pharaoh...the Israelites were free to withhold their  
21 consent and to reject God.

22 Isn't it unbelievable that the Israelites... moved outside their comfort zone by God's rescuing them from slavery...would  
23 complain like this...

24 *Why did you bring us out of Egypt? Did we not tell you this in Egypt, when we said, 'Leave us alone. Let us serve*  
25 *the Egyptians'? Far better for us to be the slaves of the Egyptians than to die in the desert."*  
26 *[Ex 14:11-12]*

27 So what might prevent you from obeying the First Commandment? What and who (including yourself) might you be a slave  
28 to that requires you to displace God's law with man's law or your own law based solely on your feelings? Or what inert  
29 objects do you believe to have beneficial or evil power over you? Certain crystals prescribed by "new wave" religions? In  
30 what ways do you promulgate human law even when it contradicts God's law.

31 And isn't it a wonderful law when God says to you "You shall NOT be a slave"? But HOW can we do this? The answer is  
32 to refuse all government benefits, privileges, as we say on the opening page of our website. We must treat all such  
33 opportunities as the Biblical equivalent of selling our birthright for a bowl of pottage as described in Genesis 25:29-34:

34 *"People of all races, genders, political beliefs, sexual orientations, and nearly all religions are welcome here.*  
35 *All are treated equally under REAL "law". The only way to remain truly free and equal under the civil law is to*  
36 *avoid seeking government civil services, benefits, property, special or civil status, exemptions, privileges, or*  
37 *special treatment. All such pursuits of government services or property require individual and lawful consent to*  
38 *a franchise and the surrender of inalienable constitutional rights AND EQUALITY in the process, and should*  
39 *therefore be AVOIDED. The rights and equality given up are the "cost" of procuring the "benefit" or property*  
40 *from the government, in fact. Nothing in life is truly "free". Anyone who claims that such "benefits" or property*  
41 *should be free and cost them nothing is a thief who wants to use the government as a means to STEAL on his or*  
42 *her behalf. All just rights spring from responsibilities/obligations under the laws of a higher power. If that higher*  
43 *power is God, you can be truly and objectively free. If it is government, you are guaranteed to be a slave because*  
44 *they can lawfully set the cost of their property as high as they want as a Merchant under the U.C.C. If you want*  
45 *it really bad from people with a monopoly, then you will get it REALLY bad. Bend over. There are NO*  
46 *constitutional limits on the price government can charge for their monopoly services or property. Those who*  
47 *want no responsibilities can have no real/PRIVATE rights, but only privileges dispensed to wards of the state*  
48 *which are disguised to LOOK like unalienable rights. Obligations and rights are two sides of the same coin, just*  
49 *like self-ownership and personal responsibility. For the biblical version of this paragraph, read 1 Sam. 8:10-22.*  
50 *For the reason God answered Samuel by telling him to allow the people to have a king, read Deut. 28:43-51.*

1 which is God's curse upon those who allow a king above them. [Click Here](#)  
2 (<https://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>) for a detailed description  
3 of the legal, moral, and spiritual consequences of violating this paragraph."  
4 [SEDM Website Opening Page; <http://sedm.org>]

5 The bribe to surrender our freedom and birthright from God comes in the form of “benefits”. We must remember that the so-  
6 called “benefit” of government franchises must be objectively provable with evidence in court. It is also a maxim of law that  
7 you have a right to NOT receive a “benefit” or “consideration”, and thus, you can lawfully avoid being compelled to contract  
8 or being compelled to deliver the obligations of the franchise by simply refusing the “benefit” or “consideration” or defining  
9 it as a gift and not a loan or grant with legal strings:

10 *Invito beneficium non datur.*  
11 *No one is obliged to accept a benefit against his consent. Dig. 50, 17, 69. But if he does not dissent he will be*  
12 *considered as assenting. Vide Assent.*

13 *Potest quis renunciare pro se, et suis, juri quod pro se introductum est.*  
14 *A man may relinquish, for himself and his heirs, a right which was introduced for his own benefit. See 1 Bouv.*  
15 *Inst. n. 83.*

16 *Quilibet potest renunciare juri pro se inducto.*  
17 *Any one may renounce a law introduced for his own benefit. To this rule there are some exceptions. See 1 Bouv.*  
18 *Inst. n. 83.*  
19 *[Bouvier's Maxims of Law, 1856;*  
20 *SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]*

21 Another implication of not accepting government “benefits” or privileges is that we must choose to live a self-reliant and  
22 virtuous lifestyle so that we never put ourselves into the vulnerable position of need that would lead us to pursue government  
23 benefits in the first place. That position of need and how God commands government to treat needy people is described  
24 below:

#### 25 **Lending to the Poor**

26 **If one of your brethren becomes poor [desperate], and falls into poverty among you, then you shall help him,**  
27 **like a stranger or a sojourner [transient foreigner and/or non-resident non-person, Form #05.020], that he may**  
28 **live with you. Take no usury or interest from him;** but fear your God, that your brother may live with you. **You**  
29 **shall not lend him your money for usury, nor lend him your food at a profit.** I am the Lord your God, who  
30 **brought you out of the land of Egypt, to give you the land of Canaan and to be your God.**

#### 31 **The Law Concerning Slavery**

32 **And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel**  
33 **him to serve as a slave.** As a hired servant and a sojourner he shall be with you, and shall serve you until the  
34 **Year of Jubilee.** And then he shall depart from you—he and his children with him—and shall return to his own  
35 **family.** He shall return to the possession of his fathers. **For they are My servants [Form #13.007], whom I**  
36 **brought out of the land of Egypt; they shall not be sold as slaves.** You shall not rule over him with rigor, but you  
37 **shall fear your God.”**

38 *[Lev. 25:35-43, Bible, NKJV]*

### 39 **3.5.3 God only allows Christians to be Merchants and not Buyers of any and all Government services<sup>44</sup>**

40 *“The rich ruleth over the poor, and the borrower [is] servant to the lender.”*  
41 *[Prov. 22:7, Bible, NKJV]*

42 Within the Uniform Commercial Code (U.C.C.), there are only two types of entities that you can be:

- 43 1. Merchant (U.C.C. §2-104(1)). Sometimes also called a Creditor or Seller.
- 44 2. Buyer (U.C.C. §2-103(1)(a)). Sometimes also called a Debtor or Borrower.

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<sup>44</sup> Source: *Path to Freedom*, Form #09.015, Section 5.6; <https://sedm.org/Forms/FormIndex.htm>.

1 Every interaction in commerce always has the above two elements or roles. The Merchant MAKES the rules or conditions  
2 of his offer, and the Buyer must agree to those terms to procure the thing offered. In order for the transaction to be enforceable  
3 in court, the language of the offer and the language of the acceptance must be the same. That means that BOTH parties must  
4 agree on the SAME definition of terms or else there is no “meeting of the minds”, as the following video demonstrates:

Mirror Image Rule, Mark DeAngelis  
<http://www.youtube.com/watch?v=j8pgbZV757w>

5 Playing advantageously the game of commerce means being a Merchant, not a Buyer, in relation to any and every  
6 government. Governments try to ensure that THEY are always the Merchant, but astute freedom-minded people ensure that  
7 any and every government form they fill out switches the roles and makes the GOVERNMENT into the Buyer and debtor in  
8 relation to them. On this subject, the Bible FORBIDS believers from EVER becoming “Buyers”, Debtors, or Borrowers in  
9 relation to any and every government:

10 **“You shall make no covenant [contract or franchise] with them [foreigners, pagans], nor with their [pagan**  
11 **government] gods [laws or judges]. They shall not dwell in your land [and you shall not dwell in theirs by**  
12 **becoming a “resident” or domiciliary in the process of contracting with them], lest they make you sin against**  
13 **Me [God]. For if you serve their [government] gods [under contract or agreement or franchise], it will surely**  
14 **be a snare to you.”**  
15 **[Exodus 23:32-33, Bible, NKJV]**

16  
17 **“I [God] brought you up from Egypt [slavery] and brought you to the land of which I swore to your fathers; and**  
18 **I said, ‘I will never break My covenant with you. And you shall make no covenant [contract or franchise or**  
19 **agreement of ANY kind] with the inhabitants of this [corrupt pagan] land; you shall tear down their**  
20 **[man/government worshipping socialist] altars.’ But you have not obeyed Me. Why have you done this?**

21 **“Therefore I also said, ‘I will not drive them out before you; but they will become as thorns [terrorists and**  
22 **persecutors] in your side and their gods will be a snare [slavery!] to you.’”**

23 **So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up**  
24 **their voices and wept.**  
25 **[Judges 2:1-4, Bible, NKJV]**

26 The Bible also forbids believers from ever being borrowers or surety, and hence, from ever being a Buyer, Debtor, or  
27 Borrower. It says you can LEND, meaning offer as a Merchant, but that you cannot borrow, meaning be a “Buyer” under  
28 the U.C.C., in relation to any and every government:

29 **“For the Lord your God will bless you just as He promised you; you shall lend to many nations, but you shall**  
30 **not borrow; you shall reign over many nations, but they shall not reign over you.”**  
31 **[Deut. 15:6, Bible, NKJV]**

32 **“The Lord will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless**  
33 **all the work of your hand. You shall lend to many nations, but you shall not borrow.”**  
34 **[Deut. 28:12, Bible, NKJV]**

35 **“You shall not charge interest to your brother--interest on money or food or anything that is lent out at interest.”**  
36 **[Deut. 23:19, Bible, NKJV ]**

37 **“To a foreigner you may charge interest, but to your brother you shall not charge interest, that the Lord your**  
38 **God may bless you in all to which you set your hand in the land which you are entering to possess.”**  
39 **[Deut. 23:20, Bible, NKJV]**

40 God even warned His followers in the Bible what would happen if they DIDN'T follow the above commandments:

41 **Curses of Disobedience [to God's Laws]**

42 **“The alien [Washington, D.C. is legislatively “alien” in relation to states of the Union] who is among you shall**  
43 **rise higher and higher above you, and you shall come down lower and lower [malicious destruction of EQUAL**  
44 **PROTECTION and EQUAL TREATMENT by abusing FRANCHISES]. He shall lend to you [Federal Reserve**  
45 **counterfeiting franchise], but you shall not lend to him; he shall be the head, and you shall be the tail.**

1 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because  
2 you did not obey the voice of the LORD your God, to keep His commandments and His statutes which He  
3 commanded you. And they shall be upon you for a sign and a wonder, and on your descendants forever.

4 *"Because you did not serve [ONLY] the LORD your God with joy and gladness of heart, for the abundance of*  
5 *everything, therefore you shall serve your [covetous thieving lawyer] enemies, whom the LORD will send against*  
6 *you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron [franchise codes]*  
7 *on your neck until He has destroyed you. The LORD will bring a nation against you from afar [the District of*  
8 *CRIMINALS], from the end of the earth, as swift as the eagle flies [the American Eagle], a nation whose language*  
9 *[LEGALESE] you will not understand, a nation of fierce [coercive and fascist] countenance, which does not*  
10 *respect the elderly [assassinates them by denying them healthcare through bureaucratic delays on an Obamacare*  
11 *waiting list] nor show favor to the young [destroying their ability to learn in the public FOOL system]. And they*  
12 *shall eat the increase of your livestock and the produce of your land [with "trade or business" franchise taxes],*  
13 *until you [and all your property] are destroyed [or STOLEN/CONFISCATED]; they shall not leave you grain or*  
14 *new wine or oil, or the increase of your cattle or the offspring of your flocks, until they have destroyed you.*  
15 *[Deut. 28:43-51, Bible, NKJV]*

16 Buyers take positions, defend what they know and make statements about it; they ignore, argue, and/or contest. Extreme  
17 buyer-minded people presume victimhood and seek to limit their liability. Buyers operate unwittingly from and within the  
18 public venue. They are satisfied with mere equitable title - they can own and operate, but not totally control their property.  
19 Buyer possibilities are limited and confining, as debtors are slaves.

20 Merchants are present to whatever opportunity arises; they ask questions to bring remedy if called for; they accept, either  
21 fully or conditionally. Accomplished Merchants take full responsibility for their life, their finances, and their world.  
22 Merchants understand and make use of their unlimited ability to contract privately with anyone they want at any time. They  
23 maintain legal title and control of their property. Merchant possibilities are infinite. Merchants are sovereign and free.

24 Governments always at least TRY to take the Merchant role by the following tactics, none of which you should permit or  
25 tolerate:

- 26 1. Unconstitutionally presuming or assuming that everyone they deal with is a statutory "taxpayer" and therefore Buyers.  
27 See Form #05.017.
- 28 2. Trying illegally to force you to prove a NEGATIVE, which is that you are NOT a Buyer called a statutory "taxpayer".

29 *"..the taxpayer can not be left in the unpardonable position of having to prove a negative"*  
30 *[Elkins v. United States, 364 U.S. 206, 218, 80 S.Ct. 1437, 1444, 4 L.Ed.2d. 1669 (1960) ; Flores v. U.S., 551*  
31 *F.2d. 1169, 1175 (9th Cir. 1977); Portillo v Comm'r, 932 F.2d. 938, Affirming, reversing and remanding 58 TCM*  
32 *1386, Dec 46, 373 (M), TC Memo, 1990-68 [91-2 USTC P50, 304]; Weimerskirch [79-1 USTC P9359], 596*  
33 *F.2d. at 361]*

- 34 3. Refusing to proceed from the entire bases of American Jurisprudence, which is that we are all innocent until proven  
35 guilty. That means we presumed to be "nontaxpayers" until the IRS proves HOW and WHEN you consented to  
36 become a Buyer called a statutory "taxpayer".

37 *"Revenue Laws relate to taxpayers [instrumentalities, officers, employees, and elected officials of the national*  
38 *Government] and not to non-taxpayers [non-resident non-persons domiciled in states of the Union without the*  
39 *exclusive jurisdiction of the national Government]. The latter are without their scope. No procedures are*  
40 *prescribed for non-taxpayers and no attempt is made to annul any of their Rights or Remedies in due course of*  
41 *law. With them [non-taxpayers] Congress does not assume to deal and they are neither of the subject nor of the*  
42 *object of federal revenue laws."*  
43 *[Economy Plumbing & Heating v. U.S., 470 F.2d. 585 (1972)]*

- 44 4. Falsely calling what you pay them a STATUTORY "tax", when in fact what it really is in substance is a compelled  
45 criminal bribe for them to treat you illegally as a public officer in violation of 18 U.S.C. §§210 and 211. Once you pay  
46 them the criminal bribe, you in effect procure the "privilege" to be left alone from their lawless extortion and  
47 anonymous paper terrorism. The "right to be let alone" is the definition of "justice itself" and can NEVER become a  
48 "privilege" as they have made it. They can't charge you for rights because they didn't create them and they don't own  
49 them. See Form #05.050 for the definition of "justice". See Form #02.005 for court-admissible proof that they really  
50 are LYING to call it a "tax" and that what they really are doing is in fact criminal extortion, racketeering, and identity  
51 theft.
- 52 5. Ensuring that every "tax" paid to them is legally defined as and treated as a "gift" that creates no obligation on their  
53 part:

2 (d)

3 (1) *The Secretary of the Treasury may accept, hold, administer, and use gifts and bequests of property, both real*  
4 *and personal, for the purpose of aiding or facilitating the work of the Department of the Treasury. Gifts and*  
5 *bequests of money and the proceeds from sales of other property received as gifts or bequests shall be deposited*  
6 *in the Treasury in a separate fund and shall be disbursed on order of the Secretary of the Treasury. Property*  
7 *accepted under this paragraph, and the proceeds thereof, shall be used as nearly as possible in accordance with*  
8 *the terms of the gift or bequest.*

9 (2) *For purposes of the Federal income, estate, and gift taxes, property accepted under paragraph (1) shall be*  
10 *considered as a gift or bequest to or for the use of the United States.*

11 The key to defeating the above is to shift the burden of proof to them instead of you. They in fact are ALWAYS the moving  
12 party asserting an alleged but usually not ACTUAL “obligation” as proven in the following documents, not you. The moving  
13 party ALWAYS has the burden of proof according to 5 U.S.C. §556(d):

- 14 1. *Lawfully Avoiding Government Obligations Course*, Form #12.040  
15 <https://sedm.org/Forms/FormIndex.htm>  
16 2. *Proof of Claim: Your Main Defense Against Government Greed and Corruption*, Form #09.073  
17 <https://sedm.org/Forms/FormIndex.htm>

18 Therefore, what they are really doing by making presumptions and taking positions that they do is acting in essentially a  
19 “marketing” capacity to offer their “franchise services” as a Merchant. If you are smart, you will turn it around and rent them  
20 your PRIVATE property and PRIVATE time and in effect fire them as the rule maker and substitute yourself. The “rules”  
21 we are talking about are described in Article 4, Section 3, Clause 2, which state:

22 *U.S. Constitution*  
23 *Article 4, Section 3, Clause 2*  
24 *Clause 2. Property of the United States*

25 *The Congress shall have Power to dispose of and make all needful Rules and Regulations **respecting the Territory***  
26 ***or other Property belonging to the United States**; and nothing in this Constitution shall be so construed as to*  
27 *Prejudice any Claims of the United States, or of any particular State.*

28 The property they are loaning or granting is the franchise privileges associated with the public office of “taxpayer”, as we  
29 prove in Form #05.001. If you reject their offer and keep your status Private, then YOU become the lender and “Service”  
30 them instead of them “servicing” you as the “Internal Revenue Service”. This subject of the separation of Public and Private  
31 and how to use your PRIVATE property and PRIVATE rights as a means to control them is described in:

*Separation Between Public and Private Course*, Form #12.025  
<https://sedm.org/Forms/FormIndex.htm>

32 Hence, you should:

- 33 1. Define the term “taxpayer” on all correspondence with them as a human being protected by the constitution, with a  
34 foreign domicile, who is a “non-resident non-person” not subject to any civil enactment of Congress, per Form  
35 #05.020.  
36 2. NEVER describe yourself as a statutory “taxpayer”.  
37 3. Never describe ANYTHING you pay to them as a “tax” or a “gift”, but rather a temporary GRANT that comes with  
38 strings, just like the way they do with all their socialist franchises.  
39 4. Emulate their behavior as a Merchant and ensure that EVERYTHING they pay you is characterized and/or legally  
40 defined as a GIFT rather than a GRANT with legal strings attached.

41 *“The State in such cases exercises no greater right than an individual may exercise over the use of his own*  
42 *property when leased or loaned to others. The conditions upon which the privilege shall be enjoyed being stated*  
43 *or implied in the legislation authorizing its grant, no right is, of course, impaired by their enforcement. The*  
44 *recipient of the privilege, in effect, stipulates to comply with the conditions. It matters not how limited the*  
45 *privilege conferred, its acceptance implies an assent to the regulation of its use and the compensation for it.”*  
46 *[Munn v. Illinois, 94 U.S. 113 (1876) ]*

1 This approach is also consistent with the following scripture:

2 *“The rich rules over the poor,*  
3 *And **the borrower is servant to the lender.**”*  
4 *[Prov. 22:7, Bible, NKJV]*

5 Remember:

- 6 1. If everything you give any government is a GRANT rather than a GIFT with legal strings attached, then they always
- 7 work for you and you can NEVER work for them.
- 8 2. They can only govern you civilly with your consent. If you don’t consent, everything they do to you will be unjust and
- 9 a tort per the Declaration of Independence.
- 10 3. Everyone starts out EQUAL. An entire government cannot have any more rights than a single human being. That’s
- 11 what a government of delegated authority means. NEVER EVER consent to:
- 12 3.1. Become CIVILLY unequal.
- 13 3.2. Be civilly governed under civil statutory law.
- 14 3.3. Waive your sovereign immunity. Instead insist that you have the SAME sovereign immunity as any and every
- 15 government because we are ALL equal. If they assert their own sovereign immunity they have to recognize
- 16 YOURS under the concept of equal protection and equal treatment.
- 17 4. Any attempt to penalize you or take away your PRIVATE, absolutely owned property requires that all of the affected
- 18 property had to be donated VOLUNTARILY and EXPRESSLY to a public use and a public purpose before it can
- 19 become the subject of such a penalty. The right of private, absolutely owned property means that you have a right to
- 20 deny any and every other person, including GOVERNMENTS, the right to use, benefit, or profit from your property.
- 21 If they can take away something you didn’t hurt someone with, they have the burden of proving that it belonged to
- 22 them and that you gave it to them BEFORE they can take it. All property is presumed to be EXCLUSIVELY
- 23 PRIVATE until the government meets the burden of proof that you consented to donate it to a public use, public
- 24 purpose, and/or public office. Any other approach is a violation of due process based on presumption.
- 25 5. The ONLY thing you can do under the influence of duress is act as an agent of the SOURCE of the duress. If the
- 26 government tries to compel you to assume a civil status such as statutory “taxpayer” that you cannot or do not consent
- 27 to, then ultimately, the party to whom the obligations attach is the GOVERNMENT, and not you under the laws of
- 28 agency. We try to assure that every one of our forms reflects this fact as described in:

<p><i>Avoiding Traps in Government Forms Course</i>, Form #12.023  <a href="https://sedm.org/Forms/FormIndex.htm">https://sedm.org/Forms/FormIndex.htm</a></p>
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29 Below is a sample from our Tax Form Attachment, Form #04.201, showing how we implement the approach documented in  
30 this section:

31 *This form and all attachments shall NOT be construed as a consent or acceptance of any proposed government*  
32 *“benefit”, any proposed relationship, or any civil status under any government law per U.C.C. §2-206. It instead*  
33 *shall constitute a COUNTER-OFFER and a SUBSTITUTE relationship that nullifies and renders unenforceable*  
34 *the original government OFFER and ANY commercial, contractual, or civil relationship OTHER than the one*  
35 *described herein between the Submitter and the Recipient. See U.C.C. §2-209. The definitions found in section*  
36 *4 shall serve as a SUBSTITUTE for any and all STATUTORY definitions in the original government offer that*  
37 *might otherwise apply. Parties stipulate that the ONLY “Merchant” (per U.C.C. §2-104(1)) in their relationship*  
38 *is the Submitter of this form and that the government or its agents and assigns is the “Buyer” per U.C.C. §2-*  
39 *103(1)(a).*

40 *Pursuant to U.C.C. §1-202, this submission gives REASONABLE NOTICE and conveys FULL KNOWLEDGE to*  
41 *the Recipient of all the terms and conditions exclusively governing their commercial relationship and shall be*  
42 *the ONLY and exclusive method and remedy by which their relationship shall be legally governed. Ownership*  
43 *by the Submitter of him/her self and his/her PRIVATE property implies the right to exclude ALL others from using*  
44 *or benefitting from the use of his/her exclusively owned property. All property held in the name of the Submitter*  
45 *is, always has been, and always will be stipulated by all parties to this agreement and stipulation as: 1. Presumed*  
46 *EXCLUSIVELY PRIVATE until PROVEN WITH EVIDENCE to be EXPRESSLY and KNOWINGLY and*  
47 *VOLUNTARILY (absent duress) donated to a PUBLIC use IN WRITING; 2. ABSOLUTE, UNQUALIFIED, and*  
48 *PRIVATE; 3. Not consensually shared in any way with any government or pretended DE FACTO government.*  
49 *Any other commercial use of any submission to any government or any property of the Submitter shall be*  
50 *stipulated by all parties concerned and by any and every court as eminent domain, THEFT, an unconstitutional*  
51 *taking in violation of the Fifth Amendment, and a violation of due process of law.*  
52 *[Tax Form Attachment, Form #04.201]*

53 If you would like more information on how to implement this strategy from an administrative standpoint, see:

1. Requirement for Consent, Form #05.003, Sections 5.1 and 10.2  
<http://sedm.org/Forms/FormIndex.htm>
2. Government Instituted Slavery Using Franchises, Form #05.030, Section 29.2  
<http://sedm.org/Forms/FormIndex.htm>

### 3.5.4 The Main difference between God and Satan is How they Procure your Consent and Cooperation

The method by which consent is procured characterizes the main distinction, in fact, between the nature of God and the nature of Satan.

1. God always procures your consent voluntarily and with full disclosure.
  - 1.1. He motivates people primarily through love.
  - 1.2. He gave you a whole book full of His Truth, His Covenants, and His promises and described in excruciating detail everything that happened both to those who accepted his covenant voluntarily and those who didn't.
  - 1.3. He wants to talk to you constantly through prayer.
  - 1.4. He manifests Himself continually through the Holy Spirit, which is what most people call our conscience.
  - 1.5. Everywhere we go, the Truth of the laws found in His Holy book is demonstrated to us in everything that happens.
  - 1.6. He doesn't force you to do anything, but instead lets experience teach you what is right and wrong continually.
2. Satan always procures your consent through force, fraud, and deceit and without full disclosure.
  - 2.1. He motivates people primarily through fear.
  - 2.2. He exploits, magnifies, and propagates the human weaknesses that are the source of all of his power, including fear, ignorance, and presumption. He intends to make you a prisoner of your own sin and weakness. John 8:34-35.
  - 2.3. He is called the father of lies. [John 8:44](#)
  - 2.4. He is called the deceiver. [Rev. 12:9](#), [John 8:44](#).
  - 2.5. Everything he does produces alienation and separation from God and promotes sin.
  - 2.6. He acts out of pride and covetousness.
  - 2.7. He seeks to destroy God and everything that was created in God's image, which means all of humankind and the entire earth.

The key to being a mature Christian is to be able to discern the subtle differences between God and Satan in procuring our consent, cooperation, and allegiance and to recognize these forces at work in all the people we interact with, and especially those in government. We are the sheep and our God is the Good Shepherd. If we are to avoid harm, we must recognize our shepherd and follow Him, but avoid Satan, who is a stranger, a thief, and a destroyer. To God, Satan is a "sheep poacher". The parable of the Good Shepherd tells this story clearly in [John 10:1-11](#):

*"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep he goes before them; and **the sheep follow him, for they know his voice.**" Jesus used this illustration, but they did not understand the things which He spoke to them.*

*Then Jesus said to them again, "Most assuredly, I say to you, **I am the door of the sheep.** All who enter came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by Me he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep."*

If Jesus came today, would you as His sheep know His voice and recognize Him as your Shepherd? Would you be able to distinguish Him from the Antichrist? [1 John 2:18](#) and [2 John 1:7](#) warn us that there will be many false prophets and antichrists. Have you studied God's word and put on the Armor of God ([Eph 6:11-17](#)) so that you will be able to discern these false prophets and teachers and recognize your Shepherd? The table below will hopefully help you with that process of discernment and judgment. If you as a Christian are unwilling or unable to exercise that level of judgment because you have been taught a false standard of not judging, then may God help your soul because there is no hope for you where you are going:

*"The lips of the righteous nourish many, but **fools die for lack of judgment.**"*  
[[Prov. 10:21](#), Bible, NKJV]

*"Judge not according to appearance, but **judge righteous judgment.**"*  
[Jesus speaking in [John 7:24](#), Bible, NKJV]

1 **Table 1: Comparison of God with Satan**

#	God/Jesus/Holy Spirit	Satan
<b>1</b>	<b>Manifestation of:</b>	<b>Manifestation of:</b>
1.1	Christ ( <a href="#">Matt. 1:18-25</a> )	Antichrist ( <a href="#">1 John 2:18,22</a> , <a href="#">1 John 4:7</a> , <a href="#">2 John 1:7</a> )
1.2	Church ( <a href="#">Rev. 19:7-8</a> , <a href="#">Eph. 5:22-25</a> )	Babel/Babylon/State ( <a href="#">Gen 10:8-10</a> , <a href="#">Rev. 17</a> , <a href="#">Dan. 4:28-33</a> )
1.3	Church is bride of Christ ( <a href="#">Eph. 5:22-24</a> )	Sinful city is Harlot of Satan ( <a href="#">Rev. 17:1-6</a> )
1.4	The <i>grace</i> and <i>love</i> of God ( <a href="#">Rom. 6:14</a> , <a href="#">1 John 4:7</a> , <a href="#">Rom. 7:6</a> )	The <i>law</i> of man ( <a href="#">Rom. 7:1-2</a> , <a href="#">Heb. 10:1</a> )
1.5	Faith in God ( <a href="#">John 6:29</a> )	Confidence in men/"princes"/government (see <a href="#">Psalm 118:8-9</a> , <a href="#">Rev. 18:7</a> )
1.6	Worship God ( <a href="#">Exodus 20:1-11</a> )	Worship Baal/false god ( <a href="#">1 Kings 18:20-21</a> )
1.7	Obedience ( <a href="#">Deu. 12:28</a> , <a href="#">Acts 5:29</a> )	Rebellion ( <a href="#">Gen. 3:4-5</a> )
1.8	Communion with God and each other ( <a href="#">Heb. 11:10</a> , <a href="#">Heb. 10:25</a> )	Isolation ( <a href="#">Prov. 18:1</a> , <a href="#">Rev. 18:7</a> )
1.9	Righteousness ( <a href="#">John 5:30</a> )	Sin ( <a href="#">John 8:44</a> ) Prostitution ( <a href="#">Prov. 6:24-29</a> , Hosea 4:11) Lying ( <a href="#">Exodus 20:16</a> ) Fornication ( <a href="#">Eph. 5:5</a> , <a href="#">1 Cor. 6:18</a> ) Adultery ( <a href="#">Exodus 20:14</a> ) Homosexuality ( <a href="#">Lev. 18:22</a> , <a href="#">1 Cor. 6:18</a> ) Pride ( <a href="#">Prov. 6:16-17</a> , <a href="#">Prov. 8:13</a> ) Envy/covetousness ( <a href="#">Exodus 20:17</a> ) Stealing ( <a href="#">Exodus 20:15</a> ) Disdain for correction ( <a href="#">Prov. 10:7</a> , <a href="#">13:18</a> , <a href="#">29:1</a> ) Conspiracy ( <a href="#">Prov. 6:18</a> ) Murder ( <a href="#">Exodus 20:13</a> ) Divorce ( <a href="#">Mal. 2:16</a> , <a href="#">Mark 10:2-9</a> )
<b>2</b>	<b>Names of:</b>	<b>Names of:</b>
2.1	Son Of Man ( <a href="#">Dan. 7:13</a> , <a href="#">Matt. 8:20</a> , <a href="#">Matt. 19:28</a> , <a href="#">Matt. 20:18</a> )	Lucifer ( <a href="#">Is. 14:12</a> )
2.2	Jesus Christ ( <a href="#">Rom. 1:3</a> )	dragon, serpent of old ( <a href="#">Rev. 20:2</a> )
2.3	Elohim	the wicked one ( <a href="#">Eph. 6:16</a> )
2.4	Yahweh	god of this age ( <a href="#">2 Cor. 4:4</a> )
2.5	Prince of Peace ( <a href="#">Isa. 9:6</a> )	prince of this world ( <a href="#">John 12:31</a> , <a href="#">14:30</a> )
2.6	Prince of Life ( <a href="#">Acts 3:15</a> )	prince of power ( <a href="#">Eph. 2:2</a> )
2.7	prince of the kings of the earth ( <a href="#">Rev. 1:5</a> )	devil ( <a href="#">Jas. 4:7</a> , <a href="#">Rev. 12:9</a> )
2.8	Savior ( <a href="#">1 Tim. 4:10</a> )	anointed cherub ( <a href="#">Eze. 28:14</a> )
2.9	Beloved ( <a href="#">Eph. 1:6</a> )	Beast ( <a href="#">Rev. 19:19-21</a> )
<b>3</b>	<b>Designs of, to:</b>	<b>Designs of, to:</b>
3.1	Be God/creator of all things ( <a href="#">Gen. 1</a> )	Be <u>like</u> God/imitator ( <a href="#">Isaiah 14:14</a> )
3.2	Do God's work ( <a href="#">Luke 2:49</a> , <a href="#">John 6:38</a> ) Destroy Satan's work ( <a href="#">Heb. 2:14</a> , <a href="#">1 John 3:8</a> )	Undo God's work ( <a href="#">Mark 4:15</a> )
3.3	Help ( <a href="#">Heb. 13:6</a> )	Slander ( <a href="#">Job 1:9-11</a> )
3.4	Draw people to God ( <a href="#">John 6:44</a> )	Make people turn away from God ( <a href="#">Job 2:4-5</a> )
3.5	Give eternal life ( <a href="#">John 10:10,28</a> )	Murder ( <a href="#">John 8:44</a> )
3.6	Secure God's worship among men ( <a href="#">Exodus 20:1-11</a> )	Secure mankind's worship ( <a href="#">Luke 4:6-8</a> )
3.7	Emancipate and give us liberty ( <a href="#">Gal. 5:1</a> )	Enslave ( <a href="#">John 8:34</a> )
3.8	Watchful and sober ( <a href="#">1 Thess. 5:6</a> )	Works in the night while people are asleep to sow tares and strife ( <a href="#">Matt. 13:24-32</a> )
3.9	Judge righteously ( <a href="#">John 5:30</a> )	Instigate evil ( <a href="#">John 13:27</a> )
<b>4</b>	<b>Character of:</b>	<b>Character of:</b>

#	God/Jesus/Holy Spirit	Satan
4.1	Sovereign, omnipotent ( <a href="#">Rev. 19:6</a> , <a href="#">Jer. 32:17,27</a> )	A being created by God ( <a href="#">Eze. 28:12-19</a> , <a href="#">Isaiah 14:12-21</a> )
4.2	Unselfish ( <a href="#">Phil. 2:3-4</a> ) Servant ( <a href="#">Matt. 20:25-28</a> )	Selfish ( <a href="#">Gen. 3:4-5</a> )
4.3	Humble ( <a href="#">Phil 2:8</a> ) Meek ( <a href="#">1 Pet. 3:4</a> , <a href="#">Matt. 5:5</a> )	Proud, vain, covetous ( <a href="#">Gen. 4:3-4</a> , <a href="#">Isaiah 14:13-15</a> )
4.4	Brings life ( <a href="#">John 3:16</a> , <a href="#">John 10:10</a> )	Murderer ( <a href="#">John 8:44</a> )
4.5	Just and true ( <a href="#">Rev. 15:3</a> )	Deceiver ( <a href="#">Rev. 12:9</a> , <a href="#">John 8:44</a> )
4.6	Source of all truth ( <a href="#">John 14:6</a> )	Father of lies ( <a href="#">John 8:44</a> )
4.7	Defender ( <a href="#">Ps. 59:1</a> ); Shephard ( <a href="#">Gen. 49:24</a> ) Advocate ( <a href="#">1 John 2:1</a> )	Adversary ( <a href="#">1 Pet. 5:8</a> ) Tempter ( <a href="#">Matt. 4:3</a> , <a href="#">1 Thess. 3:5</a> )
4.8	Righteous ( <a href="#">Ps. 145:17</a> ; <a href="#">1 John 3:29</a> )	sinner ( <a href="#">1 John 3:4-10</a> )
4.9	Wise ( <a href="#">Acts 15:18</a> )	Vain ( <a href="#">Isaiah 14:13</a> )
4.10	Obedient to God ( <a href="#">John 8:28-29</a> ) Obedient unto death ( <a href="#">Phil. 2:8</a> )	Disobedient toward God ( <a href="#">Gen 3:4-5</a> , <a href="#">Eph. 2:2</a> )
4.11	Light ( <a href="#">Gen. 1:4</a> , <a href="#">1 John 1:5</a> , <a href="#">John 8:12</a> )	darkness ( <a href="#">Luke 11:34</a> , <a href="#">Acts 26:18</a> ) lost ( <a href="#">John 17:12</a> )
4.12	Peaceful ( <a href="#">Rom. 14:19-20</a> , <a href="#">James 3:18</a> )	Contentious ( <a href="#">Prov. 18:6</a> )
4.13	Righteous judge ( <a href="#">2 Tim. 4:8</a> )	Self-righteous ( <a href="#">Prov. 12:15</a> )
4.14	Brief, terse ( <a href="#">Matt. 5:37</a> )	Wordy ( <a href="#">Eccl. 10:12-14</a> )
4.15	Forgiving ( <a href="#">Ex. 34:7</a> )	Wrathful ( <a href="#">Eph. 2:3</a> )
4.16	Loving ( <a href="#">John 3:16</a> ; <a href="#">1 John 4:21</a> )	Hating ( <a href="#">1 John 2:9-11</a> )
4.17	Pure in heart ( <a href="#">Matt. 5:8</a> )	Originally perfect in his ways ( <a href="#">Eze. 28:15</a> ) Corrupted by affluence ( <a href="#">Eze. 28:16</a> )
4.18	Full of <i>Godly</i> wisdom ( <a href="#">Prov. 2:1-9</a> )	Full of <i>worldly</i> wisdom but pride and vanity corrupted his wisdom ( <a href="#">Eze. 28:12,17</a> )
4.19	Faithful ( <a href="#">Heb. 10:23</a> )	Unfaithful/harlot ( <a href="#">Rev. 17</a> )
5	<b>Methods:</b>	<b>Methods:</b>
5.1	Invisible ( <a href="#">John 1:18</a> )	Disguises himself ( <a href="#">2 Cor. 11:13-14</a> )
5.2	Not the author of doubt ( <a href="#">1 Cor. 14:33</a> ) Made known ( <a href="#">Ps. 103:7</a> )	Insinuates doubt ( <a href="#">Gen. 3:1</a> )
5.3	Perfect ( <a href="#">Ps. 18:30</a> )	Misuses scripture ( <a href="#">Matt. 4:5-6</a> )
5.4	Uses love ( <a href="#">1 John 4:8, 16</a> )	Uses schemes ( <a href="#">2 Cor. 2:11</a> )
5.5	Healer ( <a href="#">Ex. 15:26</a> )	Afflicts believers ( <a href="#">Luke 13:16</a> )
6	<b>Executes judgment:</b>	<b>Judgment upon:</b>
6.1	Executes great white throne judgment ( <a href="#">Rev. 20:11-15</a> )	Bound ( <a href="#">Mark 3:27</a> )
6.2	Captures and destroys Satan ( <a href="#">Rev. 19:20-21</a> )	Cast out ( <a href="#">John 12:31</a> )
6.3	Judges living and dead ( <a href="#">Acts 10:42</a> )	Judged ( <a href="#">John 16:11</a> )
6.4		Bruised ( <a href="#">Rom. 16:20</a> )
6.5		Assigned to hell ( <a href="#">Matt. 25:41</a> )

### 1 3.6 The Bible is a Sacred Law Book!

2 The Bible is a Law book. That's what God intended it to be, otherwise he wouldn't have called it His ordinances, His statutes,  
3 His judgments, His precepts, His commandments, His Law. All these are Law terms. Here are some examples of God's Law  
4 in action, and keep in mind that "commandments" and "His Word" are synonymous with His Law:

5 *"One that turneth his ear from hearing the law, even his prayer is an abomination."*  
6 [[Proverbs 28:9](#), Bible, NKJV]

7 *"Those who forsake the law praise the wicked, but such as keep the law contend with them."*  
8 [[Prov. 28:4](#), Bible, NKJV]

1 *"And **thou shalt teach them ordinances and laws**, and shalt shew them the way wherein they must walk, and*  
2 *the work that they must do."*  
3 [[Exodus 18:20](#), Bible, NKJV]

4 *"**Ye shall do My judgments, and keep Mine ordinances**, to walk therein: I [am] the LORD your God."*  
5 [[Leviticus 18:4](#), Bible, NKJV]

6 *"**And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall***  
7 ***observe to do for evermore**; and ye shall not fear other gods."*  
8 [[2 Kings 17:37](#), Bible, NKJV]

9 *"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of*  
10 *their flesh, and will give them an heart of flesh: **That they may walk in My statutes, and keep Mine***  
11 ***ordinances, and do them: and they shall be My people, and I will be their God.**"*  
12 [[Ezekiah 11:19-20](#), Bible]

13 And here are two inspirational examples of what we are talking about from Psalm:

14 ***The law of the Lord is perfect converting the soul:***  
15 *The testimony of the Lord is sure, making wise the simple;*  
16 ***The statutes of the Lord are right, rejoicing the heart.***  
17 *The commandment of the Lord is pure, enlightening the eyes.*  
18 *The fear of the Lord is clean, enduing forever;*  
19 ***The judgments of the Lord are true and righteous altogether.***  
20 ***More to be desired are they than gold.***  
21 *Yea, than much fine gold;*  
22 *Sweeter also than honey and the honeycomb.*  
23 *Moreover **by them Your servant is warned,***  
24 ***And in keeping them there is great reward.***  
25 *Who can understand his errors?*  
26 *Cleanse me from secret faults.*  
27 *Keep back Your servant from presumptuous sins;*  
28 *Let them not have dominion over me.*  
29 *Then I shall be blameless,*  
30 *And I shall be innocent of great transgression.*  
31 *Let the words of my mouth and the meditation of my heart*  
32 *Be acceptable in Your sight,*  
33 *O Lord, my strength and my Redeemer.*  
34 [[Psalm 19:7-14](#), Bible, NKJV]

35  
36  
37 *How can a young man cleanse his way?*  
38 *By taking heed according to Your word.*  
39 *With my whole heart I have sought You;*  
40 *Oh, let me not wander from Your commandments!*  
41 *Your word I have hidden in my heart,*  
42 *That I might not sin against You.*  
43 *Blessed are You, O Lord!*  
44 ***Teach me Your statutes.***  
45 *With my lips I have declared*  
46 *All the judgments of Your mouth.*  
47 *I have rejoiced in the way of Your testimonies.*  
48 *As much as in all riches.*  
49 *I will meditate on Your precepts.*  
50 *And contemplate Your ways.*  
51 ***I will delight myself in Your statutes.***  
52 *I will not forget Your word.*  
53 [[Psalm 119:9-16](#), Bible, NKJV]

54 The founding fathers referred to God's Holy Laws as Natural Law:

55 *"When in the Course of human events, it becomes necessary for one people to dissolve the political bands which*  
56 *have connected them with another, and to assume among the powers of the earth, the separate and equal station*  
57 *to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires*  
58 *that they should declare the causes which impel them to the separation."*  
59 [[Declaration of Independence](#)]

1 The U.S. Supreme Court furthermore has said that all laws which violate these natural laws are void ab initio and  
2 unenforceable:

3 *If, then, a government, composed of Legislative, Executive and Judicial departments, were established, by a*  
4 *Constitution, which imposed no limits on the legislative power, the consequence would inevitably be, that*  
5 *whatever the legislative power chose to enact, would be lawfully enacted, and the judicial power could never*  
6 *interpose to pronounce it void. **It is true, that some speculative jurists have held, that a legislative act against***  
7 ***natural justice must, in itself,** be void; but I cannot think that, under such a government, any Court of Justice*  
8 *would possess a power to declare it so. Sir William Blackstone, having put the strong case of an act of Parliament,*  
9 *which should \*399 authorise a man to try his own cause, explicitly adds, that even in that case, 'there is no court*  
10 *that has power to defeat the intent of the Legislature, when couched in such evident and express words, as leave*  
11 *no doubt whether it was the intent of the Legislature, or no. ' 1 Bl. Com. 91.*

12 *In order, therefore, to guard against so great an evil, it has been the policy of all the American states, which have,*  
13 *individually, framed their state constitutions since the revolution, and of the people of the United States, when*  
14 *they framed the Federal Constitution, to define with precision the objects of the legislative power, and to restrain*  
15 *its exercise within marked and settled boundaries. If any act of Congress, or of the Legislature of a state, violates*  
16 *those constitutional provisions, it is unquestionably void; though, I admit, that as the authority to declare it void*  
17 *is of a delicate and awful nature, the Court will never resort to that authority, but in a clear and urgent case. **If,***  
18 ***on the other hand, the Legislature of the Union, or the Legislature of any member of the Union, shall pass a***  
19 ***law, within the general scope of their constitutional power, the Court cannot pronounce it to be void, merely***  
20 ***because it is, in their judgment, contrary to the principles of natural justice. The ideas of natural justice are***  
21 ***regulated by no fixed standard: the ablest and the purest men have differed upon the subject; and all that the***  
22 ***Court could properly say, in such an event, would be, that the Legislature (possessed of an equal right of***  
23 ***opinion) had passed an act which, in the opinion of the judges, was inconsistent with the abstract principles of***  
24 ***natural justice.** There are then but two lights, in which the subject can be viewed: 1st. If the Legislature pursue*  
25 *the authority delegated to them, their acts are valid. 2nd. If they transgress the boundaries of that authority, their*  
26 *acts are invalid. In the former case, they exercise the discretion vested in them by the people, to whom alone they*  
27 *are responsible for the faithful discharge of their trust: but in the latter case, they violate a fundamental law,*  
28 *which must be our guide, whenever we are called upon as judges to determine the validity of a legislative act.*  
29 *[Calder v. Bull, 3 U.S. 386 (1798)]*  
30

31 *"In Hooker v. Canal Co.,<sup>45</sup> a Connecticut case, the court say: 'The fundamental maxims of a free government*  
32 *require that the right of personal liberty and \*\*private property should be held sacred.\*\*"*

33 *"They cite and approve the expressions of Marshall, C. J., in Fletcher v. Peck:<sup>46</sup> 'And it may well be doubted*  
34 *whether the nature of society and of government does not prescribe some limits to the legislative power,' &c.*

35 *"This whole subject is fully treated in the late decision of Booth v. Woodbury,<sup>47</sup> where it is expressly held that*  
36 *the \*\*legislature can pass no laws contrary to the 'principles of natural justice.'\*\*"*

37 *"All these cases, and the jurisprudence of Connecticut on this subject, are in harmony with and in fact founded*  
38 *upon the case of \*Calder v. Bull\*,<sup>48</sup> a case which went from Connecticut to this court; and the expressions in*  
39 *Goshen v. Stonington are almost identical with those of Mr. Justice Chase, where he says: 'I cannot subscribe to*  
40 *the omnipotence of a State legislature, or that it is absolute and without control, \*\*although its authority should*  
41 *not be expressly restrained by the constitution or fundamental law of the State.\*\*'"*  
42 *[Stanley v. Colt, 72 U.S. 119, 133, (1866 )]*

43 God's laws found in the Holy Bible are therefore the basis of our system of government, and any act of the government in  
44 conflict with them are inherently void and unenforceable. If you would like a topical reference of all of God's Laws useful  
45 in litigation, the following document is very helpful:

[Laws of the Bible, Form #13.001  
http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

<sup>45</sup> 14 Connecticut 152; and see Gas Co. v. Gas Co., 25 Id. 38, and Hotchkiss v. Porter, 30 Id. 418.

<sup>46</sup> 5 Cranch, 185.

<sup>47</sup> 32 Connecticut, 118.

<sup>48</sup> 3 Dallas, 386.

1 **3.7 Christians are Called to be Citizens and Domiciliaries of God's Kingdom on Earth and not any man-made**  
2 **Government**

3 As Christians, our connection with the world should be important to us, and especially our connection to the legal world.  
4 This is emphasized by the following scripture:

5 *"Where do wars and fights come from among you? **Do they not come from your desires for pleasure [unearned***  
6 ***money from the government] that war in your members [and your democratic governments]? You lust [after***  
7 ***other people's money] and do not have.** You murder [the unborn to increase your standard of living] and covet  
8 [the unearned] and cannot obtain [except by empowering your government to STEAL for you!]. You fight and  
9 war [against the rich and the nontaxpayers to subsidize your idleness]. Yet you do not have because you do not  
10 ask [the Lord, but instead ask the deceitful government]. You ask and do not receive, because you ask amiss, that  
11 you may spend it on your pleasures. **Adulterers and adulteresses! Do you not know that [friendship [citizen,***  
12 ***resident, "taxpayer"] with the world [or the governments of the world] is enmity with God?** Whoever therefore  
13 wants to be a friend of the world [or the governments of the world] makes himself an enemy of God."  
14 [[James 4:4](#), Bible, NKJV]*

15 As Christians, we are called to be physically IN the world but not OF the world:

16 *"If you were of the world [had a domicile or residence here], the world would love its own. Yet **because you***  
17 ***[Christians] are not of the world, but I chose you out of the world, therefore the world hates you.**"*  
18 [[John 15:19](#), Bible, NKJV]

19 *"**Pure and undefiled religion before God and the Father is this:** to visit orphans and widows in their trouble,  
20 and to **keep oneself unpotted from the world [and the governments, laws, taxes, entanglements, and sin in the***  
21 ***world].**"*  
22 [[James 1:27](#), Bible, NKJV]

23 How then does a devout Christian make himself NOT of this world, one might reasonably ask? We allege that to be OF the  
24 world means being any of the following:

- 25 1. "subject" or "subject citizen"  
26 2. "taxpayer" as defined in 26 U.S.C. §7701(a)(14) .  
27 3. "citizen" as defined in 8 U.S.C. §1401.  
28 4. "resident" as defined in 26 U.S.C. §7701(b)(1)(A) .  
29 5. "inhabitant", which is a person with a domicile or residence in a place.  
30 6. "person" as defined in any government statute.  
31 7. "individual" as defined in any government statute.

32 How then do we lawfully avoid being any of the above, one might then reasonably ask? You can only be a "person" within  
33 man's law by being flesh within the territorial jurisdiction of the government.

- 34 1. In the context of civil jurisdiction, you become a "person" when you choose a domicile or residence within the jurisdiction  
35 of a government and thereby nominate that state or government as your protector. The Bible says in Isaiah 33:22 that the  
36 Lord is our Lawgiver, King, and Judge. It also says in 1 Sam. 8:4-20 that it is a sin to nominate an earthly king or ruler  
37 above us. Therefore, we can't consensually be any kind of "person", whether natural or otherwise, within any government  
38 law because choosing a domicile or residence is the modern-day equivalent of nominating a king or ruler to be above us  
39 and to whom we owe allegiance and "tribute".  
40 2. Contracting with or conducting commerce with the government is the only other vehicle by which one becomes a  
41 "person" subject to the jurisdiction. The Bible identifies "The Beast" as the kings and political rulers of the Earth in  
42 Rev. 19:19. Babylon the Great Harlot is described in Rev. 17:1-2 as fornicating with "The Beast". The term fornicate  
43 is synonymous with intercourse, and Black's Law Dictionary defines "commerce" as intercourse.

44 *"**Commerce. ...Intercourse** by way of trade and traffic between different peoples or states and the citizens or  
45 inhabitants thereof, including not only the purchase, sale, and exchange of commodities, but also the  
46 instrumentalities [governments] and agencies by which it is promoted and the means and appliances by which it  
47 is carried on..."*  
48 [[Black's Law Dictionary, Sixth Edition, p. 269](#)]

Therefore, we can't contract with, participate in any franchises, accept benefits from, or have a domicile within any earthly government without offending God or committing idolatry. On the subject of avoiding contracts and commerce with any government, the Bible says the following:

*"You shall make no covenant with them [foreigners], nor with their [pagan government] gods [or judges]. They shall not dwell in your land [and you shall not dwell in theirs by becoming a "resident" in the process of contracting with them], lest they make you sin against Me. For if you serve their gods [under contract or agreement], it will surely be a snare to you."*  
[Exodus 23:32-33, Bible, NKJV]

*"Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols. I am the LORD your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the LORD your God."*  
[Ezekiel 20:10-20, Bible, NKJV]

*"Take heed to yourself, lest you make a covenant or mutual agreement [contract, franchise agreement] with the inhabitants [those with a "domicile" or residence] of the land to which you go, lest it become a snare in the midst of you."*  
[Exodus 34:12, Bible, Amplified version]

The only way you can lawfully "not walk in the statutes of your fathers" is to ensure that you do not choose a domicile within the jurisdiction of a corrupted pagan government. The following subsections will therefore address the question of how to lawfully avoid being "OF the world" while we are "IN the world" as Christians, why it is important, and how to defend the position scripturally and legally. Even the founding fathers echoed the same sentiments as the Bible when they said:

*"It is our true policy to steer clear of permanent alliances [contracts/covenants] with any portion of the foreign world."*  
[George Washington, Farewell Address]

*"My ardent desire is, and my aim has been...to comply strictly with all our engagements foreign and domestic; **but to keep the United States free from political connections with every other Country. To see that they may be independent of all, and under the influence of none. In a word, I want an American character, that the powers of Europe may be convinced we act for ourselves and not for others** [as "public officers"]; this, in my judgment, is the only way to be respected abroad and happy at home."  
[George Washington, (letter to Patrick Henry, 9 October 1775);  
Reference: The Writings of George Washington, Fitzpatrick, ed., vol. 34 (335)]*

*"Peace, commerce, and honest friendship with all nations – entangling alliances [contracts, covenants, treaties] with none."  
[Thomas Jefferson, First Inaugural Address, March 4, 1801]*

*"About to enter, fellow citizens, on the exercise of duties which comprehend everything dear and valuable to you, it is proper that you should understand what I deem the essential principles of our government, and consequently those which ought to shape its administration. I will compress them within the narrowest compass they will bear, stating the general principle, but not all its limitations. Equal and exact justice to all men, of whatever state or persuasion, religious or political; **peace, commerce, and honest friendship with all nations – entangling alliances [contracts, treaties, franchises] with none;**"  
[Thomas Jefferson, First Inaugural Address, March 4, 1801]*

If you want to know how to avoid contracting with or conducting commerce with the government and ensuring that you are not confused with a "person" who has a domicile or residence within the jurisdiction of the government, see the following resources for further information:

1. [Why Domicile and Becoming a "Taxpayer" Require Your Consent](http://sedm.org/Forms/FormIndex.htm), Form #05.002
2. [Resignation of Compelled Social Security Trustee](http://sedm.org/Forms/FormIndex.htm), Form #06.002
3. [Sovereignty Forms and Instructions Manual](http://sedm.org/Forms/FormIndex.htm), Form #10.005
4. [Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States](http://sedm.org/Forms/FormIndex.htm), Form #10.001

### 3.7.1 Domicile is the Civil Law System that You Voluntarily Choose to Live Under

1 The purpose of establishing government is solely to provide “protection”. Those who wish to be protected by a specific  
2 government must expressly consent to be protected by choosing a domicile within the civil jurisdiction of that specific  
3 government.

- 4 1. Those who have made such a choice and thereby become “customers” of the protection afforded by government are  
5 called by any of the following names under the civil laws of the jurisdiction they have nominated to protect them:
  - 6 1.1. “citizens”, if they were born somewhere within the country of which the jurisdiction is a part.
  - 7 1.2. “residents” (aliens) if they were born within the country in which the jurisdiction is a part
  - 8 1.3. "inhabitants", which encompasses both "citizens", and "residents" but excludes foreigners
  - 9 1.4. "persons".
  - 10 1.5. "individuals".
- 11 2. Those who have not become “customers” or “protected persons” of a specific government are called by any of the  
12 following names within the civil laws of the jurisdiction they have refused to nominate as their protector and may NOT  
13 be called by any of the names in item 1 above:
  - 14 2.1. “nonresidents”
  - 15 2.2. “transient foreigners”
  - 16 2.3. "stateless persons"
  - 17 2.4. “in transitu”
  - 18 2.5. “transient”
  - 19 2.6. “sojourner”

20 In law, the process of choosing a domicile within the jurisdiction of a specific government is called “*animus manendi*”. That  
21 choice makes you a consenting party to the “civil contract”, “social compact”, and “private law” that attaches to and therefore  
22 protects all “inhabitants” and things physically situated on or within that specific territory, venue, and jurisdiction. In a sense  
23 then, your consent to a specific jurisdiction by your choice of domicile within that jurisdiction is what creates the "person",  
24 "individual", "citizen", "resident", or "inhabitant" which is the only proper subject of the civil laws passed by that government.  
25 In other words, choosing a domicile within a specific jurisdiction causes an implied waiver of sovereign immunity, because  
26 the courts admit that the term "person" does not refer to the "sovereign":

27 *“Since in common usage, the term person does not include the sovereign, statutes not employing the phrase are*  
28 *ordinarily construed to exclude it.”*  
29 *[United States v. Cooper Corporation, 312 U.S. 600 (1941)]*

30 *“Sovereignty itself is, of course, not subject to law for it is the author and source of law;”*  
31 *[Yick Wo v. Hopkins, 118 U.S. 356 (1886)]*

32 *“There is no such thing as a power of inherent Sovereignty in the government of the United States. In this country*  
33 *sovereignty resides in the People, and Congress can exercise no power which they have not, by their Constitution*  
34 *entrusted to it: All else is withheld.”*  
35 *[Juilliard v. Greenman, 110 U.S. 421 (1884)]*

36 Those who have become customers of government protection by choosing a domicile within a specific government then owe  
37 a duty to pay for the support of the protection they demand. The method of paying for said protection is called “taxes”. In  
38 earlier times this kind of sponsorship was called “tribute”.

39 Voluntarily choosing a domicile within the jurisdiction of a government is the method by which we consent to the civil laws  
40 within a jurisdiction, because choosing a domicile is how we become a “citizen” within a municipal jurisdiction:

41 **“The citizen cannot complain, because he has voluntarily**  
42 **submitted himself [consented] to such a form of government. He**  
43 **owes allegiance to the two departments, so to speak, and within their respective spheres must pay the penalties**  
44 **which each exacts for disobedience to its laws. In return, he can demand protection from each within its own**  
45 **jurisdiction.”**  
46 *[United States v. Cruikshank, 92 U.S. 542 (1875), emphasis added]*

47 *“The rights of the individual are not derived from governmental agencies, either municipal, state or federal, or*  
48 *even from the Constitution. They exist inherently in every man, by endowment of the Creator, and are merely*  
49 *reaffirmed in the Constitution, and restricted only to the extent that they have been voluntarily surrendered by*  
50 *the citizenship to the agencies of government. The people’s rights are not derived from the government, but the*  
51 *government’s authority comes from the people.\*946 The Constitution but states again these rights already*

1 existing, and when legislative encroachment by the nation, state, or municipality invade these original and  
2 permanent rights, it is the duty of the courts to so declare, and to afford the necessary relief. The fewer restrictions  
3 that surround the individual liberties of the citizen, except those for the preservation of the public health, safety,  
4 and morals, the more contented the people and the more successful the democracy."  
5 [City of Dallas v. Mitchell, 245 S.W. 944 (1922)]

6 "Citizenship" and "residence", as has often been declared by the courts, are not convertible terms. ... "The better  
7 opinion seems to be that a citizen of the United States is, under the amendment [14th], prima facie a citizen of  
8 the state wherein he resides, cannot arbitrarily be excluded therefrom by such state, but that **he does not become**  
9 **a citizen of the state against his will, and contrary to his purpose and intention to retain an already acquired**  
10 **citizenship elsewhere. The amendment [14th] is a restraint on the power of the state, but not on the right of**  
11 **the person to choose and maintain his citizenship or domicile**""  
12 [Sharon v. Hill, 26 F. 337 (1885)]

13 The government's whole purpose for existence, in fact, is to respect and protect the requirement for consent in all human  
14 interactions by preventing violence, coercion, force, or unlawful duress of every kind. It cannot fulfill this requirement if it  
15 can impose any kind of "duty" upon the American public beyond that of simply preventing or abstaining from harmful  
16 behaviors that injure the equal rights of others. Thomas Jefferson explained it best when he said on this subject:

17 "With all [our] blessings, what more is necessary to make us a happy and a prosperous people? Still one thing  
18 more, fellow citizens--**a wise and frugal Government, which shall restrain men from injuring one another, shall**  
19 **leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from**  
20 **the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close**  
21 **the circle of our felicities.**"  
22 [President Thomas Jefferson, concluding his first inaugural address, March 4, 1801]

23 The idea of being a "citizen" in law means "volunteering to be subject to the civil laws of a place" by choosing a legal  
24 domicile in that place.

25 "**Domicile and citizen are synonymous in federal courts**, Earley v. Hershey Transit Co., D.C. Pa., 55 F.Supp.  
26 981, 982; inhabitant, resident and citizen are synonymous, Standard Stoker Co. v. Lower, D.C.Md., 46 F.2d. 678,  
27 683."  
28 [Black's Law Dictionary, Fourth Edition, p 311]

29 The terms "citizen" and "citizenship" are distinguishable from "resident" or "inhabitant." Jeffcott v. Donovan,  
30 C.C.A.Ariz., 135 F.2d. 213, 214; and from "domicile," Wheeler v. Burgess, 263 Ky. 693, 93 S.W.2d. 351, 354;  
31 First Carolinas Joint Stock Land Bank of Columbia v. New York Title & Mortgage Co., D.C.S.C., 59 F.2d. 350,  
32 351. **The words "citizen" and citizenship," however, usually include the idea of domicile, Delaware, L. & W.R.**  
33 **Co. v. Petrowsky, C.C.A.N.Y., 250 F. 554, 557;** citizen inhabitant and resident often synonymous, Jonesboro  
34 Trust Co. v. Nutt, 118 Ark. 368, 176 S.W. 322, 324; Edgewater Realty Co. v. Tennessee Coal, Iron & Railroad  
35 Co., D.C.Md., 49 F.Supp. 807, 809; and citizenship and domicile are often synonymous. Messick v. Southern Pa.  
36 Bus Co., D.C.Pa., 59 F.Supp. 799, 800.  
37 [Black's Law Dictionary, Fourth Edition, p 310]

38 "Citizenship and domicile are substantially synonymous. Residency and inhabitation are too often confused with  
39 the terms and have not the same significance. Citizenship implies more than residence. It carries with it the idea  
40 of identification with the state and a participation in its functions. As a citizen, one sustains social, political, and  
41 moral obligation to the state and possesses social and political rights under the Constitution and laws thereof.  
42 Harding v. Standard Oil Co. et al. (C.C.) 182 F. 421; Baldwin v. Franks, 120 U.S. 678, 7 S.Ct. 763, 32 L.Ed. 766;  
43 Scott v. Sandford, 19 How. 393, 476, 15 L.Ed. 691."  
44 [Baker v. Keck, 13 F.Supp. 486 (1936)]

45 "The term 'citizen', as used in the Judiciary Act with reference to the jurisdiction of the federal courts, is  
46 substantially synonymous with the term 'domicile': Delaware, L. & W.R. Co. v. Petrowsky, 2 Cir., 250 F. 554,  
47 557."  
48 [Earley v. Hershey Transit Co., 55 F.Supp. 981, D.C.PA. (1944)]

49 "This right to protect persons having a domicile, though not native-born or naturalized citizens, rests on the  
50 firm foundation of justice, and the claim to be protected is earned by considerations which the protecting power  
51 is not at liberty to disregard. **Such domiciled citizen pays the same price for his protection as native-born or**  
52 **naturalized citizens pay for theirs. He is under the bonds of allegiance to the country of his residence, and, if**  
53 **he breaks them, incurs the same penalties. He owes the same obedience to the civil laws. His property is, in**  
54 **the same way and to the same extent as theirs, liable to contribute to the support of the Government. In nearly**  
55 **all respects, his and their condition as to the duties and burdens of Government are undistinguishable."**  
56 [Fong Yue Ting v. United States, 149 U.S. 698 (1893)]

57 By choosing a domicile, we nominate a government "protector" to whom we then owe "allegiance" and "fealty".

1 **"domicile.** A person's legal home. That place where a man has his true, fixed, and **permanent home** and  
2 principal establishment, and to which whenever he is absent he has **the intention of** returning. *Smith v. Smith,*  
3 206 Pa.Super. 310, 213 A.2d. 94. Generally, physical presence within a state and **the intention** to make it one's  
4 home are the requisites of establishing a "domicile" therein. The permanent residence of a person or the place  
5 to which he **intends to** return even though he may actually reside elsewhere. A person may have more than one  
6 residence but only one domicile. **The legal domicile of a person is important since it, rather than the actual**  
7 **residence, often controls the jurisdiction of the taxing authorities and determines where a person may exercise**  
8 **the privilege of voting and other legal rights and privileges."**  
9 [Black's Law Dictionary, Sixth Edition, p. 485]

10 **"Thus, the Court has frequently held that domicile or residence, more substantial than mere presence in transit**  
11 **or sojourn, is an adequate basis for taxation, including income, property, and death taxes.** Since the Fourteenth  
12 Amendment makes one a citizen of the state wherein he resides, **the fact of residence creates universally**  
13 **reciprocal duties of protection by the state and of allegiance and support by the citizen. The latter obviously**  
14 **includes a duty to pay taxes, and their nature and measure is largely a political matter.** Of course, the situs of  
15 property may tax it regardless of the citizenship, domicile, or residence of the owner, the most obvious illustration  
16 being a tax on realty laid by the state in which the realty is located."  
17 [Miller Brothers Co. v. Maryland, 347 U.S. 340 (1954)]

18 Notice based on the above that:

- 19 1. The chief characteristic of having a domicile in a place is allegiance to the sovereign within a territory, which under our  
20 system is the "state". That state consists of all the persons inhabiting the said territory to which we claim allegiance:

21 **"State.** A people permanently occupying a fixed territory bound together by common-law habits and custom  
22 into one body politic exercising, through the medium of an organized government, independent sovereignty and  
23 control over all persons and things within its boundaries, capable of making war and peace and of entering into  
24 international relations with other communities of the globe. *United States v. Kusche, D.C.Cal., 56 F.Supp. 201*  
25 *207, 208.* The organization of social life which exercises sovereign power in behalf of the people. *Delany v.*  
26 *Moralitis, C.C.A.Md., 136 F.2d. 129, 130.* In its largest sense, a "state" is a body politic or a society of men.  
27 *Beagle v. Motor Vehicle Acc. Indemnification Corp., 44 Misc.2d. 636, 254 N.Y.S.2d. 763, 765.* A body of people  
28 occupying a definite territory and politically organized under one government. *State ex re. Maisano v. Mitchell,*  
29 *155 Conn. 256, 231 A.2d. 539, 542.* A territorial unit with a distinct general body of law. *Restatement, Second,*  
30 *Conflicts, §3.* Term may refer either to body politic of a nation (e.g. *United States*) or to an individual government  
31 unit of such nation (e.g. *California*).

32 [...]

33 **The people of a state, in their collective capacity,** considered as the party wronged by a criminal deed; the public;  
34 as in the title of a cause, "*The State vs. A.B.*"  
35 [Black's Law Dictionary, Sixth Edition, p. 1407]

- 36 2. The definition of "domicile" implies "exclusive allegiance" to the "state" because you can only have a domicile in one  
37 place at a time. This allegiance, in turn, carries with it a duty to support the government financially through the payment  
38 of taxes lawfully assessed.  
39 3. Since you can only have a domicile in one place at a time, you can only be a "citizen" of one place at a time. This is  
40 because you can only have a domicile in one place and being a "citizen" is equivalent to having a "domicile".

41 *"Domicile and citizen are synonymous in federal courts, Earley v. Hershey Transit Co., D.C. Pa., 55 F.Supp.*  
42 *981, 982; inhabitant, resident and citizen are synonymous, Standard Stoker Co. v. Lower, D.C.Md., 46 F.2d. 678,*  
43 *683."*  
44 [Black's Law Dictionary, Fourth Edition, p. 311]

- 45 4. Allegiance that is not voluntary and instead is compelled is not allegiance, but naked slavery and tyranny, in violation of  
46 the prohibition against involuntary servitude found in the Thirteenth Amendment to the Constitution of the United States,  
47 42 U.S.C. §1994, and 18 U.S.C. §1589. Mandatory restitution for this form of slavery is also mandated by 18 U.S.C.  
48 §1593.

49 God's law, however, says that we cannot owe allegiance to two Masters: God and mammon. By mammon is obviously meant  
50 government and civil rulers. This implies that we have no delegated authority from God as His "foreign ambassadors" and  
51 "trustees" on earth to "consent" or "intend to be subject to" the man-made laws of any place or to have allegiance to more  
52 than one King at a time.

1                   *"For the Lord is our Judge, the Lord is our Lawgiver, The Lord is our King; [ONLY] He will save [and protect]*  
2 *us."*  
3 *[Isaiah 33:22, Bible, NKJV]*

4                   *"No one can serve two masters [two Kings or rulers, for instance]; for either he will hate the one and love the*  
5 *other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon [government]."*  
6 *[Luke 16:13, Bible, NKJV. Written by a tax collector]*

7 The implication of having allegiance to only ONE sovereign means, in practical legal terms that our "domicile" can only be  
8 in the Kingdom of Heaven and not within any man-made government, and therefore, that we cannot consent to be subject to  
9 or obey anything but God's civil laws, or be subject to any of the man-made civil laws of the place we occupy at any time:

10                   *"Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols. I*  
11 *am the LORD your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they*  
12 *will be a sign between Me and you, that you may know that I am the LORD your God."*  
13 *[Ezekial 20:10-20, Bible, NKJV]*

14 Having a domicile in the Kingdom of Heaven does not mean that we cannot have a domicile on earth, because the Bible says  
15 that the earth belongs to the Lord, and all we need in order to have a domicile in a place is physical presence there and  
16 allegiance toward the sovereign who owns the "territory" we are on:

17                   *The heavens are Yours [God's], the earth also is Yours;*  
18 *The world and all its fullness, You have founded them.*  
19 *The north and the south, You have created them;*  
20 *Tabor and Hermon rejoice in Your name.*  
21 *You have a mighty arm;*  
22 *Strong is Your hand, and high is Your right hand."*  
23 *[Psalm 89:11-13, Bible, NKJV]*

24  
25                   *"I have made the earth,*  
26 *And created man on it.*  
27 *I—My hands—stretched out the heavens,*  
28 *And all their host I have commanded."*  
29 *[Isaiah 45:12, Bible, NKJV]*

30  
31                   *"Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it."*  
32 *[Deuteronomy 10:14, Bible, NKJV]*

33 A person who has no domicile in the man-made "jurisdiction" that he occupies is called a "transient foreigner":

34                   *"Transient foreigner. One who visits the country, without the intention of remaining."*  
35 *[Black's Law Dictionary, Sixth Edition, p. 1498]*

36 If this same "transient foreigner" was also born in that place, he becomes a "national" but not a "citizen" as defined in 8  
37 U.S.C. §1101(a)(21). This is exhaustively covered in the document below:

**[Why You are a "national", "state national", and Constitutional but not Statutory Citizen](http://sedm.org/Forms/FormIndex.htm), Form #05.006**  
**<http://sedm.org/Forms/FormIndex.htm>**

38 A person with no domicile or "residence" within the jurisdiction that he or she temporarily and physically occupies is not a  
39 lawless individual, because he doesn't need a "domicile" or "residence" there in order to be subject to the criminal laws of  
40 that place. It is not a crime to refuse to accept the protection of the civil laws of government established in the place we live.

41                   ***"For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on***  
42 ***the road, because we had spoken to the king, saying 'The hand of our God is upon all those for good who seek***  
43 ***Him, but His power and His wrath are against all those who forsake Him.' So we fasted and entreated our***  
44 ***God for this, and He answered our prayer."***  
45 *[Ezra 8:21-22, Bible, NKJV]*

46                   *"It is better to trust the Lord*  
47 *Than to put confidence in man.*

1 *It is better to trust in the Lord*  
2 *Than to put confidence in princes [or government, or the 'state'] .”*  
3 *[Psalm 118:8-9, Bible, NKJV]*

4 This concept of “allegiance” to a “protector” and the “domicile” that describes it is an imitation of the early feudal system of  
5 kings and lords, where those seeking the protection of the king had to bow down, take an oath of allegiance to the earthly  
6 king or lord, and kiss his ring.

7 *“Yet, it is to be remembered, and that whether in its real origin, or in its artificial state, allegiance, as well as*  
8 *fealty, rests upon lands, and it is due to persons. Not so, with respect to Citizenship, which has arisen from the*  
9 *dissolution of the feudal system and is a substitute for allegiance, corresponding with the new order of things.*  
10 *Allegiance and citizenship, differ, indeed, in almost every characteristic. Citizenship is the effect of compact*  
11 *[CONTRACT!]; allegiance is the offspring of power and necessity. Citizenship is a political tie; allegiance is*  
12 *a territorial tenure. Citizenship is the charter of equality; allegiance is a badge of inferiority. Citizenship is*  
13 *constitutional; allegiance is personal. Citizenship is freedom; allegiance is servitude. Citizenship is*  
14 *communicable; allegiance is repulsive. Citizenship may be relinquished; allegiance is perpetual. With such*  
15 *essential differences, the doctrine of allegiance is inapplicable to a system of citizenship; which it can neither*  
16 *serve to controul, nor to elucidate.* And yet, even among the nations, in which the law of allegiance is the most  
17 firmly established, the law most pertinaciously enforced, there are striking deviations that demonstrate the  
18 invincible power of truth, and the homage, which, under every modification of government, must be paid to the  
19 inherent rights of man.....*The doctrine is, that allegiance cannot be due to two sovereigns; and taking an oath*  
20 *of allegiance to a new, is the strongest evidence of withdrawing allegiance from a previous, sovereign....”*  
21 *[Talbot v. Janson, 3 U.S. 133 (1795); From the syllabus but not the opinion; SOURCE:*  
22 *<http://www.law.cornell.edu/supct/search/display.html?terms=choice%20or%20conflict%20and%20law&url=/s>*  
23 *[upct/html/historics/USSC\\_CR\\_0003\\_0133\\_ZS.html](http://www.law.cornell.edu/supct/html/historics/USSC_CR_0003_0133_ZS.html)]*

24 For further details on the legal subject of domicile, see:

*[Why Domicile and Becoming a “Taxpayer” Require Your Consent](http://sedm.org/Forms/FormIndex.htm), Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>*

### 25 **3.7.2 Christians cannot have a domicile within anything but the Kingdom of Heaven or live under anything but** 26 **God’s laws**

27 God’s word calls Christians to be “citizens of Heaven” and *not* earth.

28 *“For our citizenship is [not WAS or WILL BE, but PRESENTLY IS] in heaven, from which we also eagerly*  
29 *wait for the Savior, the Lord Jesus Christ”*  
30 *[Philippians 3:20, Bible, NKJV]*

31 *“These all died in faith, not having received the promises, but having seen them afar off were assured of them,*  
32 *embraced them **and confessed that they were strangers and pilgrims on the earth.**”*  
33 *[Hebrews 11:13, Bible, NKJV]*

34 *“Beloved, I beg you **as sojourners and pilgrims [temporarily occupying the world]**, abstain from fleshly lusts*  
35 *which war against the soul...”*  
36 *[1 Peter 2:1, Bible, NKJV]*

37 *“Do you not know that friendship [and citizenship] with the world is enmity with God? **Whoever therefore***  
38 *wants to be a friend for “resident”] of the world makes himself an enemy of God. ”*  
39 *[James 4:4, Bible, NKJV]*

40 *“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove*  
41 *what is that good and acceptable and perfect will of God. ”*  
42 *[Romans 12:2, Bible, NKJV]*

43 The above scriptures say we are "sojourners and pilgrims", meaning we are perpetual travelers while temporarily here as  
44 God's ambassadors. Legal treatises on domicile also confirm that while a person is "in transitu", meaning travelling and  
45 sojourning temporarily, he cannot choose a domicile and that his domicile reverts to his "domicile of origin". The domicile  
46 of origin is the place you were created and existed before you came to Earth, which is Heaven:

47 § 114. *Id. Domicil of Origin adheres until another Domicil is acquired. –*

1 But whether the doctrine of *Udny v. Udny* be or be not accepted, the law, as held in Great Britain and America,  
2 is beyond all doubt clear that domicile of origin clings and adheres to the subject of it until another domicile is  
3 acquired. This is a logical deduction from the postulate that "every person must have a domicile somewhere." For  
4 as a new domicile cannot be acquired except by actual residence cum animo manendi, it follows that the domicile  
5 of origin adheres while the subject of it is in transitu, or, if he has not yet determined upon a new place of  
6 abode, while he is in search of one,--"quarens quo se conferat atque ubi constituat." Although this is a  
7 departure from the Roman law doctrine, yet it is held with entire unanimity by the British and American cases. It  
8 was first announced, though somewhat confusedly, by Lord Alvanley in *Somerville v. Somerville*: "The third rule  
9 I shall extract is that the original domicile . . . or the domicile of origin is to prevail until the party has not only  
10 acquired another, but has manifested and carried into execution an intention of abandoning his former domicile  
11 and taking another as his sole domicile." The same idea has been expressed by Lord Wensleydale in somewhat  
12 different phrase in *Aikman v. Aikman*: "Every man's domicile of origin must be presumed to continue until he has  
13 acquired another sole domicile by actual residence with the intention of abandoning his domicile of origin. This  
14 change must be animo et facto, and the burden of proof unquestionably lies upon him who asserts the change."  
15 Lord Cranworth observed in the same case: "It is a clear principle of law that the domicile of origin continues  
16 until another is acquired; i.e., until the person has made a new home for himself in lieu of the home of his birth."  
17 In America similar language has been used."  
18 [*Treatise on the Law of Domicil*, pp. 174-175; M.W.Jacobs, 1887; Little, Brown, and Company;  
19 SOURCE: <http://books.google.com/books?id=MFQvAAAAIAAJ&printsec=titlepage>]

20 The implication of this prohibition is that we cannot choose a domicile within any government that causes us to have  
21 allegiance to anything but God or which is not entirely consistent with God's laws. To "consent" or "choose" to be governed  
22 by anything but God and His sacred Law is idolatry in violation of the first four Commandments of the [Ten Commandments](#).

23 *"It is better to trust the Lord*  
24 *Than to put confidence in man.*  
25 *It is better to trust in the Lord*  
26 *Than to put confidence in princes [or government, or the 'state']."*  
27 [*Psalm 118:8-9, Bible, NKJV*]

28 If you can't put confidence in "princes", which we interpret to mean political rulers or governments, then we certainly can't  
29 have allegiance to them or put that allegiance above our allegiance to God. We can therefore have no "legal home" or  
30 "domicile" or "residence" anywhere other than exclusively within the Kingdom of Heaven on Earth and not within the  
31 jurisdiction of any corrupted earthly government. Our only law is [God's law](#), the criminal law, and the Common law which  
32 is based on God's law. Below is an example of how the early Jews adopted this very attitude towards government from the  
33 Bible, along with similar views by our founding fathers.

34 *"Then Haman said to King Ahasuerus, "There is a certain people [the Jews, who today are the equivalent of*  
35 *Christians] scattered and dispersed among the people in all the provinces of your kingdom; their laws are*  
36 *different from all other people's [because they are [God's laws!](#)], and they do not keep the king's [unjust] laws.*  
37 *Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that they be*  
38 *destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into*  
39 *the king's treasuries."*  
40 [*Esther 3:8-9, Bible, NKJV*]

41 *"Those people who are not governed [ONLY] by GOD and His laws will be ruled by tyrants."*  
42 [*William Penn (after which Pennsylvania was named)*]

43 *"A free people [claim] their rights as derived from the laws of nature [God and His laws], and not as the gift of*  
44 *their chief magistrate [or any government law]."*  
45 [*Thomas Jefferson: Rights of British America, 1774. ME 1:209, Papers 1:134*]

46 Our only domicile instead is the Kingdom of God on Earth. We can ONLY live under God's laws and not man's laws.

47 *"You shall have no other gods [including governments or earthly laws] before me [or my commandments]."*  
48 [*Exodus 20:3, Bible, NKJV*]

49 ***"Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols.***  
50 ***I am the LORD your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and***  
51 ***they will be a sign between Me and you, that you may know that I am the LORD your God."***  
52 [*Ezekial 20:10-20, Bible, NKJV*]

53 The Bible says it is a sin to have an earthly king above us, and that nominating an earthly king or ruler who is ABOVE us or  
54 between us and God constitutes idolatry.

1 Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are  
2 old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations [and be OVER  
3 them]".

4 But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the Lord.  
5 And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have rejected  
6 Me [God], that I should not reign over them. According to all the works which they have done since the day that  
7 I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods  
8 [Kings, in this case]—so they are doing to you also [government becoming idolatry]. Now therefore, heed their  
9 voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign  
10 over them."

11 So Samuel told all the words of the LORD to the people who asked him for a king. And he said, "This will be the  
12 behavior of the king who will reign over you: He will take [STEAL] your sons and appoint them for his own  
13 chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his  
14 thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to  
15 make his weapons of war and equipment for his chariots. He will take [STEAL] your daughters to be  
16 perfumers, cooks, and bakers. And he will take [STEAL] the best of your fields, your vineyards, and your olive  
17 groves, and give them to his servants. He will take [STEAL] a tenth of your grain and your vintage, and give  
18 it to his officers and servants. And he will take [STEAL] your male servants, your female servants, your finest  
19 young men, and your donkeys, and put them to his work [as SLAVES]. He will take [STEAL] a tenth of your  
20 sheep. And you will be his servants. And you will cry out in that day because of your king whom you have  
21 chosen for yourselves, and the LORD will not hear you in that day."

22 Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,  
23 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."  
24 [[1 Sam. 8:4-20](#), Bible, NKJV]

25 It is also interesting to note that the first official act of Israel's first, King Saul, was to put the Israelites under the bonds of  
26 allegiance to the king INSTEAD of God:

27 "And the men of Israel were distressed that day, for Saul had placed the people under oath"  
28 [[1 Sam. 14:24](#), Bible, NKJV]

29 Pastor John Weaver very powerfully illustrates in the following audio sermon:

[Trading God for a Man, SEDM Sermons, Section 8.3](http://sedm.org/Sermons/Sermons.htm)  
<http://sedm.org/Sermons/Sermons.htm>

30 . . . that the following consequences result from electing any political ruler or king to be above us:

- 31 1. Man's law is substituted for God's Law.
- 32 2. God is fired as our protector.
- 33 3. Our allegiance shifts away from God and towards a vain ruler who inevitably will be corrupt.
- 34 4. Liberty is lost.
- 35 5. Oppression, injustice, and tyranny are the inevitable result.

36 The whole notion of a "Kingdom of Heaven" carries with it the concept that there must be a "King", laws, territory, and  
37 "subjects". You cannot have a "Kingdom" without all four of these essential components. We join this Kingdom and become  
38 "dead" to man's law by choosing a domicile within the Kingdom of Heaven and divorcing the man-made government and  
39 laws of that state by removing our domicile from it:

40 "But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in  
41 trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and  
42 made us sit together[domicile] in the heavenly places in Christ  
43 Jesus,"  
44 [[Eph. 2:4-6](#), Bible, NKJV]

45 "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My  
46 laws in their mind and write them on their hearts; and I will be their God, and they shall be My people."  
47 [[Heb. 8:10](#), Bible, NKJV]

1 *"Therefore, my brethren, you also have become dead to the law through the body of Christ [by shifting your*  
2 *legal domicile to the Kingdom of Heaven], that you may be married to another—to Him who was raised from*  
3 *the dead, that we should bear fruit [as agents, fiduciaries, and trustees] to God. For when we were in the flesh,*  
4 *the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now*  
5 *we have been delivered from the law, having died to what we were held by, so that we should serve in the newness*  
6 *of the Spirit [and newness of the law, God's law] and not in the oldness of the letter."*  
7 *[Rom. 7:4-6, Bible, NKJV]*

8 If we choose *not* to join this Kingdom of Heaven and instead elect any king, ruler, potentate, or politician to govern our lives  
9 or place that person at an equal or higher level of allegiance than we place God, here is what the Founding Fathers and the  
10 Bible say will befall us:

11 *"The wicked shall be turned into hell, And all the nations that forget [or disobey] God."*  
12 *[Psalm 9:17, Bible, NKJV]*

13 *"Those people who are not governed by GOD will be ruled by tyrants."*  
14 *[William Penn (after which Pennsylvania was named)]*

15 *"A free people [claim] their rights as derived from the laws of nature, and not as the gift of their chief magistrate."*  
16 *[Thomas Jefferson: Rights of British America, 1774. ME 1:209, Papers 1:134 ]*

17 *"Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the*  
18 *minds of the people that these liberties are of the gift of God? That they are not to be violated but with His wrath?"*  
19 *[Thomas Jefferson: Notes on Virginia Q.XVIII, 1782. ME 2:227 ]*

20 *"Resistance to tyrants is obedience to God."*  
21 *[Benjamin Franklin]*

22 *"Propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and*  
23 *right which heaven itself has ordained."*  
24 *[George Washington (1732-1799), First Inaugural Address]*

25 A person who has a domicile within the jurisdiction of a man or king or man-made government is described in the Bible as a  
26 "friend of the world", which is then described as a sure way to incur the wrath of God:

27 *"Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend*  
28 *["citizen", "resident", "taxpayer" or "inhabitant"] of the world [or any man-made Kingdom other than the*  
29 *Kingdom of Heaven] makes himself an enemy of God. "*  
30 *[James 4:4, Bible, NKJV]*

31 God's law also confirms the above by emphatically saying that we can ONLY be citizens of Heaven and NOT earth. This  
32 mandate is found in Philippians 1:27, which says:

33 *"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be*  
34 *absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of*  
35 *the gospel;"*  
36 *[Philippians 1:27, Bible, NKJV]*

37 *"Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and*  
38 *see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one*  
39 *man for the faith of the gospel."*  
40 *[Philippians 1:27, Bible, NIV]*

41 *"Above all, you must live as citizens of heaven [BEFORE you are citizens of earth], conducting yourselves in a*  
42 *manner worthy of the Good News about Christ. Then, whether I come and see you again or only hear about you,*  
43 *I will know that you are standing together with one spirit and one purpose, fighting together for the faith, which*  
44 *is the Good News."*  
45 *[Philippians 1:27, Bible, NLT]*

46 The word "conversation" is a gross mistranslation by the King James translators because the translators did not retain the  
47 meaning of the original Greek word citizenship. The word "conversation" is derived from the Greek word *politeuomai*,  
48 (*πολιτευο*). The word "politics" and "citizen" or "city" (*polis*) comes from this term. It refers to the business of the city  
49 council by the council members. It could be translated "politick" yourself or "conduct" yourself.

1 The words “only” and “becometh” are adverbs modifying the main verb “politicking.”

2 The term “becometh” (avxi,wj) can be translated as “worthily.” It refers to the dignity of conduct associated with high status  
3 in a society such as one sitting on the city council as an official representative. Christians are citizens of the kingdom of God  
4 and have the high calling of reflecting the character of its King.

5 The term “only” is the first word in the sentence which grammarians call the emphatic position; that is, Paul is emphasizing  
6 the solitary duty of politicking only for and on behalf of the gospel of Jesus Christ; that is, he is excluding the possibility of  
7 acting for another cause or government. Philippi was proud of being a Roman city. The greatest honor of any citizen was to  
8 be a council member representing the people in conjunction with Rome. By using the term “only” Paul excludes acting for  
9 any other purpose, any other cause, or any other civil order. Christians have a duty to the gospel and must conduct their affairs  
10 in light of their citizenship in heaven. We can only have one domicile, one permanent legal home.

11 The word *politeo* is a command; i.e., a present imperative calling for continuous, repetitive action that should be translated  
12 “continually conduct yourself as a citizen” or “politicking yourselves” in reference to the gospel. Christians are ordered into  
13 the political arena to call men to abandon their allegiance to this world and to surrender to the rule and reign of Christ.

14 Consequently, believers should not be surprised if their message is resisted and war erupts when citizens of this world oppose  
15 the proclamation and application of the gospel in their *polis*. As Christians represent themselves as citizens of God’s kingdom  
16 and call men to repent of their sins and believe the gospel, world views are going to collide. Flashes of canon fire will screech  
17 across the dark sky. Crashing thunder will disrupt the peace. The smell of black smoke will permeate the political atmosphere.

18 The application of this positive command is profound and touches all that we do. Negative commands are narrow and limited,  
19 but positive commands are broad and unlimited. This is a positive command and its applications are politically unlimited. It  
20 impacts our purpose and why we are on this earth. It challenges our political associations; our party affiliations; our finances;  
21 our loyalties. Our message confronts public debauchery, immorality, public fraud, and immoral agendas. The gospel  
22 withstands the legal, political, governmental, economic, and education systems present in society. There can be no such thing  
23 as a separation of the secular and sacred. Our gospel must oppose all that is wrong in society; expose all that is twisted and  
24 perverted in politics; and impose the truth on all false religious systems at work in our culture. Everything is holy and all that  
25 we do must be for the precious gospel of our Lord Jesus Christ because He is our King and our domicile is in heaven.

26 The best Bible commentary we could find on the subject of domicile and allegiance has the following to say. This quote  
27 comes from: *Wuest's Word Studies from the Greek New Testament : For the English reader* (Php 1:27); Wuest, K. S. (1997,  
28 c1984). Grand Rapids: Eerdmans.

29 *Verse twenty-seven*

30 *THE word “only” connects Paul’s statement that the assurance which he has that he will be given his freedom,*  
31 *comes from the fact that the Philippian saints need his ministry, with his exhortation to them to conduct themselves*  
32 *worthy of the gospel. Since their need of his ministry is the only reason for his wishing to remain on earth, it*  
33 *behoves the Philippian saints to receive that ministry with an open heart, obey his Spirit-given exhortations, and*  
34 *grow in their Christian experience.*

35 *The rest of the letter therefore has to do with the spiritual needs of these saints. As we study these exhortations,*  
36 *we discover what things were lacking in their lives and what things needed to be corrected. The basic, all-inclusive*  
37 *exhortation is, “Let your conversation be as it becometh the gospel of Christ.”*

38 *The word “conversation” deserves special attention. Today the word refers to the interchange of connected*  
39 *discourse between two or more persons. At the time the Authorized Version was translated, it meant “manner of*  
40 *life,” “behavior.” While the Greek word from which it is translated means that, yet it means more than that. It is*  
41 *the word πολιτεο (πολιτεο). From it we get such words as “politic, political.” **It referred to the public duties***  
42 ***devolving upon a man as a member of a body. Paul uses it in Acts 23:1 where he answers the charge of having***  
43 ***violated the laws and customs of the Jewish people and so subverting the theocratic constitution.** He says, “I*  
44 *have lived in all good conscience before God until this day.” The words “have lived” are the translation of this*  
45 *word. Paul said in effect by the use of this word, “**I have fulfilled all the duties devolving upon me as a member***  
46 ***of the nation Israel in its relation to God.” Polycarp, writing to the Philippians, and using this same word says,***  
47 ***“If we perform our duties under Him as simple citizens, He will promote us to a share in His sovereignty.”** The*  
48 *word “conversation” is the translation in the New Testament of another Greek word *anastrepho* (ἀναστρεφο) *in**  
49 *such places as II Corinthians 1:12 and Ephesians 2:3, and means “manner of life, behavior.” **This Greek word***  
50 ***means literally “to turn hither and thither, to turn one’s self about,” and thus has come to refer to one’s walk,***  
51 ***manner of life, or conduct. But Paul uses a specialized word here which is directly connected with the city of***

1 **Philippi and its citizens. The word *anastrepho* (ἀναστρέφο) speaks of one's manner of life considered as**  
2 **such, but the word Paul uses in Philippians speaks of one's manner of life seen as a duty to a body or group**  
3 **of which one is a member, and to the head of that group to whom he is responsible. It is a more inclusive word.**

4 *The use of this word has to do with the fact that the city of Philippi was a Roman colony. Lightfoot says of its use:*  
5 *"Appreciating its strategical importance of which he had had recent experience, Augustus founded at Philippi a*  
6 *Roman military colony with the high-sounding name 'Colonia Augusta Julia Philippensis.' At the same time he*  
7 *conferred upon it the special privilege of the 'jus Italicum.' A colony is described by an ancient writer as a*  
8 *miniature likeness of the Roman people; and this character is fully borne out by the account of Philippi in the*  
9 *apostolic narrative. The political atmosphere of the place is wholly Roman. The chief magistrates, more strictly*  
10 *designated duumvirs, arrogate to themselves the loftier title of praetors. Their servants, like the attendant officers*  
11 *of the highest functionaries in Rome, bear the name of lictors. The pride and privilege of Roman citizenship*  
12 *confront us at every turn. This is the sentiment which stimulates the blind loyalty of the people:<sup>49</sup> that is the*  
13 *power which obtains redress for the prisoners and forces an apology from the unwilling magistrates.<sup>50</sup> Nor is*  
14 *this feature entirely lost sight of, when we turn from St. Luke's narrative to St. Paul's epistle. Addressing a Roman*  
15 *colony from the Roman metropolis, writing as a citizen to citizens, he recurs to the political franchise as an*  
16 *apt symbol of the higher privileges of their heavenly calling, to the political life as a suggestive metaphor for*  
17 *the duties of their Christian profession." Paul uses the word in its noun form in 3:20 where he says, "For our*  
18 *conversation is in heaven," or as one could more fully translate, "For the commonwealth of which we are*  
19 *citizens has its fixed location in heaven."*

20 **The use of this specialized word colors the entire epistle, and gives to it a heavenly atmosphere. It teaches us**  
21 **that Christians are citizens of heaven, having a heavenly origin, and a heavenly destiny, with the responsibility**  
22 **of living a heavenly life on this earth in the midst of ungodly people and surroundings, telling sinners of a**  
23 **Saviour in heaven who will save them from their sins if they but trust Him. The ethics in the letter are invested**  
24 **with heavenly standards. The saints are reminded that as a colony of heaven, they are to live heavenly lives on**  
25 **earth, representing their Sovereign by a life which reflects Him. They are taught that obedience to the ethics**  
26 **of the Pauline epistles is not merely obedience to ethics as such, but involves a duty which they are responsible**  
27 **to discharge as citizens of a heavenly kingdom, and as subjects of a heavenly King. The earthly counterpart of**  
28 **this was the institution of emperor worship, in which the subjects of Rome were not only obligated to obey the**  
29 **laws as a political duty, but to obey them as a religious one, since the emperor was worshipped as a god.**

30 *Paul says "Let your conversation be as it becometh the gospel of Christ." The expression could be variously*  
31 *translated: "Behave as citizens." "Live as citizens." "Perform your duties as citizens." It is in the middle voice,*  
32 *which voice is defined as follows: When a verb is in the middle voice, the subject acts upon itself. For instance,*  
33 *"the man is prodding his own conscience." Here, the Philippian saints are exhorted to act upon themselves in*  
34 *recognizing their duties with respect to their heavenly citizenship, and holding themselves to them. It is a*  
35 *stronger exhortation than merely that of commanding someone to do something. In the latter kind of*  
36 *exhortation, the person obeys the one who exhorts. But in the form in which Paul gives the exhortation, the*  
37 *person exhorted is to recognize his position as a citizen of a heavenly kingdom, and while obeying the*  
38 *exhortation as a matter of obligation to God, yet at the same time realize his responsibility to obey it because*  
39 *of the privileged position he occupies, and literally exhort or charge himself to do the same. One could translate*  
40 *therefore: "Only see to it that you recognize your responsibility as a citizen and put yourself to the absolute*  
41 *necessity of performing the duties devolving upon you in that position."*

42 *The Greek word translated "becometh" is most interesting. When it is used with the genitive case, it means*  
43 *"having the weight of (weighing as much as) another thing." It means, "of like value, worth as much." Other*  
44 *meanings are "befitting, congruous, corresponding." The saints are to see to it that their manner of life weighs*  
45 *as much as the gospel they profess to believe, or their words will not have weight. That which gives weight to a*  
46 *Christian's words, is the fact that his manner of life befits, is congruous to, corresponds with the gospel he*  
47 *preaches.*

48 *In the Greek word translated "stand fast," the ideas of firmness or uprightness are prominent. It means "to stand*  
49 *firm and hold one's ground." The implication is clear that when one holds one's ground, he does it in the face of*  
50 *enemy opposition. They are to stand fast in one spirit. The word "spirit" here refers to the unity of spirit in which*  
51 *the members of the church should be fused and blended. The Greek word "spirit" is used at times of the disposition*  
52 *or influence which fills and governs the soul of anyone. It is so used here. This unity of spirit when present among*  
53 *the members of a local church, is produced by the Holy Spirit.*

54 *The word "mind" is the translation of the Greek word "soul." The soul is that part of man which on the one hand*  
55 *receives impressions from the human spirit, and on the other hand, from the outer world. It is the sphere of the*  
56 *emotions, the reason, and the will. It is that in and by which the exertion here spoken of would take place.*  
57 *"Striving" is the translation of a Greek word used of an athletic contest. We get our words "athlete" and*  
58 *"athletics" from it. A prefixed preposition implying co-operation, makes the total meaning of the word refer to*

<sup>49</sup> Acts 16:21

<sup>50</sup> Acts 16:37-39

1 an athletic contest in which a group of athletes co-operates as a team against another team, working in perfect  
2 co-ordination against a common opposition. **Paul is exhorting the members of the Philippian church to work**  
3 **together in perfect co-ordination just like a team of Greek athletes. This illustration was not lost upon the**  
4 **Greek readers of Paul's letter.** This is the first intimation in the latter that there were some divisions in the church.  
5 Paul had somehow gotten out of a possibly reluctant Epaphroditus, that all was not well in the Philippian church.  
6 The words, "the faith," are a technical term referring to Christianity.

7 **Translation: Only (since my only reason for remaining on earth is for your progress in the Christian life), see**  
8 **to it that you recognize your responsibility as citizens (of heaven), and put yourselves to the absolute necessity**  
9 **of performing the duties devolving upon you in that position, doing this in a manner which is befitting to the**  
10 **gospel of Christ, in order that whether having come and having seen you, or whether being absent I am hearing**  
11 **the things concerning you, namely, that you are standing firm in one spirit, holding your ground, with one**  
12 **soul contending (as a team of athletes would) in perfect co-operation with one another for the faith of the**  
13 **gospel.**

14 [Wuest, K. S. (1997, c1984). *Wuest's Word Studies from the Greek New Testament: For the English reader (Php*  
15 *1:27)*. Grand Rapids: Eerdmans]

16 The following statements from the Wuest bible commentary above are consistent with this section:

- 17 1. The Wuest commentary implies that all of our sovereignty derives directly from our obedience to God's Laws:

18 **"If we perform our duties under Him as simple citizens, He will promote us to a share in His sovereignty."**

19 The book of 1 Kings also confirms this conclusion when it states:

20 **"Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant and**  
21 **My statutes [violated God's laws], which I have commanded you, I will surely tear the kingdom [and all your**  
22 **sovereignty] away from you and give it to your [public] servant."**  
23 **[1 Kings 11:9-13, Bible, NKJV]**

- 24 2. The commentary implies that there is a continuing competition or tension between God and civil rulers for the allegiance,  
25 affection, worship, and obedience of the people when it said the following, thus implying why there must be complete  
26 separation between church and state:

27 **"The earthly counterpart of this was the institution of emperor worship, in which the subjects of Rome were**  
28 **not only obligated to obey the laws as a political duty, but to obey them as a religious one, since the emperor**  
29 **was worshipped as a god."**

- 30 3. The commentary describes obeying God's laws as a contest, because ultimately it will put us into direct conflict with the  
31 government, kings, and rulers in the society where we occupy, because it will deprive them of control over us since we  
32 ultimately as Christians must refuse to be governed by anything but God's civil laws:

33 **"Striving" is the translation of a Greek word used of an athletic contest. We get our words "athlete" and**  
34 **"athletics" from it. A prefixed preposition implying co-operation, makes the total meaning of the word refer to**  
35 **an athletic contest in which a group of athletes co-operates as a team against another team, working in perfect**  
36 **co-ordination against a common opposition. Paul is exhorting the members of the Philippian church to work**  
37 **together in perfect co-ordination just like a team of Greek athletes. This illustration was not lost upon the**  
38 **Greek readers of Paul's letter.** This is the first intimation in the latter that there were some divisions in the church.  
39 Paul had somehow gotten out of a possibly reluctant Epaphroditus, that all was not well in the Philippian church.  
40 The words, "the faith," are a technical term referring to Christianity.

- 41 4. The following phrase within the above commentary implies a domicile in the Kingdom of Heaven, which is consistent  
42 with this section.

43 **"For the commonwealth of which we are citizens has its fixed location in heaven."**

- 44 5. Finally, the following sentence describes Heaven as a "franchise":

45 **"Addressing a Roman colony from the Roman metropolis, writing as a citizen to citizens, he recurs to the political**  
46 **franchise as an apt symbol of the higher privileges of their heavenly calling, to the political life as a suggestive**  
47 **metaphor for the duties of their Christian profession."**

All franchises are based on contract, and make those who partake into agents, fiduciaries, officers, and “trustees” of the beneficiary to the franchise, which in the case of the Bible is God.<sup>51</sup> As you will see later in this chapter, the Bible is a trust indenture and a franchise, whereby God is the beneficiary, we are the trustees, and the prophets are the creators of the trust indenture document, which is the Bible. The nature of all government franchises is exhaustively analyzed in the following document:

[Government Instituted Slavery Using Franchises](http://sedm.org/Forms/FormIndex.htm), Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

Our acronym for the word BIBLE confirms the above conclusions:

- B**-Basic
- I** -Instructions
- B**-Before
- L**-Leaving
- E**-Earth

We are only temporarily here and the Kingdom of Heaven is where we intend to return and live permanently. Legal domicile is based only on intent and on physical presence on the territory of the sovereignty of which we are a member. It is only "domicile" which establishes one's legal and tax "home". No one but us can establish our "intent" and this is the express intent. Neither can we as Christians permit our “domicile” to be subject to change under any circumstances, even when coerced. To admit that there is a "permanent home" or "place of abode" within any man-made sovereignty other than the Kingdom of Heaven is to admit that there is no afterlife, no God, and that this earth is as good as it gets, which is a depressing prospect indeed that conflicts with our religious beliefs. The Bible says that while we are on this WICKED and corrupted Earth, Satan is in control, so this is definitely not a place we would want to call a permanent home or a domicile:

*"We know that we are of God, and the whole world lies under the sway of the wicked one."*  
*[1 John 5:19, Bible, NKJV]*

*"Again, the devil took Him [Jesus] up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, "All these things I will give You if You will fall down and worship me. [Satan]"*

*"Then Jesus said to him, "Away with you, Satan! For it is written, "You shall worship the LORD your God, and Him only you shall serve."  
"Then the devil left Him, and behold, angels came and ministered to Him."  
[Matt. 4:8-11, Bible, NKJV]*

*"I [Jesus] will no longer talk much with you, for the ruler of this world [Satan] is coming, and he has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here."  
[Jesus in John 14:30-31, Bible, NKJV]*

Satan could not have offered the kingdoms of the world to Jesus and tempted Him with them unless he controlled them to begin with. Satan is in control while we are here. Only a fool or an atheist would intend to make a wicked earth controlled by Satan into a "permanent place of abode".

*"He who loves his life will lose it, and he who hates his life in this world [on earth] will keep it for eternal life."*

<sup>51</sup> Larson v. South Dakota, 278 U.S. 429, 73 L.Ed. 441, 49 S.Ct. 196; Grand Trunk Western R. Co. v South Bend, 227 U.S. 544, 57 L.Ed. 633, 33 S.Ct. 303; Blair v Chicago, 201 U.S. 400, 50 L.Ed. 801, 26 S.Ct. 427; Arkansas-Missouri Power Co. v Brown, 176 Ark 774, 4 S.W.2d. 15, 58 A.L.R. 534; Chicago General R. Co. v. Chicago, 176 Ill. 253, 52 N.E. 880; Louisville v. Louisville Home Tel. Co., 149 Ky. 234, 148 S.W. 13; State ex rel. Kansas City v. East Fifth Street R. Co., 140 Mo. 539, 41 S.W. 955; Baker v. Montana Petroleum Co., 99 Mont. 465, 44 P.2d. 735; Re Board of Fire Comrs. 27 N.J. 192, 142 A.2d. 85; Chrysler Light & P. Co. v. Belfield, 58 N.D. 33, 224 N.W. 871, 63 A.L.R. 1337; Franklin County v. Public Utilities Com., 107 Ohio.St. 442, 140 N.E. 87, 30 A.L.R. 429; State ex rel. Daniel v. Broad River Power Co. 157 S.C. 1, 153 S.E. 537; Rutland Electric Light Co. v. Marble City Electric Light Co. 65 Vt 377, 26 A 635; Virginia-Western Power Co. v. Commonwealth, 125 Va 469, 99 S.E. 723, 9 A.L.R. 1148, cert den 251 U.S. 557, 64 L.Ed. 413, 40 S.Ct. 179, disapproved on other grounds Victoria v. Victoria Ice, Light & Power Co. 134 Va 134, 114 S.E. 92, 28 A.L.R. 562, and disapproved on other grounds Richmond v Virginia Ry. & Power Co. 141 Va 69, 126 S.E. 353.

1 [\[John 12:25, Bible, NKJV\]](#)

2 Only a person who hates this life and the earth as they are and who doesn't want to make it a "permanent place of abode" or  
3 "domicile" can inherit eternal life.

4 *"If you were of the world [had a permanent home here], the world would love its own. Yet **because you***  
5 ***[Christians] are not of the world, but I chose you out of the world, therefore the world hates you [who are a***  
6 ***"stranger" and a "foreigner"]."***

7 [\[John 15:19, Bible, NKJV\]](#)

8 **QUESTION:** How can you be "chosen out of the world" as Jesus says and yet still have a domicile here?]

9 *"**Pure and undefiled religion before God and the Father is this:** to visit orphans and widows in their trouble,*  
10 *and to **keep oneself unspotted from the world [and the governments, laws, taxes, entanglements, and sin in the***  
11 ***world]."***

12 [\[James 1:27, Bible, NKJV\]](#)

13 Even Jesus Himself admitted that earth was not his "domicile" or residence when He said:

14 *Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go." And Jesus said to*  
15 *him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."*

16 [\[Matt. 8:19-20, Bible, NKJV\]](#)

17 When we become believers, we, like Jesus Himself, become God's "ambassadors" on a foreign mission from the Kingdom  
18 of Heaven according to 2 Cor. 5:20. Our house is a foreign embassy:

19 *"Now then, **we are ambassadors for Christ, as though God were pleading through us:** we implore you on Christ's*  
20 *behalf, be reconciled to God."*

21 [\[2 Cor. 5:20, Bible, NKJV\]](#)

22 The Corpus Juris Secundum (C.J.S.) Legal Encyclopedia says that ambassadors have the domicile of those who they  
23 represent, which in the case of Christians is the Kingdom of Heaven.

24 **PARTICULAR PERSONS**

25 **4. Public Officials and Employees; Members of the Armed Services**

26 **§31 Public Officials and Employees**

27 *Ambassadors, consuls, and other public officials residing abroad in governmental service do not generally*  
28 *acquire a domicile in the country where their official duties are performed, but retain their original domicile,"*  
29 *although such officials may acquire a domicile at their official residence, if they engage in business or commerce*  
30 *inconsistent with, or extraneous to, their public or diplomatic character.*

31 [\[Corpus Juris Secundum \(C.J.S.\) Legal Encyclopedia, Domicile, §31 \(2003\);](#)

32 **SOURCE:** <http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf>]

33 Another interesting aspect of domicile explains why the Bible symbolically refers to believers as the "children of God".  
34 Below are some examples:

35 *"But as many as received Him, to them He gave the right to become **children of God**, to those who believe in His*  
36 *name"*

37 [\[John 1:2, Bible, NKJV\]](#)

38 *"The Spirit Himself bears witness with our spirit that we are **children of God**"*

39 [\[Romans 8:16, Bible, NKJV\]](#)

40 *"That is, those who are the children of the flesh, these are not the **children of God**; but the children of the promise*  
41 *are counted as the seed."*

42 [\[Romans 9:8, Bible, NKJV\]](#)

43 *"Behold what manner of love the Father has bestowed on us, that we should be called **children of God!** "*

44 [\[1 John 3:1, Bible, NKJV\]](#)

45 *"In this the **children of God** and the children of the devil are manifest: Whoever does not practice righteousness*  
46 *is not of God, nor is he who does not love his brother."*

47 [\[1 John 3:10, Bible, NKJV\]](#)

1 "By this we know that we love the **children of God**, when we love God and keep His commandments."  
2 [1 John 5:2, Bible, NKJV]

3 The Corpus Juris Secundum (C.J.S.) Legal Encyclopedia says that those who are children, dependents, minors, or of unsound  
4 mind assume the domicile of the sovereign who is their "caretaker". As long as we are called "children of God" and are  
5 dependent exclusively on Him, we assume His domicile, which is the Kingdom of God and not within any man-made or  
6 jurisdiction:

7 *PARTICULAR PERSONS*

8 *Infants*

9 *§20 In General*

10 *An infant, being non sui juris, cannot fix or change his domicile unless emancipated. **A legitimate child's domicile***  
11 ***usually follows that of the father.** In case of separation or divorce of parents, the child has the domicile of the*  
12 *parent who has been awarded custody of the child.*

13 [*Corpus Juris Secundum (C.J.S.) Legal Encyclopedia, Domicile, §20 (2003);*

14 *SOURCE: <http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf>]*

15 The Bible treats the government as God's steward for truth and justice under God's laws. The passage below proves this, and  
16 it is not referring to ALL governments, but only those that are **righteous**, which are God's **stewards**, and who act in a way  
17 that is completely consistent and not in conflict with God's holy laws.

18 *Submit to [Righteous] Government [and rebel against Unrighteous Government]*

19 *"Let every soul be subject to the governing authorities. For there is no authority except from God, and the*  
20 *authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God,*  
21 *and those who resist will bring judgment on themselves. For [righteous] rulers are not a terror to good works,*  
22 *but to evil. [However, unrighteous rulers ARE a terror to good works] Do you want to be unafraid of the*  
23 *[righteous] authority? Do what is good, and you will have praise from the same. For he [ONLY the righteous,*  
24 *not the unrighteous ruler] is God's minister to you for good. But if you do evil, be afraid; for he does not bear*  
25 *the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Therefore*  
26 *you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay*  
27 *taxes, for they [the righteous, and not unrighteous rulers] are God's ministers attending continually to this very*  
28 *thing. Render therefore to all [those who are righteous and NOT unrighteous] their due: taxes to whom taxes*  
29 *are due, customs to whom customs, fear to whom fear, honor to whom honor."*

30 [*Rom. 13:1-7, Bible, NKJV*]

31 The term "governing authorities" is synonymous with "God's ministers". Those who are **not** God's ministers are NOT  
32 "governing authorities" but usurpers and representatives of Satan, not God. They are "children of Satan", not God. When  
33 government ceases to be a "minister of God's justice" and rather becomes a competitor for pagan idol worship and obedience  
34 of the people, then God abandons the government and the result is the equivalent of a legal divorce. This is revealed in the  
35 following scripture, which describes those who pursue pagan gods and pagan governments that act like god as "playing the  
36 harlot". The phrase "invites you to eat of his sacrifice", in modern-day terms, refers to those who receive socialist welfare in  
37 any form, most of which is PLUNDER STOLEN from people who became a human sacrifice to the pagan government:

38 *The Covenant Renewed*

39 *And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done*  
40 *in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For*  
41 *it is an awesome thing that I will do with you. Observe what I command you this day. Behold, I am driving out*  
42 *from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.*  
43 ***Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it***  
44 ***be a snare in your midst. But you shall destroy their altars, break their sacred pillars, and cut down their***  
45 ***wooden images (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God),***  
46 ***lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make***  
47 ***sacrifice to their gods, and one of them invites you and you eat of his sacrifice, and you take of his daughters***  
48 ***for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their***  
49 ***gods.***

50 [*Exodus 34:10-16, Bible, NKJV*]

51 The result of the divorce of a righteous God from a Pagan government that has become a child of Satan and His competitor  
52 for the worship of the people is that God "hides his face", as the Bible says:

1 "And **I will surely hide My face** in that day because of all the evil which they have done, in that they have turned  
2 to other gods."  
3 [Deut. 31:18, Bible, NKJV]

4 "**I will hide My face from them**, I will see what their end will be, For they are a perverse generation, Children  
5 in whom is no faith."  
6 [Deut. 32:20, Bible, NKJV]

7 "Then My anger shall be aroused against them in that day, and I will forsake them, and **I will hide My face from**  
8 **them, and they shall be devoured**. And many evils and troubles shall befall them, so that they will say in that day,  
9 'Have not these evils come upon us because our God is not among us?'"  
10 [Deut. 31:17, Bible, NKJV]

11 Those who follow pagan governments rather than God after the "divorce" become the children of Satan, not God and are  
12 practicing idolatry. These people have misread Romans 13 and made government into a pagan substitute for God's protection  
13 and adopt the government as their new caretaker, and thereby shift their effective domicile to the government as its dependents  
14 and "children". This is especially true when the government becomes socialist, abuses its power to tax as a means of wealth  
15 transfer, and pays any type of social welfare to the people. At that point, the people become "dependents" and assume the  
16 domicile of their caretaker. One insightful congressman said the following of this dilemma during the debates over the  
17 original Social Security Act:

18 Mr. Logan: "...Natural laws can not be created, repealed, or modified by legislation. Congress should know there  
19 are many things which it can not do..."

20 "**It is now proposed to make the Federal Government the guardian of its citizens. If that should be done, the**  
21 **Nation soon must perish. There can only be a free nation when the people themselves are free and administer**  
22 **the government which they have set up to protect their rights. Where the general government must provide**  
23 **work, and incidentally food and clothing for its citizens, freedom and individuality will be destroyed and**  
24 **eventually the citizens will become serfs to the general government...**"  
25 [Congressional Record-Senate, Volume 77- Part 4, June 10, 1933, Page 12522;  
26 SOURCE: [http://famguardian.org/TaxFreedom/CitesByTopic/Sovereignty-CongRecord-Senate-](http://famguardian.org/TaxFreedom/CitesByTopic/Sovereignty-CongRecord-Senate-JUNE101932.pdf)  
27 [JUNE101932.pdf](http://famguardian.org/TaxFreedom/CitesByTopic/Sovereignty-CongRecord-Senate-JUNE101932.pdf)]

28 Any attempt to think about citizenship, domicile, and residence any way other than the way it is described here amounts to a  
29 devious and deceptive attempt by the Pharisees [lawyers] to use the "traditions of men" to entrap Christians and churches and  
30 put them under government laws, control, taxes, and regulation, thereby violating the [separation of powers doctrine](#). The  
31 Separation of Powers Doctrine as well as the Bible itself both require churches and Christians to be *totally separate*  
32 from government, man's laws, control, taxation, and regulation by government. See [Great IRS Hoax, Form #11.302](#), Sections 4.3.5  
33 and 4.3.12 for further details on the competition between "church" and "state" for the love and affections and allegiances of  
34 the people, and why separation of these two powers is absolutely essential.

35 "Stand fast therefore in the [liberty](#) wherewith Christ hath made us free, and be not entangled again with the yoke  
36 of bondage [to the government or the income tax or the IRS or federal statutes that are not "[positive law](#)" and do  
37 not have jurisdiction over us]."  
38 [[Galatians 5:1](#), Bible, NKJV]

### 39 **3.7.3 Divorcing the "state": Persons with either no domicile or a domicile in the Kingdom of Heaven on earth**

40 If we legally divorce the society where we were born, do not abandon our nationality and allegiance to the state of our birth,  
41 but then choose a domicile in a place *other* than where we physically live and which is outside of any government that might  
42 have jurisdiction in the place where we live, then we become "transient foreigners" and "de facto stateless persons" in relation  
43 to the government of the place we occupy.

44 "Transient foreigner. One who visits the country, without the intention of remaining."  
45 [Black's Law Dictionary, Sixth Edition, p. 1498]

46 A "de facto stateless person" is anyone who is *not* entitled to claim the protection or aid of the government in the place where  
47 they live:

48 *Social Security Program Operations Manual System (P.O.M.S.)*  
49 *RS 02640.040 Stateless Persons*

#### 50 A. DEFINITIONS

[. . .]

**DE FACTO**—Persons who have left the country of which they were nationals and no longer enjoy its protection and assistance. They are usually political refugees. They are legally citizens of a country because its laws do not permit denaturalization or only permit it with the country's approval.

[. . .]

## 2. De Facto Status

Assume an individual is de facto stateless if he/she:

a. says he/she is stateless but cannot establish he/she is de jure stateless; and

b. establishes that:

- he/she has taken up residence [chosen a **legal domicile**] outside the country of his/her nationality;
- there has been an event which is hostile to him/her, such as a sudden or radical change in the government, in the country of nationality; and

**NOTE: In determining whether an event was hostile to the individual, it is sufficient to show the individual had reason to believe it would be hostile to him/her.**

- he/she renounces, in a sworn statement, the protection and assistance of the government of the country of which he/she is a national and declares he/she is stateless. The statement must be sworn to before an individual legally authorized to administer oaths and the original statement must be submitted to SSA.

De facto [stateless] status stays in effect only as long as the conditions in b. continue to exist. If, for example, the individual returns [changes their **domicile** back] to his/her country of nationality, de facto statelessness ends. [Social Security Program Operations Manual System (P.O.M.S.), Section RS 02640.040 entitled "Stateless Persons", SOURCE: <https://secure.ssa.gov/apps10/poms.nsf/lrx/0302640040>]

Notice the key attribute of a "de facto stateless person" is that they have abandoned the protection of their government because they believe it is hostile to him or her and is not protective, but rather injurious and hostile to him or her. Below is how the Supreme Court describes such persons:

*The writers upon the law of nations distinguish between a temporary residence in a foreign country for a special purpose and a residence accompanied with an intention to make it a permanent place of abode. The latter is styled by Vattel [in his book *The Law of Nations* as] "domicile," which he defines to be "a habitation fixed in any place, with an intention of always staying there." **Such a person, says this author, becomes a member of the new society at least as a permanent inhabitant, and is a kind of citizen of the inferior order from the native citizens, but is, nevertheless, united and subject to the society, without participating in all its advantages. This right of domicile, he continues, is not established unless the person makes sufficiently known his intention of fixing there, either tacitly or by an express declaration.** Vatt. *Law Nat.* pp. 92, 93. **Grotius nowhere uses the word "domicile," but he also distinguishes between those who stay in a foreign country by the necessity of their affairs, or from any other temporary cause, and those who reside there from a permanent cause. The former he denominates "strangers," and the latter, "subjects."** The rule is thus laid down by Sir Robert Phillimore:*

*There is a class of persons which cannot be, strictly speaking, included in either of these denominations of naturalized or native citizens, namely, the class of those who have ceased to reside [maintain a domicile] in their native country, and have taken up a permanent abode in another. **These are domiciled inhabitants. They have not put on a new citizenship through some formal mode enjoined by the law or the new country. They are de facto, though not de jure, citizens of the country of their [new chosen] domicile.*** [Fong Yue Ting v. United States, [149 U.S. 698](#) (1893)]

We must remember that in America, the People, and not our public servants, are the Sovereigns. We The People, who are the Sovereigns, choose our associations and govern ourselves through our elected representatives.

**"The words 'people of the United States' and 'citizens,' are synonymous terms, and mean the same thing. They both describe the political body who, according to our republican institutions, form the sovereignty, and who hold the power and conduct the government through their representatives. They are what we familiarly call the 'sovereign people,' and every citizen is one of this people, and a constituent member of this sovereignty. ..."** [Boyd v. State of Nebraska, [143 U.S. 135](#) (1892)]

1 When those representatives cease to have our best interests or protection in mind, then we have not only a moral *right*, but a  
2 *duty*, according to our Declaration of Independence, to alter our form of self-government by whatever means necessary to  
3 guarantee our future security.

4 *"But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce*  
5 *them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide*  
6 *new Guards for their future security."*  
7 *[Declaration of Independence]*

8 The lawful and most peaceful means of altering that form of government is simply to either choose another secular  
9 government or country that is already available elsewhere on the planet as our protector, or to use God's laws as the basis for  
10 your own self-government and protection, as suggested in this book. In effect, we are "firing" our local servants in  
11 government because they are not doing their job of protection adequately, and when we do this, we cease to have any  
12 obligation to pay for their services through taxation and they cease to have any obligation to provide any services. If we  
13 choose God and His laws as our form of government, then we choose Heaven as our domicile and our place of primary  
14 allegiance and protection. We then become:

- 15 1. "citizens of Heaven".
- 16 2. "nationals but not citizens" of the country in which we live.
- 17 3. "Transient foreigners".
- 18 4. Ambassadors and ministers of a foreign state called Heaven.

19 Below is how one early state court described the absolute right to "divorce the state" by choosing a domicile in a place other  
20 than where we physically are at the time:

21 *"When a change of government takes place, from a monarchial to a republican government, the old form is*  
22 *dissolved. Those who lived under it, and did not choose to become members of the new, had a right to refuse their*  
23 *allegiance to it, and to retire elsewhere. By being a part of the society subject to the old government, they had not*  
24 *entered into any engagement to become subject to any new form the majority might think proper to adopt. That*  
25 *the majority shall prevail is a rule posterior to the formation of government, and results from it. It is not a rule*  
26 *upon mankind in their natural state. There, every man is independent of all laws, except those prescribed by*  
27 *nature. He is not bound by any institutions formed by his fellowmen without his consent"*  
28 *[Cruden v. Neale, 2 N.C., 2 S.E. 70 (1796)]*

29 How do we officially and formally notify the "state" that we have made a conscious decision to legally divorce it by moving  
30 our domicile outside its jurisdiction? That process is documented in the references below:

- 31 1. *Sovereignty Forms and Instructions Online*, Form #10.004, Step 3.13 entitled: Correct Government Records  
32 documenting your citizenship status. Available free at:  
33 <http://famguardian.org/TaxFreedom/Instructions/3.13ChangeUSCitizenshipStatus.htm>
- 34 2. *Sovereignty Forms and Instructions Manual*, Form #10.005, Section 4.5.3.13. Same as the above item. Available free  
35 at:  
36 <http://famguardian.org/Publications/SovFormsInstr/SovFormsInstr.pdf>
- 37 3. By sending in the Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States. See:  
38 

<i>Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States</i> , Form #10.001 <a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a>
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- 39 4. After accomplishing either of the above items, which are the same, making sure that all future government forms we fill  
40 out properly and accurately describe both our domicile and our citizenship status, in accordance with section 12 of the  
41 following:  
42 

<i>Why Domicile and Becoming a "Taxpayer" Require Your Consent</i> , Form #05.002 <a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a>
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- 43 5. By avoiding filling out government forms. Only if compelled to do so should we fill out a government form, and when  
44 we fill out the form, we must define and clarify all the "words of art" on the form to prevent ourselves from being  
45 confused with a person subject to their jurisdiction or who has a domicile or residence within it. We must therefore  
46 attach the following forms to any tax or withholding forms we are compelled to submit:  
47 5.1. *Affidavit of Citizenship, Domicile, and Tax Status*, Form #02.001  
<http://sedm.org/Forms/FormIndex.htm>  
48 5.2. *Tax Form Attachment*, Form #04.201  
<http://sedm.org/Forms/FormIndex.htm>

- 1 6. By not participating in any government franchises, licenses, or benefits and terminating participation in those that we  
 2 might have signed up for in the past. See our Liberty University, Section 4 for details:  
 3 <http://sedm.org/LibertyU/LibertyU.htm>
- 4 7. By making sure that at all times, we use the proper words to describe our status so that we don't create false presumptions  
 5 that might cause the government to believe we are "residents" with a domicile in the District of Columbia:  
 6 7.1. Do not describe ourselves with the following words:  
 7 7.1.1. "taxpayer" as defined in 26 U.S.C. §7701(a)(14).  
 8 7.1.2. "U.S. person" as defined in 26 U.S.C. §7701(a)(30).  
 9 7.1.3. "resident" as defined in 26 U.S.C. §7701(b)(1)(A).  
 10 7.1.4. "alien"
- 11 7.2. Describe ourselves with the following words and phrases:  
 12 7.2.1. "nontaxpayer" not subject to the Internal Revenue Code. See:  
 13 7.2.1.1. "*Taxpayer*" v. "*Nontaxpayer*", *Which One Are You?*, Family Guardian Fellowship:  
 14 <http://famguardian.org/Subjects/Taxes/Articles/TaxpayerVNontaxpayer.htm>  
 15 7.2.1.2. *Your Rights as a "Nontaxpayer"*, Form #08.008  
 16 <http://sedm.org/Forms/FormIndex.htm>  
 17 7.2.2. "nonresidents" but not "aliens" (26 U.S.C. §7701(b)(1)(A)) or "individuals" (26 C.F.R. §1.1441-1(c)(3)).  
 18 7.2.3. That our status attaches to no duties or obligations on our part under any government statute. See:  
 19 

<i>Why Statutory Civil Law is Law for Government and Not Private Persons</i> , Form #05.037. <a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a>
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 20 7.2.4. "national" under 8 U.S.C. §1101(a)(21), but not "citizen" as defined in 8 U.S.C. §1401.  
 21 7.2.5. Not engaged in a "trade or business" as defined in 26 U.S.C. §7701(a)(26).  
 22 7.2.6. Have not made any "elections" under 26 U.S.C. §7701(b)(4)(B), 26 U.S.C. §6013(g) or (h), or 26 C.F.R.  
 23 §1.871-1(a).  
 24 7.2.7. We are a "[stateless person](#)" within the meaning of [28 U.S.C. §1332\(a\)](#) immune from the jurisdiction of the  
 25 [federal courts, which are all Article IV, legislative, territorial courts](#). We are "stateless" because we do not  
 26 maintain a domicile within the "state" defined in [28 U.S.C. §1332\(d\)](#), which is a federal territory and excludes  
 27 states of the Union. We have constitutional but not statutory diversity of citizenship described in 28 U.S.C.  
 28 §1332. See [Newman-Green v. Alfonso Larrain, 490 U.S. 826 \(1989\)](#) . Constitutional but not statutory  
 diversity of citizenship.

29 *"In order to be a citizen of a State within the meaning of the diversity statute, a natural person must both be a*  
 30 *citizen of the United States and be domiciled within the State. See Robertson v. Cease, 97 U.S. 646, 648-649*  
 31 *(1878); Brown v. Keene, 8 Pet. 112, 115 (1834). The problem in this case is that Bettison, although a United*  
 32 *States citizen, has no domicile in any State. He is therefore "stateless" for purposes of § 1332(a)(3). Subsection*  
 33 *1332(a)(2), which confers jurisdiction in the District Court when a citizen of a State sues aliens only, also could*  
 34 *not be satisfied because Bettison is a United States citizen. [490 U.S. 829]"*  
 35 [\[Newman-Green v. Alfonso Larrain, 490 U.S. 826 \(1989\)\]](#)

36 We emphasize that it isn't one's citizenship but one's choice of legal "domicile" that makes one sovereign and a  
 37 "nontaxpayer". The way we describe our citizenship status is *affected by* and *a result of* our choice of legal "domicile", but  
 38 changing one's citizenship status is not the nexus for becoming either a "sovereign" or a "nontaxpayer".

39 The only legal requirement for changing our domicile is that we must reside on the territory of the sovereign to whom we  
 40 claim allegiance, and must intend to make membership in the community established by the sovereign permanent. In this  
 41 context, the Bible reminds us that the Earth was created by and owned by our Sovereign, King, Lawgiver, and Judge, who is  
 42 God, and that those vain politicians who claim to "own" or control it are simply "stewards" and "trustees" over what actually  
 43 belongs to God alone. To wit:

44 *The heavens are Yours [God's], the earth also is Yours;*  
 45 *The world and all its fullness, You have founded them.*  
 46 *The north and the south, You have created them;*  
 47 *Tabor and Hermon rejoice in Your name.*  
 48 *You have a mighty arm;*  
 49 *Strong is Your hand, and high is Your right hand."*  
 50 *[Psalm 89:11-13, Bible, NKJV]*

51  
 52 *"I have made the earth,*  
 53 *And created man on it.*  
 54 *I—My hands—stretched out the heavens,*

1 *And all their host I have commanded.”*  
2 *[Isaiah 45:12, Bible, NKJV]*  
3

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4 *“Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”*  
5 *[Deuteronomy 10:14, Bible, NKJV]*

6 Some misguided Christians will try to quote Jesus, when He said of taxes the following in relation to “domicile”:

7 *“Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.”*  
8 *[Matt. 22:15-22, Bible, NKJV]*

9 However, based on the scriptures above, which identify God as the owner of the Earth and the Heavens, we must ask  
10 ourselves:

11 *“What is left that belongs to Caesar if EVERYTHING belongs to God?”*

12 The answer is NOTHING, except that which he STEALS from the Sovereign people and which they don't force him to return.  
13 Jesus knew this, but he gave a very indirect answer to keep Himself out of trouble when asked about taxes in the passage  
14 above. Therefore, when we elect or consent to change our domicile to the Kingdom of Heaven, we are acknowledging the  
15 Truth and the Authority of the Scripture and Holy Law above and the sovereignty of the Lord in the practical affairs of our  
16 daily lives. We are acknowledging our stewardship over what ultimately and permanently belongs ONLY to Him, and not  
17 to any man. Governments and civilizations come and go, but God's immutable laws are eternal. To NOT do this as a  
18 Christian amounts to mutiny against God. Either we honor the first four commandments of the Ten Commandments by doing  
19 this, or we will be dethroned as His Sovereigns and Stewards on earth.

20 *“Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant and*  
21 *My statutes [violated God's laws], which I have commanded you, I will surely tear the kingdom [and all your*  
22 *sovereignty] away from you and give it to your [public] servant.”*  
23 *[1 Kings 11:9-13, Bible, NKJV]*

24 By legally (civilly) divorcing the “state” in changing our domicile to the Kingdom of Heaven or to someplace on Earth where  
25 there is no man-made government, we must consent to be governed exclusively by God's laws and express our unfailing  
26 allegiance to Him as the source of everything we have and everything that we are. In doing so, we escape the constraints of  
27 earthly law and achieve the nirvana described by the Apostle Paul when he very insightfully said of this process of submission  
28 to God the following:

29 *“But if you are led by the Spirit, you are not under the law [man's law].”*  
30 *[Gal. 5:18, Bible, NKJV]*

31 The tendency of early Christians to do the above was precisely the reason why the Romans persecuted the Christians when  
32 Christianity was in its infancy: It lead to anarchy because Christians, like the Israelites, refused to be governed by anything  
33 but God's laws:

34 *“Then Haman said to King Ahasuerus, “There is a certain people [the Jews, who today are the equivalent of*  
35 *Christians] scattered and dispersed among the people in all the provinces of your kingdom; their laws are*  
36 *different from all other people's [because they are God's laws!], and they do not keep the king's [unjust] laws.*  
37 *Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that they be*  
38 *destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into*  
39 *the king's treasuries.”*  
40 *[Esther 3:8-9, Bible, NKJV]*

41 Christians who are doing and following the will of God are “anarchists”. An anarchist is simply anyone who refuses to have  
42 an earthly ruler and who instead insists on either self-government under God's Laws or a Theocracy in which God, whichever  
43 God you believe in, is our only King, Ruler, Lawgiver, and Judge:

44 *Main Entry: **an-archy***  
45 *Function: noun*

46 *Etymology: Medieval Latin anarchia, from Greek, from anarchos **having no [earthly] ruler,***  
47 *from an- + archos ruler -- more at ARCH-*  
48 *[Source: Merriam-Webster Dictionary]*

1 "For the Lord is our Judge, the Lord is our Lawgiver, The Lord is our King; He will save us."  
2 [Isaiah 33:22, Bible, NKJV]

3 For a fascinating read on this subject, see:

*Jesus Is An Anarchist*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm>

4 Christians who are doing the will of God by changing their domicile and residence to Heaven and civilly divorcing the "state"  
5 are likely to be persecuted by the government and privileged I.R.C. §501(c)(3) corporate churches just as Jesus was because  
6 of their anarchistic tendencies because they render organized government irrelevant and unnecessary:

7 "If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would  
8 love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates  
9 you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me,  
10 they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do  
11 to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to  
12 them, they would have no sin, but now they have no excuse for their sin. He who hates me hated My father  
13 also. If I had not done among them the works which no one else did, they would have no sin; but now they  
14 have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is  
15 written in their law. 'They hated Me without a cause.'  
16 [John 15:18-25, Bible, NKJV]

17 Being "chosen out of the world" simply means, in legal terms, that we do not have a domicile here and are "transient  
18 foreigners".

19 Those who do choose God as their sole source of law and civil (not criminal) government:

- 20 1. Become a "foreign government" with respect to the United States government and all other governments.
- 21 2. Are committing themselves to the ultimate First Amendment protected religious practice, which is that of adopting God
- 22 and His sovereign laws as their *only* form of self-government.
- 23 3. Are taking the ultimate step in personal responsibility, by assuming responsibility for every aspect of their lives by
- 24 divorcing the state and abandoning all government franchises:

*Government Instituted Slavery Using Franchises*, Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

- 25 4. Effectively become their own *self*-government and fire the government where they live in the context of all civil matters.
- 26 5. Are protected by the [Foreign Sovereign Immunities Act, 28 U.S.C. Part IV, Chapt. 97](#).
- 27 6. Are protected by the Minimum Contacts Doctrine of the U.S. Supreme Court, and therefore exempt from the jurisdiction
- 28 of federal and state courts except as they satisfy the provisions of the Foreign Sovereign Immunities Act or the "Longarm
- 29 Statute" passed by the state where they temporarily inhabit.
- 30 7. Are internationally protected persons pursuant to [18 U.S.C. §112](#).
- 31 8. Are on an equal footing with any other nation and may therefore assert sovereign immunity in any proceeding against
- 32 the government. This implies that:
  - 33 8.1. Any attempt to drag you into court by a government must be accompanied by proof that you consented in writing
  - 34 to the jurisdiction of the government attempting to sue you. Such consent becomes the basis for satisfying the
  - 35 criteria within the [Foreign Sovereign Immunities Act, 28 U.S.C. Part IV, Chapt. 97](#).
  - 36 8.2. You may use the same defense as the government in proving a valid contractual obligation, by showing the
  - 37 government the delegation of authority order constraining your delegated authority as God's "public officer".
  - 38 Anything another government alleges you consented in writing to must be consistent with the delegation of
  - 39 authority order or else none of the rights accrued to the them are defensible in court. In this sense, you are using
  - 40 the same lame excuse they use for getting out of any obligations that you consented to, but were not authorized to
  - 41 engage in by the Holy Bible Trust Indenture as trustee called "Christian". This is explained in the document below:

*Delegation of Authority Order from God to Christians*, Form #13.007  
<http://sedm.org/Forms/FormIndex.htm>

- 42 9. Become ministers, ambassadors, "employees", "public officers", and officers of a foreign state called Heaven.
- 43 10. May not simultaneously act as "public officers" for any other foreign government, which would represent a conflict of
- 44 interest.

45 "No one can serve two masters [two employers, for instance]; for either he will hate the one and love the other,  
46 or else he will be loyal to the one and despise the other. You cannot serve God and mammon [government]."

11. Are expressly exempt from taxation pursuant to [26 U.S.C. §892\(a\)\(1\)](#).
12. May file IRS Form W-8EXP as a nonresident but not “alien” and exempt all of their earnings from federal and state income taxation as an officer of a foreign government, God’s government.
13. May use IRS Publication 515 to control their withholding as nonresident aliens.

The other very interesting consequences of the above status which makes it especially appealing are the following:

1. Nowhere in the Internal Revenue Code are any of the following terms defined: “foreign”, “foreign government”, “government”. Therefore, it would be impossible for the IRS to prove that you aren’t a “foreign government”. The reason these terms aren’t defined is because in the process of defining them, they would spill the beans on the fact that states of the Union are “foreign states” with respect to the federal government:

*“Foreign states. Nations which are outside the United States. Term may also refer to another state; i.e. a sister state.”*  
[Black’s Law Dictionary, Sixth Edition, p. 648]

*“Generally, the states of the Union sustain toward each other the relationship of independent sovereigns or independent foreign states, except in so far as the United States is paramount as the dominating government, and in so far as the states are bound to recognize the fraternity among sovereignties established by the federal Constitution, as by the provision requiring each state to give full faith and credit to the public acts, records, and judicial proceedings of the other states...”*  
[81A Corpus Juris Secundum (C.J.S.), United States, §29 (2003)]

*“The United States Government is a foreign corporation with respect to a state.”* [N.Y. v. re Merriam 36 N.E. 505; 141 N.Y. 479; affirmed 16 S.Ct. 1073; 41 L.Ed. 287] [underlines added]  
[19 Corpus Juris Secundum (C.J.S.), Corporations, §884 (2003)]

2. The most important goal of the Constitutional Convention, and the reasons for the adoption of the Ninth and Tenth Amendment to the United States Constitution was to preserve as much self-government for the people and the states as possible under the Tenth Amendment. Any attempt to compel anyone to become a “subject” or accept more government than they need therefore violates the legislative intent of the United States Constitution.

*The determination of the Framers Convention and the ratifying conventions to preserve complete and unimpaired state self-government in all matters not committed to the general government is one of the plainest facts which emerges from the history of their deliberations. And adherence to that determination is incumbent equally upon the federal government and the states. State powers can neither be appropriated on the one hand nor abdicated on the other. As this court said in Texas v. White, 7 Wall. 700, 725, ‘The preservation of the States, and the maintenance of their governments, are as much within the design and care of the Constitution as the preservation of the Union and the maintenance of the National government. The Constitution, in all its provisions, looks to an indestructible Union, composed of indestructible States.’ Every journey to a forbidden end begins with the first step; and the danger of such a step by the federal government in the direction of taking over the powers of the states is that the end of the journey may find the states so despoiled of their powers, or-what may amount to the same thing-so [298 U.S. 238, 296] relieved of the responsibilities which possession of the powers necessarily enjoins, as to reduce them to little more than geographical subdivisions of the national domain. It is safe to say that if, when the Constitution was under consideration, it had been thought that any such danger lurked behind its plain words, it would never have been ratified.*

*And the Constitution itself is in every real sense a law-the lawmakers being the people themselves, in whom under our system all political power and sovereignty primarily resides, and through whom such power and sovereignty primarily speaks. It is by that law, and not otherwise, that the legislative, executive, and judicial agencies which it created exercise such political authority as they have been permitted to possess. The Constitution speaks for itself in terms so plain that to misunderstand their import is not rationally possible. ‘We the People of the United States,’ it says, ‘do ordain and establish this Constitution.’ Ordain and establish! These are definite words of enactment, and without more would stamp what follows with the dignity and character of law. The framers of the Constitution, however, were not content to let the matter rest here, but provided explicitly-‘This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; ... shall be the supreme Law of the Land.’ (Const. art. 6, cl. 2.) The supremacy of the Constitution as law is thus declared without qualification. That supremacy is absolute; the supremacy of a statute enacted by Congress is not absolute but conditioned upon its being made in pursuance of the Constitution. And a judicial tribunal, clothed by that instrument with complete judicial power, and, therefore, by the very nature of the power, required to ascertain and apply the law to the facts in every case or proceeding properly brought for adjudication, must apply the supreme law and reject the inferior stat- [298 U.S. 238, 297] ute whenever the two conflict. In the discharge of that duty, the opinion of the lawmakers that a statute passed by them is valid must be given great weight, Adkins v. Children’s Hospital, [261 U.S. 525, 544](#), 43 S.Ct. 394, 24 A.L.R. 1238; but their opinion, or the*

1 court's opinion, that the statute will prove greatly or generally beneficial is wholly irrelevant to the inquiry.  
2 *Schechter Poultry Corp. v. United States*, 295 U.S. 495, 549, 550 S., 55 S.Ct. 837, 97 A.L.R. 947.  
3 [*Carter v. Carter Coal Co.*, 298 U.S. 238 (1936)]

- 4 3. If another government attempts to interfere with the affairs of your own foreign self-government, then they:  
5 3.1. Are violating your First Amendment right to practice your religion by living under the laws of your God. This tort  
6 is cognizable under the Religious Freedom Restoration Act, 42 U.S.C. Chapter 21B and constitutes a tort against  
7 the foreign invader.  
8 3.2. Are hypocrites, because they are depriving others equal right to the same authority that they themselves have. No  
9 legitimate government can claim to be operating lawfully which interferes with the equal right of others to self-  
10 government.  
11 3.3. Are in a sense attempting to outlaw the ultimate form of personal responsibility, which is entirely governing your  
12 own life and supporting yourself. The outlawing of personal (private) responsibility and replacing or displacing it  
13 with collective and public responsibility of the “state” can never be in the public interest, especially considering  
14 how badly our present government mismanages and bankrupts nearly everything it puts its hands on.

### 15 **3.7.4 Courts say you can’t be compelled to associate with or subsidize civil governments you disagree with**

16 Another important thing to remember is that a choice of either allegiance or “domicile” is a First Amendment protected choice  
17 of political affiliation that only we can make, and which no one, including a court of law or a government, can compel us to  
18 make.

19 *“The right to associate or not to associate with others solely on the basis of individual choice [...] may conflict*  
20 *with a societal interest in requiring one to associate with others, or to prohibit one from associating with others,*  
21 *in order to accomplish what the state deems to be the common good. **The Supreme Court, though rarely called***  
22 ***upon to examine this aspect of the right to freedom of association, has nevertheless established certain basic***  
23 ***rules which will cover many situations involving forced or prohibited associations.** Thus, where a sufficiently*  
24 *compelling state interest, outside the political spectrum, can be accomplished only by requiring individuals to*  
25 *associate together for the common good, then such forced association is constitutional. <sup>52</sup> **But the Supreme Court***  
26 ***has made it clear that compelling an individual to become a member of an organization with political aspects,***  
27 ***or compelling an individual to become a member of an organization which financially supports, in more than***  
28 ***an insignificant way, political personages or goals which the individual does not wish to support, is an***  
29 ***infringement of the individual's constitutional right to freedom of association.** <sup>53</sup> The First Amendment prevents*  
30 *the government, except in the most compelling circumstances, from wielding its power to interfere with its*  
31 *employees' freedom to believe and associate, or to not believe and not associate; it is not merely a tenure provision*  
32 *that protects public employees from actual or constructive discharge. <sup>54</sup> Thus, First Amendment principles*  
33 *prohibit a state from compelling any individual to associate with a political party, as a condition of retaining*

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<sup>52</sup> *Lathrop v. Donohue*, 367 U.S. 820, 81 S.Ct. 1826, 6 L.Ed.2d. 1191 (1961), reh'g denied, 368 U.S. 871, 82 S.Ct. 23, 7 L.Ed.2d. 72 (1961) (a state supreme court may order integration of the state bar); *Railway Emp. Dept. v. Hanson*, 351 U.S. 225, 76 S.Ct. 714, 100 L.Ed. 1112 (1956), motion denied, 351 U.S. 979, 76 S.Ct. 1044, 100 L.Ed. 1494 (1956) and reh'g denied, 352 U.S. 859, 77 S.Ct. 22, 1 L.Ed.2d. 69 (1956) (upholding the validity of the union shop provision of the Railway Labor Act).

The First Amendment right to freedom of association of teachers was not violated by enforcement of a rule that white teachers whose children did not attend public schools would not be rehired. *Cook v. Hudson*, 511 F.2d. 744, 9 Empl. Prac. Dec. (CCH) ¶ 10134 (5th Cir. 1975), reh'g denied, 515 F.2d. 762 (5th Cir. 1975) and cert. granted, 424 U.S. 941, 96 S.Ct. 1408, 47 L.Ed.2d. 347 (1976) and cert. dismissed, 429 U.S. 165, 97 S.Ct. 543, 50 L.Ed.2d. 373, 12 Empl. Prac. Dec. (CCH) ¶ 11246 (1976).

Annotation: Supreme Court's views regarding Federal Constitution's First Amendment right of association as applied to elections and other political activities, 116 L.Ed.2d. 997, § 10.

<sup>53</sup> *Rutan v. Republican Party of Illinois*, 497 U.S. 62, 110 S.Ct. 2729, 111 L.Ed.2d. 52, 5 I.E.R. Cas. (BNA) 673 (1990), reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990) and reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990) (conditioning public employment hiring decisions on political belief and association violates the First Amendment rights of applicants in the absence of some vital governmental interest).

<sup>54</sup> *Rutan v. Republican Party of Illinois*, 497 U.S. 62, 110 S.Ct. 2729, 111 L.Ed.2d. 52, 5 I.E.R. Cas. (BNA) 673 (1990), reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990) and reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990).

Annotation: Public employee's right of free speech under Federal Constitution's First Amendment—Supreme Court cases, 97 L.Ed.2d. 903.

First Amendment protection for law enforcement employees subjected to discharge, transfer, or discipline because of speech, 109 A.L.R. Fed. 9.

First Amendment protection for judges or government attorneys subjected to discharge, transfer, or discipline because of speech, 108 A.L.R. Fed. 117.

First Amendment protection for public hospital or health employees subjected to discharge, transfer, or discipline because of speech, 107 A.L.R. Fed. 21.

First Amendment protection for publicly employed firefighters subjected to discharge, transfer, or discipline because of speech, 106 A.L.R. Fed. 396.

1 public employment.<sup>55</sup> *The First Amendment protects nonpolicymaking public employees from discrimination*  
2 *based on their political beliefs or affiliation.*<sup>56</sup> *But the First Amendment protects the right of political party*  
3 *members to advocate that a specific person be elected or appointed to a particular office and that a specific*  
4 *person be hired to perform a governmental function.*<sup>57</sup> *In the First Amendment context, the political patronage*  
5 *exception to the First Amendment protection for public employees is to be construed broadly, so as presumptively*  
6 *to encompass positions placed by legislature outside of "merit" civil service. Positions specifically named in*  
7 *relevant federal, state, county, or municipal laws to which discretionary authority with respect to enforcement of*  
8 *that law or carrying out of some other policy of political concern is granted, such as a secretary of state given*  
9 *statutory authority over various state corporation law practices, fall within the political patronage exception to*  
10 *First Amendment protection of public employees.*<sup>58</sup> *However, a supposed interest in ensuring effective*  
11 *government and efficient government employees, political affiliation or loyalty, or high salaries paid to the*  
12 *employees in question should not be counted as indicative of positions that require a particular party affiliation.*  
13 <sup>59</sup> "

14 [*American Jurisprudence 2d, Constitutional law, §546: Forced and Prohibited Associations (1999)*]

15 One's choice of "domicile" certainly has far-reaching legal consequences and ramifications, but our choice of domicile is not  
16 a legal matter to be decided by any court. No court whether it be a federal or state court, has jurisdiction over strictly political  
17 matters. Below is what the U.S. Supreme Court has to say on this very subject:

18 "*But, fortunately for our freedom from political excitements in judicial duties, this court [the U.S. Supreme*  
19 *Court] can never with propriety be called on officially to be the umpire in questions merely political. The*  
20 *adjustment of these questions belongs to the people and their political representatives, either in the State or*  
21 *general government. These questions relate to matters not to be settled on strict legal principles. They are*  
22 *adjusted rather by inclination, or prejudice or compromise, often.*

23 [ . . . ]

24 *Another evil, alarming and little foreseen, involved in regarding these as questions for the final arbitrament*  
25 *of judges would be that, in such an event, all political privileges and rights would, in a dispute among the*  
26 *people, depend on our decision finally. We would possess the power to decide against, as well as for, them, and*  
27 *under a prejudiced or arbitrary judiciary, the public liberties and popular privileges might thus be much*  
28 *perverted, if not entirely prostrated.* *But, allowing the people to make constitutions and unmake them, allowing*  
29 *their representatives to make laws and unmake them, and without our interference as to their principles or policy*  
30 *in doing it, yet, when constitutions and laws are made and put in force by others, then the courts, as empowered*  
31 *by the State or the Union, commence their functions and may decide on the rights which conflicting parties can*  
32 *legally set up under them, rather than about their formation itself. Our power begins after theirs [the Sovereign*  
33 *People] ends. Constitutions and laws precede the judiciary, and we act only under and after them, and as to*  
34 *disputed rights beneath them, rather than disputed points in making them. We speak what is the law,*  
35 *jus dicere, we speak or construe what is the constitution, after both are made, but we*  
36 *make, or revise, or control neither. The disputed rights beneath constitutions already*  
37 *made are to be governed by precedents, by sound legal principles, by positive legislation*  
38 *e.g. "positive law", clear contracts, moral duties, and fixed rules; they are per se*

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<sup>55</sup> Abood v. Detroit Bd. of Ed., 431 U.S. 209, 97 S.Ct. 1782, 52 L.Ed.2d. 261, 95 L.R.R.M. (BNA) 2411, 81 Lab. Cas. (CCH) ¶ 55041 (1977), reh'g denied, 433 U.S. 915, 97 S.Ct. 2989, 53 L.Ed.2d. 1102 (1977); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

<sup>56</sup> LaRou v. Ridlon, 98 F.3d. 659 (1st Cir. 1996); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

<sup>57</sup> Vickery v. Jones, 100 F.3d. 1334 (7th Cir. 1996), cert. denied, 117 S.Ct. 1553, 137 L.Ed.2d. 701 (U.S. 1997).

Responsibilities of the position of director of a municipality's office of federal programs resembled those of a policymaker, privy to confidential information, a communicator, or some other office holder whose function was such that party affiliation was an equally important requirement for continued tenure. Ortiz-Pinero v. Rivera-Arroyo, 84 F.3d. 7 (1st Cir. 1996).

<sup>58</sup> McCloud v. Testa, 97 F.3d. 1536, 12 I.E.R. Cas. (BNA) 1833, 1996 FED.App. 335P (6th Cir. 1996), reh'g and suggestion for reh'g en banc denied, (Feb. 13, 1997).

Law Reviews: Stokes, When Freedoms Conflict: Party Discipline and the First Amendment. 11 JL & Pol 751, Fall, 1995.

Pave, Public Employees and the First Amendment Petition Clause: Protecting the Rights of Citizen-Employees Who File Legitimate Grievances and Lawsuits Against Their Government Employers. 90 NW U LR 304, Fall, 1995.

Singer, Conduct and Belief: Public Employees' First Amendment Rights to Free Expression and Political Affiliation. 59 U Chi LR 897, Spring, 1992.

As to political patronage jobs, see § 472.

<sup>59</sup> Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

1 questions of law, and are well suited to the education and habits of the bench. But the other  
2 disputed points in making constitutions, depending often, as before shown, on policy, inclination, popular resolves  
3 and popular will and arising not in respect to private rights, not what is meum and tuum, but in relation to politics,  
4 they belong to politics, and they are settled by political tribunals, and are too dear to a people bred in the school  
5 of Sydney and Russel for them ever to intrust their final decision, when disputed, to a class of men who are so far  
6 removed from them as the judiciary, a class also who might decide them erroneously, as well as right, and if in  
7 the former way, the consequences might not be able to be averted except by a revolution, while a wrong decision  
8 by a political forum can often be peacefully corrected by new elections or instructions in a single month; and  
9 if the people, in the distribution of powers under the constitution, should ever think of making judges supreme  
10 arbiters in political controversies when not selected by nor, frequently, amenable to them nor at liberty to follow  
11 such various considerations in their judgments as [48 U.S. 53] belong to mere political questions, they will  
12 dethrone themselves and lose one of their own invaluable birthrights; building up in this way -- slowly, but  
13 surely -- a new sovereign power in the republic, in most respects irresponsible and unchangeable for life, and  
14 one more dangerous, in theory at least, than the worst elective oligarchy in the worst of times. Again,  
15 instead of controlling the people in political affairs, the judiciary in our system was  
16 designed rather to control individuals, on the one hand, when encroaching, or to defend  
17 them, on the other, under the Constitution and the laws, when they are encroached upon.  
18 And if the judiciary at times seems to fill the important station of a check in the government, it is rather a check  
19 on the legislature, who may attempt to pass laws contrary to the Constitution, or on the executive, who may violate  
20 both the laws and Constitution, than on the people themselves in their primary capacity as makers and amenders  
21 of constitutions."  
22 [Luther v. Borden, [48 U.S. 1](#) (1849)]

23 Consequently, no court of law can interfere with your choice of legal domicile, which is a strictly political matter. To do  
24 otherwise would constitute compelled association in violation of the First Amendment as well as direct interference in the  
25 affairs of a political party, which is YOU. You are your own independent political party and a sovereignty separate and  
26 distinct from the federal or state sovereignties. A court of law is certainly not the proper forum, for instance, in which to  
27 question or politically ridicule one's choice of domicile, whether it be in front of a jury or a judge.

28 "Petitioners contend that immunity from suit in federal court suffices to preserve the dignity of the States. Private  
29 suits against nonconsenting States, however, present "the indignity of subjecting a State to the coercive process  
30 of judicial tribunals at the instance of private parties," In re Ayers, supra, at 505; accord, Seminole Tribe, [517](#)  
31 [U.S. at 58](#), regardless of the forum. Not only must a State defend or default but also it must face the prospect of  
32 being thrust, by federal fiat and against its will, into the disfavored status of a debtor, subject to the power of  
33 private citizens to levy on its treasury or perhaps even government buildings or property which the State  
34 administers on the public's behalf.

35 [. . .]

36 "Underlying constitutional form are considerations of great substance. Private suits against nonconsenting  
37 States--especially suits for money damages--may threaten the financial integrity of the States. It is indisputable  
38 that, at the time of the founding, many of the States could have been forced into insolvency but for their  
39 immunity from private suits for money damages. Even today, an unlimited congressional power to authorize  
40 suits in state court to levy upon the treasuries of the States for compensatory damages, attorney's fees, and  
41 even punitive damages could create staggering burdens, giving Congress a power and a leverage over the States  
42 that is not contemplated by our constitutional design. The potential national power would pose a severe and  
43 notorious danger to the States and their resources."  
44 [Alden v. Maine, [527 U.S. 706](#) (1999)]

45 The Supreme Court said that the sovereignty of We The People is every bit as sacred as that of the states, so why should they  
46 not merit the same level of sovereign immunity from suit and dignity, especially in their choice of domicile, as that of the  
47 States? To wit:

48 "The rights of individuals and the justice due to them, are as dear and precious as those of states. Indeed the  
49 latter are founded upon the former; and the great end and object of them must be to secure and support the rights  
50 of individuals, or else vain is government."  
51 [Chisholm v. Georgia, 2 U.S. (2 Dall.) 419, 1 L.Ed. 440 (1793)]

52 "We The People" certainly cannot be "Sovereign" in any sense of the word if legal process can be maliciously and habitually  
53 abused by the government at great financial injury and inconvenience to them in the process of questioning or ridiculing their  
54 choice of domicile. In spite of this fact, this very evil happens daily in state and federal courts in the context of tax trials.  
55 We cannot restore the sovereignty of the people unless and until this chronic malicious abuse of legal and judicial process is  
56 ended immediately.

1 The U.S. Supreme Court has agreed with the content of this section by confirming that the requirements of the First  
2 Amendment impose upon the government the duty to respect the choice of those who want to place allegiance to God and  
3 His Laws above those they have to the government, when it held the following. Note that they specifically say that religious  
4 obligations that conflict with civil law are supreme over those of the state:

5 *To Madison, then, duties to God were superior to duties to civil authorities-the ultimate loyalty was owed to God*  
6 *above all. Madison did not say that duties to the Creator are precedent only to those laws specifically directed at*  
7 *religion, nor did he strive simply to prevent deliberate acts of persecution or discrimination. The idea that civil*  
8 *obligations are subordinate to religious duty is consonant with the notion that government must accommodate,*  
9 *where possible, those religious practices that conflict with civil law.*

10 *Other early leaders expressed similar views regarding religious liberty. Thomas Jefferson, the drafter of*  
11 *Virginia's Bill for Establishing Religious Freedom, wrote in that document that civil government could*  
12 *interfere in religious exercise only "when principles break out into overt acts against peace and good order."*  
13 *In 1808, he indicated that he considered "the government of the United States as interdicted by the*  
14 *Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises."* 11 *The*  
15 *Writings of Thomas Jefferson 428-429 (A. Lipscomb ed.1904) (quoted in Office of Legal Policy, U.S. Dept. of*  
16 *Justice, Report to the Attorney General, Religious Liberty under the Free Exercise Clause 7 (1986)). Moreover,*  
17 *Jefferson believed that " [e]very religious society has a right to determine for itself the time of these exercises,*  
18 *and the objects proper for them, according to their own particular tenets; and this right can never be safer than*  
19 *in their own hands, where the Constitution has deposited it. ' Ibid.*

20 *George Washington expressly stated that he believed that government should do its utmost to accommodate*  
21 *religious scruples, writing in a letter to a group of Quakers:*

22 *"[I]n my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness; and*  
23 *it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to*  
24 *the protection and essential interests of the nation may justify and permit."* Letter from George Washington to  
25 *the Religious Society Called Quakers (Oct. 1789), in George Washington on Religious Liberty and Mutual*  
26 *Understanding 11 (E. Humphrey ed.1932).*

27 *Oliver Ellsworth, a Framers of the First Amendment and later Chief Justice of the United States, expressed the*  
28 *similar view that government could interfere in religious matters only when necessary "to prohibit and punish*  
29 *gross immoralities\*563 and impieties; because the open practice of these is of evil example and detriment."*  
30 *Oliver Ellsworth, Landholder, No. 7 (Dec. 17, 1787), reprinted in 4 Founders' Constitution 640. Isaac Backus, a*  
31 *Baptist minister who was a delegate to the Massachusetts ratifying convention of 1788, declared that " 'every*  
32 *person has an unalienable right to act in all religious affairs according to the full persuasion of his own \*\*2185*  
33 *mind, where others are not injured thereby. ' "* Backus, *A Declaration of Rights, of the Inhabitants of the State of*  
34 *Massachusetts-Bay, in Isaac Backus on Church, State, and Calvinism 487 (W. McLoughlin ed.1968).*

35 *These are but a few examples of various perspectives regarding the proper relationship between church and*  
36 *government that existed during the time the First Amendment was drafted and ratified.* Obviously, since these  
37 *thinkers approached the issue of religious freedom somewhat differently, see Adams & Emmerich 21-31, it is not*  
38 *possible to distill their thoughts into one tidy formula. Nevertheless, a few general principles may be discerned.*  
39 *Foremost, these early leaders accorded religious exercise a special constitutional status. The right to free*  
40 *exercise was a substantive guarantee of individual liberty, no less important than the right to free speech or*  
41 *the right to just compensation for the taking of property.* See P. Kauper, *Religion and the Constitution* 17 (1964)  
42 *("[O]ur whole constitutional history ... supports the conclusion that religious liberty is an independent liberty,*  
43 *that its recognition may either require or permit preferential treatment on religious grounds in some instances*  
44 *... "). As Madison put it in the concluding argument of his "Memorial and Remonstrance":*

45 *"[T]he equal right of every citizen to the free exercise of his Religion according to the dictates of [his]*  
46 *conscience' is held by the same tenure with all our other rights.... [I]t is equally the gift of nature; ... it cannot*  
47 *be less dear to us; ... it is enumerated with equal solemnity,\*564 or rather studied emphasis."* 2 *Writings of*  
48 *James Madison, at 190.*

49 *Second, all agreed that government interference in religious practice was not to be lightly countenanced. Adams*  
50 *& Emmerich 31. Finally, all shared the conviction that " 'true religion and good morals are the only solid*  
51 *foundation of public liberty and happiness.'* " Curry, *The First Freedoms*, at 219 (quoting Continental  
52 *Congress); see Adams & Emmerich 72 ("The Founders ... acknowledged that the republic rested largely on*  
53 *moral principles derived from religion "). To give meaning to these ideas-particularly in a society characterized*  
54 *by religious pluralism and pervasive regulation-there will be times when the Constitution requires government*  
55 *to accommodate the needs of those citizens whose religious practices conflict with generally applicable law.*  
56 *[City of Boerne v. Flores, 521 U.S. 507, 117 S.Ct. 2157 (U.S.Tex.,1997) ]*

57 The Supreme Court also said of allegiance to God the following, in a dissenting opinion. Notice that they again state that  
58 "civil authority" is subordinate to one's religious views:

Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those [283 U.S. 605, 634] arising from any human relation. As was stated by Mr. Justice Field, in *Davis v. Beason*, 133 U.S. 333, 342, 10 S.Ct. 299, 300: 'The term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to his will.' One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God. Professor Macintosh, when pressed by the inquiries put to him, stated what is axiomatic in religious doctrine. And, putting aside dogmas with their particular conceptions of deity, freedom of conscience itself implies respect for an innate conviction of paramount duty. The battle for religious liberty has been fought and won with respect to religious beliefs and practices, which are not in conflict with good order, upon the very ground of the supremacy of conscience within its proper field. What that field is, under our system of government, presents in part a question of constitutional law, and also, in part, one of legislative policy in avoiding unnecessary clashes with the dictates of conscience. There is abundant room for enforcing the requisite authority of law as it is enacted and requires obedience, and for maintaining the conception of the supremacy of law as essential to orderly government, without demanding that either citizens or applicants for citizenship shall assume by oath an obligation to regard allegiance to God as subordinate to allegiance to civil power. The attempt to exact such a promise, and thus to bind one's conscience by the taking of oaths or the submission to tests, has been the cause of many deplorable conflicts. The Congress has sought to avoid such conflicts in this country by respecting our happy tradition. In no sphere of legislation has the intention to prevent such clashes been more conspicuous than in relation to the bearing of arms. It would require strong evidence [283 U.S. 605, 635] that the Congress intended a reversal of its policy in prescribing the general terms of the naturalization oath. I find no such evidence. [*U.S. v. Macintosh*, 283 U.S. 605 (1931)]

An important phrase above needs to be further clarified and reconciled with the concept of “consent” and one’s religious beliefs, which is:

“Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples.”

The phrase “enforce obedience to laws regardless of scruples” can only relate to the violation of *criminal* laws but not *civil* laws. The foundation of our system of government, according to the Declaration of Independence, is “consent of the governed”.

“We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator with certain unalienable Rights**, that among these are Life, Liberty and the pursuit of Happiness. --That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --“  
[Declaration of Independence]

Consent, in fact, is what creates ALL law, whether public or private, civil or criminal:

*Consensus facit legem.*  
Consent makes the law. A contract is a law between the parties, which can acquire force only by consent.  
[Bouvier's Maxims of Law, 1856;  
SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm>]

The great dividing line between civil and criminal law is the requirement for voluntary consent and the form that the consent must take. In civil law, consent to ALL of its provisions is made mandatory only by one’s express voluntary choice of legal domicile. However, consent to the criminal law constructively derives from the commission of a harmful act that injures the equal rights of a fellow sovereign. All those not engaging in harmful criminal acts are considered “foreign” and sovereign, and are not parties to the criminal law. Only the criminal laws can impose a universal obligation or “duty” equally upon everyone, including those who do not consent, and that duty is to refrain from injuring the equal rights of our sovereign “neighbor”. This, in fact, is a fulfillment of the second of two great commandments found in Matt. 22:36-40, which requires us to love our neighbor, because you don’t hurt people you love:

For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”

Love does no harm to a neighbor; therefore love is the fulfillment of the law.

1 [Romans 13:9-10, Bible, NKJV]  
2

3 "*Do not strive with [or try to regulate or control or enslave] a man without cause, **if he has done you no harm.***"  
4 [Prov. 3:30, Bible, NKJV]

5 The subject of whether a person can be compelled to choose a "domicile" or a "residence" in a place they don't like or to  
6 accept all the liabilities associated with such a compelled choice in violation of their religion has never been before the U.S.  
7 Supreme Court. Other lower courts, however, have ruled on some aspects of this issue:

8 "*Similarly, when a person is prevented from leaving his domicile by circumstances not of his doing and beyond  
9 his control, he may be relieved of the consequences attendant on domicile at that place. In Roboz (USDC D.C.  
10 1963) [Roboz v. Kennedy, 219 F.Supp. 892 (D.D.C. 1963), p. 24], a federal statute was involved which precluded  
11 the return of an alien's property if he was found to be domiciled in Hungary prior to a certain date. It was found  
12 that Hungary was Nazi-controlled at the time in question and that the persons involved would have left Hungary  
13 (and lost domicile there) had they been able to. Since they had been precluded from leaving because of the  
14 political privations imposed by the very government they wanted to escape (the father was in prison there), the  
15 court would not hold them to have lost their property based on a domicile that circumstances beyond their control  
16 forced them to retain."*

17 [*Conflicts in a Nutshell, David D. Siegel and Patrick J. Borchers, West Publishing, p. 24*]

### 18 **3.8 The Bible is a Covenant**

#### 19 **3.8.1 Introduction**

20 Throughout the Holy Bible, God refers to the book using any one of the following words:

- 21 1. Covenant.
- 22 2. Yoke.
- 23 3. Promise.
- 24 4. Vow.

25 Below are scriptures from the Holy Bible, New King James Version, which describe the Bible using any one of the words  
26 listed above. There are literally HUNDREDS more like the few listed below, and we don't have room for them all here. The  
27 most important ones are therefore presented:

#### 28 1. Deut. 29

29 *The Covenant Renewed in Moab*

30 *These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in  
31 the land of Moab, besides the covenant which He made with them in Horeb.*

32 *Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land  
33 of Egypt, to Pharaoh and to all his servants and to all his land— the great trials which your eyes have seen, the  
34 signs, and those great wonders. Yet the LORD has not given you a heart to perceive and eyes to see and ears to  
35 hear, to this very day. And I have led you forty years in the wilderness. Your clothes have not worn out on you,  
36 and your sandals have not worn out on your feet. You have not eaten bread, nor have you drunk wine or similar  
37 drink, that you may know that I am the LORD your God. And when you came to this place, Sihon king of Heshbon  
38 and Og king of Bashan came out against us to battle, and we conquered them. 8 We took their land and gave it  
39 as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh. Therefore keep the words  
40 of this covenant, and do them, that you may prosper in all that you do.*

41 *"All of you stand today before the LORD your God: your leaders and your tribes and your elders and your  
42 officers, all the men of Israel, 11 your little ones and your wives—also the stranger who is in your camp, from the  
43 one who cuts your wood to the one who draws your water— that you may enter into covenant with the LORD  
44 your God, and into His oath, which the LORD your God makes with you today, 13 that He may establish you  
45 today as a people for Himself, and that He may be God to you, just as He has spoken to you, and just as He has  
46 sworn to your fathers, to Abraham, Isaac, and Jacob.*

47 *"I make this covenant and this oath, not with you alone, but with him who stands here with us today before the  
48 LORD our God, as well as with him who is not here with us today (for you know that we dwelt in the land of  
49 Egypt and that we came through the nations which you passed by, and you saw their abominations and their  
50 idols which were among them—wood and stone and silver and gold); so that there may not be among you man*

1 or woman or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of  
2 these nations, and that there may not be among you a root bearing bitterness or wormwood; and so it may not  
3 happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace,  
4 even though I follow the dictates of my heart'—as though the drunkard could be included with the sober.

5 "The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man,  
6 and every curse that is written in this book would settle on him, and the LORD would blot out his name from  
7 under heaven. And the LORD would separate him from all the tribes of Israel for adversity, according to all the  
8 curses of the covenant that are written in this Book of the Law, so that the coming generation of your children  
9 who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that  
10 land and the sicknesses which the LORD has laid on it:

11 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there,  
12 like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and  
13 His wrath.' All nations would say, 'Why has the LORD done so to this land? What does the heat of this great  
14 anger mean?' Then people would say: 'Because they have forsaken the covenant of the LORD God of their  
15 fathers, which He made with them when He brought them out of the land of Egypt; for they went and served other  
16 gods and worshiped them, gods that they did not know and that He had not given to them. Then the anger of the  
17 LORD was aroused against this land, to bring on it every curse that is written in this book. And the LORD  
18 uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as it  
19 is this day.'

20 "The secret things belong to the LORD our God, but those things which are revealed belong to us and to our  
21 children forever, that we may do all the words of this law.

## 22 2. Genesis 6:11-22:

### 23 The Ark Prepared

24 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through  
25 them; and behold, I will destroy them with the earth. Make yourself an ark of gopherwood; make rooms in the  
26 ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be  
27 three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and  
28 you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower,  
29 second, and third decks. And behold, I Myself am bringing floodwaters on the earth, to destroy from under  
30 heaven all flesh in which is the breath of life; everything that is on the earth shall die. **But I will establish My**  
31 **covenant with you;** and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. 19  
32 And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you;  
33 they shall be male and female. Of the birds after their kind, of animals after their kind, and of every creeping  
34 thing of the earth after its kind, two of every kind will come to you to keep them alive. And you shall take for  
35 yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."

36 Thus Noah did; according to all that God commanded him, so he did.  
37 [Genesis 6:11-22, Bible, NKJV]

## 38 3. Genesis 9:8-17:

39 Then God spoke to Noah and to his sons with him, saying: "**And as for Me, behold, I establish My covenant**  
40 **with you and with your descendants after you, 10 and with every living creature that is with you;** the birds, the  
41 cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. Thus I establish  
42 My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be  
43 a flood to destroy the earth."

44 And God said: "**This is the sign of the covenant which I make between Me and you, and every living creature**  
45 **that is with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the**  
46 **covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be**  
47 **seen in the cloud; and I will remember My covenant which is between Me and you and every living creature**  
48 **of all flesh; the waters shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud,**  
49 **and I will look on it to remember the everlasting covenant between God and every living creature of all flesh**  
50 **that is on the earth."** And God said to Noah, "**This is the sign of the covenant which I have established between**  
51 **Me and all flesh that is on the earth."**  
52 [Genesis 9:8-17, Bible, NKJV]

## 53 4. Genesis 17:19-22:

54 Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My  
55 covenant with him for an everlasting covenant, and with his descendants after him. And as for Ishmael, I have

1 heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall  
2 beget twelve princes, and I will make him a great nation. But My covenant I will establish with Isaac, whom  
3 Sarah shall bear to you at this set time next year." Then He finished talking with him, and God went up from  
4 Abraham.  
5 [Genesis 17:19-22, Bible, NKJV]

6 5. Exodus 19:3-6:

7 And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the  
8 house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how I bore you  
9 on eagles' wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My  
10 covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall  
11 be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children  
12 of Israel."  
13 [Exodus 19:3-6, Bible, NKJV]

14 **3.8.2 Bible Covenants**

15 Within the Bible, several covenants are uniquely identified:

- 16 1. Abrahamic Covenant. This covenant is described in Genesis 12, 13, 17, and 19.
- 17 2. Mosaic Covenant. This covenant is described in Deut 5:2-5; 4:36-38.
- 18 3. Everlasting Covenant. This covenant is described in Is. 55:1ff.
- 19 4. Davidic Covenant. This covenant is described in 2 Samuel 7, I Chron. 17, Ps. 89, 110, 132.
- 20 5. New Covenant. This covenant is described in Lk. 22:20; I Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15; 12:24.

21 The following subsections will describe many of the above covenants.

22 **3.8.2.1 The Abrahamic Covenant**

23 **The Issues**

24 God gave Abraham many wonderful promises. One of these is the land grant promise (Canaan). Covenant theologians (CTs)  
25 believe the promise has been fulfilled. Classical Dispensionalists (CDs) believe it is still unfulfilled. Covenant theologians  
26 see that Gentiles become sons of Abraham and enjoy covenant blessings now. PDs believe Christians are sons of Abraham,  
27 but they do not believe the church is the locus of OT promises or the Abrahamic hope. PDs believe God must give Israel its  
28 land because the promises of Abraham are unconditional. CTs believe Israel received the land promises during the period of  
29 Joshua. Furthermore, they believe the promises are conditional and that unbelieving Israel forfeited their right to the promises  
30 because of unbelief. To CTs, the land grant promise was not just for Canaan, but the whole world—a world which believing  
31 Jews and believing Gentiles will enjoy and share together on the day of redemption.

32 **Contents of the Covenant**

- 33 1. God will bless Abraham (Gen. 12:2; 22:17)
- 34 2. Abraham will mediate God's blessings to other nations (Gen. 12:2-3, 18:18; 22:18).
- 35 3. He will mediate God's curse (Gen. 12:3).
- 36 4. Abraham's name will be great (Gen. 12:2).
- 37 5. He will become a great nation (Gen. 12:2;18:18).
- 38 6. God will give to his descendants the land of Canaan (Gen. 12:7; 13:14-17; 15:7-21; 17:8)
- 39 7. Abraham will have innumerable descendants (Gen. 13:16, 15:4-7; 17:4-7; 15-21; 22:17).
- 40 8. This covenant will be established with Abraham's descendants (Gen. 17:7, 19, 21).
- 41 9. God will be the God of Abraham and his descendants, and they will be His people (Gen. 17:7-8).
- 42 10. Cox (1966, p. 6): The covenant was not given to a Jew. Abraham was not a Jew, nor is his covenant exclusively  
43 Jewish. "All nations" were destined for blessing through Abraham.

- 1 11. God's promises are, according to Blaising & Bock<sup>60</sup>: (a) holistic: physical, material, social, personal, political, cultural,  
2 and religious; and (b) the religious seed promise is the key to others since it was man's separation from God that  
3 caused him to forfeit those blessings.

#### 4 **Nature of the Covenant (Blaising and Bock, 1993)<sup>61</sup>**

- 5 1. No passage contains all the elements.  
6 2. It is a **grant covenant** rather than a bilateral contract. As a grant covenant, it is unconditional in nature say the  
7 dispensationalists. The manner of reception supports this assertion (Gen. 15).  
8 3. Paul's argument in Galatians 3: God promised; Abraham believed; Abraham was justified; God ratified the covenant  
9 apart from the works of Abraham.  
10 4. Though this was a grant covenant, it had serious obligations (Gen. 17:1; 18:9): Disobedience or disloyalty are  
11 punishable offenses. Disobedience or disloyalty are punishable offenses. The punishment may take away the  
12 enjoyment of the grant temporarily (. . .) or permanently (capital punishment) (p. 132). "obedience to God's  
13 commandments does function as the means by which he experiences God's blessings on a day to day basis. These  
14 commandments function as conditions for Abraham's historical experience of divine blessings as he obeys God, God  
15 blesses him more and more" (p. 133). See Genesis 18:18-19, ". . . in order that the Lord may bring upon Abraham what  
16 He has spoken about him."  
17 5. There is, however, an unconditional intention to bless which will resolve the problem of human disobedience in a  
18 manner to be revealed. The "final resolution will later be revealed in the promise of a NC." (p. 134).  
19 6. It is called an "everlasting covenant" (Gen. 17:7), or perpetual covenant. This covenantal relationship remains in force  
20 through the generations, guiding the history of redemption.  
21 7. The blessings of the covenant are passed on to Isaac and Jacob. Twice to Isaac (Gen. 26:1-6; 19-26), and three times to  
22 Jacob (Gen. 27:18-29; 28:10-16; 25-6-16). Esau is also blessed because of Abraham, not as an heir to the covenant, but  
23 because of a relationship with Abraham.

#### 24 **Abiding Nature Of The Abrahamic Covenant**

- 25 1. God acted in history on the basis of this covenant (Ex. 2:24-25; I Chron. 16:15-19)  
26 2. God's grace to Israel is based on the Abrahamic covenant 2 Kings 13:22-23.

#### 27 **Inclusion**

- 28 1. It was not exclusively for Jews. Abraham wasn't Jewish.  
29 2. Slaves, strangers (Gentiles) could participate (I Chron. 6:32, 33).  
30 3. Ruth, a Gentile, enjoyed Abrahamic blessings.  
31 Cox, (1966) says Israel failed and thus forfeited her right to the Abrahamic covenant since it was conditional (p. 7).

#### 32 **Summary**

- 33 1. The covenant clarifies the way in which God will fulfill for humanity the blessing promised to Noah.  
34 2. The principle of mediation was introduced through Abraham.  
35 3. It is holistic involving all aspects of life.  
36 4. The overall aspect of redemption set forth a foundational structure for the subsequent relationship between God,  
37 humanity, and life on earth.

#### 38 **3.8.2.2 The Mosaic Covenant**

39 **Contents** (Deut 5:2-5; 4:36-38) (Bock and Blaising<sup>62</sup>, p. 141)

- 40 1. The blessings of the Mosaic covenant (Lev. 26; Deut. 6-11) restate the promises of the Abrahamic covenant:

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<sup>60</sup> Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

<sup>61</sup> Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

<sup>62</sup> Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

- 1 • God will bless them (Lev. 26:4-12; Deut. 7:13-15; 28:3-12).
- 2 • God will multiply them (Lev. 26:9; Deut. 6:3; 8:1; 28:11).
- 3 • God will give them the land (Lev. 26:5; Deut. 6:3; 8:1; 9:4; 28:11).
- 4 • God will make them a great nation (Deut. 7:14; 28:1,3).
- 5 • God will be their God and they will be His people (Lev. 26:11-12; Deut. 7:6-10; 28:9-10).
- 6 • God will confirm His covenant with these particular descendants of the patriarchs (Lev. 26:9).
- 7 2. The only difference is in the way the blessing are stated is the general promise, “I will bless you.” is given more
- 8 specific content as physical, material, and national prosperity.
- 9 3. Little is said about mediating divine blessing because Israel is poised to enter Canaan to administer divine justice (see
- 10 Num. 24:9; Jer. 4:1-2).

## 11 **Nature Of The Covenant**

- 12 1. This covenant was not made with the patriarchs (Deut. 5:3).
- 13 2. The two covenants have different forms:
  - 14 2.1. The Abrahamic was a grant covenant.
  - 15 2.2. The Sinaitic was a Suzerain-vassal treaty—a treaty between a king (Suzerain) and his subjects (vassals). It is not a
  - 16 grant, but a bilateral agreement.
- 17 3. Typical Suzerain-vassal treaty:
  - 18 3.1. Identity of the King (Ex. 20:2; Deut. 1:1-6).
  - 19 3.2. Historic relationship between the King and the people (Ex. 20:2; Deut. 1:6-4:29).
  - 20 Stipulations, the laws of the King (Ex. 20-31; Deut 5-26).
  - 21 Blessings and Curses: (Lev. 26; Deut. 27-30).
  - 22 Witnesses (Deut 4:26; 30:19; 31:28).
  - 23 Ceremonial Meal (Ex. 24:9-11) (maybe bread and salt between us).
  - 24 3.3. Filing of treaty (Ex. 25:16; 40:21; Deut. 31:25-26).
- 25 4. This covenant is conditional and based on the fulfillment of stipulations. Israel must obey to be blessed (Leviticus 26).
- 26 Abrahamic blessings were promised in an indefinite future. The Mosaic blessings were specific blessings promised for
- 27 the here and now, and they were based on obedience. Obedience was the means to experience covenant blessings in
- 28 their personal lives. The Abrahamic covenant is the fundamental relationship. The Mosaic covenant is dependent upon
- 29 it. Though one generation may fail, another generation has the opportunity to experience the blessings based on
- 30 obedience (Deut. 4:26-27, 29-31). Note reference to “fathers” (Abrahamic, Isaac, Jacob).
- 31 5. Blessing was dispensed based on overall (collective) obedience of Israel as a whole (Josh 24:16-18, 24; 23:1, 14; I Sam
- 32 7:4ff; I Kings 4:20-21; 24-25). Curses were dispensed on the same basis (Ex. 32:4; 34:6-7; Jud. 2:12-15). In the end,
- 33 the overall commitment to the law of God was so minute, that God called Israel, “not my people.”
- 34 6. The presence of a remnant form another principle. God blesses the nation on the principle that the nation possessed true
- 35 believers, a faithful few (I Kgs. 19:14, 18). To this remnant, the blessings of the covenant are promised in an
- 36 eschatological hope (Mal. 3:2-4; 4:1-2; Is. 1:24-26; Zeph. 3:12,13; Mic. 2:12; 4:6-8; Is. 4; Zech. 8:11-13).

37 Blaising and Bock<sup>63</sup> note that the period of the law was a dispensation, utterly different from the patriarchal dispensation, and

38 different from this dispensation.

### 39 **3.8.2.3 The Davidic Covenant**

40 (Blaising & Bock, 1993<sup>64</sup>; Ryrie, 1995<sup>65</sup>; Willis and Master, 1994)

41 Contents: 2 Samuel 7, I Chron. 17, Ps. 89, 110, 132.

### 42 **Promise To Build A House**

- 43 1. Meaning: to establish the kingdom of David’s descendants.
- 44 2. Kingdom and throne are literary emphases.

<sup>63</sup> Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

<sup>64</sup> Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

<sup>65</sup> Ryrie, C. C. (1995). Dispensationalism. Chicago, IL: Moody Press.

1 3. “forever” is promised 3 times.

## 2 **Promise Of A Special Relationship With David**

3 1. “I will be his father and he will be my son.”

4 2. This promise reveals intimacy.

5 3. The “son” would build God’s house, the mode of presence.

6 4. Building a temple is a priestly act. Pagan priest built temples for their gods; Levitical priests maintained illegal shrines (Jud. 18);

7  
8 5. The Davidic King is declared a priest. David conquered Jerusalem, Salem, the former capital of Melchizedek. David made Jerusalem the center of worship of the one true God. David led the priest into the city bringing the ark with him as a sort of king-priest. He made plans for the construction of the temple. The word “covenant” first appears in 2 Sam. 23:5--a divine oath (Ps. 110:4). An oath guarantees a relationship.

9  
10  
11  
12 6. The Mechizedekian priesthood is an office given to David’s son as part of his inheritance (Psalm 110). The book of Hebrews connects sonship and priesthood into one.

## 14 **Nature Of The Davidic Covenant**

15 1. 2 Sam. 7 and I Chron. 17 do not use the word “covenant”. 2 Sam. 23:5 David testifies that it is a covenant. Solomon acknowledges the covenant (Ps. 89:3, 28).

16 2. It is a grant covenant. It is unconditional.

17 3. When transferred to Solomon, the covenant is placed in a conditional form, “. . . if he resolutely performs My commandments and My ordinances, as is done now.” (I Chron 28:5-6) See also I Kings 2:2-4.

18 4. “not lacking a man on the throne” is repeated twice by Solomon (I Kgs. 6:12; 8:25; 2 Chron 6:16) and is reconfirmed by the Lord (I Kings 9:4-9; 2 Chron. 7:17-22; Ps. 132:12). To raise up a descendent is unconditional; a continuous, uninterrupted reign is not (p. 164).

19 5. The conditional form of the Davidic covenant given to Solomon parallels the conditional form of the Abrahamic promise. It made possible a historical experience of the Abrahamic blessing in the specific form of Mosaic covenant blessing. God intended to bless on the basis of the Abrahamic covenant, but the enjoyment for a particular generation rested on the terms of the Mosaic covenant.

20 6. Disobedience brought various kinds of punishments, yet the Lord maintained the Davidic throne because of the grant covenant made to David.

## 29 **3.8.2.4 The New Covenant**

30 (References: Blaising and Bock, 1992<sup>66</sup>; 1993<sup>67</sup>; p. 151; Cox, 1966; Ladd, 1974<sup>68</sup>; Kaiser, 1991; Ryrie, 1995<sup>69</sup>; Ware 1992<sup>70</sup>  
31 (Blaising & Bock, 1992, pp. 68-97<sup>71</sup>); Zuck and Bock, 1994<sup>72</sup>)

32 One might think that after two thousand years theologians would agree on whether the church participates in the New  
33 Covenant (NC). Covenant theologians (CTs) understand that Christ inaugurated the NC at the cross and that believers enjoy  
34 the blessings of the NC today. Classical Dispensationalists (CDs) have generally denied that the church participates in the  
35 NC saying that it only applies to Israel and Judah. Fulfillment to a CDs awaits fulfillment in the supposed millennium.  
36 Wanting to keep Israel and the church separate, CDs did not acknowledge the church’s participation in the NC. If the CTs  
37 are incorrect, they errantly claim the church’s participation in the NC; if the CDs are incorrect, they rob the church of covenant  
38 blessing.

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<sup>66</sup> Blaising, C. A. (1992). Dispensationalism: the search for definition. Dispensationalism, Israel and the church. Grand Rapids, MI: Zondervan.

<sup>67</sup> Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

<sup>68</sup> Ladd, G. E. (1974). A theology of the New Testament. Grand Rapids, MI: Eerdmans.

<sup>69</sup> Ryrie, C. C. (1995). Dispensationalism. Chicago, IL: Moody Press.

<sup>70</sup> Ware, B. A. (1992). *The new covenant and the people(s) of God*. Dispensationalism, Israel, and the Church. (ed. by C. A. Blaising and D. A. Bock) Grand Rapids, MI: Zondervan.

<sup>71</sup> Blaising, C. A. (1992). Dispensationalism: the search for definition. Dispensationalism, Israel and the church. Grand Rapids, MI: Zondervan.

<sup>72</sup> Zuck, R. B. (Ed.). (1994). A biblical theology of the New Testament. From members of Dallas Theological Seminary. Chicago, IL: Moody.

1 What is at stake in this debate? The whole system of eschatology and ecclesiology rests in part upon one's understanding of  
2 the NC. If the church participates in the Jewish promises now, what need is there to insist on a reinstated geo-political Israel  
3 in the future?

4 Dispensationalism is built on one cornerstone, the distinction between Israel and the church! CDs traditionally maintained  
5 the church is not the locus of OT promises and covenants; that the NC is for Israel and Israel alone; that the NC will be  
6 inaugurated during the eschaton; that God's main prophetic program involves Israel, not the church. If the church does  
7 participate in the NC, it cracks the foundation of the dispensationalism bringing into question dispensationalism's sine qua  
8 non.

9 Since  $\frac{3}{4}$  of the Bible is about the Old Covenant, and  $\frac{1}{3}$  of the Bible is about the NC, it behooves the Christian to know  
10 whether he does or does not participate in the NC.

### 11 **Relationship Of The Davidic Covenant With Other Covenants**

#### 12 1. To the Abrahamic Covenant:

- 13 • "I will make you a great name" passed to the Davidic king.
- 14 • God said to Sarah that she would give birth to princes.
- 15 • Davidic covenant is part of the Abrahamic covenant.
- 16 • Davidic covenant is the means by which the Abrahamic covenant will be fulfilled for all descendants.
- 17 • The blessings will be mediated by the rulership of the one king. See the description of Solomon's blessed rule (1  
18 Kings 4:20-21).
- 19 • The king is the mediator to all (2 Sam. 7:10-11; 1 Chron. 17:9-10; Ps. 72). Blessings on Israel comes as the people  
20 bless the king (v. 15).
- 21 • "The descendants of Abraham have been restructured politically so that the function of mediating blessings rest  
22 chiefly with the king." (p. 168). "I will bless you. . ." the "you" must be seen in political context with the king at  
23 the top, who receives blessing from God and mediates it to the rest of the people. Abraham's blessings must now  
24 be seen as passing through a monarchy. Abraham—nation—king—people

#### 25 2. To the Mosaic:

- 26 • The experience of the blessings of the Davidic covenant during the time of the Mosaic dispensation was  
27 conditioned by the Mosaic covenant.
- 28 • The Davidic king is blessed and brings blessing to others precisely in terms of the Mosaic blessings spelled out in  
29 Deut. 28.
- 30 • The Mosaic covenant can also bring a curse as in 1 Kgs 9:6-9

#### 31 3. To the NC:

- 32 • The NC was prophesied to replace the Mosaic covenant in order to bring the Abrahamic blessing fully and  
33 permanently into the experience of the descendants of Abraham. The NC is by grant and changes the heart.
- 34 • Like the blessing of the Abrahamic covenant came through a Davidic king in a Mosaic economy, the blessings of  
35 the Abrahamic covenant come through the Davidic king in the NC.
- 36 • The NC fulfills the Abrahamic covenant.
- 37 • The Davidic covenant will take place in a king who embodies the NC promise of a new heart and immoral life by  
38 the indwelling Spirit of God.
- 39 • The NC will be mediated through the Davidic king.
- 40 • Is. 49:8 the servant will be given "for a covenant of the people to restore the land, to make them inherit the  
41 desolate heritages."
- 42 • The king will function as God's covenant, bringing the promise to fulfillment.
- 43 • Is. 49:6 ". . . I will make you a light to the nations." Through the Davidic king, blessing would come to the  
44 Gentiles.

### 45 **3.8.3 Covenant Theology**

46 Covenant theology is the Gospel set in the context of God's eternal plan of communion with his people, and its historical  
47 outworking in the covenants of works and grace (as well as in the various progressive stages of the covenant of grace).  
48 Covenant theology explains the meaning of the death of Christ in light of the fullness of the biblical teaching on the divine  
49 covenants, undergirds our understanding of the nature and use of the sacraments, and provides the fullest possible explanation  
50 of the grounds of our assurance.

1 To put it another way, Covenant theology is the Bible’s way of explaining and deepening our understanding of:

- 2 (1) the atonement [the meaning of the death of Christ];
- 3 (2) assurance [the basis of our confidence of communion with God and enjoyment of his promises];
- 4 (3) the sacraments [signs and seals of God’s covenant promises — what they are and how they work]; and
- 5 (4) the continuity of redemptive history [the unified plan of God’s salvation]. Covenant theology is also a hermeneutic, an
- 6 approach to understanding the Scripture — an approach that attempts to biblically explain the unity of biblical
- 7 revelation.

8 When Jesus wanted to explain the significance of His death to His disciples, He went to the doctrine of the covenants (see  
9 Matthew 26, Mark 14, Luke 22, 1 Corinthians 11). When God wanted to assure Abraham of the certainty of His word of  
10 promise, He went to the covenant (Genesis 12, 15, and 17). When God wanted to set apart His people, ingrain His work in  
11 their minds, tangibly reveal Himself in love and mercy, and confirm their future inheritance, He gave the covenant signs  
12 (Genesis 17, Exodus 12, 17, and 31, Matthew 28, Acts 2, Luke 22). When Luke wanted to show early Christians that Jesus’  
13 life and ministry were the fulfillment of God’s ancient purposes for His chosen people, he went to the covenants and quoted  
14 Zacharias’ prophecy which shows that believers in the very earliest days of ‘the Jesus movement’ understood Jesus and His  
15 messianic work as a fulfillment (not a ‘Plan B’) of God’s covenant with Abraham (Luke 1:72-73). When the Psalmist and the  
16 author of Hebrews want to show how God’s redemptive plan is ordered and on what basis it unfolds in history, they went to  
17 the covenants (see Psalm 78, 89, Hebrews 6-10).

18 Covenant theology is not a response to dispensationalism. It existed long before the rudiments of classical dispensationalism  
19 were brought together in the nineteenth century. Covenant theology is not an excuse for baptizing children, nor merely a  
20 convention to justify a particular approach to the sacraments (modern paedocommunionism and baptismal regenerationism).  
21 Covenant theology is not sectarian, but an ecumenical Reformed approach to understanding the Bible, developed in the wake  
22 of the magisterial Reformation, but with roots stretching back to the earliest days of catholic Christianity and historically  
23 appreciated in all the various branches of the Reformed community (Baptist, Congregationalist, Independent, Presbyterian,  
24 Anglican, and Reformed). Covenant theology cannot be reduced to serving merely as the justification for some particular  
25 view of children in the covenant (covenant successionism), or for a certain kind of eschatology, or for a specific philosophy  
26 of education (whether it be homeschooling or Christian schools or classical schools). Covenant theology is bigger than that.  
27 It is more important than that.

28 “The doctrine of the covenant lies at the root of all true theology. It has been said that he who well understands the distinction  
29 between the covenant of works and the covenant of grace, is a master of divinity. I am persuaded that most of the mistakes  
30 which men make concerning the doctrines of Scripture, are based upon fundamental errors with regard to the covenant of law  
31 and of grace. May God grant us now the power to instruct, and you the grace to receive instruction on this vital subject.”  
32 Who said this? C.H. Spurgeon — the great English Baptist preacher! Certainly a man beyond our suspicion of secretly  
33 purveying a Presbyterian view of the sacraments to the unsuspecting evangelical masses.

34 Covenant theology flows from the trinitarian life and work of God. God’s covenant communion with us is modeled on and  
35 a reflection of the intra-trinitarian relationships. The shared life, the fellowship of the persons of the Holy Trinity, what  
36 theologians call *perichoresis* or *circumincessio*, is the archetype of the relationship the gracious covenant God shares with  
37 His elect and redeemed people. God’s commitments in the eternal covenant of redemptive find space-time realization in the  
38 covenant of grace.

### 39 **3.9 The Bible is a Trust Indenture, just like the Constitution**

40 This section shall establish that the Holy Bible is a trust indenture, whereby:

- 41 1. The trust document is the Holy Bible. It creates a “charitable trust”.
- 42 2. God is the “Beneficiary” of the trust indenture.
- 43 3. The “Grantors” or “Settlers” are the parties who wrote the trust document, which in the case of the Holy Bible are the  
44 prophets and apostles of God and Jesus Christ.
- 45 4. Christians as believers are parties to the trust document and act as “Trustees” and “Fiduciaries” for the Beneficiary, who  
46 is God. Their compensation in acting as trustees is the gift of salvation to all those who believe and faithfully execute  
47 the trust indenture by obeying God’s Laws to the best of their ability.
- 48 5. The “corpus” or property that is the subject of the trust indenture includes:  
49 5.1. The rights accruing to God over our person, labor, and property as His trustees.

1 5.2. The rights that we accrue as heirs to God's riches and grace while acting as His fiduciary, which include our  
2 salvation and indemnification from the penalty of hell.  
3 6. Jesus Christ is our Advocate, Counselor, and "public defender" before the Beneficiary and the Supreme Court of God if  
4 we breach our duty as trustees and fiduciaries for the Beneficiary and thereby commit a tort. He paid the price for any  
5 sins that we might involuntarily but not willfully commit in executing the trust indenture.

### 6 **3.9.1 Background on trusts**<sup>73</sup>

7 A trust is a contract that is established and created by a legal person called a Settlor. The Constitution protects our right to  
8 contract under Article 1, Section 10 as follows:

9 *United States Constitution*  
10 *Article 1, Section 10*

11 *No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin*  
12 *Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any*  
13 *Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.*

14 Because all trusts are contracts, the American People have had a protected, inalienable right to establish and maintain trusts  
15 for any reason since the Constitution was ratified. The limitation above upon the government's ability to interfere with the  
16 right to contract applies to states of the Union. Below is what the U.S. Supreme Court said about the applicability of the  
17 same subject to the Federal Government:

18 *"Independent of these views, there are many considerations which lead to the conclusion that the power to*  
19 *impair contracts [either the Constitution or the Holy Bible], by direct action to that end, does not exist with the*  
20 *general [federal] government. In the first place, one of the objects of the Constitution, expressed in its*  
21 *preamble, was the establishment of justice, and what that meant in its relations to contracts is not left, as was*  
22 *justly said by the late Chief Justice, in Hepburn v. Griswold, to inference or conjecture. As he observes, at the*  
23 *time the Constitution was undergoing discussion in the convention, the Congress of the Confederation was*  
24 *engaged in framing the ordinance for the government of the Northwestern Territory, in which certain articles of*  
25 *compact were established between the people of the original States and the people of the Territory, for the*  
26 *purpose, as expressed in the instrument, of extending the fundamental principles of civil and religious liberty,*  
27 *upon which the States, their laws and constitutions, were erected. By that ordinance it was declared, that, in the*  
28 *just preservation of rights and property, 'no law ought ever to be made, or have force in the said Territory, that*  
29 *shall, in any manner, interfere with or affect private contracts or engagements bona fide and without fraud*  
30 *previously formed.'* The same provision, adds the Chief Justice, found more condensed expression in the  
31 prohibition upon the States [in Article 1, Section 10 of the Constitution] against impairing the obligation of  
32 contracts, which has ever been recognized as an efficient safeguard against injustice; and though the prohibition  
33 is not applied in terms to the government of the United States, he expressed the opinion, speaking for himself and  
34 the majority of the court at the time, *that it was clear 'that those who framed and those who adopted the*  
35 *Constitution intended that the spirit of this prohibition should pervade the entire body of legislation, and that*  
36 *the justice which the Constitution was ordained to establish was not thought by them to be compatible with*  
37 *legislation [or judicial precedent] of an opposite tendency.'* 8 Wall. 623. [99 U.S. 700, 765] Similar views are  
38 found expressed in the opinions of other judges of this court."  
39 [*Sinking Fund Cases, 99 U.S. 700 (1878)*]

40 Therefore, neither the states of the Union nor the federal government may interfere with our right to contract by interfering  
41 with the enforcement or operation of any trust that is lawfully and properly established.

42 Trusts can be either reduced to writing and if not reduced to writing, presumed to be "constructive trusts":

43 *"Constructive trust. Trust created by operation of law against one who by actual or constructive fraud, by*  
44 *duress, or by abuse of confidence, or by commission of wrong, or by any form of unconscionable conduct, or*  
45 *other questionable means, has obtained or holds legal right to property which he should not, in equity and good*  
46 *conscience, hold and enjoy. Davis v. Howard, 19 Or.App. 310, 527 P.2d. 422, 424.*

47 *"A constructive trust is a relationship with respect to property subjecting the person by whom the title to the*  
48 *property is held to an equitable duty to convey it to another on the ground that his acquisition or retention of the*

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<sup>73</sup> Adapted with permission from *Resignation of Compelled Social Security Trustee*, Form #06.002;

1 property is wrongful and that he would be unjustly enriched if he were permitted to retain the property.  
2 Restatement, Second, Trusts §1(e).”  
3 [Black’s Law Dictionary, Sixth Edition, pp. 314-315]

4 Every trust is established and maintained by three separate and distinct legal and/or natural persons, none of whom may be  
5 the same physical person:

- 6 1. The Settlor, who usually creates the contract that puts the trust into existence and defines how it is to operate. The Settlor  
7 also usually conveys financial or material assets into the trust as seed money to allow the trust to obtain credit and begin  
8 operations.
- 9 2. The Trustee, who executes the trust instrument by managing the property and operations of the trust with the object of  
10 achieving the goals of the trust identified in the trust instrument.

11 *“Trustee. Person holding property in trust. Restatement, Second, Trusts, §3(3). The person appointed, or  
12 required by law, to execute a trust. One in whom an implied agreement to administer or exercise it for the benefit  
13 or to the use of another. One who holds legal title to property “in trust” for the benefit of another person  
14 (beneficiary) and who must carry out specific duties with regard to the property. The trustee owes a fiduciary  
15 duty to the beneficiary. Reineck v. Smith, Ill., 289 U.S. 172, 53 S.Ct. 570, 77 L.Ed. 1109.”*  
16 [Black’s Law Dictionary, Sixth Edition, p. 1514]

- 17 3. The Beneficiary, who is the person who benefits from the actions of the Trustee(s). Has exclusive legal and equitable  
18 title to all of the property and other economic benefits that the trust might generate on his/her behalf during its lifetime,  
19 subject to the terms of the trust document. A trust may have one or multiple beneficiaries.

20 A trust in which any two or more of the above entities are the same person is usually regarded by the courts as an “alter ego”  
21 of the Settlor and its legitimacy can and often is challenged in court, especially if the main purpose of establishing the trust  
22 was that of protecting the assets of the trust from tax liability.

23 A trust in which any of the three entities are agents or fiduciaries of the United States government becomes an extension of  
24 the government. Its officers then become the equivalent of “public officers”. Below is how the U.S. Supreme Court describes  
25 it, in the introduction to the case that is not part of the opinion itself:

26 ***“All the powers of the government must be carried into operation by individual agency, either through the  
27 medium of public officers, or contracts made with individuals. Can any public office be created, or does one  
28 exist, the performance of which may, with propriety, be assigned to this association [or trust], when  
29 incorporated? If such office exist, or can be created, then the company may be incorporated, that they may be  
30 appointed to execute such office. Is there any portion of the public business performed by individuals upon  
31 contracts, that this association could be employed to perform, with greater advantage and more safety to the  
32 public, than an individual contractor? If there be an employment of this nature, then may this company be  
33 incorporated to undertake it.***

34 ***There is an employment of this nature.** Nothing can be more essential to the fiscal concerns of the nation, than  
35 an agent of undoubted integrity and established credit, with whom the public moneys can, at all times, be safely  
36 deposited. Nothing can be of more importance to a government, than that there should be some capitalist in the  
37 country, who possesses the means of making advances of money to the government upon any exigency, and who  
38 is under a legal obligation to make such advances. For these purposes the association would be an agent  
39 peculiarly suitable and appropriate. [ . . . ]*

40 *The mere creation of a corporation, does not confer political power or political character. So this Court decided  
41 in Dartmouth College v. Woodward, already referred to. If I may be allowed to paraphrase the language of the  
42 Chief Justice, I would say, a bank incorporated, is no more a State instrument, than a natural person performing  
43 the same business would be. If, then, a natural person, engaged in the trade of banking, should contract with the  
44 government to receive the public money upon deposit, to transmit it from place to place, without charging for  
45 commission or difference of exchange, and to perform, when called upon, the duties of commissioner of loans,  
46 would not thereby become a public officer, how is it that this artificial being, created by law for the purpose of  
47 being employed by the government for the same purposes, should become a part of the civil government of the  
48 country? Is it because its existence, its capacities, its powers, are given by law? because the government has  
49 given it power to take and hold property in a particular form, and to employ that property for particular purposes,  
50 and in the disposition of it to use a particular name? because the government has sold it a privilege [22 U.S. 738,  
51 774] for a large sum of money, and has bargained with it to do certain things; is it, therefore, a part of the very  
52 government with which the contract is made?*

53 ***If the Bank be constituted a public office, by the connexion between it and the government, it cannot be the  
54 mere legal franchise in which the office is vested; the individual stockholders must be the officers. Their  
55 character is not merged in the charter. This is the strong point of the Mayor and Commonalty v. Wood, upon***

1 which this Court ground their decision in the *Bank v. Deveaux*, and from which they say, that cause could not be  
2 distinguished. Thus, aliens may become public officers, and public duties are confided to those who owe no  
3 allegiance to the government, and who are even beyond its territorial limits.

4 **With the privileges and perquisites of office, all individuals holding offices, ought to be subject to the**  
5 **disabilities of office. But if the Bank be a public office, and the individual stockholders public officers, this**  
6 **principle does not have a fair and just operation.** The disabilities of office do not attach to the stockholders; for  
7 we find them every where holding public offices, even in the national Legislature, from which, if they be public  
8 officers, they are excluded by the constitution in express terms.

9 ***If the Bank be a public institution of such character as to be justly assimilated to the mint and the post office,***  
10 ***then its charter may be amended, altered, or even abolished, at the discretion of the National Legislature. All***  
11 ***public offices are created [22 U.S. 738, 775] purely for public purposes, and may, at any time, be modified in***  
12 ***such manner as the public interest may require. Public corporations partake of the same character. So it is***  
13 ***distinctly adjudged in *Dartmouth College v. Woodward*. In this point, each Judge who delivered an opinion***  
14 ***concurred. By one of the Judges it is said, that 'public corporations are generally esteemed such as exist for***  
15 ***public political purposes only, such as towns, cities, parishes and counties; and in many respects they are so,***  
16 ***although they involve some private interests; but, strictly speaking, public corporations are such only as are***  
17 ***founded by the government for public purposes, where the whole interest belongs also to the government. If,***  
18 ***therefore, the foundation be private, though under the charter of the government, the corporation is private,***  
19 ***however extensive the uses may be to which it is devoted, either by the bounty of the founder, or the nature and***  
20 ***objects of the institution. For instance, a bank, created by the government for its own uses, whose stock is***  
21 ***exclusively owned by the government, is, in the strictest sense, a public corporation. So, a hospital created and***  
22 ***endowed by the government for general charity. But a bank, whose stock is owned by private persons, is a***  
23 ***private corporation, although it is erected by the government, and its objects and operations partake of a public***  
24 ***nature. The same doctrine may be affirmed of insurance, canal, bridge, and turnpike companies. In all these***  
25 ***cases, the uses may, in a certain sense, be called public, but the corporations are private; as much [22 U.S. 738,***  
26 ***776] so, indeed, as if the franchises were vested in a single person.[. .]***

27 In what sense is it an instrument of the government? and in what character is it employed as such? Do the  
28 government employ the faculty, the legal franchise, or do they employ the individuals upon whom it is conferred?  
29 and what is the nature of that employment? does it resemble the post office, or the mint, or the custom house, or  
30 the process of the federal Courts?

31 The post office is established by the general government. It is a public institution. The persons who perform its  
32 duties are public officers. No individual has, or can acquire, any property in it. For all the services performed, a  
33 compensation is paid out of the national treasury; and all the money received upon account of its operations, is  
34 public property. Surely there is no similitude between this institution, and an association who trade upon their  
35 own capital, for their own profit, and who have paid the government a million and a half of dollars for a legal  
36 character and name, in which to conduct their trade.

37 Again: the business conducted through the agency of the post office, is not in its nature a private business. It is  
38 of a public character, and the [22 U.S. 738, 786] charge of it is expressly conferred upon Congress by the  
39 constitution. The business is created by law, and is annihilated when the law is repealed. But the trade of banking  
40 is strictly a private concern. It exists and can be carried on without the aid of the national Legislature. Nay, it is  
41 only under very special circumstances, that the national Legislature can so far interfere with it, as to facilitate its  
42 operations.

43 The post office executes the various duties assigned to it, by means of subordinate agents. The mails are opened  
44 and closed by persons invested with the character of public officers. But they are transported by individuals  
45 employed for that purpose, in their individual character, which employment is created by and founded in contract.  
46 To such contractors no official character is attached. These contractors supply horses, carriages, and whatever  
47 else is necessary for the transportation of the mails, upon their own account. The whole is engaged in the public  
48 service. The contractor, his horses, his carriage, his driver, are all in public employ. But this does not change  
49 their character. All that was private property before the contract was made, and before they were engaged in  
50 public employ, remain private property still. The horses and the carriages are liable to be taxed as other property,  
51 for every purpose for which property of the same character is taxed in the place where they are employed. The  
52 reason is plain: the contractor is employing his own means to promote his own private profit, and the tax collected  
53 is from the individual, though assessed upon the [22 U.S. 738, 787] means he uses to perform the public service.  
54 To tax the transportation of the mails, as such, would be taxing the operations of the government, which could  
55 not be allowed. But to tax the means by which this transportation is effected, so far as those means are private  
56 property, is allowable; because it abstracts nothing from the government; and because, the fact that an individual  
57 employs his private means in the service of the government, attaches to them no **immunity whatever.**"  
58 [*Osborn v. Bank of U.S.*, 22 U.S. 738 (1824)]

59 Within law, the Trustee is treated as a fiduciary for the Beneficiary. This is defined below:

60 **"Fiduciary or confidential relation.** A very broad term embracing both technical and fiduciary relations and  
61 those informal relations which exist wherever one person trusts in or relies upon another. One founded on trust

1 or confidence reposed by one person in the integrity and fidelity of another. Such relationship arises whenever  
2 confidence is reposed on one side, and domination and influence result on the other; the relation can be legal,  
3 social, domestic, or merely personal. *Heilman's Estate, Matter of*, 37 Ill.App.3d. 390, 345 N.E.2d. 536, 540.

4 A relation subsisting between two persons in regard to a business, contract [including Trust contracts], or piece  
5 of property, or in regard to the general business or estate of one of them, of such a character that each must  
6 repose trust and confidence in the other and must exercise a corresponding degree of fairness and good faith.  
7 Out of such a relation, the law raises the rule that neither party may exert influence or pressure upon the other,  
8 take selfish advantage of his trust, or deal with the subject-matter of the trust in such a way as to benefit himself  
9 or prejudice the other except in the exercise of the utmost good faith and with the full knowledge and consent of  
10 that other, business shrewdness, hard bargaining, and astuteness to take advantage of the forgetfulness or  
11 negligence of another being totally prohibited as between persons standing in such a relation to each other.  
12 Examples of fiduciary relations are those existing between attorney and client, guardian and ward, principal and  
13 agent, executor and heir, trustee and cestui que trust, landlord and tenant, etc.  
14 [*Black's Law Dictionary, Sixth Edition, p. 625*]

15 The fact that a trust distributes payments or other economic or material benefits to a person does not necessarily imply that  
16 the recipient is a "Beneficiary" by any means. The main implication of being a Beneficiary is to receive unearned income or  
17 profit from the assets within the trust. In fact, the payment or transfer of benefit may have occurred in the context of  
18 employment compensation, in which case the recipient is either the Trustee, who is an employee of the Trust, or an agent or  
19 other type of contractor of the trust who is appointed and supervised by the Trustee or his appointed delegate. Consequently,  
20 the only way to identify the nature of an expense or distribution of the Trustee is to read the trust document itself or to talk  
21 with the Trustee about the purpose of the distribution of the trust's property and assets.

22 Our government itself is a "trust". This is clearly shown in the federal regulations themselves and affirmed by the U.S.  
23 Supreme Court:

24 "*Whatever these Constitutions and laws validly determine to be property, it is the duty of the Federal Government,*  
25 *through the domain of jurisdiction merely Federal, to recognize to be property.*

26 "*And this principle follows from the structure of the respective Governments, State and Federal, and their*  
27 *reciprocal relations. They are different agents and trustees of the people of the several States, appointed with*  
28 *different powers and with distinct purposes, but whose acts, within the scope of their respective jurisdictions,*  
29 *are mutually obligatory.*"  
30 [*Dred Scott v. Sandford, 60 U.S. 393 (1856)*]

31  
32 Executive Order 12731  
33 "Part 1 -- PRINCIPLES OF ETHICAL CONDUCT

34 "Section 101. Principles of Ethical Conduct. To ensure that every citizen can have complete confidence in the  
35 integrity of the Federal Government, each Federal employee shall respect and adhere to the fundamental  
36 principles of ethical service as implemented in regulations promulgated under sections 201 and 301 of this order:

37 "**(a) Public service is a public trust, requiring employees to place loyalty to the Constitution, the laws, and**  
38 **ethical principles above private gain.**"  
39

40 **TITLE 5--ADMINISTRATIVE PERSONNEL**  
41 **CHAPTER XVI--OFFICE OF GOVERNMENT ETHICS**  
42 **PART 2635--STANDARDS OF ETHICAL CONDUCT FOR EMPLOYEES OF THE EXECUTIVE**  
43 **BRANCH--Table of Contents**  
44 **Subpart A--General Provisions**  
45 **Sec. 2635.101 Basic obligation of public service.**

46 (a) Public service is a public trust.

47 Each employee has a responsibility to the United States Government and its citizens to place loyalty to the  
48 Constitution, laws and ethical principles above private gain. To ensure that every citizen can have complete  
49 confidence in the integrity of the Federal Government, each employee shall respect and adhere to the principles  
50 of ethical conduct set forth in this section, as well as the implementing standards contained in this part and in  
51 supplemental agency regulations.

52 Public officers working within the government are referred to as "trustees"

1 "As expressed otherwise, the powers delegated to a public officer are held in trust for the people and are to be  
2 exercised in behalf of the government or of all citizens who may need the intervention of the officer.<sup>74</sup>  
3 **Furthermore, the view has been expressed that all public officers, within whatever branch and whatever level**  
4 **of government, and whatever be their private vocations, are trustees of the people, and accordingly labor under**  
5 **every disability and prohibition imposed by law upon trustees relative to the making of personal financial gain**  
6 **from a discharge of their trusts.**<sup>75</sup> **That is, a public officer occupies a fiduciary relationship to the political**  
7 **entity on whose behalf he or she serves.**<sup>76</sup> **and owes a fiduciary duty to the public.**<sup>77</sup> **It has been said that the**  
8 **fiduciary responsibilities of a public officer cannot be less than those of a private individual.**<sup>78</sup> Furthermore,  
9 it has been stated that any enterprise undertaken by the public official which tends to weaken public confidence  
10 and undermine the sense of security for individual rights is against public policy.<sup>79</sup>  
11 [63C American Jurisprudence 2d, Public Officers and Employees, §247 (1999)]

12 All trusts established by the government fall under the classification of "charitable trusts". An example of a charitable trust  
13 is the Social Security Act. Below is the definition of such a trust:

14 "A charitable trust has been broadly defined as one for the benefit of an indefinite class of persons constituting  
15 some portion or class of the public<sup>80</sup> or as one limiting property to some public use.<sup>81</sup> A charitable trust has  
16 similarly been defined as a gift in trust for the benefit of the public<sup>82</sup> or for the establishment or support of an  
17 institution dedicated to the welfare of the public or to a class or part thereof.<sup>83</sup> **Another statement is that a trust**  
18 **is charitable if it is made for a charitable purpose and the ultimate recipients constitute either the community**  
19 **as a whole or an indefinite portion thereof.**<sup>84</sup> Actually, the purpose for which property or funds is given and  
20 dedicated by the donor is the touchstone, and no wholly satisfactory definition of a charitable trust exists or  
21 can be drawn without including the elements of benefit to more than a very few people in some recognized field  
22 of charity. In the light of all the decisions, a simple and acceptable, though not entirely complete, definition of a  
23 charitable trust is a gift in some manner dedicated to the ultimate benefit or betterment of the public, or some  
24 significant portion thereof, not necessarily involving illegal activities or a use contrary to public policy, for  
25 promotion of something within a recognized field of general welfare.<sup>85</sup>  
26 [American Jurisprudence 2d, Charities, §6, Definition of Charitable Trust (1999)]

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<sup>74</sup> State ex rel. Nagle v. Sullivan, 98 Mont. 425, 40 P.2d. 995, 99 A.L.R. 321; Jersey City v. Hague, 18 N.J. 584, 115 A.2d. 8.

<sup>75</sup> Georgia Dep't of Human Resources v. Sistrunk, 249 Ga. 543, 291 S.E.2d. 524. A public official is held in public trust. Madlener v. Finley (1st Dist), 161 Ill.App.3d. 796, 113 Ill.Dec. 712, 515 N.E.2d. 697, app gr 117 Ill.Dec. 226, 520 N.E.2d. 387 and revd on other grounds 128 Ill.2d. 147, 131 Ill.Dec. 145, 538 N.E.2d. 520.

<sup>76</sup> Chicago Park Dist. v. Kenroy, Inc., 78 Ill.2d. 555, 37 Ill.Dec. 291, 402 N.E.2d. 181, appeal after remand (1st Dist) 107 Ill.App.3d. 222, 63 Ill.Dec. 134, 437 N.E.2d. 783.

<sup>77</sup> United States v. Holzer (CA7 Ill), 816 F.2d. 304 and vacated, remanded on other grounds 484 U.S. 807, 98 L.Ed.2d. 18, 108 S.Ct. 53, on remand (CA7 Ill) 840 F.2d. 1343, cert den 486 U.S. 1035, 100 L.Ed.2d. 608, 108 S.Ct. 2022 and (criticized on other grounds by United States v Osser (CA3 Pa) 864 F.2d. 1056) and (superseded by statute on other grounds as stated in United States v Little (CA5 Miss) 889 F.2d. 1367) and (among conflicting authorities on other grounds noted in United States v. Boylan (CA1 Mass), 898 F.2d. 230, 29 Fed.Rules.Evid.Serv. 1223).

<sup>78</sup> Chicago ex rel. Cohen v. Keane, 64 Ill.2d. 559, 2 Ill.Dec. 285, 357 N.E.2d. 452, later proceeding (1st Dist) 105 Ill.App.3d. 298, 61 Ill.Dec. 172, 434 N.E.2d. 325.

<sup>79</sup> Indiana State Ethics Comm'n v. Nelson (Ind App), 656 N.E.2d. 1172, reh gr (Ind App) 659 N.E.2d. 260, reh den (Jan 24, 1996) and transfer den (May 28, 1996).

<sup>80</sup> Hoefler v. Clogan, 171 Ill. 462, 49 N.E. 527; Re Estate of Freshour, 185 Kan 434, 345 P.2d. 689, 81 A.L.R.2d. 806; Voelker v. St. Louis Mercantile Library Asso. (Mo), 359 S.W.2d. 689; Newton v. Newton Burial Park, 326 Mo. 901, 34 S.W.2d. 118; Noice v. Schnell, 101 N.J. Eq 252, 137 A 582, 52 A.L.R. 965, cert den 276 U.S. 625, 72 L.Ed. 738, 48 S.Ct. 304; Mercantile Banking & Trust Co. v. Showacre, 102 W.Va. 260, 135 S.E. 9, 48 A.L.R. 1138.

<sup>81</sup> Ould v. Washington Hospital for Foundlings, 95 U.S. 303, 24 L.Ed. 450; Newton v. Newton Burial Park, 326 Mo. 901, 34 S.W.2d. 118; Webster v. Wiggin, 19 R.I. 73, 31 A. 824. A charitable trust is a trust implying public utility in its purpose, and if the purpose to be attained is personal, private, or selfish, it is not charitable; but where the purpose accomplished is that of public usefulness unstained by personal, private, or selfish consideration, its charitable character insures its validity. Re MacDowell's Will, 217 N.Y. 454, 112 N.E. 177.

<sup>82</sup> Estate of Schloss, 56 Cal.2d. 248, 14 Cal.Rptr. 643, 363 P.2d. 875; Re Estate of Sutro, 155 Cal. 727, 102 P. 920.

<sup>83</sup> Estate of Schloss, 56 Cal.2d. 248, 14 Cal.Rptr. 643, 363 P.2d. 875; Re Estate of Sutro, 155 Cal. 727, 102 P. 920.

<sup>84</sup> Estate of McKenzie, 227 Cal.App.2d. 167, 38 Cal.Rptr. 496, 7 A.L.R.3d. 1275. A charitable trust or a charity is a donation in trust for promoting the welfare of mankind at large, or of a community, or of some class forming a part of it, indefinite as to numbers or individuals. People ex rel. Ellert v. Cogswell, 113 Cal. 129, 45 P 270.

<sup>85</sup> And see, in this respect, State ex rel. Emmert v. Union Trust Co., 227 Ind 571, 86 N.E.2d. 450, 12 A.L.R.2d. 836, defining a charitable trust as a gift for the benefit of persons, either by bringing their hearts and minds under the influence of education or religion, by relieving their bodies of disease, suffering, or constraint, by assisting to establish them for life, by erecting or maintaining public buildings, or in other ways lessening the burdens or making better the condition of the general public, or some class of the general public, indefinite as to names and numbers, or, in short, a gift to a general public use.

1 Note the phrase above

2 *"Another statement is that a trust is charitable if it is made for a charitable purpose and the ultimate recipients*  
3 *constitute either the community as a whole or an indefinite portion thereof".*

4 "Indefinite" means "undesignated" and not specific. Therefore, it is literally impossible for the Beneficiary to be a specific  
5 person, or more particularly, to be YOU! The only way you can participate in a charitable trust and have a designated and  
6 reserved and identified compensation is as an "employee" of the trust called a "Trustee".

7 Also note based on the definition of "charitable trust" that contributions to a charitable trust are always counted as "gifts",  
8 which are voluntary donations. Your dishonest public "servants" didn't tell you that Social Security deductions were  
9 "donations" did they? Instead, these LYING public servants call them "taxes" so you feel obligated to pay them. Keep in  
10 mind, though that in law, something CANNOT simultaneously be a "tax" AND a "donation" so someone must be lying,  
11 right? Could it be the traitor Franklin Delano Roosevelt (FDR) who handed us this mess? Here is the definition of "tax" that  
12 proves the lie.

13 *"Tax: A charge by the government on the income of an individual, corporation, or trust, as well as the value*  
14 *of an estate or gift. The objective in assessing the tax is to generate revenue to be used for the needs of the public.*

15 *A pecuniary [relating to money] burden laid upon individuals or property to support the government, and is a*  
16 *payment exacted by legislative authority. In re Mytinger, D.C.Tex. 31 F.Supp. 977,978,979. **Essential***  
17 **characteristics of a tax are that it is NOT A VOLUNTARY**  
18 **PAYMENT OR DONATION, BUT AN ENFORCED**  
19 **CONTRIBUTION, EXACTED PURSUANT TO**  
20 **LEGISLATIVE AUTHORITY.** *Michigan Employment Sec. Commission v. Patt, 4*  
21 *Mich.App. 228, 144 N.W.2d. 663, 665. ... "*  
22 *[Black's Law Dictionary, Sixth Edition, p. 1457]*

23 Any good trust document will usually deal with all contingencies so as to guarantee the continued proper functioning of the  
24 trust and the protection of the interests of the Beneficiary. For instance, trusts may also have a position called a Protector,  
25 which is a person whose job is to oversee the Trustee in the performance of his duties and to nominate a new Trustee in the  
26 event that the current Trustee is not doing his job properly or decides to quit.

27 Trusts, like corporations, are "legal persons". Like any "legal person", they may own and manage and control property and  
28 their rights to property may be protected in any court where they or their real or chattel property are legally domiciled. A  
29 corporation is a "privileged" type of legal person whose existence is established and recognized and protected by the state it  
30 was created in. The privilege is the ability to operate without personal liability for the officers or shareholders of the  
31 corporation. In that sense, the income taxes paid by the corporation to the state in which it was created or established amount  
32 to the equivalent of "liability insurance". A trust, on the other hand, is *not* a privileged entity and is regarded as an  
33 "unincorporated entity" in law. A trust, like a natural person, only becomes privileged if it engages in privileged, regulated,  
34 excise taxable activities. As long as it avoids engaging in privileged, excise taxable activities, it cannot be regarded as a  
35 "taxpayer".

36 Trusts are more expensive and difficult to use and maintain than corporations because:

- 37 1. Their liability is not limited and so they can be the subject of lawsuits and legal sharks.
- 38 2. Documentation on how to establish and maintain them is more difficult to come by, whereas there are tons of materials  
39 available on how to establish and run corporations.
- 40 3. Financial institutions often don't know how to deal with them when establishing financial accounts. When corporations  
41 are formed, the articles of incorporation are filed with the Secretary of State in the state of incorporation, and the stamped  
42 articles are usually sufficient to establish a financial account for the new corporation at any financial institution. Trusts,  
43 on the other hand, are often not required to be registered with the state in most cases, so their existence as a legitimate  
44 entity is easy to challenge.
- 45 4. Because trusts are not privileged and may operate as nontaxable entities, governments often will refuse to recognize them  
46 because they don't generate any tax revenue. Until the trust obtains an Employer Identification Number (EIN) and  
47 thereby registers with some government entity so as to become a "taxpayer", many government organizations will simply

1 refuse to acknowledge its existence and will try to impede its operation. Indirectly, they are compelling bribery by doing  
2 so, but further discussion of that subject is beyond the scope of this article.

3 The collection of all physical and financial and intellectual assets and personnel resources owned or controlled by a trust is  
4 called the “corpus”:

5 *“CORPUS. Lat: body. The principal mass of a physical substance, devise or bequest from which income is*  
6 *derived. 101 P.2d. 533, 536-537; 136 F.2d. 390, 391. In the law of trusts, any valid trust must have a valid*  
7 *subject matter or corpus; the corpus can consist of any transferable interest, vested or contingent, legal or*  
8 *equitable, real or personal, tangible or intangible, as long as the subject matter is “certain.” 102 N.E. 293,*  
9 *295. Bogert, Handbook of the Law of Trusts (6<sup>th</sup> ed. 1987). Intangible things such as a copyright or the good*  
10 *will of a business or a trade secret, if transferable by gift, intervivos or by will, can constitute the corpus of a*  
11 *trust. See Restatement (Second), Trusts, §§74, §82 (1959).”*  
12 *[Law Dictionary, Steven H. Gifis, Barrons, ISBN 0-8120-3096-6, 1996, p. 111]*

13 Trusts cannot exist without some live person to lend them “consciousness” and who will execute and manage them. The  
14 corpus or property within the trust cannot manage itself and needs an “overseer”. A trust that has no Trustee and no one  
15 authorized to appoint a successor Trustee is basically “legally dead”. Its assets at that point would then need to be liquidated  
16 and distributed to the Beneficiary under the terms of the trust indenture. If the indenture does not include a means to liquidate  
17 the assets and distribute them to the Beneficiary, then the courts would need to decide how best to distribute the assets of the  
18 dead trust.

### 19 **3.9.2 Biblical proof that the Bible is a Trust Indenture**

20 An “indenture” is a fancy legal term for a contract:

21 *“**Indenture.** In business financing, a written agreement under which bonds and debentures are issued, setting*  
22 *forth form of bond, maturity date, amount of issue, description of pledged assets, interest rate, and other terms.*  
23 *Typically, the contract is entered into between the corporation and an indenture trustee whose responsibility is*  
24 *to protect the bondholders. The indenture often constitutes a mortgage on specified corporate property to secure*  
25 *the bonds.”*  
26 *[Black’s Law Dictionary, Sixth Edition, p. 770]*

27 Below is a summary of evidence we have found which proves that the Holy Bible represents a “trust indenture” that possesses  
28 all the necessary attributes of a valid legal trust:

- 29 1. It identifies itself as a “covenant”, “promise”, or vow between God and his trustees.  
30 PROOF: See section 3.8 and following earlier for additional details.  
31 2. Obedience to the trust indenture, which is the Holy Bible, is described as “man’s all”. See also section 5.2 later.

32 *“Let us hear the conclusion of this whole matter: **Fear [respect] God and keep His commandments [Laws found***  
33 ***in the Bible], for this is man’s all. For God will bring every work into judgment, including every secret thing,***  
34 ***whether good or evil.”***  
35 *[Ecl. 12:13-14, Bible, NKJV]*

36 *“Not everyone who **says** to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, **but he who does the will of My***  
37 ***Father in heaven.”***  
38 *[Jesus in [Matt. 7:21](#), Bible, NKJV]*

39 *“Now by this we know that we know Him [God], if we **keep** His commandments. He who says, “I know Him,” and*  
40 *does not **keep** His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the*  
41 *love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in*  
42 *Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked.”*  
43 *[[1 John 2:3-6](#), Bible, NKJV]*

44 *“**Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant and***  
45 ***My statutes [violated God’s laws], which I have commanded you, I will surely tear the kingdom [and all your***  
46 ***sovereignty] away from you and give it to your [public] servant.”***  
47 *[[1 Kings 11:9-13](#), Bible, NKJV]*

- 48 3. The “corpus” of the trust is the Earth, which is a portion of His dominion. God created everything in the universe,  
49 including us:

1 “Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”  
2 [[Deuteronomy 10:14](#), Bible, NKJV]  
3

4 “I have made the earth,  
5 And created man on it.  
6 I—My hands—stretched out the heavens,  
7 And all their host I have commanded.”  
8 [[Isaiah 45:12](#), Bible, NKJV]  
9

10 The heavens are Yours [God’s], the earth also is Yours;  
11 The world and all its fullness, You have founded them.  
12 The north and the south, You have created them;  
13 Tabor and Hermon rejoice in Your name.  
14 You have a mighty arm;  
15 Strong is Your hand, and high is Your right hand.”  
16 [[Psalm 89:11-13](#), Bible, NKJV]

17 The portion conveyed by the Bible trust indenture is Earth, because God commanded Adam to have dominion over only  
18 the Earth, not all of His creation. That dominion mandate was described in Genesis:

19 Then God said, “Let Us make man in Our image, according to Our likeness; **let them have dominion over the**  
20 **fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing**  
21 **that creeps on the earth.**” So God created man in His own image; in the image of God He created him; male  
22 and female He created them. Then God blessed them, and God said to them, “**Be fruitful and multiply; fill the**  
23 **earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living**  
24 **thing that moves on the earth.**”  
25 [[Gen. 1:26-28](#), Bible, NKJV]

26 4. The beneficiary of the Trust is God. What He derives through the trust indenture primarily is fellowship. Even though  
27 He created all matter in the universe, that accomplishment is simply empty without fellowship or love.

28 “He who does not love does not know God, for God is love.”  
29 [[1 John 4:8](#), Bible, NKJV]

30 All the knowledge and all the power and authority in the universe won’t produce fellowship or love or give God  
31 SOMETHING to love. God, being the embodiment of love, needed other beings to love and who love in return. Only  
32 relationships among beings with free choice can produce either love or virtue. So God conveyed a portion of His  
33 kingdom, the Earth, into the trust indenture and gave us a “dominion mandate” over His creation as His stewards and  
34 fiduciaries. Gen 1:26-28. God gave us free choice to manage a portion of His dominion and thereby join His family,  
35 and He put us into a perpetual position of scarcity and adversity so that we would be compelled to trust and communicate  
36 regularly with Him. That family began with fellowship between Adam, Eve, and God in the garden. Just as it was not  
37 good for Adam to be alone, leading to the creation of Eve, so also it is not good for God to be alone, which is why He  
38 created Adam:

39 “**It is not good that man should be alone; I will make him a helper comparable to him.**” Out of the ground the  
40 LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he  
41 would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all  
42 cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable  
43 to him.

44 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed  
45 up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and  
46 He brought her to the man.

47 And Adam said:  
48 “This is now bone of my bones  
49 And flesh of my flesh;  
50 She shall be called Woman,  
51 Because she was taken out of Man.”

52 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.  
53 And they were both naked, the man and his wife, and were not ashamed.  
54 [[Gen. 2:18-25](#), Bible, NKJV]

1 Below are several examples of God’s intention to achieve fellowship with His family of believers and for Him to love  
2 them and them to love Him, thus proving that this is the real “consideration” he receives as the beneficiary of the trust  
3 indenture:

4 *“I will walk among you and be your God, and you shall be My people.”*  
5 *[Lev. 26:12, Bible, NKJV]*

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6  
7 *The Essence of the Law*

8 *12 “And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in*  
9 *all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul, 13 and to*  
10 *keep the commandments of the LORD and His statutes which I command you today for your good? 14 Indeed*  
11 *heaven and the highest heavens belong to the LORD your God, also the earth with all that is in it. 15 The LORD*  
12 *delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples,*  
13 *as it is this day. 16 Therefore circumcise the foreskin of your heart, and be stiff-necked no longer. 17 For the*  
14 *LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality*  
15 *nor takes a bribe. 18 He administers justice for the fatherless and the widow, and loves the stranger, giving him*  
16 *food and clothing. 19 Therefore love the stranger, for you were strangers in the land of Egypt. 20 You shall fear*  
17 *the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name. 21 He is*  
18 *your praise, and He is your God, who has done for you these great and awesome things which your eyes have*  
19 *seen. 22 Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as*  
20 *the stars of heaven in multitude.*  
21 *[Deut. 10:12-22, Bible, NKJV]*

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22  
23 *“The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the*  
24 *commandments of the LORD your God and walk in His ways.”*  
25 *[Deut. 28:9, Bible, NKJV]*

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26  
27 *“Obey My voice, and do according to all that I command you; so shall you be My people, and I will be your God”*  
28 *[Jeremiah 11:4, Bible, NKJV]*

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29  
30 *“My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.”*  
31 *[Ezekial 37:27, Bible, NKJV]*

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32  
33 *“For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of*  
34 *Israel; He is called the God of the whole earth.”*  
35 *[Isaiah 54:5, Bible, NKJV]*

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36  
37 *A New Covenant*

38 *For if that first covenant had been faultless, then no place would have been sought for a second. 8 Because finding*  
39 *fault with them, He says: “Behold, the days are coming, says the LORD, when I will make a new covenant with*  
40 *the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in*  
41 *the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My*  
42 *covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of*  
43 *Israel after those days, says the LORD: **I will put My laws in their mind and write them on their hearts; and I***  
44 ***will be their God, and they shall be My people.** None of them shall teach his neighbor, and none his brother,*  
45 *saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them. For I will be*  
46 *merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”*

47 *In that He says, “A new covenant, ” He has made the first obsolete. Now what is becoming obsolete and growing*  
48 *old is ready to vanish away.*  
49 *[Heb. 8:7-13, Bible, NKJV]*

1 In the last passage, the forgiveness of sins was not for PRESENT or FUTURE behavior, but for PAST behavior.  
2 5. Believers are identified as fiduciaries and trustees of God. These people are referred to as being “in Him”, meaning,  
3 “acting on His sovereign behalf as agents, trustees, fiduciaries, and stewards over His property”.

4 *“And we have known and believed the love that God has for us. God is love, and **he who abides in love [obedience***  
5 ***to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him.”***  
6 *[1 John 4:16, Bible, NKJV]*

7 *“Now by this we know that we know Him [God], if we keep His commandments. He who says, “I know Him,” and*  
8 *does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the*  
9 *love of God is perfected in him. **By this we know that we are in Him [His fiduciaries]. He who says he abides***  
10 ***in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked.”***  
11 *[1 John 2:3-6, Bible, NKJV]*

12 *“It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive*  
13 *power when the Holy Spirit has come upon you; and you shall be witnesses [fiduciary] to Me in Jerusalem, and*  
14 *in all Judea and Samaria, and to the end of the earth.”*  
15 *[Acts 1:7-8, Bible, NKJV]*

16 6. Those who have a covenant/contract with God are the only ones that God refers to as His “saints” and godly people. The  
17 implication is that those who are not party to the trust indenture and covenant with Him are ungodly.

18 *Doers—Not Hearers Only*

19 *Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word,*  
20 *which is able to save your souls.*

21 *But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and*  
22 *not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and*  
23 *immediately forgets what kind of man he was. **But he who looks into the perfect law of liberty and continues in***  
24 ***it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.***  
25 *[Psalm 50:4-6, Bible, NKJV]*

26 7. Those who wish to become trustees and fiduciaries must take an oath to the beneficiary, who is God:

27 *“You shall fear the LORD your God and serve Him, and shall take oaths in His name.”*  
28 *[Deut. 6:13, Bible, NKJV]*

29 *“You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His*  
30 *name.”*  
31 *[Deut. 10:20, Bible, NKJV]*

32 8. Those who volunteer to assume the duties of believers and “trustees” receive “consideration” for their faith which  
33 includes basic salvation and protection plus an additional reward or “benefit” or “franchise” commensurate with their  
34 diligent works and obedience:

35 *“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My*  
36 *Father on His throne.”*  
37 *[Rev. 3:21, Bible, NKJV]*

38 *“He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write*  
39 *on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of*  
40 *heaven from My God. And I will write on him My new name.*  
41 *[Rev. 3:12-13, Bible, NKJV]*  
42

43 *“O you afflicted one, tossed with tempest, and not comforted, behold, I will lay your stones with colorful gems,*  
44 *and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of crystal, and all your*  
45 *walls of precious stones. All your children shall be taught by the Lord, and great shall be the peace of your*  
46 *children. In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and*  
47 *from terror, for it shall not come near you. Indeed they shall surely assemble, but not because of Me. Whoever*  
48 *assembles against you shall fall for your sake.*

49 *“Behold, I have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his*  
50 *work; and I have created the spoiler to destroy. No weapon formed against you shall prosper, and every tongue*

1 which rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their  
2 righteousness is from Me,' says the Lord."  
3 [Isaiah 54:11-17, Bible, NKJV]

4 9. God counts the value of the consideration we provide based on our cost, not His benefit:

5 *The Widow's Two Mites*

6 Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were  
7 rich put in much. Then one poor widow came and threw in two mites, which make a quadrans. So He called His  
8 disciples to Himself and said to them, "**Assuredly, I say to you that this poor widow has put in more than all**  
9 **those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put**  
10 **in all that she had, her whole livelihood.**"  
11 [Mark 12:41-44, Bible, NKJV]

12 10. The subject of the Bible trust indenture is:

13 10.1. The rights, privileges, and benefits which accrue to those who consent to become believers and therefore fiduciaries  
14 and trustees of the beneficiary, who is God. These rights accrue to all those who faithfully execute the trust  
15 indenture as trustees. See section 5.8 later.

16 10.2. The punishments and penalties for those who violate the trust indenture while acting as trustees. See section 5.9  
17 later.

18 11. The Bible trust indenture contains "case law" which describes what happens to those who either violate or satisfy the  
19 terms of the trust indenture. The entire Old Testament is a historical account of:

20 11.1. God's pursuit of the benefits of the trust relation, which is fellowship and love for His family, which is the church  
21 and those who believe and act on His name.

22 11.2. The covenant between God and his believers/church.

23 11.3. Efforts by the believers/trustees to satisfy the terms of the covenant.

24 11.4. Rewards which occurred as a result of obedience to the trust indenture.

25 11.5. Punishments/judgments which occurred as a result of disobedience to the trust indenture.

26 11.6. The continuing competition and tension between God (as the source of lawful and just human government) and  
27 man. The original government of the children of Israel was a theocracy, in which God was their King, Lawgiver,  
28 and Judge. Isaiah 33:22. When the Israelites tried to fire God as their ruler and nominate a human king in His  
29 place, he was furious and cursed the people. See section 5.7.10 later.

30 12. Trustees are commanded within the Bible trust indenture to frequently read, know, and follow all of the commandments  
31 and statutes within the document. The motivation for doing this is NOT basic salvation, but "blessings" and "benefits"  
32 that accrue through the "obedience" franchise.

33 "One who turns his ear from hearing the law [God's law or man's law], even his prayer is an abomination."  
34 [Prov. 28:9, Bible, NKJV]

35 "This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may  
36 observe to do according to all that is written in it. For then you will make your way prosperous, and then you will  
37 have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be  
38 dismayed, for the LORD your God is with you wherever you go."

39 [Joshua 1:8-9, Bible, NKJV,

40 IMPLICATION: If you aren't reading and trying to obey God's law daily, then you're not doing God's will and  
41 you will not prosper]

42 The very same requirements are admonished for those with a domicile within the jurisdiction of earthly, man-made  
43 governments:

44 "Every citizen of the United States is supposed to know the law [God's law and man's law]. . ."  
45 [Floyd Acceptances, 7 Wall (74 U.S. 169) 666 (1869);

46 IMPLICATION: Any citizen that does not know and follow the law is a BAD citizen!]  
47

48 "All persons in the United States are chargeable with knowledge of the Statutes-at-Large...[I]t is well established  
49 that anyone who deals with the government assumes the risk that the agent acting in the government's behalf has  
50 exceeded the bounds of his authority,"

51 [Bollow v. Federal Reserve Bank of San Francisco, 650 F.2d. 1093 (9th Cir. 1981) ]  
52

1 When considering how much weight to accord to the doctrine of lenity, it is appropriate to identify the class of  
2 litigants that will benefit from the Court's ruling today. They are not uneducated, or even average, citizens. They  
3 are the most sophisticated practitioners of the art of government [483 U.S. 350, 376] among us. There is  
4 an element of fiction in the presumption that every citizen is charged with a responsibility to know what the  
5 law is. But the array of government executives, judges, and legislators who have been accused, and convicted,  
6 of mail fraud under the well-settled construction of the statute that the Court renounces today are people who  
7 unquestionably knew that their conduct was unlawful. Cf. *Nash v. United States*, 229 U.S. 373, 377 (1913).  
8 [*McNally v. United States*, 483 U.S. 350 (1987)]

9  
10  
11 "No man in this country is so high that he is above the law. No officer of the law may set that law at defiance  
12 with impunity. All the officers of the government, from the highest to the lowest, are creatures of the law and are  
13 bound to obey it. It is the only supreme power in our system of government, and every man who by accepting  
14 office participates in its functions is only the more strongly bound to submit to that supremacy, and to observe  
15 the limitations which it imposes upon the exercise of the authority which it gives," 106 U.S., at 220. "Shall it be  
16 said... that the courts cannot give remedy when the Citizen has been deprived of his property by force, his estate  
17 seized and converted to the use of the government without any lawful authority, without any process of law, and  
18 without any compensation, because the president has ordered it and his officers are in possession? If such be the  
19 law of this country, it sanctions a tyranny which has no existence in the monarchies of Europe, nor in any other  
20 government which has a just claim to well-regulated liberty and the protection of personal rights," 106 U.S., at  
21 220, 221.  
22 [*United States vs. Lee*, 106 U.S. 196, 1 S.Ct. 240 (1882)]

- 23 13. The Bible trust indenture describes deliberate acts of deception or defiance against the requirements of the trust indenture  
24 as the only unforgivable sin and uses the phrase "blasphemes the Holy Spirit" to describe it.

25 *The Unpardonable Sin*

26 "Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but  
27 he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"—  
28 because they said, "He has an unclean spirit."  
29 [Mark 3:28-30, Bible, NKJV]

30  
31 "Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the **Holy**  
32 **Spirit**, it will not be forgiven him, either in this age or in the age to come."  
33 [Matt. 12:32, Bible, NKJV]

34  
35 *I Never Knew You*

36 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My  
37 Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out  
38 demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew  
39 you; depart from Me, you who practice lawlessness!'

40 *Build on the Rock*

41 "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his  
42 house on the rock: 25 and the rain descended, the floods came, and the winds blew and beat on that house; and  
43 it did not fall, for it was founded on the rock.

44 "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his  
45 house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it  
46 fell. And great was its fall."

47 And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He  
48 taught them as one having authority, and not as the  
49 [Matt. 7:21-29, Bible, NKJV]

50 In the legal field, this type of defiance is called "willfulness", and it is a prerequisite for every type of tax crime within  
51 the Internal Revenue Code:

52 willful. Proceeding from a conscious motion of the will; voluntary; knowingly deliberate. Intending the result  
53 which actually comes to pass; designed; intentional; purposeful; not accidental or involuntary.

1 *Premeditated; malicious; done with evil intent, or with a bad motive or purpose, or with indifference to the natural*  
2 *consequence; unlawful; without legal justification.*

3 *An act or omission is "willfully" done, if done voluntarily and intentionally and with the specific intent to do*  
4 *something the law forbids, or with the specific intent to fail to do something the law requires to be done; that is*  
5 *to say, with bad purpose either to disobey or to disregard the law. It is a word of many meanings, with its*  
6 *construction often influenced to its context. Screws v. United States, 325 U.S. 91, 101, 65 S.Ct. 1031, 1035, 89*  
7 *L.Ed. 1495.*

8 *A willful act may be described as one done intentionally, knowingly, and purposely, without justifiable excuse, as*  
9 *distinguished from an act done carelessly, thoughtlessly, heedlessly, or inadvertently. A willful act differs*  
10 *essentially from a negligent act. The one is positive and the other negative.*  
11 *[Black's Law Dictionary, Sixth Edition, p. 1599]*

12 14. The Bible trust indenture describes a method to ascertain the wishes and will of the beneficiary, who is God. That method  
13 it describes as:

14 14.1. The Holy Spirit, which is the direct link to the Father's will.

15 *"But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But*  
16 *whatever is given you in that hour, speak that; for it is not you who speak, but the **Holy Spirit**."*  
17 *[Mark 13:11, Bible, NKJV]*

18 *"But the Helper, the **Holy Spirit**, whom the Father will send in My name, He will teach you all things, and bring*  
19 *to your remembrance all things that I said to you."*  
20 *[John 14:26, Bible, NKJV]*

21 *"For the **Holy Spirit** will teach you in that very hour what you ought to say."*  
22 *[Luke 12:12, Bible, NKJV]*

23 14.2. Prayer, which is a way to invite Him to communicate His sovereign will to the trustees.

24 *Keep Asking, Seeking, Knocking*

25 *"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who*  
26 *asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you*  
27 *who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you*  
28 *then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven*  
29 *give good things to those who ask Him! Therefore, whatever you want men to do to you, do also to them, for this*  
30 *is the Law and the Prophets.*  
31 *[Matt. 7:7-12, Bible, NKJV]*

### 32 **3.10 The Bible is a delegation of authority order not only to human beings, but to NATIONS and political rulers**<sup>86</sup>

33 Deuteronomy 28 is the origin of most debates about blessings and curses. It says the following on the subject:

#### 34 **Blessings on Obedience**

35 28 *"Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His*  
36 *commandments which I command you today, that the Lord your God will set you high above all nations of the*  
37 *earth. 2 And all these blessings shall come upon you and overtake you, because you obey the voice of the Lord*  
38 *your God:*

39 3 *"Blessed shall you be in the city, and blessed shall you be in the country.*

40 4 *"Blessed shall be the [a]fruit of your body, the produce of your ground and the increase of your herds, the*  
41 *increase of your cattle and the offspring of your flocks.*

42 5 *"Blessed shall be your basket and your kneading bowl.*

43 6 *"Blessed shall you be when you come in, and blessed shall you be when you go out.*

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<sup>86</sup> Source: *Laws of the Bible*, Form #13.001, Section 7.1; <https://sedm.org/Forms/FormIndex.htm>.

1 7 “The Lord will cause your enemies who rise against you to be defeated before your face; they shall come out  
2 against you one way and flee before you seven ways.

3 8 “The Lord will command the blessing on you in your storehouses and in all to which you set your hand, and He  
4 will bless you in the land which the Lord your God is giving you.

5 9 “The Lord will establish you as a holy people to Himself, just as He has sworn to you, if you keep the  
6 commandments of the Lord your God and walk in His ways. 10 Then all peoples of the earth shall see that you  
7 are called by the name of the Lord, and they shall be afraid of you. 11 And the Lord will grant you plenty of  
8 goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land  
9 of which the Lord swore to your fathers to give you. 12 The Lord will open to you His good treasure, the heavens,  
10 to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations,  
11 but you shall not borrow. 13 And the Lord will make you the head and not the tail; you shall be above only, and  
12 not be beneath, if you heed the commandments of the Lord your God, which I command you today, and are careful  
13 to observe them. 14 So you shall not turn aside from any of the words which I command you this day, to the right  
14 or the left, to go after other gods to serve them.

15 **Curses on Disobedience**

16 15 “But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His  
17 commandments and His statutes which I command you today, that all these curses will come upon you and  
18 overtake you:

19 16 “Cursed shall you be in the city, and cursed shall you be in the country.

20 17 “Cursed shall be your basket and your kneading bowl.

21 18 “Cursed shall be the [e]fruit of your body and the produce of your land, the increase of your cattle and the  
22 offspring of your flocks.

23 19 “Cursed shall you be when you come in, and cursed shall you be when you go out.

24 20 “The Lord will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are  
25 destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.  
26 21 The Lord will make the [f]plague cling to you until He has consumed you from the land which you are going  
27 to possess. 22 The Lord will strike you with consumption, with fever, with inflammation, with severe burning  
28 fever, with the sword, with scorching,[g] and with mildew; they shall pursue you until you perish. 23 And your  
29 heavens which are over your head shall be bronze, and the earth which is under you shall be iron. 24 The Lord  
30 will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are  
31 destroyed.

32 25 “The Lord will cause you to be defeated before your enemies; you shall go out one way against them and flee  
33 seven ways before them; and you shall become troublesome to all the kingdoms of the earth. 26 Your carcasses  
34 shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten them away. 27 The  
35 Lord will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot  
36 be healed. 28 The Lord will strike you with madness and blindness and confusion of heart. 29 And you shall grope  
37 at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed  
38 and plundered continually, and no one shall save you.

39 30 “You shall betroth a wife, but another man shall lie with her; you shall build a house, but you shall not dwell  
40 in it; you shall plant a vineyard, but shall not gather its grapes. 31 Your ox shall be slaughtered before your eyes,  
41 but you shall not eat of it; your donkey shall be violently taken away from before you, and shall not be restored  
42 to you; your sheep shall be given to your enemies, and you shall have no one to rescue them. 32 Your sons and  
43 your daughters shall be given to another people, and your eyes shall look and fail with longing for them all day  
44 long; and there shall be no strength in your hand. 33 A nation whom you have not known shall eat the fruit of  
45 your land and the produce of your labor, and you shall be only oppressed and crushed continually. 34 So you  
46 shall be driven mad because of the sight which your eyes see. 35 The Lord will strike you in the knees and on the  
47 legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.

48 36 “The Lord will bring you and the king whom you set over you to a nation which neither you nor your fathers  
49 have known, and there you shall serve other gods—wood and stone. 37 And you shall become an[j] astonishment,  
50 a proverb, and a byword among all nations where the Lord will drive you.

51 38 “You shall carry much seed out to the field but gather little in, for the locust shall consume it. 39 You shall  
52 plant vineyards and tend them, but you shall neither drink of the wine nor gather the grapes; for the worms shall  
53 eat them. 40 You shall have olive trees throughout all your territory, but you shall not anoint yourself with the  
54 oil; for your olives shall drop off. 41 You shall beget sons and daughters, but they shall not be yours; for they  
55 shall go into captivity. 42 Locusts shall consume all your trees and the produce of your land.

1 43 "The alien who is among you shall rise higher and higher above you, and you shall come down lower and  
2 lower. 44 He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

3 45 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because  
4 you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He  
5 commanded you. 46 And they shall be upon you for a sign and a wonder, and on your descendants forever.

6 47 "Because you did not serve the Lord your God with joy and gladness of heart, for the abundance of everything,  
7 48 therefore you shall serve your enemies, whom the Lord will send against you, in hunger, in thirst, in nakedness,  
8 and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you. 49 The Lord  
9 will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose  
10 language you will not understand, 50 a nation of fierce countenance, which does not respect the elderly nor show  
11 favor to the young. 51 And they shall eat the increase of your livestock and the produce of your land, until you  
12 are destroyed; they shall not leave you grain or new wine or oil, or the increase of your cattle or the offspring of  
13 your flocks, until they have destroyed you.

14 52 "They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down  
15 throughout all your land; and they shall besiege you at all your gates throughout all your land which the Lord  
16 your God has given you. 53 You shall eat the [n]fruit of your own body, the flesh of your sons and your daughters  
17 whom the Lord your God has given you, in the siege and desperate straits in which your enemy shall distress you.  
18 54 The [o]sensitive and very refined man among you will be hostile toward his brother, toward the wife of his  
19 bosom, and toward the rest of his children whom he leaves behind, 55 so that he will not give any of them the  
20 flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your  
21 enemy shall distress you at all your gates. 56 The tender and [r]delicate woman among you, who would not  
22 venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse to the  
23 husband of her bosom, and to her son and her daughter, 57 her placenta which comes out from between her feet  
24 and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate  
25 straits in which your enemy shall distress you at all your gates.

26 58 "If you do not carefully observe all the words of this law that are written in this book, that you may fear this  
27 glorious and awesome name, THE LORD YOUR GOD, 59 then the Lord will bring upon you and your  
28 descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses. 60  
29 Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to  
30 you. 61 Also every sickness and every plague, which is not written in this Book of the Law, will the Lord bring  
31 upon you until you are destroyed. 62 You shall be left few in number, whereas you were as the stars of heaven in  
32 multitude, because you would not obey the voice of the Lord your God. 63 And it shall be, that just as the Lord  
33 rejoiced over you to do you good and multiply you, so the Lord will rejoice over you to destroy you and bring you  
34 to nothing; and you shall be plucked[u] from off the land which you go to possess.

35 64 "Then the Lord will scatter you among all peoples, from one end of the earth to the other, and there you shall  
36 serve other gods, which neither you nor your fathers have known—wood and stone. 65 And among those nations  
37 you shall find no rest, nor shall the sole of your foot have a resting place; but there the Lord will give you a  
38 trembling heart, failing eyes, and anguish of soul. 66 Your life shall hang in doubt before you; you shall fear day  
39 and night, and have no assurance of life. 67 In the morning you shall say, 'Oh, that it were evening!' And at  
40 evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and because of  
41 the sight which your eyes see.

42 68 "And the Lord will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it  
43 again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy  
44 you."

45 The pronoun "you" in our versions is ALWAYS a singular, masculine plural in Deuteronomy 28. The singular does not  
46 dominate the individual, but the whole nation of Israel.

47 Most Christians, when reading the bible, incorrectly think the term "you" is always referring to them personally.  
48 Deuteronomy 28 is DIFFERENT. Unlike most other places in the bible, it is a command to a NATION referring to the  
49 NATION as "you". Thus, it is a subject of frequent misinterpretation as a PERSONAL commandment.

50 NATIONS always require PEOPLE, TERRITORY, and LAWS. God is referring here to what happens to a NATION or  
51 PEOPLE COLLECTIVELY as a GROUP which adopts a law system other than His OWN. The "aliens" mentioned in verse  
52 43 are FOREIGNERS from a different NATION with different laws OTHER than God's laws and a different king who is the  
53 author of those laws. Christians can only have ONE king, which is God:

54 "For God is the King of all the earth. Sing praises with understanding."  
55 [[Psalm 47:7](#), Bible, NKJV]

1 "For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."  
2 [[Isaiah 33:22](#), Bible, NKJV]

3 For more inspiring examples of how God is our ONLY King, see:

- 4 1. *Jesus is my ONLY King and Lawgiver and Civil Ruler*, SEDM  
5 <https://sedm.org/jesus-king-of-all-kings-thats-my-king/>
- 6 2. *Patriot Pastor Garrett Lear at the Boston Tea Party 2008*  
7 <https://www.youtube.com/embed/9351KgbkDrc>
- 8 3. *Jesus Christ is Our Only King and We Serve No Other Sovereign*, Tim Keller  
9 <https://sedm.org/jesus-christ-is-our-only-king-and-we-serve-no-other-sovereign-tim-keller/>

10 All those who do not regard God as their only King are “aliens” in a biblical context. When the Israelites in 1 Sam. 8 fired  
11 God as their King and elected secular king Saul, they were cursed:

12 **Israel Demands a [SECULAR] King [INSTEAD of God]**

13 *8 Now it came to pass when Samuel was old that he made his sons judges over Israel. 2 The name of his firstborn*  
14 *was Joel, and the name of his second, Abijah; they were judges in Beersheba. 3 But his sons did not walk in his*  
15 *ways; they turned aside after dishonest gain, took bribes, and perverted justice.*

16 *4 Then all the elders of Israel gathered together and came to Samuel at Ramah, 5 and said to him, “Look, you*  
17 *are old, and your sons do not walk in your ways. **Now make us a king to judge us like all the nations.”***

18 **6 But the thing displeased Samuel when they said, “Give us a king to judge us.” So Samuel prayed to the Lord.**  
19 **7 And the Lord said to Samuel, “Heed the voice of the people in all that they say to you; for they have not**  
20 **rejected you, but they have rejected Me, that I should not reign over them. 8 According to all the works which**  
21 **they have done since the day that I brought them up out of Egypt, even to this day—with which they have**  
22 **forsaken Me and served other gods—so they are doing to you also. 9 Now therefore, heed their voice. However,**  
23 **you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.”**

24 **10 So Samuel told all the words of the Lord to the people who asked him for a king. 11 And he said, “This will**  
25 **be the behavior of the king who will reign over you: He will take your sons and appoint them for his own**  
26 **chariots and to be his horsemen, and some will run before his chariots. 12 He will appoint captains over his**  
27 **thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to**  
28 **make his weapons of war and equipment for his chariots. 13 He will take your daughters to be perfumers,**  
29 **cooks, and bakers. 14 And he will take the best of your fields, your vineyards, and your olive groves, and give**  
30 **them to his servants. 15 He will take a tenth of your grain and your vintage, and give it to his officers and**  
31 **servants. 16 And he will take your male servants, your female servants, your finest [a]young men, and your**  
32 **donkeys, and put them to his work. 17 He will take a tenth of your sheep. And you will be his servants. 18 And**  
33 **you will cry out in that day because of your king whom you have chosen for yourselves, and the Lord will not**  
34 **hear you in that day.”**

35 *19 Nevertheless the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over*  
36 *us, 20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our*  
37 *battles.”*

38 [[1 Sam 8:1-20](#), Bible, NKJV]

39 The word “servants” implies CIVIL LEGAL OBLIGATIONS as public officers SERVING a secular king through LEGAL  
40 COMPULSION. In common vernacular, they were SLAVES! In legal parlance, a “servant” of a government or a civil ruler  
41 is just a public officer. God is essentially warning PEOPLE generally that if they set up a nation based on any laws or any  
42 king other than Himself, they will be CURSED and enslaved, both in Deut. 28 and 1 Sam. 8 above. This slavery will be a  
43 direct result of idolatry and inequality in which the secular King is ABOVE ordinary or natural people and has supernatural  
44 powers. ALL are equal under REAL law. If you can never approach the government as a co-equal in court or make rules for  
45 them like they claim to be able to do for you, then government is really just a religion and court is really just a church building  
46 in violation of the First Amendment. ALL ARE EQUAL, including the GOVERNED and the GOVERNORS, under REAL  
47 law. Privileges and franchises DESTROY that equality, replace it with a hierarchy at the point of a gun, and make government  
48 into an unconstitutional civil religion and an idol.

49 Below is what one King who realized these issues did when he found out that he was enforcing his own secular law contrary  
50 to God’s law that was a substitute or competitor for God’s law. The “Book of the Law” the secular king found was the  
51 BIBLE, which had been hidden and had been ignored for decades. After he found the BIBLE, he abandoned his own secular  
52 law:

1 *Hilkiah Finds the Book of the Law*

2 [. . .]

3 *8 Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the*  
4 *Lord." And Hilkiah gave the book to Shaphan, and he read it. 9 So Shaphan the scribe went to the king, bringing*  
5 *the king word, saying, "Your servants have [a]gathered the money that was found in the house, and have delivered*  
6 *it into the hand of those who do the work, who oversee the house of the Lord." 10 Then Shaphan the scribe showed*  
7 *the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.*

8 *11 Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes. 12 Then the*  
9 *king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Michaiah, Shaphan the scribe,*  
10 *and Asaiah a servant of the king, saying, 13 **"Go, inquire of the Lord for me, for the people and for all Judah,***  
11 ***concerning the words of this book that has been found; for great is the wrath of the Lord that is aroused against***  
12 ***us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning***  
13 ***us.**"*

14 *[2 Kings 22:13, Bible, NKJV]*

15 Below is an example of a secular King who was less honorable than the above king. This secular king made up his own  
16 anarchistic laws in violation of God's laws and took the following approach towards God's laws. "Break their bonds in  
17 pieces" refers to anarchy in relation to God's laws:

18 *Why do the nations [corrupt kings] rage,*  
19 *And the people plot a vain thing?*

20 ***2 The kings of the earth set themselves,***

21 ***And the rulers take counsel together,***

22 ***Against the Lord [and HIS LAW] and against His Anointed [Christ], saying,***

23 ***3 "Let us break Their bonds [God's laws] in pieces***

24 ***And cast away Their cords [civil obligations] from us."***

25 *[Psalm 2:1-3, Bible, NKJV]*

26 When this corrupt secular King Ahasuerus found out that Christians were living within his kingdom who rejected his civil  
27 laws as we recommend on our website and who decided to set up their own theocracy with God as their king, the king was  
28 furious. Note that he commanded them to be CURSED just as documented in Deut. 28, and when he did so, he was therefore  
29 ALIEN to God and His laws. He in effect PLUNDERED them. You might say this is "case law" that biblically demonstrates  
30 the application of Deut. 28:

31 *8 Then Haman said to King Ahasuerus, **"There is a certain people scattered and dispersed among the people in***  
32 ***all the provinces of your kingdom; their laws are different from all other people's, and they do not keep the***  
33 ***king's laws. Therefore it is not fitting for the king to let them remain. 9 If it pleases the king, let a decree be***  
34 ***written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the***  
35 ***work, to bring it into the king's treasures.**"*

36 *10 So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the*  
37 *enemy of the Jews. 11 And the king said to Haman, "The money and the people are given to you, to do with them*  
38 *as seems good to you."*

39 *[Esther 3:8-11, Bible, NKJV]*

40 According to the Bible, NO secular government or any secular "STATE" can be a "sovereign" in a legal sense because GOD  
41 is the ONLY true "sovereign" for Christians:

42 *"All nations before Him are as **nothing**, and they are counted by Him **less than nothing and worthless.**"*  
43 *[Isaiah 40:17, Bible, NKJV]*

44 *"He [God] brings the princes to nothing; **He makes the judges of the earth useless.**"*  
45 *[Isaiah 40:23, Bible, NKJV]*

46 *"Indeed **they [all governments] are all worthless; their works are nothing;** their molded images are wind and  
47 *confusion."*  
48 *[Isaiah 41:29, Bible, NKJV]**

49 *"Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales."*  
50 *[Isaiah 40:15, Bible, NKJV]*

1 Christians, in turn, are identified in the Bible as full-time agents, representatives, and officers of the King on Earth and trustees  
2 over His property, which is EVERYTHING He created:

3 *"He who receives you receives Me, and he who receives Me receives Him [God] who sent Me."*  
4 *[Matt. 10:40, Bible, NKJV]*

5 *"He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him [God] who sent*  
6 *Me."*  
7 *[Luke 10:16, Bible, NKJV]*

8 *Jesus said to them, "My food is to do the will of Him [God] who sent Me, and to finish His work."*  
9 *[John 4:34, Bible, NKJV]*

10 *"And he who sees Me sees Him [God] who sent Me."*  
11 *[John 12:45, Bible, NKJV]*

12 The Bible functions in effect as a delegation of authority order from God to Christians as His trustees and agents while on  
13 Earth:

[Delegation of Authority Order from God to Christians](https://sedm.org/Forms/FormIndex.htm), Form #13.007  
<https://sedm.org/Forms/FormIndex.htm>

14 A Christian who is faithfully honoring their delegation of authority order cannot simultaneously act as an agent or officer of  
15 God and an agent or officer or public officer of Caesar:

16 *"No servant [or religious ministry or biological person] can serve **two masters**; for either he will hate the one*  
17 *and love the other, or else he will be loyal to the one and despise the other. **You cannot serve God and mammon***  
18 *[government]."*  
19 *[Luke 16:13, Bible, NKJV]*

20 Note that we are NOT implying at this point that Christians cannot work for the government. The Prophet Daniel (under  
21 King Nebuchadnezzar), Joseph under Pharaoh, King David, and his son King Solomon all either worked for the government  
22 or were the government as King and were not cursed. However, at the point when they violated God's law by doing something  
23 God's law forbade or not doing something He commanded, then they brought the curses of Deut. 28 upon the NATION that  
24 they worked for and not upon themselves personally. Likewise, when the honored God by obeying His holy laws, the nation  
25 as a whole was blessed also in accordance with Deut. 28.

26 *"Because you [Solomon, the wisest man who ever lived] have asked this thing, and have not asked long life for*  
27 *yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself*  
28 *understanding to discern justice, behold, I [God] have done according to your words; see, I have given you a*  
29 *wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise*  
30 *after you. And I have also given you what you have not asked: both riches and honor, so that there shall not be*  
31 *anyone like you among the kings all your days. So if you walk in My [God's] ways, to keep My statutes and My*  
32 *commandments, as your father David walked, then I will lengthen your days."*  
33 *[1 Kings 3:11-14, Bible, NKJV]*

34  
35 ***"Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant***  
36 ***[delegation order] and My statutes [violated God's laws], which I have commanded you, I will surely tear the***  
37 ***kingdom [and all your sovereignty] away from you and give it to your [public] servant."***  
38 *[1 Kings 11:9-13, Bible, NKJV]*

39 When we disobey God's laws, we step outside our delegation of authority order and outside His divine protection, and thereby  
40 invite a curse. The word "sin" in Spanish means "without", and the thing we are without is God and His Laws. God's laws  
41 are the only SANE way to run a civilization, and when we disregard or disobey those laws, we are literally INSANE as a  
42 nation. "IN" means "without", and "sane" means sanity. At that point, we are beyond the help of secular psychology, because  
43 it is a spiritual problem that a secular psychologist cannot solve. We then step into the abyss described at the end of the book  
44 of Judges, where it says the following. The phrase "no king" really means no GODLY king:

45 *"In those days there was no king in Israel; everyone did what was right in his own eyes."*  
46 *[Judges 21:25, Bible, NKJV]*

1 We can also be “sovereign” in the sense of our private jobs and our families while governing these areas under God’s laws  
2 as His agents. The Bible delegates to men the role of head of the family. Eph. 5:22-33. Bosses are “head” of the company  
3 they OWN as private property. But without PRIVATE PROPERTY, there can be no sovereignty AT ALL from a personal  
4 perspective. If the government abuses income taxes to STEAL the earnings of the man and uses it to control him or the wife  
5 with legal strings, they are directly interfering with religious practice in violation of the First Amendment. More on the  
6 biblical application of God’s laws to the various relationships and roles we fill in life can be found in the following. There is  
7 a chapter devoted to each major legal relationship:

*Family Constitution*, Form #13.003  
<https://sedm.org/Forms/FormIndex.htm>

8 Thus, in their private life when they are off duty, and in the context of their pay or private commerce, Christians cannot serve  
9 as public officers or “benefit recipients” because this causes divided allegiance and they will be cursed by God if they do.  
10 The following scenario from Deut. 28 in effect describes a situation where there is NO private property and the government  
11 is playing pagan god by pretending to own EVERYTHING and renting it out to everyone under the corrupt authority of their  
12 man-made civil statutory law applicable only to public officers.

13 *Curses of Disobedience [to God’s Laws]*

14 *“The alien [Washington, D.C. is legislatively “alien” in relation to states of the Union] who is among you shall*  
15 *rise higher and higher above you, and you shall come down lower and lower [malicious destruction of EQUAL*  
16 *PROTECTION and EQUAL TREATMENT by abusing FRANCHISES]. He shall lend to you [Federal*  
17 *Reserve counterfeiting franchise], but you shall not lend to him; he shall be the head, and you shall be the tail.*

18 *“Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because*  
19 *you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He*  
20 *commanded you. And they shall be upon you for a sign and a wonder, and on your descendants forever.*

21 *“Because you did not serve [ONLY] the Lord your God with joy and gladness of heart, for the abundance of*  
22 *everything, therefore you shall serve your [covetous thieving lawyer] enemies, whom the Lord will send against*  
23 *you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron [franchise codes]*  
24 *on your neck until He has destroyed you. The Lord will bring a nation against you from afar [the District of*  
25 *CRIMINALS], from the end of the earth, as swift as the eagle flies [the American Eagle], a nation whose language*  
26 *[LEGALESE] you will not understand, a nation of fierce [coercive and fascist] countenance, which does not*  
27 *respect the elderly [assassinates them by denying them healthcare through bureaucratic delays on an Obamacare*  
28 *waiting list] nor show favor to the young [destroying their ability to learn in the public FOOL system]. And they*  
29 *shall eat the increase of your livestock and the produce of your land [with “trade or business” franchise taxes],*  
30 *until you [and all your property] are destroyed [or STOLEN/CONFISCATED]; they shall not leave you grain*  
31 *or new wine or oil, or the increase of your cattle or the offspring of your flocks, until they have destroyed you.*  
32 *[Deut. 28:43-51, Bible, NKJV]*

33 The above curse is a curse upon NATIONS who adopt any system of CIVIL law OTHER than God’s law, as we also explain  
34 in:

- 35 1. *Government Instituted Slavery Using Franchises*, Form #05.030, Section 22.1  
36 <https://sedm.org/Forms/FormIndex.htm>
- 37 2. *Why Statutory Civil Law is Law for Government and Not Private Persons*, Form #05.037  
38 <https://sedm.org/Forms/FormIndex.htm>
- 39 3. *God’s Commandments to NATIONS and Political Rulers*, SEDM Blog  
40 <https://sedm.org/gods-commandment-to-nations/>

41 See “nations” in verse one; that is, this applies directly to nations. It is God’s message for nations and NOT the rule for  
42 individual believers. Think of it. Christ is the King of the Nations, and His law is their delegation order!!!

43 Who else teaches this? Not John MacArthur; Not Franklin Graham; Not Pastor Jefferies. Nobody. Pastors are too busy beating  
44 up their flocks with “curses” instead of applying this to the nation!!. Not only is the church called to obey Christ, SO ARE  
45 THE NATIONS (Psalm 2). “kiss the son” all ye nations.

46 Deut. 28:44 applies to loans or grants of PROPERTY (franchises), such as “things” and “rights. The conquerors determine  
47 what you have and what rights you can exercise. Usually by force, they determine what you can keep and what you can’t.

1 Thus, they are the absolute owners of all property of the conquered and you are an equitable owner of only what they decide  
2 you can keep.

3 \*Alien:\* in Deut. 28:43-44: The dictionaries are good at defining aliens as those outside the jurisdiction of the United States,  
4 but fail terribly to identify that the "United States" is alien to the people and the 50 states. The truth is the American people  
5 have been made slaves subject to a foreign, alien corporation.

6 We the People formed a nation and gave the federal government a delegation order, but in 1871 and following this alien,  
7 foreign federal corporation conquered the states and the people. We are ruled by foreigners! D.C. is legislatively but not  
8 constitutionally "foreign" in relation to the states of the Union.

9 More on the effect of the implications of the passage from Deuteronomy above can be found at:

- 10 1. Government Instituted Slavery Using Franchises, Form #05.030  
11 <https://sedm.org/Forms/FormIndex.htm>
- 12 2. Social Security: Mark of the Beast, Form #11.407  
13 <https://sedm.org/Forms/FormIndex.htm>
- 14 3. How Scoundrels Corrupted Our Republican Form of Government, Family Guardian Fellowship  
15 <https://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>

### 16 **3.11 Your Right to live Under ONLY God's CIVIL Laws is Protected by the First Amendment**<sup>87</sup>

#### 17 **3.11.1 Right to free religious exercise**

18 The right of free religious exercise is protected by the First Amendment to the United States Constitution, which says on this  
19 matter:

20 *United States Constitution*  
21 *First Amendment*

22 *Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or*  
23 *abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition*  
24 *the Government for a redress of grievances.*

25 "The Free Exercise Clause . . . withdraws from legislative power, state and federal, the exertion of any restraint on the free  
26 exercise of religion. Its purpose is to secure religious liberty in the individual by prohibiting any invasions there by civil  
27 authority." <sup>88</sup> It bars "governmental regulation of religious beliefs as such," <sup>89</sup> prohibiting misuse of secular governmental  
28 programs "to impede the observance of one or all religions or . . . to discriminate invidiously between religions . . . even  
29 though the burden may be characterized as being only indirect." <sup>90</sup> Freedom of conscience is the basis of the free exercise  
30 clause, and government may not penalize or discriminate against an individual or a group of individuals because of their  
31 religious views nor may it compel persons to affirm any particular beliefs.<sup>91</sup> Interpretation is complicated, however, by the  
32 fact that exercise of religion usually entails ritual or other practices that constitute "conduct" rather than pure "belief." When  
33 it comes to protecting conduct as free exercise, the Court has been inconsistent.<sup>92</sup> It has long been held that the Free Exercise  
34 Clause does not necessarily prevent government from requiring the doing of some act or forbidding the doing of some act

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<sup>87</sup> Adapted from Annotated Version of the First Amendment.

<sup>88</sup> *Abington School District v. Schempp*, 374 U.S. 203, 222 -23 (1963).

<sup>89</sup> *Sherbert v. Verner*, 374 U.S. 398, 402 (1963) (emphasis in original).

<sup>90</sup> *Braunfeld v. Brown*, 366 U.S. 599, 607 (1961).

<sup>91</sup> *Sherbert v. Verner*, 374 U.S. 398, 402 (1963); *Torcaso v. Watkins*, 367 U.S. 488 (1961).

<sup>92</sup> Academics as well as the Justices grapple with the extent to which religious practices as well as beliefs are protected by the Free Exercise Clause. For contrasting academic views of the origins and purposes of the Free Exercise Clause, compare McConnell, *The Origins and Historical Understanding of Free Exercise of Religion*, 103 Harv. L. Rev. 1410 (1990) (concluding that constitutionally compelled exemptions from generally applicable laws are consistent with the Clause's origins in religious pluralism) with Marshall, *The Case Against the Constitutionally Compelled Free Exercise Exemption*, 40 Case W. Res. L. Rev. 357 (1989-90) (arguing that such exemptions establish an invalid preference for religious beliefs over non-religious beliefs).

1 merely because religious beliefs underlie the conduct in question.<sup>93</sup> What has changed over the years is the Court's  
2 willingness to hold that some religiously motivated conduct is protected from generally applicable prohibitions.

3 The relationship between the Free Exercise and Establishment Clauses varies with the expansiveness of interpretation of the  
4 two clauses. In a general sense, both clauses proscribe governmental involvement with and interference in religious matters,  
5 but there is possible tension between a requirement of governmental neutrality derived from the Establishment Clause and a  
6 Free-Exercise-derived requirement that government accommodate some religious practices.<sup>94</sup> So far, the Court has  
7 harmonized interpretation by denying that free-exercise-mandated accommodations create establishment violations, and also  
8 by upholding some legislative accommodations not mandated by free exercise requirements. "This Court has long recognized  
9 that government may (and sometimes must) accommodate religious practices and that it may do so without violating the  
10 Establishment Clause."<sup>95</sup> In holding that a state could not deny unemployment benefits to Sabbatarians who refused Saturday  
11 work, for example, the Court denied that it was "fostering an 'establishment' of the Seventh-Day Adventist religion, for the  
12 extension of unemployment benefits to Sabbatarians in common with Sunday worshippers reflects nothing more than the  
13 governmental obligation of neutrality in the face of religious differences, and does not represent that involvement of religious  
14 with secular institutions which it is the object of the Establishment Clause to forestall."<sup>96</sup> Legislation granting religious  
15 exemptions not held to have been required by the Free Exercise Clause has also been upheld against Establishment Clause  
16 challenge,<sup>97</sup> although it is also possible for legislation to go too far in promoting free exercise.<sup>98</sup>

### 17 **3.11.2 The Belief-Conduct Distinction**

18 While the U.S. Supreme Court has consistently affirmed that the Free Exercise Clause protects religious beliefs, protection  
19 for religiously motivated conduct has waxed and waned over the years. The Free Exercise Clause "embraces two concepts--  
20 freedom to believe and freedom to act. The first is absolute, but in the nature of things, the second cannot be." <sup>99</sup> In its first  
21 free exercise case, involving the power of government to prohibit polygamy, the Court invoked a hard distinction between  
22 the two, saying that although laws "cannot interfere with mere religious beliefs and opinions, they may with practices." <sup>100</sup>  
23 The rule thus propounded protected only belief, inasmuch as religiously motivated action was to be subjected to the police  
24 power of the state to the same extent as would similar action springing from other motives. The Reynolds no-protection rule

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<sup>93</sup> E.g., *Reynolds v. United States*, [98 U.S. 145](#) (1879); *Jacobson v. Massachusetts*, [197 U.S. 11](#) (1905); *Prince v. Massachusetts*, [321 U.S. 158](#) (1944); *Braunfeld v. Brown*, [366 U.S. 599](#) (1961); *United States v. Lee*, [455 U.S. 252](#) (1982); *Employment Division v. Smith*, [494 U.S. 872](#) (1990).

<sup>94</sup> "The Court has struggled to find a neutral course between the two Religion Clauses, both of which are cast in absolute terms, and either of which, if expanded to a logical extreme, would tend to clash with the other." *Walz v. Tax Comm'n*, [397 U.S. 668](#) -69 (1970).

<sup>95</sup> *Hobbie v. Unemployment Appeals Comm'n*, [480 U.S. 136, 144](#) -45 (1987). A similar accommodative approach was suggested in *Walz*: "there is room for play in the joints productive of a benevolent neutrality which will permit religious exercise to exist without [governmental] sponsorship and without interference." [397 U.S. at 669](#).

<sup>96</sup> *Sherbert v. Verner*, [374 U.S. 398, 409](#) (1963). Accord, *Thomas v. Review Bd.*, [450 U.S. 707, 719](#) -20 (1981). Dissenting in *Thomas*, Justice Rehnquist argued that *Sherbert* and *Thomas* created unacceptable tensions between the Establishment and Free Exercise Clauses, and that requiring the States to accommodate persons like *Sherbert* and *Thomas* because of their religious beliefs ran the risk of "establishing" religion under the Court's existing tests. He argued further, however, that less expansive interpretations of both clauses would eliminate this artificial tension. Thus, Justice Rehnquist would have interpreted the Free Exercise Clause as not requiring government to grant exemptions from general requirements that may burden religious exercise but that do not prohibit religious practices outright, and would have interpreted the Establishment Clause as not preventing government from voluntarily granting religious exemptions. [450 U.S. at 720](#) -27. By 1990 these views had apparently gained ascendancy, Justice Scalia's opinion for the Court in the "peyote" case suggesting that accommodation should be left to the political process, i.e., that states could constitutionally provide exceptions in their drug laws for sacramental peyote use, even though such exceptions are not constitutionally required. *Employment Div. v. Smith*, [494 U.S. 872, 890](#) (1990).

<sup>97</sup> See, e.g., *Walz v. Tax Comm'n*, [397 U.S. 664](#) (upholding property tax exemption for religious organizations); *Corporation of the Presiding Bishop v. Amos*, [483 U.S. 327](#) (1987) (upholding Civil Rights Act exemption allowing religious institutions to restrict hiring to members of religion); *Gillette v. United States*, [401 U.S. 437, 453](#) -54 (1971) (interpreting conscientious objection exemption from military service).

<sup>98</sup> See, e.g., *Committee for Pub. Educ. & Religious Liberty v. Nyquist*, [413 U.S. 756, 788](#) -89 (1973) (tuition reimbursement grants to parents of parochial school children violate Establishment Clause in spite of New York State's argument that program was designed to promote free exercise by enabling low-income parents to send children to church schools); *Texas Monthly, Inc. v. Bullock*, [489 U.S. 1](#) (1989) (state sales tax exemption for religious publications violates the Establishment Clause) (plurality opinion). *Board of Educ. of Kiryas Joel Village v. Grumet*, 114 S.Ct. 2481, 2492-93 (1994) ("accommodation is not a principle without limits;" one limitation is that "neutrality as among religions must be honored").

<sup>99</sup> *Cantwell v. Connecticut*, [310 U.S. 296, 304](#) (1940).

<sup>100</sup> *Reynolds v. United States*, [98 U.S. 145, 166](#) (1878). "Crime is not the less odious because sanctioned by what any particular sect may designate as 'religion.'" *Davis v. Beason*, [133 U.S. 333, 345](#) (1890). In another context, Justice Sutherland in *United States v. Macintosh*, [283 U.S. 605, 625](#) (1931), suggested a plenary governmental power to regulate action in denying that recognition of conscientious objection to military service was of a constitutional magnitude, saying that "unqualified allegiance to the Nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God."

1 was applied in a number of cases,<sup>101</sup> but later cases established that religiously grounded conduct is not always outside the  
2 protection of the free exercise clause.<sup>102</sup> Instead, the Court began to balance the secular interest asserted by the government  
3 against the claim of religious liberty asserted by the person affected; only if the governmental interest was "compelling" and  
4 if no alternative forms of regulation would serve that interest was the claimant required to yield.<sup>103</sup> Thus, while freedom to  
5 engage in religious practices was not absolute, it was entitled to considerable protection.

### 6 **3.11.3 Free Exercise Exemption From General Governmental Requirements**

7 As described above, the Court gradually abandoned its strict belief-conduct distinction, and developed a balancing test to  
8 determine when a uniform, nondiscriminatory requirement by government mandating action or non-action by citizens must  
9 allow exceptions for citizens whose religious scruples forbid compliance. Then, in 1990, the Court reversed direction in  
10 *Employment Division v. Smith*,<sup>104</sup> confining application of the "compelling interest" test to a narrow category of cases.

11 In early cases the Court sustained the power of a State to exclude from its schools children who because of their religious  
12 beliefs would not participate in the salute to the flag,<sup>105</sup> only within a short time to reverse itself and condemn such exclusions,  
13 but on speech grounds rather than religious grounds.<sup>106</sup> Also, the Court seemed to be clearly of the view that government  
14 could compel those persons religiously opposed to bearing arms to take an oath to do so or to receive training to do so,<sup>107</sup>  
15 only in later cases by its statutory resolution to cast doubt on this resolution,<sup>108</sup> and still more recently to leave the whole  
16 matter in some doubt.<sup>109</sup>

17 *Braunfeld v. Brown*<sup>110</sup> held that the free exercise clause did not mandate an exemption from Sunday Closing Laws for an  
18 Orthodox Jewish merchant who observed Saturday as the Sabbath and was thereby required to be closed two days of the  
19 week rather than one. This requirement did not prohibit any religious practices, the Court's plurality pointed out, but merely  
20 regulated secular activity in a manner making religious exercise more expensive.<sup>111</sup> "If the State regulates conduct by enacting  
21 a general law within its power, the purpose and effect of which is to advance the State's secular goals, the statute is valid

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<sup>101</sup> *Jacobson v. Massachusetts*, [197 U.S. 11](#) (1905) (compulsory vaccination); *Prince v. Massachusetts*, [321 U.S. 158](#) (1944) (child labor); *Cleveland v. United States*, [329 U.S. 14](#) (1946) (polygamy). In *Sherbert v. Verner*, [374 U.S. 398, 403](#) (1963), Justice Brennan asserted that the "conduct or activities so regulated [in the cited cases] have invariably posed some substantial threat to public safety, peace or order."

<sup>102</sup> *Sherbert v. Verner*, [374 U.S. 398](#) (1963); *Wisconsin v. Yoder*, [406 U.S. 205](#) (1972); cf. *Braunfeld v. Brown*, [366 U.S. 599, 607](#) (1961): "[I]f the State regulates conduct by enacting a general law within its power, the purpose and effect of which is to advance the State's secular goals, the statute is valid despite its indirect burden on religious observance unless the State may accomplish its purpose by means which do not impose such a burden."

<sup>103</sup> *Sherbert v. Verner*, [374 U.S. 398, 403](#), 406-09 (1963). In *Wisconsin v. Yoder*, [406 U.S. 205](#) (1972), the Court recognized compelling state interests in provision of public education, but found insufficient evidence that those interests (preparing children for citizenship and for self-reliance) would be furthered by requiring Amish children to attend public schools beyond the eighth grade. Instead, the evidence showed that the Amish system of vocational education prepared their children for life in their self-sufficient communities.

<sup>104</sup> [494 U.S. 872](#) (1990).

<sup>105</sup> *Minersville School Dist. v. Gobitis*, [310 U.S. 586](#) (1940).

<sup>106</sup> *West Virginia State Bd. of Educ. v. Barnette*, [319 U.S. 624](#) (1943). On the same day, the Court held that a State may not forbid the distribution of literature urging and advising on religious grounds that citizens refrain from saluting the flag. *Taylor v. Mississippi*, [319 U.S. 583](#) (1943).

<sup>107</sup> See *United States v. Schwimmer*, [279 U.S. 644](#) (1929); *United States v. Macintosh*, [283 U.S. 605](#) (1931); and *United States v. Bland*, [283 U.S. 636](#) (1931) (all interpreting the naturalization law as denying citizenship to a conscientious objector who would not swear to bear arms in defense of the country), all three of which were overruled by *Girouard v. United States*, [328 U.S. 61](#) (1946), on strictly statutory grounds. See also *Hamilton v. Board of Regents*, [293 U.S. 245](#) (1934) (upholding expulsion from state university for a religiously based refusal to take a required course in military training); *In re Summers*, [325 U.S. 561](#) (1945) (upholding refusal to admit applicant to bar because as conscientious objector he could not take required oath).

<sup>108</sup> *United States v. Seeger*, [380 U.S. 163](#) (1965); see *id.* at 188 (Justice Douglas concurring); *Welsh v. United States*, [398 U.S. 333](#) (1970); and see *id.* at 344 (Justice Harlan concurring).

<sup>109</sup> *Gillette v. United States*, [401 U.S. 437](#) (1971) (holding that secular considerations overbalanced free exercise infringement of religious beliefs of objectors to particular wars).

<sup>110</sup> [366 U.S. 599](#) (1961). On Sunday Closing Laws and the establishment clause, see *supra*, pp. 987-988.

<sup>111</sup> [366 U.S. at 605](#) -06.

1 despite its indirect burden on religious observance unless the State may accomplish its purpose by means which do not impose  
2 such a burden." <sup>112</sup>

3 Within two years the Court in *Sherbert v. Verner* <sup>113</sup> extended the line of analysis to require a religious exemption from a  
4 secular, regulatory piece of economic legislation. *Sherbert* was disqualified from receiving unemployment compensation  
5 because, as a Seventh Day Adventist, she would not accept Saturday work; according to state officials, this meant she was  
6 not complying with the statutory requirement to stand ready to accept suitable employment. This denial of benefits could be  
7 upheld, the Court said, only if "her disqualification as a beneficiary represents no infringement by the State of her  
8 constitutional rights of free exercise, or [if] any incidental burden on the free exercise of appellant's religions may be justified  
9 by a 'compelling state interest in the regulation of a subject within the State's constitutional power to regulate . . .'" <sup>114</sup> First,  
10 the disqualification was held to impose a burden on the free exercise of *Sherbert's* religion; it was an indirect burden and it  
11 did not impose a criminal sanction on a religious practice, but the disqualification derived solely from her practice of her  
12 religion and constituted a compulsion upon her to forgo that practice.<sup>115</sup> Second, there was no compelling interest  
13 demonstrated by the State. The only interest asserted was the prevention of the possibility of fraudulent claims, but that was  
14 merely a bare assertion. Even if there was a showing of demonstrable danger, "it would plainly be incumbent upon the  
15 appellees to demonstrate that no alternative forms of regulation would combat such abuses without infringing First  
16 Amendment rights." <sup>116</sup>

17 *Sherbert* was reaffirmed and applied in subsequent cases involving denial of unemployment benefits. *Thomas v. Review*  
18 *Board* <sup>117</sup> involved a Jehovah's Witness who quit his job when his employer transferred him from a department making items  
19 for industrial use to a department making parts for military equipment. While his belief that his religion proscribed work on  
20 war materials was not shared by all other Jehovah's Witnesses, the Court held that it was inappropriate to inquire into the  
21 validity of beliefs asserted to be religious so long as the claims were made in good faith (and the beliefs were at least arguably  
22 religious). The same result was reached in a 1987 case, the fact that the employee's religious conversion rather than a job  
23 reassignment had created the conflict between work and Sabbath observance not being considered material to the  
24 determination that free exercise rights had been burdened by the denial of unemployment compensation.<sup>118</sup> Also, a state  
25 may not deny unemployment benefits solely because refusal to work on the Sabbath was based on sincere religious beliefs  
26 held independently of membership in any established religious church or sect.<sup>119</sup>

27 The Court applied the *Sherbert* balancing test in several areas outside of unemployment compensation. The first two such  
28 cases involved the Amish, whose religion requires them to lead a simple life of labor and worship in a tight-knit and self-  
29 reliant community largely insulated from the materialism and other distractions of modern life. *Wisconsin v. Yoder* <sup>120</sup> held  
30 that a state compulsory attendance law, as applied to require Amish children to attend ninth and tenth grades of public schools  
31 in contravention of Amish religious beliefs, violated the Free Exercise Clause. The Court first determined that the beliefs of  
32 the Amish were indeed religiously based and of great antiquity.<sup>121</sup> Next, the Court rejected the State's arguments that the  
33 Free Exercise Clause extends no protection because the case involved "action" or "conduct" rather than belief, and because

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<sup>112</sup> *Id.* at 607 (plurality opinion). The concurrence balanced the economic disadvantage suffered by the Sabbatarians against the important interest of the State in securing its day of rest regulation. *McGowan v. Maryland*, [366 U.S. at 512](#) -22 (1961). Three Justices dissented. *Id.* at 561 (Justice Douglas); *Braunfeld v. Brown*, [366 U.S. at 610](#) (Justice Brennan), 616 (Justice Stewart).

<sup>113</sup> [374 U.S. 398](#) (1963).

<sup>114</sup> *Id.* at 403, quoting *NAACP v. Button*, [371 U.S. 415, 438](#) (1963).

<sup>115</sup> *Id.* at 403-06.

<sup>116</sup> *Id.* at 407. *Braunfeld* was distinguished because of "a countervailing factor which finds no equivalent in the instant case--a strong state interest in providing one uniform day of rest for all workers." That secular objective could be achieved, the Court found, only by declaring Sunday to be that day of rest. Requiring exemptions for Sabbatarians, while theoretically possible, appeared to present an administrative problem of such magnitude, or to afford the exempted class so great a competitive advantage, that such a requirement would have rendered the entire statutory scheme unworkable. *Id.* at 408-09. Other Justices thought that *Sherbert* overruled *Braunfeld*. *Id.* at 413, 417 (Justice Stewart concurring), 418 (Justice Harlan and White dissenting).

<sup>117</sup> [450 U.S. 707](#) (1981).

<sup>118</sup> *Hobbie v. Unemployment Appeals Comm'n*, [480 U.S. 136](#) (1987).

<sup>119</sup> *Frazee v. Illinois Dep't of Employment Security*, [489 U.S. 829](#) (1989). Cf. *United States v. Seeger*, [380 U.S. 163](#) (1965) (interpreting the religious objection exemption from military service as encompassing a broad range of formal and personal religious beliefs).

<sup>120</sup> [406 U.S. 205](#) (1972).

<sup>121</sup> *Id.* at 215-19. Why the Court felt impelled to make these points is unclear, since it is settled that it is improper for courts to inquire into the interpretation of religious belief. E.g., *United States v. Lee*, [455 U.S. 252, 257](#) (1982).

1 the regulation, neutral on its face, did not single out religion.<sup>122</sup> Instead, the Court went on to analyze whether a "compelling"  
2 governmental interest required such "grave interference" with Amish belief and practices.<sup>123</sup> The governmental interest was  
3 not the general provision of education, inasmuch as the State and the Amish were in agreement on education through the first  
4 eight grades and since the Amish provided their children with additional education of a primarily vocational nature. The  
5 State's interest was really that of providing two additional years of public schooling. Nothing in the record, felt the Court,  
6 showed that this interest outweighed the great harm which it would do to traditional Amish religious beliefs to impose the  
7 compulsory ninth and tenth grade attendance.<sup>124</sup>

8 But in recent years the Court's decisions evidenced increasing discontent with the compelling interest test. In several cases  
9 the Court purported to apply strict scrutiny but nonetheless upheld the governmental action in question. In *United States v.*  
10 *Lee*,<sup>125</sup> for example, the Court denied the Amish exemption from compulsory participation in the Social Security system.  
11 The objection was that payment of taxes by Amish employers and employees and the receipt of public financial assistance  
12 were forbidden by their religious beliefs. Accepting that this was true, the Court nonetheless held that the governmental  
13 interest was compelling and therefore sufficient to justify the burdening of religious beliefs.<sup>126</sup> Compulsory payment of taxes  
14 was necessary for the vitality of the system; either voluntary participation or a pattern of exceptions would undermine its  
15 soundness and make the program difficult to administer.

16 "A compelling governmental interest" was also found to outweigh free exercise interests in *Bob Jones University v. United*  
17 *States*,<sup>127</sup> in which the Court upheld the I.R.S.'s denial of tax exemptions to church-run colleges whose racially discriminatory  
18 admissions policies derived from religious beliefs. The Federal Government's "fundamental, overriding interest in eradicating  
19 racial discrimination in education"--found to be encompassed in common law standards of "charity" underlying conferral of  
20 the tax exemption on "charitable" institutions--"substantially outweighs" the burden on free exercise. Nor could the schools'  
21 free exercise interests be accommodated by less restrictive means.<sup>128</sup>

22 In other cases the Court found reasons not to apply compelling interest analysis. Religiously motivated speech, like other  
23 speech, can be subjected to reasonable time, place, or manner regulation serving a "substantial" rather than "compelling"  
24 governmental interest.<sup>129</sup> Sherbert's threshold test, inquiring "whether government has placed a substantial burden on the  
25 observation of a central religious belief or practice,"<sup>130</sup> eliminates other issues. As long as a particular religion does not  
26 proscribe the payment of taxes (as was the case with the Amish in *Lee*), the Court has denied that there is any constitutionally  
27 significant burden resulting from "imposition of a generally applicable tax [that] merely decreases the amount of money  
28 [adherents] have to spend on [their] religious activities."<sup>131</sup> The one caveat the Court left--that a generally applicable tax  
29 might be so onerous as to "effectively choke off an adherent's religious practices"<sup>132</sup>--may be a moot point in light of the  
30 Court's general ruling in *Employment Division v. Smith*, discussed below.

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<sup>122</sup> *Id.* at 219-21.

<sup>123</sup> *Id.* at 221.

<sup>124</sup> *Id.* at 221-29.

<sup>125</sup> [455 U.S. 252](#) (1982).

<sup>126</sup> The Court's formulation was whether the limitation on religious exercise was "essential to accomplish an overriding governmental interest." [455 U.S. at 257](#) -58. Accord, *Hernandez v. Commissioner*, [490 U.S. 680, 699](#)-700 (1989) (any burden on free exercise imposed by disallowance of a tax deduction was "justified by the 'broad public interest in maintaining a sound tax system' free of 'myriad exceptions flowing from a wide variety of religious beliefs'").

<sup>127</sup> [461 U.S. 574](#) (1983).

<sup>128</sup> [461 U.S. at 604](#) .

<sup>129</sup> *Heffron v. ISKCON*, [452 U.S. 640](#) (1981). Requiring Krishnas to solicit at fixed booth sites on county fair grounds is a valid time, place, and manner regulation, although, as the Court acknowledged, *id.* at 652, peripatetic solicitation was an element of Krishna religious rites.

<sup>130</sup> As restated in *Hernandez v. Commissioner*, [490 U.S. 680, 699](#) (1989).

<sup>131</sup> *Jimmy Swaggart Ministries v. California Bd. of Equalization*, [493 U.S. 378, 391](#) (1990). See also *Tony and Susan Alamo Found. v. Secretary of Labor*, [471 U.S. 290](#) (1985) (the Court failing to perceive how application of minimum wage and overtime requirements would burden free exercise rights of employees of a religious foundation, there being no assertion that the amount of compensation was a matter of religious import); and *Hernandez v. Commissioner*, [490 U.S. 680](#) (1989) (questioning but not deciding whether any burden was imposed by administrative disallowal of deduction for payments deemed to be for commercial rather than religious or charitable purposes).

<sup>132</sup> *Jimmy Swaggart Ministries*, [493 U.S. at 392](#) .

1 The Court also drew a distinction between governmental regulation of individual conduct, on the one hand, and restraint of  
2 governmental conduct as a result of individuals' religious beliefs, on the other. Sherbert's compelling interest test has been  
3 held inapplicable in cases viewed as involving attempts by individuals to alter governmental actions rather than attempts by  
4 government to restrict religious practices. Emphasizing the absence of coercion on religious adherents, the Court in *Lyng v.*  
5 *Northwest Indian Cemetery Protective Ass'n*<sup>133</sup> held that the Forest Service, even absent a compelling justification, could  
6 construct a road through a portion of a national forest held sacred and used by Indians in religious observances. The Court  
7 distinguished between governmental actions having the indirect effect of frustrating religious practices and those actually  
8 prohibiting religious belief or conduct: "the Free Exercise Clause is written in terms of what the government cannot do to the  
9 individual, not in terms of what the individual can exact from the government."<sup>134</sup> Similarly, even a sincerely held religious  
10 belief that assignment of a social security number would rob a child of her soul was held insufficient to bar the government  
11 from using the number for purposes of its own recordkeeping.<sup>135</sup> It mattered not how easily the government could  
12 accommodate the religious beliefs or practices (an exemption from the social security number requirement might have been  
13 granted with only slight impact on the government's recordkeeping capabilities), since the nature of the governmental actions  
14 did not implicate free exercise protections.<sup>136</sup>

15 Compelling interest analysis is also wholly inapplicable in the context of military rules and regulations, where First  
16 Amendment review "is far more deferential than . . . review of similar laws or regulations designed for civilian society."<sup>137</sup>  
17 Thus the Court did not question the decision of military authorities to apply uniform dress code standards to prohibit the  
18 wearing of a yarmulke by an officer compelled by his Orthodox Jewish religious beliefs to wear the yarmulke.<sup>138</sup>

19 A high degree of deference is also due decisions of prison administrators having the effect of restricting religious exercise by  
20 inmates. The general rule is that prison regulations impinging on exercise of constitutional rights by inmates are "valid if . .  
21 . reasonably related to legitimate penological interests."<sup>139</sup> Thus because general prison rules requiring a particular category  
22 of inmates to work outside of buildings where religious services were held, and prohibiting return to the buildings during the  
23 work day, could be viewed as reasonably related to legitimate penological concerns of security and order, no exemption was  
24 required to permit Muslim inmates to participate in Jumu'ah, the core ceremony of their religion.<sup>140</sup> The fact that the inmates  
25 were left with no alternative means of attending Jumu'ah was not dispositive, the Court being "unwilling to hold that prison  
26 officials are required by the Constitution to sacrifice legitimate penological objectives to that end."<sup>141</sup>

27 Finally, in *Employment Division v. Smith*<sup>142</sup> the Court indicated that the compelling interest test may apply only in the field  
28 of unemployment compensation, and in any event does not apply to require exemptions from generally applicable criminal  
29 laws. Criminal laws are "generally applicable" when they apply across the board regardless of the religious motivation of the  
30 prohibited conduct, and are "not specifically directed at . . . religious practices."<sup>143</sup> The unemployment compensation statute  
31 at issue in *Sherbert* was peculiarly suited to application of a balancing test because denial of benefits required a finding that  
32 an applicant had refused work "without good cause." *Sherbert* and other unemployment compensation cases thus "stand for  
33 the proposition that where the State has in place a system of individual exemptions, it may not refuse to extend that system

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<sup>133</sup> [485 U.S. 439](#) (1988).

<sup>134</sup> *Id.* at 451, quoting *Sherbert v. Verner*, [374 U.S. 398, 412](#) (1963) (Douglas, J., concurring).

<sup>135</sup> *Bowen v. Roy*, [476 U.S. 693](#) (1986).

<sup>136</sup> "In neither case . . . would the affected individuals be coerced by the Government's action into violating their religious beliefs; nor would either governmental action penalize religious activity." *Lyng*, [485 U.S. at 449](#).

<sup>137</sup> *Goldman v. Weinberger*, [475 U.S. 503, 507](#) (1986).

<sup>138</sup> Congress reacted swiftly by enacting a provision allowing military personnel to wear religious apparel while in uniform, subject to exceptions to be made by the Secretary of the relevant military department for circumstances in which the apparel would interfere with performance of military duties or would not be "neat and conservative." Pub. L. 100-180, Sec. 508(a)(2), 101 Stat. 1086 (1987); 10 U.S.C. Sec. 774.

<sup>139</sup> *O'Lone v. Estate of Shabazz*, [482 U.S. 342, 349](#) (1987) (quoting *Turner v. Safley*, [482 U.S. 78, 89](#) (1987)).

<sup>140</sup> *O'Lone v. Estate of Shabazz*, [482 U.S. 342](#) (1987).

<sup>141</sup> *Id.* at 351-52 (also suggesting that the ability of the inmates to engage in other activities required by their faith, e.g. individual prayer and observance of Ramadan, rendered the restriction reasonable).

<sup>142</sup> [494 U.S. 872](#) (1990) (holding that state may apply criminal penalties to use of peyote in a religious ceremony, and may deny unemployment benefits to persons dismissed from their jobs because of religiously inspired use of peyote).

<sup>143</sup> *Id.* at 878.

1 to cases of 'religious hardship' without compelling reason.<sup>144</sup> Wisconsin v. Yoder and other decisions holding "that the First  
2 Amendment bars application of a neutral, generally applicable law to religiously motivated action" were distinguished as  
3 involving "not the Free Exercise Clause alone, but the Free Exercise Clause in conjunction with other constitutional  
4 protections" such as free speech or "parental rights."<sup>145</sup> Except in the relatively uncommon circumstance when a statute calls  
5 for individualized consideration, then, the Free Exercise Clause affords no basis for exemption from a "neutral, generally  
6 applicable law." As the Court concluded in Smith, accommodation for religious practices incompatible with general  
7 requirements must ordinarily be found in "the political process."<sup>146</sup>

8 The political processes were soon utilized in an attempt to provide additional protection for religious exercise. In the Religious  
9 Freedom Restoration Act of 1993,<sup>147</sup> Congress sought to supersede Smith and substitute a statutory rule of decision. The  
10 Act provides that laws of general applicability--federal, state, and local--may substantially burden free exercise of religion  
11 only if they further a compelling governmental interest and constitute the least restrictive means of doing so. The purpose,  
12 Congress declared in the Act itself, was "to restore the compelling interest test as set forth in Sherbert v. Verner and Wisconsin  
13 v. Yoder and to guarantee its application in all cases where free exercise of religion is substantially burdened."<sup>148</sup> Enactment  
14 of the Religious Freedom Restoration Act does not, however, close the book on Smith. Issues concerning the RFRA's  
15 constitutionality ensure continuing litigation over the appropriate constitutional test.<sup>149</sup>

16 The ramifications of Smith are potentially widespread. The Court has apparently returned to a belief-conduct dichotomy  
17 under which religiously motivated conduct is not entitled to special protection. Laws may not single out religiously motivated  
18 conduct for adverse treatment,<sup>150</sup> but formally neutral laws of general applicability may regulate religious conduct (along  
19 with other conduct) regardless of the adverse or prohibitory effects on religious exercise. That the Court views the principle  
20 as a general one, not limited to criminal laws, seems evident from its restatement in Church of the Lukumi Babalu Aye v.  
21 City of Hialeah: "our cases establish the general proposition that a law that is neutral and of general application need not be  
22 justified by a compelling governmental interest even if the law has the incidental effect of burdening a particular religious  
23 practice."<sup>151</sup> Similar rules govern taxation. Under the Court's rulings in Smith and Swaggart, religious exemptions from most  
24 taxes are a matter of legislative grace rather than constitutional command, since most important taxes (e.g., income, property,  
25 sales and use) satisfy the criteria of formal neutrality and general applicability, and are not license fees that can be viewed as  
26 prior restraints on expression.<sup>152</sup> The result is equal protection, but not substantive protection, for religious exercise.<sup>153</sup> The  
27 Court's approach also accords less protection to religiously-based conduct than is accorded expressive conduct that implicates  
28 speech but not religious values.<sup>154</sup> On the practical side, relegation of free exercise claims to the political process may, as  
29 concurring Justice O'Connor warned, result in less protection for small, unpopular religious sects.<sup>155</sup>

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<sup>144</sup> Id. at 884.

<sup>145</sup> Id. at 881.

<sup>146</sup> Id. at 890.

<sup>147</sup> Pub. L. 103-141, 107 Stat. 1488 (1993); 42 U.S.C. §2000bb to 2000bb-4.

<sup>148</sup> Pub. L. 103-141, Sec. 2(b)(1) (citations omitted). Congress also avowed a purpose of providing "a claim or defense to persons whose religious exercise is substantially burdened by government." Sec. 2(b)(2).

<sup>149</sup> See, e.g., Flores v. City of Boerne, 877 F.Supp. 355 (W.D. Tex. 1995) (holding the RFRA unconstitutional); and Canedy v. Boardman, 16 F.3d. 183, 186 n.2 (7th Cir. 1994) (dictum that the constitutionality of the RFRA--not before the court--"raises a number of questions involving the extent of Congress's powers under Section 5 of the Fourteenth Amendment"). For an overview of these issues, see Scott C. Idleman, The Religious Freedom Restoration Act: Pushing the Limits of Legislative Power, 73 Tex. L. Rev. 247 (1994). For arguments pro and con, compare Douglas Laycock, The Religious Freedom Restoration Act, 1993 B.Y.U. L. Rev. 221 with Christopher L. Eisgruber and Lawrence G. Sager, Why the Religious Freedom Restoration Act is Unconstitutional, 69 N.Y.U. L. Rev. 437 (1994).

<sup>150</sup> This much was made clear by Church of the Lukumi Babalu Aye v. City of Hialeah, 508 U.S. 520 (1993), striking down a city ordinance that prohibited ritual animal sacrifice but that allowed other forms of animal slaughter.

<sup>151</sup> 508 U.S. 520, 531 (1993).

<sup>152</sup> This latter condition derives from the fact that the Court in Swaggart distinguished earlier decisions by characterizing them as applying only to flat license fees. See n., supra. See also Laycock, The Remnants of Free Exercise, 1990 Sup.Ct. Rev. 1, 39-41.

<sup>153</sup> Justice O'Connor, concurring in Smith, argued that "the Free Exercise Clause protects values distinct from those protected by the Equal Protection Clause." [494 U.S. at 901](#).

<sup>154</sup> Although neutral laws affecting expressive conduct are not measured by a "compelling interest" test, they are "subject to a balancing, rather than categorical, approach." Smith, [494 U.S. at 902](#) (O'Connor, J., concurring).

<sup>155</sup> Id. at 1613.

1 **3.11.4 Right to freely Associate with only Religious Law and Disassociate with other Laws or Governments**

2 “The right to associate or not to associate with others solely on the basis of individual choice, not being absolute,  
3 may conflict with a societal interest in requiring one to associate with others, or to prohibit one from associating  
4 with others, in order to accomplish what the state deems to be the common good. **The Supreme Court, though**  
5 **rarely called upon to examine this aspect of the right to freedom of association, has nevertheless established**  
6 **certain basic rules which will cover many situations involving forced or prohibited associations.** Thus, where a  
7 sufficiently compelling state interest, outside the political spectrum, can be accomplished only by requiring  
8 individuals to associate together for the common good, then such forced association is constitutional. <sup>156</sup> **But the**  
9 **Supreme Court has made it clear that compelling an individual to become a member of an organization with**  
10 **political aspects, or compelling an individual to become a member of an organization which financially**  
11 **supports, in more than an insignificant way, political personages or goals which the individual does not wish**  
12 **to support, is an infringement of the individual's constitutional right to freedom of association.** <sup>157</sup> The First  
13 Amendment prevents the government, except in the most compelling circumstances, from wielding its power to  
14 interfere with its employees' freedom to believe and associate, or to not believe and not associate; it is not merely  
15 a tenure provision that protects public employees from actual or constructive discharge. <sup>158</sup> Thus, First  
16 Amendment principles prohibit a state from compelling any individual to associate with a political party, as a  
17 condition of retaining public employment. <sup>159</sup> The First Amendment protects nonpolicymaking public employees  
18 from discrimination based on their political beliefs or affiliation. <sup>160</sup> But the First Amendment protects the right  
19 of political party members to advocate that a specific person be elected or appointed to a particular office and  
20 that a specific person be hired to perform a governmental function. <sup>161</sup> In the First Amendment context, the  
21 political patronage exception to the First Amendment protection for public employees is to be construed broadly,  
22 so as presumptively to encompass positions placed by legislature outside of "merit" civil service. Positions  
23 specifically named in relevant federal, state, county, or municipal laws to which discretionary authority with  
24 respect to enforcement of that law or carrying out of some other policy of political concern is granted, such as a  
25 secretary of state given statutory authority over various state corporation law practices, fall within the political  
26 patronage exception to First Amendment protection of public employees. <sup>162</sup> However, a supposed interest in

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<sup>156</sup> Lathrop v. Donohue, 367 U.S. 820, 81 S.Ct. 1826, 6 L.Ed.2d. 1191 (1961), reh'g denied, 368 U.S. 871, 82 S.Ct. 23, 7 L.Ed.2d. 72 (1961) (a state supreme court may order integration of the state bar); Railway Emp. Dept. v. Hanson, 351 U.S. 225, 76 S.Ct. 714, 100 L.Ed. 1112 (1956), motion denied, 351 U.S. 979, 76 S.Ct. 1044, 100 L.Ed. 1494 (1956) and reh'g denied, 352 U.S. 859, 77 S.Ct. 22, 1 L.Ed.2d. 69 (1956) (upholding the validity of the union shop provision of the Railway Labor Act).

The First Amendment right to freedom of association of teachers was not violated by enforcement of a rule that white teachers whose children did not attend public schools would not be rehired. Cook v. Hudson, 511 F.2d. 744, 9 Empl. Prac. Dec. (CCH) ¶ 10134 (5th Cir. 1975), reh'g denied, 515 F.2d. 762 (5th Cir. 1975) and cert. granted, 424 U.S. 941, 96 S.Ct. 1408, 47 L.Ed.2d. 347 (1976) and cert. dismissed, 429 U.S. 165, 97 S.Ct. 543, 50 L.Ed.2d. 373, 12 Empl. Prac. Dec. (CCH) ¶ 11246 (1976).

Annotation: Supreme Court's views regarding Federal Constitution's First Amendment right of association as applied to elections and other political activities, 116 L.Ed.2d. 997, § 10.

<sup>157</sup> Rutan v. Republican Party of Illinois, 497 U.S. 62, 110 S.Ct. 2729, 111 L.Ed.2d. 52, 5 I.E.R. Cas. (BNA) 673 (1990), reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990) and reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990) (conditioning public employment hiring decisions on political belief and association violates the First Amendment rights of applicants in the absence of some vital governmental interest).

<sup>158</sup> Rutan v. Republican Party of Illinois, 497 U.S. 62, 110 S.Ct. 2729, 111 L.Ed.2d. 52, 5 I.E.R. Cas. (BNA) 673 (1990), reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990) and reh'g denied, 497 U.S. 1050, 111 S.Ct. 13, 111 L.Ed.2d. 828 (1990).

Annotation: Public employee's right of free speech under Federal Constitution's First Amendment—Supreme Court cases, 97 L.Ed.2d. 903.

First Amendment protection for law enforcement employees subjected to discharge, transfer, or discipline because of speech, 109 A.L.R. Fed. 9.

First Amendment protection for judges or government attorneys subjected to discharge, transfer, or discipline because of speech, 108 A.L.R. Fed. 117.

First Amendment protection for public hospital or health employees subjected to discharge, transfer, or discipline because of speech, 107 A.L.R. Fed. 21.

First Amendment protection for publicly employed firefighters subjected to discharge, transfer, or discipline because of speech, 106 A.L.R. Fed. 396.

<sup>159</sup> Abood v. Detroit Bd. of Ed., 431 U.S. 209, 97 S.Ct. 1782, 52 L.Ed.2d. 261, 95 L.R.R.M. (BNA) 2411, 81 Lab. Cas. (CCH) ¶ 55041 (1977), reh'g denied, 433 U.S. 915, 97 S.Ct. 2989, 53 L.Ed.2d. 1102 (1977); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

<sup>160</sup> LaRou v. Ridlon, 98 F.3d. 659 (1st Cir. 1996); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

<sup>161</sup> Vickery v. Jones, 100 F.3d. 1334 (7th Cir. 1996), cert. denied, 117 S.Ct. 1553, 137 L.Ed.2d. 701 (U.S. 1997).

Responsibilities of the position of director of a municipality's office of federal programs resembled those of a policymaker, privy to confidential information, a communicator, or some other office holder whose function was such that party affiliation was an equally important requirement for continued tenure. Ortiz-Pinero v. Rivera-Arroyo, 84 F.3d. 7 (1st Cir. 1996).

<sup>162</sup> McCloud v. Testa, 97 F.3d. 1536, 12 I.E.R. Cas. (BNA) 1833, 1996 FED.App. 335P (6th Cir. 1996), reh'g and suggestion for reh'g en banc denied, (Feb. 13, 1997).

1 *ensuring effective government and efficient government employees, political affiliation or loyalty, or high salaries*  
2 *paid to the employees in question should not be counted as indicative of positions that require a particular party*  
3 *affiliation.* <sup>163</sup>  
4 *[American Jurisprudence 2d, Constitutional law, §546: Forced and Prohibited Associations (1999)]*

#### 5 **4. MAN'S LAW V. BIBLICAL LAW**<sup>164</sup>

6 The average Christians knows something is wrong with America, but he does not recognize the root of the problem—he sees  
7 the fruit but not the root--that very clever politicians have been able to cut the stem of American life away from the trunk of  
8 Biblical law and graft it into the spreading tree of humanistic law—a legalistic view that man's law can change the world.

9 The vitality of any society is reflected in its laws—few laws reflect vigor and energy while a plethora of laws saps society of  
10 its life and vitality. The Torah, for example, contains 613 case laws which can be reduced to Ten Commandments. Micah  
11 summarized the Ten Commandments into three principles; Justice, Mercy, and Faithfulness (6:8). However, if you visit a law  
12 library, you will notice that the Federal Code is at least fifty times bigger than any Bible.

13 Biblical law is negative and limited in its purpose. It is limited in the sense it does not seek to transform men or society. Its  
14 negative nature expressed in terms of “Thou shall not” is designed to restrain sinners. Man-made law is positive and unlimited  
15 in its purpose. Humanistic law promises to be the savior of mankind and is designed to “change” the world. Let's take a look  
16 at these two world views.

17 *"Americans are the most gullible people who ever existed in the world because they tend to support their*  
18 *government instead of their constitution . . . Americans are too gullible, too uneducated, and too jingoistic to*  
19 *remain a free people"*  
20 *[Dr. Roberts, Assistant Secretary of the US Treasury under President Reagan]*

21 It could also be reasoned that Christians are the most gullible people who ever existed because they tend to believe in the  
22 goodness of their government instead of believing in the goodness of the Word of God as the guide for all governments.  
23 Worse, they believe (without scriptural basis) that God, in His love, ordained human government and requires their  
24 submission to it as to Him.

#### 25 **4.1 View of specific Christian denominations towards the applicability of God's law to contemporary society and** 26 **modern Christianity**

27 Those who wish to apply God's law to the practical and daily affairs of life in their church, their family, and the political  
28 arena need a way to locate specific Christian faiths, denominations, and churches that agree with their view about God's law.  
29 That is the purpose of this section.

30 There is only one Christian faith or denomination that believes that God's laws in the old and new Testaments apply to today's  
31 affairs. That denomination is Reformed Theology. Below is some background on this denomination:

#### 32 1. The Gospel Coalition

##### 33 1.1. Website

34 <http://thegospelcoalition.org/>

##### 35 1.2. Youtube

36 <https://www.youtube.com/user/TheGospelCoalition>

#### 37 2. Reformed Theology Institute

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Law Reviews: Stokes, When Freedoms Conflict: Party Discipline and the First Amendment. 11 JL & Pol 751, Fall, 1995.

Pave, Public Employees and the First Amendment Petition Clause: Protecting the Rights of Citizen-Employees Who File Legitimate Grievances and Lawsuits Against Their Government Employers. 90 NW U LR 304, Fall, 1995.

Singer, Conduct and Belief: Public Employees' First Amendment Rights to Free Expression and Political Affiliation. 59 U Chi LR 897, Spring, 1992.

As to political patronage jobs, see § 472.

<sup>163</sup> Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

<sup>164</sup> Source: *Laws of the Bible*, Form #13.001, Section 6; <https://sedm.org/Forms/FormIndex.htm>.

- 1 <http://www.reformedtheologyinstitute.com/>
- 2 3. *Studies in Reformed Theology*
- 3 <http://reformed-theology.org/>
- 4 4. *Reformation Theology Website*
- 5 <http://www.reformationtheology.com/>
- 6 5. *Westminster Seminary California*
- 7 <http://wscal.edu/>

8 Specific -pastors, ministries, or churches that pursue Reformed Theology include:

- 9 1. Ministries
  - 10 1.1. *Chalcedon Foundation*-ministry of the late Rousas John Rushdoony. Excellent audio resources as well. They
  - 11 teach things about the Bible that corrupted churches don't dare touch.
  - 12 <http://www.chalcedon.edu/>
  - 13 1.2. *The Gospel Coalition*
  - 14 <https://www.thegospelcoalition.org/>
  - 15 1.3. *Ligonier Ministries*-R.C. Sproul
  - 16 <http://www.ligonier.org/>
  - 17 1.4. *Institute for Christian Economics (I.C.E.)*-how to apply Christian principles to commerce and business
  - 18 <http://freebooks.commentary.net/freebooks/sidefrm2.htm>
  - 19 1.5. *Embassy of Heaven*-Paul Revere. Biblical teachings on government and taxation. Offer their own passports.
  - 20 <http://radio.embassyofheaven.com/>
  - 21 1.6. *Freedom Ministries*-Pastor John Weaver. Many of his sermons are posed on the [SEDM Sermons page](#) with his
  - 22 blessing and permission.
  - 23 1.6.1. Sermon Audio
  - 24 [http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=John](http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=John%5eWeaver)
  - 25 [%5eWeaver](http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=John%5eWeaver)
  - 26 1.6.2. Youtube
  - 27 <https://www.youtube.com/channel/UCJwE74JH5T6LxhDZMTIELNw>
- 28 2. Websites
  - 29 2.1. *Family Guardian Fellowship*
  - 30 <http://famguardian.org>
  - 31 2.2. *SEDM Pastor's Corner*-SEDM's own associated pastor, Brook Stockton, writes extensively on the subjects on
  - 32 this site from an academic and theological perspective. We published several of his extensive theological treatises
  - 33 in [Section 1.17 of the Forms/Pubs page](#).
  - 34 <http://nikeinsights.famguardian.org/>
  - 35 2.3. *Christian Thinktank*
  - 36 <http://www.christian-thinktank.com/>
  - 37 2.4. *Joe Morecraft III*, Sermon Audio
  - 38 [http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=Joe%5eM](http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=Joe%5eMorecraft%5eIII)
  - 39 [orecraft%5eIII](http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=Joe%5eMorecraft%5eIII)
  - 40 2.5. *American Vision*-Gary Demar
  - 41 <http://www.americanvision.org/>
  - 42 2.6. *Pastor Sheldon Emry Memorial Library*
  - 43 <http://www.sheldonemrylibrary.com/>
  - 44 2.7. *Ecclesiastical Commonwealth Community (ECC) Forums*
  - 45 <http://ecclesia.org/forum/default.asp>
- 46 3. Churches
  - 47 3.1. *His Holy Church*-Brother Gregory
  - 48 <http://www.hisholychurch.net/>
  - 49 3.2. *Grace to You Ministries*-John MacArthur
  - 50 <http://www.gty.org/>
  - 51 3.3. *Andrew Wommack* -biblical teaching ministry
  - 52 <http://www.awmi.net/>
  - 53 3.4. *Mercy Seat Christian Church*-Pastor Matt Trehwella
  - 54 <http://www.mercyseat.net/>

1 The most authoritative works ever published on the subject of Reformed Theology are the following seminal works:

- 2 1. *The Institutes of Christian Religion*, John Calvin
- 3 [https://en.wikipedia.org/wiki/Institutes\\_of\\_the\\_Christian\\_Religion](https://en.wikipedia.org/wiki/Institutes_of_the_Christian_Religion)
- 4 2. *The Institutes of Biblical Law*, Rousas John Rushdoony. Fascinating and very enlightening book which examines
- 5 Biblical Law and its relation to man's law. Highly Recommended.
- 6 <http://chalcedon.edu/store/Biblical+Law/the-institutes-of-biblical-law-volume-i/>

7 Reformed theologians reject the doctrinal errors and twisted practices of the Roman Catholic Church that peaked during the  
8 16th century . . . and, therefore, disassociated with Rome. The reformed movement is sometimes called "Protestants" by  
9 Roman Catholics.

10 American/western protestant Christianity is divided into two groups:

- 11 1. Liberals of the Wellhausen School of Theology, which rejected inerrancy and the doctrine of inerrancy.
- 12 2. Conservative theology which acknowledges Biblical authority over areas of doctrine and practice.

13 Conservative theology is made up of two branches:

- 14 1. Reformed theology.
- 15 2. Dispensationalism.

16 Reformed theology is found among the conservative Presbyterians, and Reformed Baptists. They are sometimes called  
17 Calvinist Presbyterians.

18 Dispensational theology is found among Bible Churches, Baptists, Plymouth Brethren, and Charismatic groups. There is  
19 usually a strong emphasis on eschatology in these groups. All are Zionists. For a detailed exposition on dispensational  
20 theology, see:

Wikipedia: Dispensationalism <a href="https://en.wikipedia.org/wiki/Dispensationalism">https://en.wikipedia.org/wiki/Dispensationalism</a>
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21 Dispensationalism adheres to most of the corrections that were achieved during the 16th century reformation but differ from  
22 reformed theology on issues of baptism, the nature of the church, Israel, and the law. Dispensationalism is centered around  
23 a belief that God has a future plan for the Jews and that the church is just a temporary, secondary, inferior emergency plan of  
24 God until Jews are converted and regrafted into the olive tree. The dispensational church is simply a parenthesis in Gods  
25 redemptive program.

26 It therefore appears that Dispensationalists practice Owrellian doublethink. In that sense, Dispensationalists have  
27 "compartmentalized" Christianity to make the laws of God from the Old Testament IRRELEVANT to modern society or the  
28 modern Church. Grace is the answer to every problem of mankind and to hell with Old Testament law. A theological term  
29 for those who reject any portion of God's law is "antinomian". Dispensationalists believe that the Old Testament is one  
30 dispensation and was given for the Jews only. They believe that the New Testament is their only law. Dispensationlists are  
31 lawless only in the sense that they bifurcate the Old Testament from the New Testament. The most dangerous book ever  
32 written according dispensationalists is *The Institutes of Biblical Law*, Rousas John Rushdoony. Dispensationalists are totally  
33 inept and incompetent on biblical legal subjects and are repulsed be Reformed Theologists as being essentially Pharisees.

34 Examples of dispensational churches or ministries include the following:

- 35 1. Calvary Chapel.
- 36 2. Southern Baptists.
- 37 3. Emmaus Bible School.
- 38 4. John MacArthur.
- 39 5. Western Seminary in Oregon.
- 40 6. Dallas Theological Seminary.
- 41 7. Hal Lindsey. He wrote *The Late, Great Planet Earth*.
- 42 8. Jimmy Swaggert.

1 According to the National Association Of Evangelicals, about 65% of Americans view the gospel from the dispensationalist  
2 perspective whether they know what it is or go to a dispensationalist church.<sup>165</sup> Another name for dispensationalism is  
3 “premillennialism”.

4 Reformed theologians on the other hand believe that the modern church is a new Israel or the true Israel of God having  
5 continuity with the remnant of Israel in the OT. They believe that the rejection of the Jews as a national instrument for the  
6 stewardship of the faith was final; that the modern Christian church is God's grand, superior plan. The best explanation of  
7 this approach towards God's law by Reformed Theologians is found in the following sermon:

*Laboring for a God Who Fights for Us*, Pastor Tim Keller  
<http://sedm.org/laboring-for-a-god-who-fights-for-us-tim-keller/>

8 Another important distinction between Reformationists and Dispensationalist is the place of the law in the Christian life.  
9 Reformed Theologians see God's law as the Christians' rule of life. Reformed theologians believe God's law is good and  
10 that a true Christian will keep the law and advance it in society. Dispensationalist are generally antinomian toward the Old  
11 Testament, though none will admit it. They do not believe the law is relevant to Christianity since grace is the means of  
12 salvation. Dispensationalists minimize or diminish the importance of God's law to the Christian life, seeing it as Pharisaical.

13 Dispensationalists are pious people who live wonderful, holy, withdrawn lives in their ivory tower or their monastery. They  
14 don't see a place for God's law in politics. They are passive about the removal of the Ten Commandments from public  
15 buildings and crosses from public places. They shun political involvement and seldom run for political office. They abandon  
16 for all practical purposes any sense of responsibility for reforming the political system.

17 Reformed theologians, on the other hand, believe that law was not given to save society, but to produce an orderly society by  
18 purging evil men and evil behavior from society. Reformed Presbyterians are part of post-millennialism, which believes that  
19 Christians are to saturate the institutions of men and to advance the reign of Christ and His law in these agencies of  
20 government.

21 We and Rousas Rushdoony believe that God's law is not only for Christians, but for all men, all governments, and all  
22 institutions. Why? Because the source of law in any society is the god of that society. By this, we DO NOT mean that  
23 government should be a theocracy, but rather that those objectives should be stealthily and indirectly imposed through voting  
24 and jury service. Below is an example of why we believe this:

*To Hell With Theocracy*, PJ Media  
<https://youtu.be/jTerQAU64Qg>

25 If God's law is not the origin of societal morality, what is? Whatever that source is becomes an object of idolatry. The source  
26 of law is the God of any society according to Rousas John Rushdoony. If you want to find the God of a society, look no  
27 further than its source of law. If men or political rulers become the source of law, the government has established a church  
28 and a religion in violation of the First Amendment. All law is religious in nature:

*Why All Man-Made Law is Religious in Nature*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/LawAndGovt/ChurchVState/WhyAllManmadeLawRelig.htm>

29 Rousas John Rushdoony, in his seminal work *The Institutes of Biblical Law*, further concluded that the reformation in the  
30 sixteenth century did not resolve the most important question of Christianity, which is the following:

31 “To what extent are God's laws in the Old and New Testament applicable to contemporary society, the  
32 contemporary church, and the government generally?”

33 When the Puritans came to America as Pilgrims, they made the Bible the source of law for the local government. The first  
34 thing they would build in starting a community was build a church. Immigration diluted and undermined this approach. The  
35 Mayflower Compact was created by the Puritans for the glory of God and the advancement of the Christian faith. They did

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<sup>165</sup> See: *Premillennialism Reigns in Evangelical Theology*, January 2011, National Association of Evangelicals, <http://nae.net/premillennialism-reigns-in-evangelical-theology/>.

1 not separate law and grace like we do today. In the modern compartmentalized mind law and grace are mutually exclusive.  
2 However, the opposite of law is not grace, but lawlessness. The same lawlessness that Jesus vehemently criticized. The  
3 opposite of grace is legalism or salvation by statute.

4 Dispensationalists believe the world is going to Hell in a handbasket and that Christians and their churches should NOT be  
5 involved in politics. They think the solution to all of man's problems is in the rapture or the second coming rather than  
6 improving one's behavior or choices. In that sense, they use salvation as an excuse to be politically or personally  
7 irresponsible. Reformed Theologians, on the other hand, believe it is the duty of Christians to advance the gospel and its  
8 claims in the political arena. The following scripture illustrates that governments are in rebellion against Christ:

9 *Why do the nations rage,*  
10 *And the people plot a vain thing?*  
11 *The kings of the earth set themselves,*  
12 *And the rulers take counsel together,*  
13 *Against the LORD and against His Anointed, saying,*  
14 *"Let us break Their bonds in pieces*  
15 *And cast away Their cords from us."*  
16 *[Psalm 2:1-3, Bible, NKJV]*

17 The "bonds and cords" spoken of above are restraints imposed by God's law. The legal equivalent of the above rebellion is  
18 for a judge to say the following:

19 *"The United States is Sovereign and acknowledges and bows to no one, including the Christian God."*

20 A federal judge said essentially the above when Supreme Court Justice Roy Moore of Alabama challenged the placing of the  
21 Ten Commandments in a court state supreme court building. The above corrupt thinking is a cheap imitation of what God  
22 says about himself. Satan is the chief imitator of God. Saying "there is no other" below is equivalent to saying you are like  
23 a God because you aren't accountable to anyone, just like Eve wanted when she ate the fruit to evade accountability to God.  
24 Saying you are "sovereign" and refusing to recognize a higher or even equal sovereignty is equivalent to saying "there is no  
25 other":

26 *"I am the LORD, and **there is no other;***  
27 *There is no God besides Me."*  
28 *[Isaiah 45:5, Bible, NKJV]*

29 *"For **you have trusted in your wickedness;***  
30 ***You have said, 'No one sees me';***  
31 ***Your [worldly] wisdom and your knowledge have warped you;***  
32 *And you have said in your heart,*  
33 ***'I am, and there is no one else besides me.'***  
34 *[Isaiah 47:10, Bible, NKJV]*

35 The phrase "I am" is also found repeatedly in Exodus 3:14-22.

36 ***And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM***  
37 ***has sent me to you.'" Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The Lord***  
38 ***God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is***  
39 ***My name forever, and this is My memorial to all generations.'** Go and gather the elders of Israel together, and*  
40 *say to them, 'The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying,*  
41 *"I have surely visited you and seen what is done to you in Egypt; and I have said I will bring you up out of the*  
42 *affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the*  
43 *Hivites and the Jebusites, to a land flowing with milk and honey.'" Then they will heed your voice; and you shall*  
44 *come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The Lord God of the Hebrews*  
45 *has met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the*  
46 *Lord our God.' But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. So I will*  
47 *stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let*  
48 *you go. And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall*  
49 *not go empty-handed. But every woman shall ask of her neighbor, namely, of her who dwells near her house,*  
50 *articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So*  
51 *you shall plunder the Egyptians."*  
52 *[Exodus 3:14-22, Bible, NKJV]*

53 The above rebellion of civil rulers against God is the SAME rebellion spoken of in Rev. 19:19.

1                    *“And I saw the beast, **the kings [and political rulers] of the earth**, and their armies, gathered together to make*  
2 *war against Him who sat on the horse and against His army.”*  
3 *[Rev. 19:19, Bible, NKJV]*

4 Those who joint this rebellion are committing mutiny, blasphemy, and anarchy against God and will ultimately be defeated  
5 according to Revelations 19. The only weapon mentioned in Rev. 19 that we can use AGAINST The Beast and his army of  
6 political rulers is the sword out of His mouth, meaning the word of God. That is why the liberals want to silence the word of  
7 God and the Ten Commandments in public life.

8                    *“Now **out of His [Jesus] mouth goes a sharp sword, that with it He should strike the nations**. And He Himself*  
9 *will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.”*  
10 *[Rev. 19:15, Bible, NKJV]*

11 The remedy for the above rebellion is found in the following scripture directed at the government and political leaders:

12                    *“Kiss the Son, lest He be angry,*  
13 *And you perish in the way,*  
14 *When His wrath is kindled but a little.*  
15 *Blessed are all those who put their trust in Him.”*  
16 *[Psalm 2:11-12, Bible, NKJV]*

17 The language used in the coronation of the English king or queen (including Queen Elizabeth) does EXACTLY the above.  
18 She had to put her hand on the Bible and swear that she would obey. Then they had a sword handed to her to execute justice.  
19 In effect, it was a pledge of allegiance to Christ and His law order. Any nation that does not acknowledge Jesus Christ as  
20 King of Kings and His law order has joined the rebellion described in Psalm 2:1-3. Below is an excerpt from the coronation  
21 ceremony of Queen Elizabeth:

22                    *Archbishop: Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel?*

23                    *Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion*  
24 *established by law?*

25                    *Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship,*  
26 *discipline, and government thereof, as by law established in England?*

27                    *And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their*  
28 *charge, all such rights and privileges, as by law do or shall appertain to them or any of them?*

29                    *Queen: All this I promise to do*

30                    [. . .]

31                    *Hear our prayers, O Lord, we beseech thee, and so direct and support **thy servant Queen ELIZABETH, that***  
32 ***she may not bear the Sword in vain; but may use it as the minister of God for the terror and punishment of***  
33 ***evildoers**, and for the protection and encouragement of those that do well, through Jesus Christ our Lord.*  
34 *Amen.”*

35                    *[The Form and Order of Service that is to be performed and the Ceremonies that are to be observed in The*  
36 *Coronation of Her Majesty Queen Elizabeth II in the Abbey Church of St. Peter, Westminster, on Tuesday, the*  
37 *second day of June, 1953,*

38                    *SOURCE: <http://www.oremus.org/liturgy/coronation/cor1953b.html>]*

39 For a book that you can use to base the design of a theocracy based on God’s law, see:

*Book of the Hundreds*, Fourth Edition  
[http://famguardian.org/Publications/BookOfTheHundreds/bookOfTheHundreds\\_v4.1.pdf](http://famguardian.org/Publications/BookOfTheHundreds/bookOfTheHundreds_v4.1.pdf)

40 If you would like scriptural apologetic materials to confront and rebuke lawlessness toward the Old Testament by  
41 dispensationalists or atheists, see:

*Policy Document: Problems with Atheistic Anarchism*, Form #08.020  
DIRECT LINK: <http://sedm.org/Forms/08-PolicyDocs/ProbsWithAtheistAnarchism.pdf>  
YOUTUBE VIDEO: <http://youtu.be/n883Ce11ML0>

## 4.2 How government and God compete to provide “protection”<sup>166</sup>

We stated in the previous section that the goal of government is protection of the liberties of the sovereign public from evil and harm. Here is an example from the Declaration of Independence:

*“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.”*

Because God loves us, He has *exactly* the same purpose and goal as any just government should have. Here are a few examples of how the purpose of God is protection, and there are many more in the book of Psalm:

*“O you afflicted one, tossed with tempest, and not comforted, behold, I will lay your stones with colorful gems, and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of crystal, and all your walls of precious stones. All your children shall be taught by the Lord, and great shall be the peace of your children. In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you. Indeed they shall surely assemble, but not because of Me. Whoever assembles against you shall fall for your sake.*

*“Behold, I have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work; and I have created the spoiler to destroy. No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is from Me,” says the Lord.”*  
*[Isaiah 54:11-17, Bible, NKJV]*

As Christians, we should prefer God’s protection over government’s protection at all times. This is because we should trust the Lord and not man:

*“It is better to trust the Lord  
Than to put confidence in man.  
It is better to trust in the Lord  
Than to put confidence in princes.”*  
*[Psalm 118:8-9, Bible, NKJV]*

In the scripture above, the term “man” is synonymous with the words “nation” or “government”. Governments are simply collections of men and if we can’t put confidence in “men”, then we also can’t put confidence or trust in any collection of men, whether it be a corporation or a government. Here is one reason why:

*“Arise, O Lord,  
**Do not let man prevail:**  
Let the nations be judged in Your sight.  
Put them in fear, O Lord,  
**That the nations may know themselves to be but men.**”*  
*[Psalm 9:19-20, Bible, NKJV]*

No collection of men, whether it be an organized jural society, a government, or simply a mob, can have any more rights than a single man, because the Constitution makes *the people*, not the government, the sovereigns (kings) and makes us all “equal” under the law. We covered the section of “equal protection of the law” earlier in the chapter, in fact. In particular, the Fourteenth Amendment section 1 guarantees “equal protection of the laws” to all. At the point when the Declaration of Independence was signed in 1776, we eliminated all “kings” and “rulers” in our society because that divinely inspired document said that *all of us* were endowed by God Himself with *equal*, inalienable rights, which implied that we all are *equal* under God’s laws and man’s laws:

*“We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator [God] with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.**”*

<sup>166</sup> Adapted from *Great IRS Hoax*, Form #11.302, Section 4.4.5 with permission.

1 If we are all equal under the law, then our government may not discriminate against biological people for the benefit of its  
2 own statutory “employees” or the corporate entities which it creates in the furtherance of “commerce”. The real “king” in  
3 our society, then, is the people individually and collectively and public servants in government, from the President on down,  
4 simply serve them. Therefore, government statutory “employees” or public officers cannot have any more “privileges” or  
5 rights than private citizens. The public *servant* cannot be greater than his Master, which is you. The purpose for having  
6 juries in courts is so that the people can govern themselves, which relegates the judge to that of being simply a coach to ensure  
7 that they do it fairly and in a way that is consistent with the Constitution and respects the equal rights of others. The legal  
8 encyclopedia Corpus Juris Secundum and the United States Supreme Court both confirmed the above conclusions somewhat  
9 when they said:

10 “...when the United States enters into commercial business it abandons its sovereign capacity and is treated like  
11 any other corporation...”  
12 [91 Corpus Juris Secundum (C.J.S.), United States, §4 (2003)]

13 “It has always been a part of the judicial function to determine whether the act of one party (**whether that party**  
14 **be a single individual, an organized body, or the public as a whole**) operates to divest the other party of any  
15 rights of person or property. In every constitution is the guaranty against the taking of private property for public  
16 purposes without just compensation. “  
17 [Reagan v. Farmers Loan & Trust Co., 154 U.S. 362 (1894)]

18 Here is another example of why we should trust the Lord instead of any man or collection of men in government for our  
19 protection, extracted again from the Bible:

20 “For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on  
21 the road, because we had spoken to the king, saying ‘The hand of our God is upon all those for good who seek  
22 Him, but His power and His wrath are against all those who forsake Him.’ So we fasted and entreated our God  
23 for this, and He answered our prayer.”  
24 [Ezra 8:21-22, Bible, NKJV]

25 When governments have (or at least “should” have) the same loving goals as God in terms of protecting us (His children and  
26 His sheep/ flock) *equally* from evil and harm, then we are to submit to them. When they cease to be ministers of God’s justice  
27 or turn against God, then we should disobey those government laws that conflict with God’s laws or natural law.

28 “We ought to obey God rather than men.”  
29 [Acts 5:27-29, Bible, NKJV]

30 This *must* be so because we have a fiduciary duty to God himself to keep justice under His sacred law over and above any  
31 earthly law, and when our *servants* in government don’t or won’t do it, then it becomes *our* job as the Sovereigns and Masters  
32 to do the job they have failed to do as our agents and servants:

33 “**Keep justice, and do righteousness**, for My salvation is about to come, and My righteousness is revealed.  
34 Blessed is the man who does this, and the son of man who lays hold of it; who keeps from defiling the Sabbath,  
35 and keeps his hand from doing any evil.”  
36 [Isaiah 56:1-2, Bible, NKJV]

37 If we sit idly by and neglect our civic duties while subsidizing and encouraging our servants in government to breach their  
38 fiduciary duty to protect us because of our negligence and inattention, then we become accountable to God for the acts and  
39 omissions of our agents and the harm that causes to our neighbor and our fellow man. This is vividly illustrated by the story  
40 of David and Bathsheeba in the Bible found in 2 Samuel Chapters 11 and 12. In that story, King David lusted after a beautiful  
41 married woman named Bathsheeba and had his servant send Bathsheeba’s husband Uriah into battle to be killed (See 2 Sam.  
42 11:14-25). After Uriah was killed and David married Bathsheeba, first the Lord killed the child born of adultery, and then  
43 here is what the Lord said to David about the acts of his servant/agent, and note that God held David, not his servant,  
44 responsible for the murder:

45 [Then Nathan said to David] “Why have you despised the commandment of the Lord, to do evil in His sight? You  
46 have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and you have killed him with  
47 the sword of the people of Ammon. Now therefore, the sword shall never depart from your house, because you  
48 have despised Me, and have taken the wife of Uriah the Hittite to be your wife.”  
49 [2 Sa 12:9, Bible, NKJV]

50 Because both God and government have as their goal protection of their believers and subjects respectively, you could say  
51 that both God and government are *competitors* for the affections, worship, and obedience of the people. This has been so

1 throughout history. The whole notion behind the separation of church and state is aimed at making this competition fair and  
2 equal between these two competing sovereigns. That is why churches are not supposed to involve themselves in politics if  
3 they want to maintain their tax-exempt status and why governments may not tax churches: because taxation by government  
4 of churches or political advocacy against government by churches would destroy that perfect separation of powers.

5 When government becomes too oppressive, then the healthy competition between church and state ensures a steady  
6 convergence back to the perfect balance of powers that Natural Law requires. For instance, if government raises its tax rates  
7 too high, then everyone will either donate everything they have to the church or become churches (Corporation Sole, for  
8 instance) in order to avoid government taxes and control. Likewise, when church gets to be too big or influential, then the  
9 government tries to step in and pass laws and ordinances to limit its power or worse yet, creates its own state-sanctioned  
10 church, as the kings of England did with the Anglican church. In that case, the church becomes another means of state control.  
11 America was founded by Quakers in the 1600's who were trying to escape state control of the Anglican church so they could  
12 worship freely according to their conscience and without government interference. See section 5.2.1 for a fascinating history  
13 of the creation and founding of America.

14 When governments grow too big, the competition between church and state for the affections and loyalty of the public favors  
15 government and thereby prejudices the influences of churches and God on the people. At that point, churches and believers  
16 have a moral responsibility for political activism and reform. This political imbalance is perpetuated by a combination of:  
17 1. Media advocacy; 2. Unjust laws that discriminate against religious activities; 3. Dumbing down of the population in  
18 regards to religious issues and legal issues. Government thus becomes a substitute for God or an idol in this case, and this  
19 violates the First Commandment to put God first and have no other gods (see Exodus 20:1-11, Bible, NKJV). The focus of  
20 our memorandum *Socialism: The New American Civil Religion*, Form #05.016 is to then prove from a legal perspective  
21 using evidence that our contemporary government has indeed replaced God and become an idol, and that this condition poses  
22 a great threat to our freedoms and liberties, and invites the wrath of God. Ultimately, the result will be subjection and slavery  
23 of the people to their rulers and a police state the likes of which this country has never seen. The people will be lead like  
24 lemmings into government and legal profession captivity and slavery because of their ignorance and lack of faith or trust in  
25 God.

26 *"The Gentiles shall know that the house of Israel went into captivity for their iniquity: because they were*  
27 *unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell*  
28 *by the [legal] sword. According to their uncleanness and according to their transgressions I have dealt with*  
29 *them, and hidden My face from them."*  
30 *[Ezekiel 39:23-24, Bible, NKJV]*

31 How has God "hidden his face"? By:

- 32 1. The outlawing of simple prayer in the schools.
- 33 2. The removal of the Ten Commandments and crosses from public buildings and parks.
- 34 3. The removal of religious teachings from our classrooms.
- 35 4. The passing of government laws that clearly violate God's laws.

### 36 **4.3 Hierarchy of Sovereignty: The Power to Create is the Power to Control and Regulate**

37 An important concept for readers to grasp are the following concepts underlying the entire legal field:

- 38 1. The creator of a thing is always the owner of the thing.
- 39 2. Governments can only tax or regulate that which they create.
- 40 3. Government didn't create human beings and therefore can't regulate or tax them UNTIL they volunteer to occupy an  
41 office in the government that WAS created by that government. Otherwise, slavery and involuntary servitude in  
42 violation of the Thirteenth Amendment will be the result.
- 43 4. The regulated or taxed office within the government that a person occupies can only be exercised on federal territory or  
44 in all places EXPRESSLY authorized per 4 U.S.C. §72.
- 45 5. If the office is exercised OUTSIDE of places not expressly authorized, it is a de facto and unlawful office. This is  
46 covered in:

*De Facto Government Scam*, Form #05.043  
<http://sedm.org/Forms/FormIndex.htm>

- 47 6. To prevent people who know the above from avoiding the scam of being taxed or regulated, corrupt governments will  
48 try to make their CREATION, which is PUBLIC OFFICE, look similar or identical to things that it didn't create and

1 are PRIVATE. For instance, they will try to make a PRIVATE human and one using a Social Security Number BOTH  
2 APPEAR PUBLIC when in fact they are not. This is how they unlawfully convert the PRIVATE property of innocent  
3 Americans into PUBLIC property that they can STEAL, tax, and regulate.

4 Hiding the above mechanisms is obviously a scam, but the only way you will ever escape them is to understand how this  
5 mechanism works. That is what we will teach you in this section.

6 **The sequence that things were created and who they were created by establishes the sovereign relations among all**  
7 **things**, including both human beings and artificial creations such as corporations and governments. A summary of the  
8 hierarchy is below:

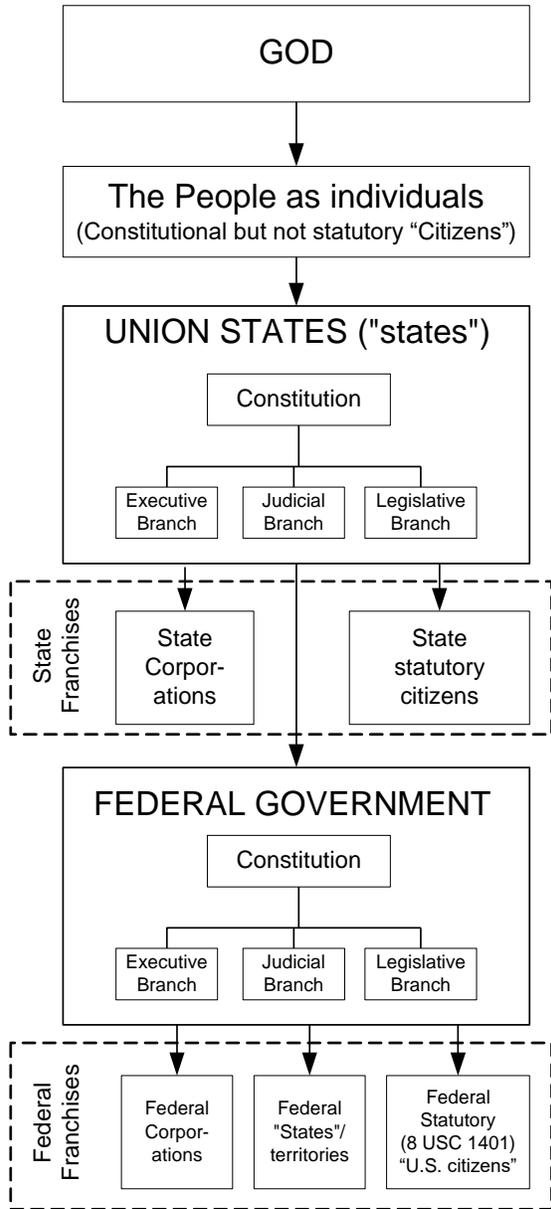
- 9 1. God created the people (as individuals).
- 10 2. The people (as individual sovereigns) created the state Constitution and the states. The state constitutions divided the  
11 state government into three branches: executive, judicial, and legislative.
- 12 3. The states created the federal constitution and the federal government. The federal constitution divided the federal  
13 government into three branches: executive, judicial, legislative. The states also instituted their own internal franchises,  
14 including state corporations and state citizens.
- 15 4. The federal government created federal States, corporations, and privileged “U.S. citizen” status through legislation.

16 The above hierarchy recognizes *nine* distinct sovereignties which are completely independent of each other in law. These  
17 are:

- 18 1. God
- 19 2. The people (as individuals).
- 20 3. The “states” (of the Union). These states create special franchises underneath them, including:
  - 21 3.1. State citizenship
  - 22 3.2. State corporations
- 23 4. The federal (not national) government. Remember from section 4.6 earlier that the “United States” is *not* a nation under  
24 the law of nations, but a federation, and there is a world of difference. The federal government then creates special  
25 franchises underneath them, including:
  - 26 4.1. Federal Corporations.
  - 27 4.2. Federal “States”.
  - 28 4.3. U.S. citizens/idolaters. These are people who have surrendered their sovereignty to the government and choose to  
29 be government slaves/serfs/subjects.

30 The courts have historically recognized the separation of these sovereignties, and all exist by virtue of natural law. Below is  
31 a diagram of this hierarchy in graphical form:

32 **Figure 1: Sovereignties within our system of government**



Sovereign	References	Explanation	SOVEREIGNTY
God	John 15:20	Omnipotent, omnipresent, source of all Truth "Remember the word that I said to you, <b>'A servant is not greater than his master.'</b> "	
	Gen. 1:26-31 Matt. 4:10	"Let Us make man in Our image" "You shall worship the Lord your God and Him ONLY you shall serve."	
We The People as <u>Individuals</u> (NOT government)	Julliard v. Greenman, 110 U.S. 421 (1884) Hale v. Henkel, 240 U.S. 43 (1906) Perry v. U.S., 394 U.S. 330 (1935)	Sovereignty resides in the people, not in the government. The People created trial by jury, and grand jury to punish/prevent sin. People created elections to organize government. Created church to promote spiritual welfare.	
	Declaration of Independence  Ten Commandments: Exodus 20:1 thru 20:17  Gen. 11:4-9  Matt. 20:25-29	Governments are instituted among men for the protection of life, liberty, and property and derive their just powers from the CONSENT of those that they serve.  Constitution is a social contract approved through elections.  Government created by the people.  "...whoever desires to become great [in the government] among you, <b>let him be your servant</b> . And whoever desires to be first among you, let him be your slave."	
	Bowers v. Kerbaugh-Empire Co., 271 U.S. 170, 174, (1926)	Corporations are fictions created by law. Lies in IRS publications and treason by judiciary try to put you here.	
			LEAST

1 The rules for how these sovereignties *must* relate to each other within our system of jurisprudence are as follows, extracted  
 2 from the rulings of the Supreme Court, federal statutes, the Bible, and historical documents:  
 3

4 1. The people are sovereign over all government:

5 *"The ultimate authority...resides in the people alone..."*  
 6 [James Madison, Federalist Paper No. 46]

7 *"Sovereignty itself is, of course, not subject to law, for it is the author and source of law...While sovereign powers*  
 8 *are delegated to...the government, sovereignty itself remains with the people."*  
 9 [Yick Wo v. Hopkins, 118 U.S. 356 (1886)]

10 ***"Sovereign state" are cabalistic words, not understood by the disciple of liberty, who has been instructed in***  
 11 ***our constitutional schools. It is an appropriate phrase when applied to an absolute despotism. I firmly believe,***  
 12 ***that the idea of sovereign power in the government of a republic, is incompatible with the existence and***  
 13 ***permanent foundation of civil liberty, and the rights of property. The history of man, in all ages, has shown***

1 the necessity of the strongest checks upon power, whether it be exercised by one man, a few or many. Our  
2 revolution broke up the foundations of sovereignty in government; and our written constitutions have carefully  
3 guarded against the baneful influence of such an idea henceforth and forever. I can not, therefore, recognize  
4 the appeal to the sovereignty of the state, as a justification of the act in question. "  
5 [Gaines v. Buford, 31 Ky. (1 Dana) 481, 501]

6 2. The people came before the states and created the states. Therefore, they are the Masters and the states are their servants:

7 "It is again to antagonize Chief Justice Marshall, when he said: 'The government of the Union, then (whatever  
8 may be the influence of this fact on the case), is emphatically and truly a government of the people. In form and  
9 in substance it emanates from them. Its powers are granted by them, and are to be exercised directly on them and  
10 for their benefit. This government is acknowledged by all to be one of enumerated powers.' 4 Wheat. 404, 4 L.Ed.  
11 601."  
12 [Downes v. Bidwell, 182 U.S. 244 (1901)]

13 "The words 'people of the United States' and 'citizens,' are synonymous terms, and mean the same thing. They  
14 both describe the political body who, according to our republican institutions, form the sovereignty, and who  
15 hold the power and conduct the government through their representatives. They are what we familiarly call the  
16 'sovereign people,' and every citizen is one of this people, and a constituent member of this sovereignty. ..."  
17 [Boyd v. State of Nebraska, 143 U.S. 135 (1892)]

18 3. The states created the federal government and are superior to it. The federal government is the servant to and fiduciary  
19 of the states and the states are their Master. This is confirmed by the U.S. Supreme Court in *Carter v. Carter Coal Co.*,  
20 [298 U.S. 238](#) (1936):

21 *The general rule with regard to the respective powers of the national and the state governments under the*  
22 *Constitution is not in doubt. **The states were before the Constitution; and, consequently, their legislative powers***  
23 *antedated [and are superior to] the Constitution. Those who framed and those who adopted that instrument*  
24 *meant to carve from the general mass of legislative powers, then possessed by the states, only such portions as it*  
25 *was thought wise to confer upon the federal government; and in order that there should be no uncertainty in*  
26 *respect of what was taken and what was left, the national powers of legislation were not aggregated but*  
27 *enumerated-with the result that **what was not embraced by the enumeration remained vested in the states***  
28 *without change or impairment. Thus, 'when it was found necessary to establish a national government for*  
29 *national purposes,' this court said in *Munn v. Illinois*, [94 U.S. 113](#), 124, 'a part of the powers of the States and*  
30 *of the people of the States was granted to the United States and the people of the United States. This grant operated*  
31 *as a further limitation upon the powers of the States, so that now the governments of the States possess all the*  
32 *powers of the Parliament of England, except such as have been delegated to the United States or reserved by the*  
33 *people.' While the states are not sovereign in the true sense of that term, but only quasi sovereign, yet in respect*  
34 *of all powers reserved to them they are supreme-as independent of the general government as that government*  
35 *within its sphere is independent of the States.' *The Collector v. Day*, 11 Wall. 113, 124. And since every addition*  
36 *to the national legislative power to some extent detracts from or invades the power of the states, it is of vital*  
37 *moment that, in order to preserve the fixed balance intended by the Constitution, the powers of the general*  
38 *government [298 U.S. 238, 295] be not so extended as to embrace any not within the express terms of the several*  
39 *grants or the implications necessarily to be drawn therefrom. **It is no longer open to question that the general***  
40 *government, unlike the states, **Hammer v. Dagenhart**, [247 U.S. 251, 275](#), 38 S.Ct. 529, 3 A.L.R. 649,*  
41 ***Ann.Cas.1918E 724, possesses no inherent power in respect of the internal affairs of the states; and***  
42 ***emphatically not with regard to legislation.** The question in respect of the inherent power of that government as*  
43 *to the external affairs of the Nation and in the field of international law is a wholly different matter which it is*  
44 *not necessary now to consider. See, however, *Jones v. United States*, [137 U.S. 202, 212](#), 11 S.Ct. 80; *Nishimur*  
45 *Ekiu v. United States*, [142 U.S. 651, 659](#), 12 S.Ct. 336; *Fong Yue Ting v. United States*, [149 U.S. 698](#), 705 *et*  
46 *seq.*, 13 S.Ct. 1016; *Burnet v. Brooks*, [288 U.S. 378, 396](#), 53 S.Ct. 457, 86 A.L.R. 747.*

47 The determination of the Framers Convention and the ratifying conventions to preserve complete and  
48 unimpaired state self-government in all matters not committed to the general government is one of the plainest  
49 facts which emerges from the history of their deliberations. And adherence to that determination is incumbent  
50 equally upon the federal government and the states. State powers can neither be appropriated on the one hand  
51 nor abdicated on the other. As this court said in *Texas v. White*, 7 Wall. 700, 725, 'The preservation of the  
52 States, and the maintenance of their governments, are as much within the design and care of the Constitution  
53 as the preservation of the Union and the maintenance of the National government. The Constitution, in all its  
54 provisions, looks to an indestructible Union, composed of indestructible States.' Every journey to a forbidden end  
55 begins with the first step; and the danger of such a step by the federal government in the direction of taking over  
56 the powers of the states is that the end of the journey may find the states so despoiled of their powers, or-want  
57 may amount to the same thing-so [298 U.S. 238, 296] relieved of the responsibilities which possession of the  
58 powers necessarily enjoins, as to reduce them to little more than geographical subdivisions of the national  
59 domain. It is safe to say that if, when the Constitution was under consideration, it had been thought that any such  
60 danger lurked behind its plain words, it would never have been ratified.

61 And the Constitution itself is in every real sense a law-the lawmakers being the people themselves, in whom  
62 under our system all political power and sovereignty primarily resides, and through whom such power and

1 sovereignty primarily speaks. It is by that law, and not otherwise, that the legislative, executive, and judicial  
2 agencies which it created exercise such political authority as they have been permitted to possess. The  
3 Constitution speaks for itself in terms so plain that to misunderstand their import is not rationally possible.  
4 'We the People of the United States,' it says, 'do ordain and establish this Constitution.' Ordain and establish!  
5 These are definite words of enactment, and without more would stamp what follows with the dignity and character  
6 of law. The framers of the Constitution, however, were not content to let the matter rest here, but provided  
7 explicitly-'This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; ...  
8 shall be the supreme Law of the Land.' (Const. art. 6, cl. 2.) **The supremacy of the Constitution as law is thus**  
9 **declared without qualification. That supremacy is absolute; the supremacy of a statute enacted by Congress is**  
10 **not absolute but conditioned upon its being made in pursuance of the Constitution.** And a judicial tribunal,  
11 clothed by that instrument with complete judicial power, and, therefore, by the very nature of the power, required  
12 to ascertain and apply the law to the facts in every case or proceeding properly brought for adjudication, must  
13 apply the supreme law and reject the inferior stat- [298 U.S. 238, 297] ute whenever the two conflict. In the  
14 discharge of that duty, the opinion of the lawmakers that a statute passed by them is valid must be given great  
15 weight, Adkins v. Children's Hospital, 261 U.S. 525, 544, 43 S.Ct. 394, 24 A.L.R. 1238; but their opinion, or the  
16 court's opinion, that the statute will prove greatly or generally beneficial is wholly irrelevant to the inquiry.  
17 Schechter Poultry Corp. v. United States, 295 U.S. 495, 549, 550 S., 55 S.Ct. 837, 97 A.L.R. 947.  
18 [Carter v. Carter Coal Co., 298 U.S. 238 (1936)]

20 "If the time shall ever arrive when, for an object appealing, however strongly, to our sympathies, the dignity of  
21 the States shall bow to the dictation of Congress by conforming their legislation thereto, **when the power and**  
22 **majesty and honor of those who created shall become subordinate to the thing of their creation, I but feebly**  
23 **utter my apprehensions when I express my firm conviction that we shall see 'the beginning of the end.'**"  
24 [Steward Machine Co. v. Davis, 301 U.S. 548 (1937)]

- 25 4. Each sovereign is on an equal footing with every other sovereign: the People, the States, and the Federal Government.  
26 Each of these are legal "persons" and each are equal under the law. The rights of one man are equal to the combined  
27 rights of ALL men working in either a state or the federal government. This is the essence of equal protection of the  
28 laws which is the foundation of our constitution and our republican system of government.

29 "No State shall...deny to any person within its jurisdiction the equal protection of the laws. "  
30 [Fourteenth Amendment, Section 1]

31 "**The rights of individuals and the justice due to them, are as dear and precious as those of states.** Indeed the  
32 later are founded upon the former; and the great end and object of them must be to secure and support the rights  
33 of individuals, or else vain is government."  
34 [Chisholm v. Georgia, 2 U.S. (2 Dall.) 419, 1 L.Ed. 440 (1793)]

35 "Arise, O Lord,  
36 **Do not let man prevail;**  
37 Let the nations be judged in Your sight.  
38 Put them in fear, O Lord,  
39 **That the nations may know themselves to be but men."**  
40 [Psalm 9:19-20, Bible, NKJV]

41 "United States government is as sovereign within its sphere as states are within theirs."  
42 [Kohl v. United States, 91 U.S. 367, 23 L.Ed. 597 (1876)]

- 43 5. No sovereign can serve more than one master above it. To do otherwise would be a conflict of interest and allegiance.  
44 By implication, this means that no sovereign can have more than one Creator or one Master:

45 "**No servant can serve two masters;** for either he will hate the one and love the other, or else he will be loyal to  
46 the one and despise the other. You cannot serve God and mammon."  
47 [Jesus [God] speaking in the Bible, Luke 16:13]

49 [TITLE 18](#) > [PART I](#) > [CHAPTER 11](#) > §208  
50 §208. Acts affecting a personal financial interest

51 (a) Except as permitted by subsection (b) hereof, whoever, being an officer or employee of the executive branch  
52 of the United States Government, or of any independent agency of the United States, a Federal Reserve bank  
53 director, officer, or employee, or an officer or employee of the District of Columbia, including a special  
54 Government employee, participates personally and substantially as a Government officer or employee, through  
55 decision, approval, disapproval, recommendation, the rendering of advice, investigation, or otherwise, in a  
56 judicial or other proceeding, application, request for a ruling or other determination, contract, claim,

1 controversy, charge, accusation, arrest, or other particular matter in which, to his knowledge, he, his spouse,  
2 minor child, general partner, organization in which he is serving as officer, director, trustee, general partner or  
3 employee, or any person or organization with whom he is negotiating or has any arrangement concerning  
4 prospective employment, has a financial interest—

5 Shall be subject to the penalties set forth in section 216 of this title.

- 6 6. The main and only purpose of the separation of sovereignties and powers within sovereignties in the above diagram is  
7 to protect the individual liberties of the ultimate sovereigns, the people (as individuals) themselves. See *U.S. v. Lopez*,  
8 514 U.S. 549 (1995):

9 *We start with first principles. The Constitution creates a Federal Government of enumerated powers. See U.S.*  
10 *Const., Art. I, 8. As James Madison wrote, "[t]he powers delegated by the proposed Constitution to the federal*  
11 *government are few and defined. Those which are to remain in the State governments are numerous and*  
12 *indefinite." The Federalist No. 45, pp. 292-293 (C. Rossiter ed. 1961). This constitutionally mandated division  
13 of authority "was adopted by the Framers to ensure protection of our fundamental liberties." Gregory v.  
14 Ashcroft, 501 U.S. 452, 458 (1991) (internal quotation marks omitted). "Just as the separation and  
15 independence of the coordinate branches of the Federal Government serves to prevent the accumulation of  
16 excessive power in any one branch, a healthy balance of power between the States and the Federal Government  
17 will reduce the risk of tyranny and abuse from either front.  
18 [*U.S. v. Lopez*, 514 U.S. 549 (1995)]*

- 19 7. A sovereignty is a servant or fiduciary of all sovereignties above it and a master over all those below it. For instance,  
20 the states created the federal government so they are sovereign over it and may change it at any time by amending the  
21 constitution that created it, or by abolishing it entirely, subject only to their will and voluntary consent.

22 *"A State does not owe its origin to the Government of the United States, in the highest or in any of its branches.*  
23 *It was in existence before it. It derives its authority from the same pure and sacred source as itself: The*  
24 *voluntary and deliberate choice of the people... A State is altogether exempt from the jurisdiction of the Courts*  
25 *of the United States, or from any other exterior authority, unless in the special instances when the general*  
26 *Government has power derived from the Constitution itself."*  
27 [*Chisholm v. Georgia*, 2 Dall. (U.S.) 419 (Dall.) (1794)]

28 8. Delegated authority:

- 29 8.1. A sovereign can only exercise those powers specifically delegated to it by its Master or Creator in a written  
30 voluntary contract called the Constitution. Any other action is specifically forbidden or reserved by implication to  
31 the Master and Creator it serves. For instance, the Tenth Amendment reserves police powers to the states. All  
32 powers not specifically given to the federal government in the federal constitution are therefore reserved to the  
33 states or to the people under the Tenth Amendment:

34 *"The Government of the United States is one of delegated powers alone. Its authority is defined and limited by*  
35 *the Constitution. All powers not granted to it by that instrument are reserved to the States or the people."*  
36 [*United States v. Cruikshank*, 92 U.S. 542 (1875)]

37 *"Sovereignty is the right to govern; a nation or State-sovereign is the person or persons in whom that resides.*  
38 *In Europe the sovereignty is generally ascribed to the Prince; here it rests with the people; there, the sovereign*  
39 *actually administers the Government; here, never in a single instance; our Governors are the agents*  
40 *[fiduciaries] of the people, and at most stand in the same relation to their sovereign, in which regents in Europe*  
41 *stand to their sovereigns. Their Princes have personal powers, dignities, and pre-eminences, our rulers have*  
42 *none but official; nor do they partake in the sovereignty otherwise, or in any other capacity, than as private*  
43 *citizens." at 472."*  
44 [*Justice Wilson, Chisholm, Ex'r. v. Georgia*, 2 Dall. (U.S.) 419, 1 L.ed. 454, 457, 471, 472) (1794)]

45 *"By the tenth amendment, 'the powers not delegated to the United States by the constitution, nor prohibited by it*  
46 *to the states, are reserved to the states, respectively, or to the people.' Among the powers thus reserved to the*  
47 *several states is what is commonly called the 'police power,'-that inherent and necessary power, essential to*  
48 *the very existence of civil society, and the safeguard of the inhabitants of the state against disorder, disease,*  
49 *poverty, and crime. 'The police power belonging to the states in virtue of their general sovereignty,' said Mr.*  
50 *Justice STORY, delivering the judgment of this court, 'extends over all subjects within the territorial limits of*  
51 *the states, and has never been conceded to the United States.'* *Prigg v. Pennsylvania*, 16 Pet. 539, 625. This is  
52 well illustrated by the recent adjudications that a statute prohibiting the sale of illuminating oils below a certain  
53 fire test is beyond the constitutional power of congress to enact, except so far as it has effect within the United  
54 States (as, for instance, in the District of Columbia) and without the limits of any state; but that it is within the  
55 constitutional power of a state to pass such a statute, even as to oils manufactured under letters patent from the  
56 United States. *U.S. v. Dewitt*, 9 Wall. 41; *Patterson v. Kentucky*, 97 U.S. 501. [135 U.S. 100, 128] *The police*  
57 *power includes all measures for the protection of the life, the health, the property, and the welfare of the*

1 *inhabitants, and for the promotion of good order and the public morals. It covers the suppression of nuisances,*  
2 *whether injurious to the public health, like unwholesome trades, or to the public morals, like gambling-houses*  
3 *and lottery tickets. Slaughter-House Cases, 16 Wall. 36, 62, 87; Fertilizing Co. v. Hyde Park, 97 U.S. 659 ;*  
4 *Phalen v. Virginia, 8 How. 163, 168; Stone v. Mississippi, 101 U.S. 814 . This power, being essential to the*  
5 *maintenance of the authority of local government, and to the safety and welfare of the people, is inalienable.*  
6 *As was said by Chief Justice WAITE, referring to earlier decisions to the same effect: 'No legislature can*  
7 *bargain away the public health or the public morals. The people themselves cannot do it, much less their*  
8 *servants. The supervision of both these subjects of governmental power is continuing in its nature, and they*  
9 *are to be dealt with as the special exigencies of the moment may require. Government is organized with a view*  
10 *to their preservation, and cannot divest itself of the power to provide for them. For this purpose the largest*  
11 *legislative discretion is allowed, and the discretion cannot be parted with any more than the power itself.' Stone*  
12 *v. Mississippi, 101 U.S. 814 , 819. See, also, Butchers' Union, etc., Co. v. Crescent City, etc., Co., 111 U.S. 746,*  
13 *753 , 4 S.Sup.Ct.Rep. 652; New Orleans Gas Co. v. Louisiana Light Co., 115 U.S. 650, 672 , 6 S.Sup.Ct.Rep.*  
14 *252; New Orleans v. Houston, 119 U.S. 265, 275 , 7 S.Sup.Ct.Rep. 198."*  
15 *[Leisy v. Hardin, 135 U.S. 100 (1890)]*

16 8.2. Agents or fiduciaries within a sovereign must be willing and able at all times to identify the specific laws that give  
17 them the authority to act and be constantly aware of the limits of their delegated authority. If they are not, they run  
18 the risk of exceeding their delegated authority and injuring the rights of the master(s) they serve. All actions not  
19 specifically authorized by law are illegal by implication. All illegal actions by government officials that are outside  
20 their written delegated authority and positive law that result in an injury to the master(s) cause the actor to be  
21 personally liable for a tort and monetary damages because they are acting outside the authority of law.

22 *"Unlawful. That which is contrary to, prohibited, or unauthorized by law. That which is not lawful. The acting*  
23 *contrary to, or in defiance of the law; disobeying or disregarding the law. Term is equivalent to "without excuse*  
24 *or justification." State v. Noble, 90 N.M. 360, 563 P.2d. 1153, 1157. While necessarily not implying the element*  
25 *of criminality, it is broad enough to include it."*  
26 *[Black's Law Dictionary, Sixth Edition, p. 1536]*

27 8.3. A sovereignty or human being cannot delegate an authority to a subordinate that they themselves do not ALSO  
28 possess.

29 *"Quod meum est sine me auferri non potest.*  
30 *What is mine [sovereignty in this case] cannot be taken away without my consent"*  
31 *[Bouvier's Law Dictionary Unabridged, 8th Edition, p. 2159]*

32 *"Derivativa potestas non potest esse major primitive.*  
33 *The power [sovereign immunity in this case] which is derived cannot be greater than that from which it is*  
34 *derived."*  
35 *[Bouvier's Law Dictionary Unabridged, 8th Edition, p. 2131]*

36 *"Nemo potest facere per obliquum quod non potest facere per directum.*  
37 *No one can do that indirectly which cannot be done directly."*  
38 *[Bouvier's Law Dictionary Unabridged, 8th Edition, p. 2147]*

39 *"Quod per me non possum, nec per alium.*  
40 *What I cannot do in person, I cannot do through the agency of another."*  
41 *[Bouvier's Law Dictionary Unabridged, 8th Edition, p. 2159]*

42 *[SOURCE: <http://fanguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]*

43 8.4. No sovereign can delegate to its fiduciaries the authority to do something that is a crime. For instance, if the people  
44 cannot murder, rob, or steal from their fellow man, then they certainly cannot delegate that authority to government,  
45 which means they cannot delegate to the government the authority to collect direct taxes upon individuals unless  
46 the persons paying the tax voluntarily consent to it individually, otherwise it is theft.

47 *"In Calder v. Bull, which was here in 1798, Mr. Justice Chase said, that there were acts which the Federal and*  
48 *State legislatures could not do without exceeding their authority, and among them he mentioned a law which*  
49 *punished a citizen for an innocent act; a law that destroyed or impaired the lawful private [labor] contracts [and*  
50 *labor compensation, e.g. earnings from employment through compelled W-4 withholding] of citizens; a law that*  
51 *made a man judge in his own case; and a law that took the property from A [the worker], and gave it to B [the*  
52 *government or another citizen, such as through social welfare programs]. 'It is against all reason and justice,'*  
53 *he added, 'for a people to intrust a legislature with such powers, and therefore it cannot be presumed that they*  
54 *have done it. They may command what is right and prohibit what is wrong; but they cannot change innocence*  
55 *[a "nontaxpayer"] into guilt [a "taxpayer", by presumption or otherwise], or punish innocence as a crime, or*  
56 *violate the right of an antecedent lawful private [employment] contract [by compelling W-4 withholding, for*

1 instance], or the right of private property. To maintain that a Federal or State legislature possesses such powers  
2 [of THEFT!] if they had not been expressly restrained, would, in my opinion, be a political heresy altogether  
3 inadmissible in all free republican governments.' 3 Dall. 388."  
4 [Sinking Fund Cases, 99 U.S. 700 (1878) ]

- 5 9. The Constitution is a trust document and creates a public trust. Public officers are the “trustees” within that trust and  
6 when they abuse their authority, they are executing a “sham trust” for their own personal gain. It is a violation of fiduciary  
7 duty for a sovereign or any agent within a sovereign to put a higher priority over its own needs than over any of the  
8 masters it serves above it. This is called a conflict of interest and it is against the law. See for instance [18 U.S.C. §208](#).

9 “Whatever these Constitutions and laws validly determine to be property, it is the duty of the Federal Government,  
10 through the domain of jurisdiction merely Federal, to recognize to be property.

11 “And this principle follows from the structure of the respective Governments, State and Federal, and their  
12 reciprocal relations. They are different agents and trustees of the people of the several States, appointed with  
13 different powers and with distinct purposes, but whose acts, within the scope of their respective jurisdictions,  
14 are mutually obligatory.”  
15 [Dred Scott v. Sandford, 60 U.S. 393 (1856)]

- 16 10. **Sovereign Immunity:** A government sovereign is exempt from the jurisdiction of the courts of any other government  
17 sovereign unless it consents to the jurisdiction of the other sovereign or unless the Constitution that established it makes  
18 it subject to the jurisdiction in question. This is called *sovereign immunity* and it is the embodiment of the separation of  
19 powers doctrine. The rules for surrendering sovereign immunity through consent are documented in [28 U.S.C. §1605](#).  
20 Here is an example of sovereign immunity of states from the U.S. Supreme Court:

21 “A State does not owe its origin to the Government of the United States, in the highest or in any of its branches.  
22 It was in existence before it. It derives its authority from the same pure and sacred  
23 source as itself: The voluntary and deliberate choice of the people...A State is  
24 altogether exempt from the jurisdiction of the Courts of the United States, or from any other exterior authority,  
25 unless in the special instances when the general Government has power derived from the Constitution itself.”  
26 [Chisholm v. Georgia, 2 Dall. (U.S.) 419 (Dall.) (1793)]

- 27 11. Sovereign immunity also extends to all entities or corporations created by a government sovereign. For instance, the  
28 case of *Providence Bank v. Billings*, 29 U.S. 514 (1830) revealed that the states could not tax a bank corporation created  
29 by an act or law of the United States government. The reasoning in that case was that the states could not destroy the  
30 federal government because the power to tax necessarily involved the power to destroy.

31 “The great principle is this: because the constitution will not permit a state to destroy, it will not permit a law  
32 involving the power to destroy. In order to show that the case turned entirely on that point, let us suppose that  
33 the court had arrived to the conclusion that the bank [The Bank of the United States located in the state of  
34 Maryland] was an authorized instrument of government; but that it was not the intention of the constitution to  
35 prohibit the states from interfering with those instruments: would it not have been necessary to have decided that  
36 the Maryland act was constitutional? Of what importance was it that the bank was an authorized means of power,  
37 other than this, that it afforded a key to the meaning of the constitution? If the bank was a legitimate and proper  
38 instrument of power, then the constitution intended to protect it. If not, then no protection was intended. The  
39 question, whether it was a necessary and proper means, was auxiliary to the great question, whether the  
40 constitution intended to shelter it; and when the court arrived to the conclusion that such protection was intended,  
41 they interfered not in behalf of the bank, but in behalf of the sanctuary to which it had fled. They decided against  
42 the tax; because the subject had been placed beyond the power of the states, by the constitution. They decided,  
43 not on account of the subject, but on account of the power that protected it; they decided that a prohibition  
44 against destruction was a prohibition against a law involving the power of destruction.”  
45 [Providence Bank v. Billings, [29 U.S. 514](#) (1830)]

- 46 12. A sovereignty may not tax or regulate or control its Creator or grantor, or any sovereignty or agent of that sovereignty  
47 above it or at the same level as it, without the explicit and individual and written consent of that sovereign.  
48 12.1. For instance, because churches are agents and creations of God and not the state, then government may not tax  
49 churches, and this applies whether or not such churches have a 501(c) designation or not. See Isaiah 45:9-10:

50 “Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth! Shall the clay  
51 say to him who forms it, ‘What are you making?’ Or shall your handiwork say, ‘He has no hands?’ Woe to him  
52 who says to his father, ‘What are you begetting?’ Or to the woman, ‘What have you brought forth?’”  
53 [Isaiah 45:9-10, Bible, NKJV]

1 12.2. Below is a U.S. Supreme Court cite which admits that in many cases, even the U.S. Supreme Court may not compel  
2 states:

3 “This court has declined to take jurisdiction of suits between states to compel the performance of obligations  
4 which, if the states had been independent nations, could not have been enforced judicially, but only through the  
5 political departments of their governments. Thus, in *Kentucky v. Dennison*, 24 How. 66, where the state of  
6 Kentucky, by her governor [127 U.S. 265, 289] applied to this court, in the exercise of its original jurisdiction,  
7 for a writ of mandamus to the governor of Ohio to compel him to surrender a fugitive from justice, this court,  
8 while holding that the case was a controversy between two states, decided that it had no authority to grant the  
9 writ.”  
10 [State of Wisconsin v. Pelican Insurance Company, 127 U.S. 265 (1888)]

11 12.3. Here is an example from the Supreme Court where it is admitted that a state may not be taxed by the federal  
12 government:

13 “In *Morcantile Bank v. City of New York*, 121 U.S. 138, 162, 7 S. Sup. Ct. 826, this court said: **Bonds issued by**  
14 **the state of New York, or under its authority, by its public municipal bodies, are means for carrying on the work**  
15 **of the government, and are not taxable, even by the United States, and it is not a part of the policy of the**  
16 **government which issues them to subject them to taxation for its own purposes.**”  
17 [Pollock v. Farmers’ Loan & Trust Co., 157 U.S. 429 (1895)]

18 12.4. The Supreme Court also said that states may not tax the federal government:

19 “While the power of taxation is one of vital importance, retained by the states, not abridged by the grant of a  
20 similar power to the government of the Union, but to be concurrently exercised by the two governments, yet even  
21 this power of a state is subordinate to, and may be controlled by, the constitution of the United States. That  
22 constitution and the laws made in pursuance thereof are supreme. They control the constitutions and laws of the  
23 respective states, and cannot be controlled by them. **The people of a state give to their government a right of**  
24 **taxing themselves and their property at its discretion. But the means employed by the government of the Union**  
25 **are not given by the people of a particular state, but by the people of all the states; and being given by all, for**  
26 **the benefit of all, should be subjected to that government only which belongs to all. All subjects over which the**  
27 **sovereign power of a state extends are objects of taxation; but those over which it does not extend are, upon**  
28 **the soundest principles, exempt from taxation. The sovereignty of a state extends to everything which exists by**  
29 **its own authority, or is introduced by its permission; but does not extend to those means which are employed**  
30 **by congress to carry into execution powers conferred on that body by the people of the United States. The**  
31 **attempt to use the taxing power of a state on the means employed by the government of the Union, in pursuance**  
32 **of the constitution, is itself an abuse, because it is the usurpation of a power which the people of a single state**  
33 **cannot give. The power to tax involves the power to destroy; the power to destroy may defeat and render useless**  
34 **the power to create; and there is a plain repugnance in conferring on one government a power to control the**  
35 **constitutional measures of another, which other, with respect to those very measures, is declared to be supreme**  
36 **over that which exerts the control. The states have no power, by taxation [117 U.S. 151, 156] or otherwise, to**  
37 **retard, impede, burden, or in any manner control, the operations of the constitutional laws enacted by congress**  
38 **to carry into execution the powers vested in the general government.** Such are the outlines, mostly in his own  
39 words, of the grounds of the judgment delivered by Chief Justice MARSHALL in the great case of *McCulloch v.*  
40 *Maryland*, in which it was decided that a statute of the state of Maryland, imposing a tax upon the issue of bills  
41 by banks, could not constitutionally be applied to a branch of the Bank of the United States within that state. 4  
42 *Wheat*. 316, 425-431, 436.

43 “In *Osborn v. Bank of U. S.*, 9 *Wheat*. 738, 859-868, that conclusion was reviewed in a very able argument of  
44 counsel, and reaffirmed by the court, and a tax laid by the state of Ohio upon a branch of the Bank of the United  
45 States was held to be unconstitutional. See, also, *Providence Bank v. Billings*, 4 *Pet.* 514, 564. Upon the same  
46 grounds, the states have been adjudged to have no power to lay a tax upon stock issued for money borrowed by  
47 the United States, or upon property of state banks invested in United States stock. *Weston v. City Council of*  
48 *Charleston*, 2 *Pet.* 449, 467; *Bank of Commerce v. New York*, 2 *Black*, 620; *Bank Tax Case*, 2 *Wall.* 200; *Banks*  
49 *v. Mayor*, 7 *Wall.* 16.”  
50 [Van Brocklin v. State of Tennessee, 117 U.S. 151 (1886)]

51 12.5. Here is an example where the Supreme Court said that states may not tax each other’s bonds:

52 “The question in *Bonaparte v. Tax Court*, 104 U.S. 592, was whether the registered public debt of one state,  
53 exempt from taxation by that state, or actually taxed there, was taxable by another state, when owned by a citizen  
54 of the latter, and it was held that there was no provision of the constitution of the United States which prohibited  
55 such taxation. The states had not covenanted that this could not be done, whereas, **under the fundamental law,**  
56 **as to the power to borrow money, neither the United States, on the one hand, nor the states on the other, can**  
57 **interfere with that power as possessed by each, and an essential element of the sovereignty of each.** “  
58 [Pollock v. Farmers’ Loan & Trust Co., 157 U.S. 429 (1895)]

1 12.6. Finally, the federal government may not tax the employees of states of the union:

2 “As stated by Judge [157 U.S. 429, 602] Cooley in his work on the Principles of Constitutional Law: ‘The power  
3 to tax, whether by the United States or by the states, is to be construed in the light of and limited by the fact that  
4 the states and the Union are inseparable, and that the constitution contemplates the perpetual maintenance of  
5 each with all its constitutional powers, unembarrassed and unimpaired by any action of the other. The taxing  
6 power of the federal government does not therefore extend to the means or agencies through or by the employment  
7 of which the states perform their essential functions; since, if these were within its reach, they might be  
8 embarrassed, and perhaps wholly paralyzed, by the burdens it should impose. That the power to tax involves the  
9 power to destroy; that the power to destroy may defeat and render useless the power to create; that there is a  
10 plain repugnance in conferring on one government a power to control the constitutional measures of another,  
11 which other, in respect to those very measures, is declared to be supreme over that which exerts the control, -are  
12 propositions not to be denied.’ It is true that taxation does not necessarily and unavoidably destroy, and that to  
13 carry it to the excess of destruction would be an abuse not to be anticipated; but the very power would take from  
14 the states a portion of their intended liberty of independent action within the sphere of their powers, and would  
15 constitute to the state a perpetual danger of embarrassment and possible annihilation. The constitution  
16 contemplates no such shackles upon state powers, and by implication forbids them.”  
17 [Pollock v. Farmers’ Loan & Trust Co., 157 U.S. 429 (1895)]

18 13. A sovereignty may tax or regulate any of the entities or sovereignties below it, because it created those subordinate  
19 sovereignties. The power to create carries with it the power to destroy as well. See *M’Culloch v. Maryland*, 4 Wheat.  
20 316, 431 (1819). Specific examples of sovereignties taxing their fiduciaries or creations below them include:

21 13.1. Federal State (but NOT Union state) taxation within federal enclaves under the Buck Act, found in 4. U.S.C. §§105-  
22 111

23 13.2. State and federal taxation of corporations. See 26 U.S.C. Subtitles D and E and *Flint v. Stone Tracy*, 220 U.S. 107  
24 (1911).

25 13.3. A sovereign may only tax the entities that it creates. The U.S. Supreme Court case of *U.S. v. Perkins*, 163 U.S. 625  
26 (1896) reveals, for instance, that states can only tax corporations that they create.

27 “Whether the United States are a corporation ‘exempt by law from taxation,’ within the meaning of the New York  
28 statutes, is the remaining question in the case. The court of appeals has held that this exemption was applicable  
29 only to domestic corporations declared by the laws of New York to be exempt from taxation. Thus, in *Re Prime’s*  
30 *Estate*, 136 N.Y. 347, 32 N.E. 1091, it was held that foreign religious and charitable corporations were not exempt  
31 from the payment of a legacy tax, Chief Judge Andrews observing (page 360, 136 N. Y., and page 1091, 32 N.  
32 E.): ‘We are of opinion that a statute of a state granting powers and privileges to corporations must, in the  
33 absence of plain indications to the contrary, be held to apply only to corporations created by the state, and over  
34 which it has power of visitation and control. ... The legislature in such cases is dealing with its own creations,  
35 whose rights and obligations it may limit, define, and control.’ To the same effect are *Catlin v. Trustees*, 113 N.Y.  
36 133, 20 N.E. 864; *White v. Howard*, 46 N.Y. 144; *In re Balleis’ Estate*, 144 N.Y. 132, 38 N.E. 1007; *Minot v.*  
37 *Winthrop*, 162 Mass. 113, 38 N.E. 512; *Dos P. Inh. Tax Law*, c. 3, 34. If the ruling of the court of appeals of New  
38 York in this particular case be not absolutely binding upon us, we think that, having regard to the purpose of the  
39 law to impose a tax generally upon inheritances, the legislature intended to allow an exemption only in favor of  
40 such corporations as it had itself created, and which might reasonably be supposed to be the special objects of  
41 its solicitude and bounty.

42 “In addition to this, however, the United States are not one of the class of corporations intended by law to be  
43 exempt [163 U.S. 625, 631] from taxation. What the corporations are to which the exemption was intended to  
44 apply are indicated by the tax laws of New York, and are confined to those of a religious, educational, charitable,  
45 or reformatory purpose. We think it was not intended to apply it to a purely political or governmental  
46 corporation, like the United States. *Catlin v. Trustees*, 113 N.Y. 133, 20 N.E. 864; *In re Van Kleeck*, 121 N.Y.  
47 701, 75 N.E. 50; *Dos P. Inh. Tax Law*, c. 3, 34. *In re Hamilton*, 148 N.Y. 310, 42 N.E. 717, it was held that the  
48 execution did not apply to a municipality, even though created by the state itself.”  
49 [U.S. v. Perkins, 163 U.S. 625 (1896)]

50 14. The jurisdiction of each government sovereignty is divided into territorial and subject matter jurisdiction:

51 14.1. Government sovereigns have exclusive and absolute jurisdiction, sometimes called “plenary power” or “general  
52 jurisdiction”, over their own territory and property, and no other sovereignty can exercise jurisdiction over this  
53 territory or property without the consent of the sovereign manifested in some form, and usually by an act of the  
54 legislature:

55 “The jurisdiction of the nation within its own territory is [169 U.S. 649, 684] necessarily exclusive and  
56 absolute. It is susceptible of no limitation not imposed by itself. Any restriction upon it, deriving validity from an  
57 external source, would imply a diminution of its sovereignty to the extent of the restriction, and an investment of  
58 that sovereignty to the same extent in that power which could impose such restriction. All exceptions, therefore,  
59 to the full and complete power of a nation within its own territories, must be traced up to the consent of the  
60 nation itself. They can flow from no other legitimate source. This consent may be either express or implied. In

1 the latter case, it is less determinate, exposed more to the uncertainties of construction; but, if understood, not  
2 less obligatory.”  
3 [The Exchange, 7 Cranch 116 (1812)]

4  
5 **“Territory:** A part of a country separated from the rest, and subject to a particular jurisdiction. Geographical  
6 area under the jurisdiction of another country or sovereign power.

7 “A portion of the United States not within the limits of any state, which has not yet been admitted as a state of the  
8 Union, but is organized with a separate legislature, and with executive and judicial powers appointed by the  
9 President.”  
10 [Black’s Law Dictionary, Sixth Edition, p. 1473]

11 The requirement for explicit consent is called “comity” in the legal field:

12 **“comity.** Courtesy; complaisance; respect; a willingness to grant a privilege, not as a matter of right, but out of  
13 deference and good will. Recognition that one sovereignty allows within its territory to the legislative, executive,  
14 or judicial act of another sovereignty, having due regard to rights of its own citizens. *Nowell v. Nowell,*  
15 *Tex.Civ.App., 408 S.W.2d. 550, 553. In general, principle of “comity” is that courts of one state or jurisdiction*  
16 *will give effect to laws and judicial decisions of another state or jurisdiction, not as a matter of obligation, but*  
17 *out of deference and mutual respect. *Brown v. Babbitt Ford, Inc., 117 Ariz. 192, 571 P.2d. 689, 695. See also**  
18 *Full faith and credit clause.”*  
19 [Black’s Law Dictionary, Sixth Edition, p. 267]

20 14.2. States of the union have exclusive territorial jurisdiction within their respective borders over all land and state  
21 property not ceded by an act of the legislature of the state to the federal government. They have no jurisdiction  
22 outside of their borders except for service of process and discovery, such as subpoenas and summons.

23 14.3. The federal government has legislative territorial jurisdiction only over: 1. The federal zone; 2. All areas or  
24 enclaves within the union states that have been ceded to it by an act of the state legislature under Article 1, Section  
25 8, Clause 17 of the Constitution; 3. Its own territories, possessions, and property, wherever situated; 4. Its own  
26 domiciliaries, which includes citizens and residents. Under most circumstances, the federal government has no  
27 legislative jurisdiction within states of the Union because the federal constitution reserves “police powers” to the  
28 states under the Tenth Amendment.

29 “It is no longer open to question that **the general government, unlike the states,** *Hammer v. Dagenhart, 247 U.S.*  
30 *251, 275, 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1918E 724, possesses no inherent power in respect of the internal*  
31 *affairs of the states; and emphatically not with regard to legislation.”*  
32 [Carter v. Carter Coal Co., 298 U.S. 238, 56 S.Ct. 855 (1936)]

33 14.4. Within states of the union, the only type of jurisdiction the federal government can have over areas that are not its  
34 territory is *subject matter jurisdiction* and that jurisdiction must be explicitly identified in the federal Constitution  
35 in order to exist at all. There are very few issues over which the federal government has subject matter jurisdiction  
36 within FOREIGN states of the Union and income taxes under Subtitles A through C of the Internal Revenue Code  
37 is an example of an area where such jurisdiction does not exist. Covetous public dis-servants have systematically  
38 tried to hide this fact over the years by obfuscating the Internal Revenue Code and by using illegal IRS extortion to  
39 coerce federal judges into violating the Constitutional rights of Americans in the states. Subject matter jurisdiction  
40 within states of the Union is limited to the following subjects and no others:

41 14.4.1. Foreign and interstate commerce. See Constitution, Article 1, Section 8, Clause 3. This includes the  
42 following subjects:

43 14.4.1.1. Taxes on importation, but not exportation. See 26 U.S.C. §7001 and U.S. Constitution, Article 1,  
44 Section 9, Clause 3.

45 14.4.1.2. Claims arising out of bankruptcy proceedings. See 28 U.S.C. §1334; *Pauletto v. Reliance Ins.*  
46 *Co., 64 CA.4th 597 (1998), 602, 75 C.R.2d. 334, 337--state courts lack jurisdiction in action for*  
47 *malicious prosecution based on defendant's having filed adversary proceeding in bankruptcy court: "it*  
48 *is for Congress and the federal courts, not state courts, to decide what incentives and penalties shall be*  
49 *utilized in the bankruptcy process".*

50 14.4.1.3. Claims under Sherman Antitrust Act. See 15 U.S.C. §4.

51 14.4.1.4. Claims under Securities Exchange Act of 1934 (including Rule 10b-5 actions). See 15 U.S.C.  
52 §78aa

- 14.4.1.5. Claims involving activities regulated by federal labor laws. E.g., the Labor Management Reporting and Disclosure Act ([19 U.S.C. §401](#) et seq.) preempts state power to adjudicate claims based on union contracts or union activities, unless of "merely peripheral concern" to the Act. See *San Diego Bldg. Trades Council, etc. v. Garmon*, 359 U.S. 236 (1959), 247-248, 79 S.Ct. 773, 781-782; *Bassett v. Attebery*, 180 CA.3d. 288 (1986), 294-295, 224 CR 399, 402—NLRB (rather than federal court) has exclusive jurisdiction over wrongful discharge claim alleging violation of federal labor laws]
- 14.4.1.6. Certain ERISA actions: Suits for injunctive or other equitable relief against an employer or insurer under the Employee Retirement Income Security Act (ERISA) (But federal and state courts have *concurrent* jurisdiction of claims for *benefits due*.) See [29 U.S.C. §1132\(e\)\(1\)](#)
- 14.4.2. Federal property and "employees". See Constitution Article 4, Section 3, Clause 2.
- 14.4.3. Frauds involving the mail. See Constitution, Article 1, Section 8, Clause 7.
- 14.4.4. Treason. See Constitution, Article 4, Section 2, Clause 2.
- 14.4.5. Patent and copyright claims. See [28 U.S.C. §1338\(a\)](#) and Constitution, Article 1, Section 8, Clause 8.
- 14.4.6. Admiralty and maritime claims. See [28 U.S.C. §1333](#) and Constitution Article 1, Section 8, Clause 10.
- 14.4.7. Jurisdiction over aliens everywhere in the Union, including in states of the Union. See [Chae Chan Ping v. U.S., 130 U.S. 581 \(1889\)](#), [Kleindienst v. Mandel, 408 U.S. 753 \(1972\)](#). This source of jurisdiction is the reason that all "taxpayers" are aliens and not "citizens". See 26 C.F.R. §1.1441-1(c)(3).
- 14.5. The formation of a state within territory under the exclusive control of the federal government does not affect the legal status of property not within the territory of the new state:

*"This provision authorizes the United States to be and become a land-owner, and prescribes the mode in which the lands may be disposed of, and the title conveyed to the purchaser. Congress is to make the needful rules and regulations upon this subject. The title of the United States can be divested by no other power, by no other means, in no other mode, than that which congress shall sanction and prescribe. It cannot be done by the action of the people or legislature of a territory or state." And he supported this conclusion by a review of all the acts of congress under which states had theretofore been admitted. Mr. Webster said that **those precedents demonstrated that 'the general idea has been, in the creation of a state, that its admission as a state has no effect at all on the property of the United States lying within its limits;' and that it was settled by the judgment of this court in Pollard v. Hagan, 3 How. 212, 224, 'that the authority of the United States does so far extend as, by force of itself, Proprio vigore, to exempt the public lands from taxation when new states are created in the territory in which the lands lie.'** 21 Cong. Globe, 31st Cong. 1st Sess. p. 1314; 22 Cong. Globe, pp. 848 et seq., 960, 986, 1004; 5 Webst. Works, 395, 396, 405."*

[*Van Brocklin v. State of Tennessee, 117 U.S. 151 (1886)*]

15. Jurisdiction of each government sovereignty over subjects or sovereignties underneath it is created by oath of allegiance, which is discussed in [Great IRS Hoax](#), Form #11.302, Section 5.2.9.
- 15.1. In order to preserve their sovereignty, the people at the top of this hierarchy should not swear an oath of allegiance to any government, because by doing so, they come under the jurisdiction of the laws that control mainly government employees and thereby to surrender their sovereignty. See [Great IRS Hoax](#), Form #11.302, Section 5.2.1 for further details and also see Matt. 5:33-37, which says that Christians should *not* swear an oath to anything.
- 15.2. Each officer of both the state and federal governments takes an oath of allegiance to support and defend the Constitution of the United States against all enemies, foreign and domestic. Failure to live up to that oath amounts to perjury of one's oath, which can result in removal from office.
- 15.3. If is a violation of the separation of powers doctrine and a conflict of interest to take oaths to TWO masters or to occupy a public office that requires an oath to two different masters or sovereignties. Hence, it is a violation of the Constitutions of most states to simultaneously serve in a public office in the state government as well as the federal government.

CALIFORNIA CONSTITUTION  
ARTICLE 7 PUBLIC OFFICERS AND EMPLOYEES

**SEC. 7. A person holding a lucrative office under the United States or other power may not hold a civil office of profit [within the state government].** A local officer or postmaster whose compensation does not exceed 500 dollars per year or an officer in the militia or a member of a reserve component of the armed forces of the United States except where on active federal duty for more than 30 days in any year is not a holder of a lucrative office, nor is the holding of a civil office of profit affected by this military service.

16. Any legislation or ruling by the judicial branch of either a state government or the federal government that breaks down the distinct separation of the powers above is unconstitutional and violates Article 4, Section 4 of the federal constitution, which requires that:

1                   *"The United States shall guarantee to every State in this Union a Republican Form of Government, and shall*  
2 *protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the*  
3 *Legislature cannot be convened) against domestic Violence."*  
4 *[U.S. Constitution, Article 4, Section 4]*

5 A republican form of government is based on *individual*, not collective rights, and those rights cannot be defended or  
6 protected from federal "invasion" or encroachment without separation of powers to the maximum extent possible. This  
7 concept is called the "Separation of Powers Doctrine". The implications of this requirement include:

8 16.1. Federal government may not offer franchises to states of the Union. Only federal "States" defined in [4 U.S.C.](#)  
9 [§110](#)(d) can be party to federal franchises.

10 16.2. Federal government may not offer franchises, licenses, or privileges to anyone domiciled in a sovereign state of the  
11 Union and protected by the Constitution. Another way of saying this is that those who took an oath to support and  
12 defend your rights cannot make a business out of enticing you into surrendering them in exchange for anything,  
13 whether real or perceived.

14 16.3. State governments may not offer franchises, licenses, or privileges to domiciled within the state whose domicile is  
15 not on federal territory. Another way of saying this is that those who took an oath to support and defend your rights  
16 cannot make a business out of enticing you into surrendering them in exchange for anything, whether real or  
17 perceived.

18 If you would like to know more about the abuse of franchises by malicious public servants to destroy the separation of  
19 powers and enslave the people, read:

[Government Instituted Slavery Using Franchises](http://sedm.org/Forms/FormIndex.htm), Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

20 17. A sovereignty that wants to influence or control a subordinate sovereignty that is not immediately underneath it must do  
21 so by using the sovereignty below it as its conduit or agent.

22 18. In the realm of commerce, both state and federal sovereignties are treated just like any human being and recovery of  
23 debts is accomplished within courts of equity.

24                   *"...when the United States enters into commercial business it abandons its sovereign capacity and is treated like*  
25 *any other corporation..."*  
26 *[91 Corpus Juris Secundum (C.J.S.), United States, §4 (2003)]*

27 19. Human beings domiciled inside the federal zone above do not fall into the category of "The People" because the federal  
28 zone is not a constitutional republic, but a totalitarian socialist democracy. They ARE NOT parties to the Constitution  
29 and therefore are not protected by it. See section 4.8 earlier for further clarification on this subject. "The People" referred  
30 to in the diagram instead are those natural persons residing in and born within the 50 union states who claim their correct  
31 status as either "state nationals" or "nationals" as described in [8 U.S.C. §1101](#)(a)(21). Persons who claim to be statutory  
32 "U.S. citizens" or who are in receipt of government privileges as elected or appointed officers of the government have  
33 also forfeited their sovereignty and their position in the above diagram to fall at the same level as corporations and federal  
34 "States".

35                   *"Indeed, the practical interpretation put by Congress upon the Constitution has been long continued and uniform*  
36 *to the effect [182 U.S. 244, 279] that **the Constitution is applicable to territories acquired by purchase or***  
37 ***conquest, only when and so far as Congress shall so direct.** Notwithstanding its duty to 'guarantee to every state*  
38 *in this Union a republican form of government' (art. 4, 4), by which we understand, according to the definition of*  
39 *Webster, 'a government in which the supreme power resides in the whole body of the people, and is exercised by*  
40 *representatives elected by them,' **Congress did not hesitate, in the original organization of the territories of***  
41 ***Louisiana, Florida, the Northwest Territory, and its subdivisions of Ohio, Indiana, Michigan, Illinois, and***  
42 ***Wisconsin and still more recently in the case of Alaska, to establish a form of government bearing a much***  
43 ***greater analogy to a British Crown colony than a republican state of America,** and to vest the legislative power*  
44 *either in a governor and council, or a governor and judges, to be appointed by the President. It was not until they*  
45 *had attained a certain population that power was given them to organize a legislature by vote of the people. In*  
46 *all these cases, as well as in territories subsequently organized west of the Mississippi, Congress thought it*  
47 *necessary either to extend to Constitution and laws of the United States over them, or to declare that the*  
48 *inhabitants should be entitled to enjoy the right of trial by jury, of bail, and of the privilege of the writ of habeas*  
49 *corpus, as well as other privileges of the bill of rights."*  
50 *[Downes v. Bidwell, 182 U.S. 244 (1901)]*

51 20. A "national" or a "state national" or a "foreign national" may not sue any state government in a federal court. He can  
52 only do so in a court of the state that he is suing or in the Court of Claims. This is because the servant, which is the  
53 Federal Government, cannot be greater than its master and creator, the states of the Union. See the [Eleventh Amendment](#),  
54 which says:

1                   *“The Judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced*  
2 *or prosecuted against one of the United States by Citizens of another State, or by Citizens or Subjects of any*  
3 *Foreign State.”*

- 4 21. A state sovereignty cannot lawfully consent to the enlargement of the powers of Congress or of any other subordinate  
5 sovereignty beyond those clearly enumerated in the Constitution.

6                   *“State officials thus cannot consent to the enlargement of the powers of Congress beyond those enumerated in*  
7 *the Constitution.”*

8                   *[New York v. United States, 505 U.S. 142; 112 S.Ct. 2408; 120 L.Ed.2d. 120 (1992)]*

9                   By implication, officials of states of the Union mentioned in the Constitution, either through the Buck Act or through an  
10 Agreement on Coordination of Tax Administration (ACTA), cannot lawfully extend or consent to extend federal taxing  
11 powers into the states upon individuals and bypass the constitutional limits on federal taxing powers found in Article 1,  
12 Section 9, Clause 4 and Article, 1, Section 2, Clause 3. Only officials of federal “States” described in [4 U.S.C. §110\(d\)](#)  
13 may do it, and these “States” are not sovereign, but simply subdivisions of the national domain who are called “territories  
14 and possessions of the United States”. States of the Union are neither territories nor possessions of the United States.

- 15 22. A sovereignty may, under the rules of comity, voluntarily relinquish a portion of its sovereignty to a sovereignty *below*  
16 it but not *above* it. For example, under the Buck Act, [4 U.S.C. §§105-111](#), the U.S. government gave jurisdiction to  
17 federal “States”, which in fact are only territories of the federal United States (within the U.S. Code), to enforce [federal]  
18 State tax statutes within federal areas or enclaves located within their exterior boundaries. Many people mistakenly  
19 believe that this act gave the same type of authority to states of the Union, but the definition of “State” found in [4 U.S.C.](#)  
20 [§110\(d\)](#) confirms that such a “State” is either a territory or possession of the United States, as defined in Title 48 of the  
21 U.S. Code. The reason that the federal government cannot consent to the enlargement of powers of states of the Union  
22 within its borders is that this would violate the separation of powers doctrine and undermine the obligation of Article 4,  
23 Section 4 of the Constitution, which requires Congress to guarantee a “Republican form of government”. Below is the  
24 statute that authorizes territories and possessions of the United States to enforce their tax statutes within federal enclaves:

25                   [TITLE 4 > CHAPTER 4 > Sec. 106.](#)  
26                   [Sec. 106. - Same; income tax](#)

27                   *(a) No person shall be relieved from liability for any income tax levied by any State, or by any duly constituted*  
28 *taxing authority therein, having jurisdiction to levy such a tax, by reason of his residing within a Federal area or*  
29 *receiving income from transactions occurring or services performed in such area; and such State or taxing*  
30 *authority shall have full jurisdiction and power to levy and collect such tax in any Federal area within such State*  
31 *to the same extent and with the same effect as though such area was not a Federal area.*

32                   *(b) The provisions of subsection (a) shall be applicable only with respect to income or receipts received after*  
33 *December 31, 1940*

- 34 23. A sovereignty or human being cannot delegate an authority to a subordinate that they themselves do not ALSO possess.

35                   *“Quod meum est sine me aufferri non potest.*  
36 *What is mine [sovereignty in this case] cannot be taken away without my consent”*  
37 *[Bouvier’s Law Dictionary Unabridged, 8th Edition, p. 2159]*

38                   *“Derivativa potestas non potest esse major primitive.*  
39 *The power [sovereign immunity in this case] which is derived cannot be greater than that from which it is*  
40 *derived.”*  
41 *[Bouvier’s Law Dictionary Unabridged, 8th Edition, p. 2131]*

42                   *“Nemo potest facere per obliquum quod non potest facere per directum.*  
43 *No one can do that indirectly which cannot be done directly.”*  
44 *[Bouvier’s Law Dictionary Unabridged, 8th Edition, p. 2147]*

45                   *“Quod per me non possum, nec per alium.*  
46 *What I cannot do in person, I cannot do through the agency of another.”*  
47 *[Bouvier’s Law Dictionary Unabridged, 8th Edition, p. 2159]*

48                   *[SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]*

- 49 24. The CREATOR of a thing is the ONLY one who has the power to DEFINE exactly what it means. You should NEVER  
50 give the power to define ANYTHING you put on a government form in the hands of a government worker, because they

1 will ALWAYS define it to place you under their jurisdiction and benefit themselves personally. That means you should  
2 NEVER submit any government form without defining ANY and EVERY possible “word of art” on the form so that you  
3 will not waive any rights or benefit them.

4 *“But when Congress creates a statutory right [a “privilege” in this case, such as a “trade or business”], it*  
5 *clearly has the discretion, in defining that right, to create presumptions, or assign burdens of proof, or prescribe*  
6 *remedies; it may also provide that persons seeking to vindicate that right must do so before particularized*  
7 *tribunals created to perform the specialized adjudicative tasks related to that right.”*  
8 [*Northern Pipeline Const. Co. v. Marathon Pipe Line Co., 458 U.S. 50, 102 S.Ct. 2858 (1983)*]

9 This is VERY important to know, because although Congress CREATES franchises and OFFERS you opportunities to  
10 sign up and thereby waive your Constitutional rights, YOU and ONLY YOU have the right to DEFINE all terms on the  
11 application to join the franchise. Most such applications are signed under penalty of perjury and constitute testimony of  
12 a witness, and therefore it is a criminal offense to threaten or tamper with or advise the submitter to fill out the form in a  
13 certain way or else criminal witness tampering has occurred. That means that if you are compelled to sign up for the  
14 franchise against your will, you can define all terms on the form so as to:

15 24.1. Withhold consent.

16 24.2. Reserve all your constitutional rights and waive none.

17 24.3. Document the duress and the source of the duress that caused you to apply. Contracts or consent procured under  
18 duress are unenforceable.

19 24.4. Change your status to foreign and alien in relation to the offeror and therefore beyond their civil jurisdiction.

20 24.5. Turn the application from an acceptance into a COUNTER-OFFER of YOUR OWN franchise. This causes THEIR  
21 response to constitute an acceptance of what we call an ANTI-FRANCHISE FRANCHISE. That way, THEY and  
22 not YOU become the party waiving rights. The following videos show how this works:

23 24.5.1. *This Form is Your Form (UCC Battle of the Forms), Mark DeAngelis, Youtube*  
24 <http://www.youtube.com/watch?v=b6-PRwhU7cg>

25 24.5.2. *Mirror Image Rule, Mark DeAngelis*  
26 <http://www.youtube.com/watch?v=j8pgbZV757w>

27 If you would like to learn more about these rules for sovereignty, many of them are described in the wonderful free book on  
28 government available on our website below:

*Treatise on Government, Joel Tiffany, 1867*

<http://famguardian.org/Publications/TreatiseOnGovernment/TreatOnGovt.pdf>

29 Corporations were created by state and federal governments as a matter of public and social policy in order to encourage  
30 commerce and prosper everyone in society economically. Any Creator may place any demand on his creation that he wants  
31 to, including the requirement to pay a tax. He may even destroy his creation should he choose to do so by excessive taxation  
32 or other means. The Supreme Court said of this subject the following:

33 *“The power to tax is the power to destroy.”*

34 [*John Marshal, U.S. Supreme Court Justice, M’Culloch v. Maryland, 4 Wheat. 316, 431*]

35 Since “the power to tax is the power to destroy,” then it follows that “**the power to create is the power to tax**”. This is a  
36 logical consequence of the fact that the power to create and the power to destroy must proceed from the same hand. Here is  
37 how the U.S. Supreme Court described it:

38 *“What is a Constitution? It is the form of government, delineated by the mighty hand of the people, in which*  
39 *certain first principles of fundamental laws are established. The Constitution is certain and fixed; it contains the*  
40 *permanent will of the people, and is the supreme law of the land; it is paramount to the power of the Legislature,*  
41 *and can be revoked or altered only by the authority that made it. **The life-giving principle and the***  
42 ***death-doing stroke must proceed from the same hand.**”*

43 [*VanHorne’s Lessee v. Dorrance, 2 U.S. 304 (1795)*]

44 The power to create and the power to destroy can therefore only be allowed to proceed from the same source. This means  
45 that the creation cannot and should not be allowed to destroy or burden its Creator. Therefore, the federal government cannot  
46 be allowed to directly tax or embarrass or burden the states of the Union without their consent and through apportionment.  
47 Likewise, the states of the Union cannot be allowed to directly tax or embarrass or burden the sovereign People who created  
48 them. Government may therefore tax only what government has created, and the only thing it created were corporations and

1 paper fiat currency. A legal fiction called a government can only destroy those other legal fictions that it creates, but it cannot  
2 destroy a flesh and blood man that it did not create:

3 *"Mr. Baily (Texas)...Or suppose I had concurred with him, and had levied a tax on the individual and exempted*  
4 *all corporations and to lay the burden of the government upon the man of flesh and blood, made in the image of*  
5 *his God."*  
6 *[44 Cong.Rec. 2447 (1909)]*

7 The definition of the term "person" found throughout the Internal Revenue Code, such as in I.R.C. Sections 6671(b) and 7343  
8 confirms that the only type of "persons" included as the target of most types of enforcement actions are federal corporations  
9 incorporated in the District of Columbia, and "public officials" of the United States government who are in receipt of excise  
10 taxable privileges of public office. Here are a few examples demonstrating this amazing fact from the I.R.C.:

- 11 1. Definition of "person" for the purposes of "assessable penalties" within the Internal Revenue Code means an officer or  
12 employee of a corporation:

13 [TITLE 26](#) > [Subtitle F](#) > [CHAPTER 68](#) > [Subchapter B](#) > [PART I](#) > Sec. 6671.  
14 *Sec. 6671. - Rules for application of assessable penalties*

15 *(b) Person defined*

16 *The term "person", as used in this subchapter, includes an officer or employee of a corporation, or a member or*  
17 *employee of a partnership, who as such officer, employee, or member is under a duty to perform the act in respect*  
18 *of which the violation occurs*

- 19 2. Definition of "person" for the purposes of "miscellaneous forfeiture and penalty provisions" of the Internal Revenue  
20 Code means an officer or employer of a corporation or partnership within the federal United States:

21 [TITLE 26](#) > [Subtitle F](#) > [CHAPTER 75](#) > [Subchapter D](#) > Sec. 7343.  
22 *Sec. 7343. - Definition of term "person"*

23 *The term "person" as used in this chapter [[Chapter 75](#)] includes an officer or employee of a corporation, or a*  
24 *member or employee of a partnership, who as such officer, employee, or member is under a duty to perform the*  
25 *act in respect of which the violation occurs*

- 26 3. Definition of "person" or "individual" for the purposes of levy within the Internal Revenue Code means an elected or  
27 appointed officer of the United States government or a federal instrumentality:

28 *26 U.S.C., Subchapter D - Seizure of Property for Collection of Taxes*  
29 *Sec. 6331. Levy and distraint*

30 *(a) Authority of Secretary*

31 *If any person liable to pay any tax neglects or refuses to pay the same within 10 days after notice and demand, it*  
32 *shall be lawful for the Secretary to collect such tax (and such further sum as shall be sufficient to cover the*  
33 *expenses of the levy) by levy upon all property and rights to property (except such property as is exempt under*  
34 *section 6334) belonging to such person or on which there is a lien provided in this chapter for the payment of*  
35 *such tax. **Levy may be made upon the accrued salary or wages of any officer, employee, or elected official, of***  
36 ***the United States, the District of Columbia, or any agency or instrumentality of the United States or the District***  
37 ***of Columbia, by serving a notice of levy on the employer (as defined in section 3401(d)) of such officer,***  
38 ***employee, or elected official.** If the Secretary makes a finding that the collection of such tax is in jeopardy, notice*  
39 *and demand for immediate payment of such tax may be made by the Secretary and, upon failure or refusal to pay*  
40 *such tax, collection thereof by levy shall be lawful without regard to the 10-day period provided in this section.*

41 Government didn't create people so it can't tax people, unless they explicitly and individually consent *voluntarily* to it by  
42 undertaking employment with the federal government as privileged public officers of that government who are voluntarily  
43 engaged in a taxable activity called a "trade or business". In a free country, all just power of government derives from the  
44 explicit consent of the people. Any civil action undertaken absent explicit, informed, and voluntary consent is unjust.

45 *"There is a clear distinction in this particular case between an individual and a corporation, and that the latter*  
46 *has no right to refuse to submit its books and papers for an examination at the suit of the State. The individual*  
47 *may stand upon his constitutional rights as a citizen. He is entitled to carry on his private business in his own*  
48 *way. His power to contract is unlimited. He owes no such duty to the State, since he receives nothing therefrom,*

beyond the protection of his life and property. His rights are such as existed by the law of the land long antecedent to the organization of the State, and can only be taken from him by due process of law, and in accordance with the constitution. Among his rights are a refusal to incriminate himself, and the immunity of himself and his property from arrest or seizure except under a warrant of the law. He owes nothing to the public so long as he does not trespass upon their rights."  
[Hale v. Henkel, 201 U.S. 43, 74 (1906)]

Only God in His sovereignty can create people. That is why the Constitution recognizes in two different places, including Article 1, Section 9, Clause 4 (1:9:4) and Article 1, Clause 2, Section 3 (1:2:3) that direct taxes *must* be apportioned to the states of the Union and may not be directly levied on the people within states of the Union by the federal government. The federal government servant simply cannot be greater than the sovereign People that it serves in the states of the Union. Violating this requirement is the equivalent of instituting slavery in states of the Union in violation of the Thirteenth Amendment. This is also why:

1. There is no liability statute anywhere in Subtitle A making anyone responsible to pay income taxes.
2. The IRS is not an enforcement agency and does not fall under the Undersecretary for Enforcement within the Dept. of Treasury. See: <http://famguardian.org/Subjects/Taxes/Research/TreasOrgHist/Torg1999.pdf>
3. I.R.C., Subtitles A and C can *only* be voluntary and can never be enforced against “nontaxpayers”. Every person who participates must individually consent or the code becomes unenforceable. Note that AFTER they consent, it is no longer voluntary, but BEFORE they do, it is.
4. All payroll tax withholding is entirely consensual and voluntary and cannot be coerced. See 26 U.S.C. §3402(p) and 26 C.F.R. §31.3401(p)-1.
5. The Supreme Court said that the definition for “income” has always meant corporate profit. This means that natural persons cannot earn “income” as defined by the Constitution unless they are privileged officers of the United States government who voluntarily consent to it by pursuing employment with that government:

*“In order, therefore, that the [apportionment] clauses cited from article I [§2, cl. 3 and §9, cl. 4] of the Constitution may have proper force and effect ...[I]t becomes essential to distinguish between what is an what is not ‘income,’ ...according to truth and substance, without regard to form. **Congress cannot by any definition it may adopt conclude the matter, since it cannot by legislation alter the Constitution, from which alone, it derives its power to legislate, and within those limitations alone that power can be lawfully exercised...** [pg. 207]...After examining dictionaries in common use we find little to add to the succinct definition adopted in two cases arising under the Corporation Tax Act of 1909, *Stratton’s Independence v. Howbert*, 231 U.S. 399, 415, 34 S.Sup.Ct. 136, 140 [58 L.Ed. 285] and *Doyle v. Mitchell Bros. Co.*, 247 U.S. 179, 185, 38 S.Sup.Ct. 467, 469, 62 L.Ed. 1054...”  
[*Eisner v. Macomber*, 252 U.S. 189, 207, 40 S.Ct. 189, 9 A.L.R. 1570 (1920)]*

*“...Whatever difficulty there may be about a **precise scientific definition of ‘income,’** it imports, as used here, something entirely distinct from principal or capital either as a subject of taxation or as a measure of the tax; **conveying rather the idea of gain or increase arising from corporate activities.**”  
[*Doyle v. Mitchell Brothers Co.*, 247 U.S. 179, 185, 38 S.Ct. 467 (1918)]*

*“Income has been taken to mean the same thing as used in the Corporation Excise Tax Act of 1909 (36 Stat. 112) in the 16<sup>th</sup> Amendment, and in the various revenue acts subsequently passed.”  
[*Bowers v. Kerbaugh-Empire Co.*, 271 U.S. 170, 174, (1926)]*

6. The Supreme Court said in the case of *Flora v. United States*, 362 U.S. 145 (1960):

*“Our system of taxation is based upon voluntary assessment and payment, not distraint.”  
[*Flora v. U.S.*, 362 U.S. 145 (1960)]*

The debates held in Congress in 1909 over the ratification of the [Sixteenth Amendment](#) abundantly confirm the above conclusions. They also abundantly confirm the fact that the legislative intent of the [Sixteenth Amendment](#) revealed during Congressional debates *never* included the intent to tax “wages” (in the common understanding, not in the legal sense defined in the Internal Revenue Code) on the labor of human beings. Below is just one cite out the hundreds of pages of Congressional Debates on the Sixteenth Amendment posted on our website at:

[Congressional Debates on the Sixteenth Amendment](http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf), Family Guardian Fellowship  
<http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf>

1 Senator Daniel of Virginia is debating the Sixteenth Amendment and he offers an excellent analysis of the legal criteria of  
2 taxing a corporation:

3 *“There are many things—settled personal views—about this excise tax which we ought to remember, and I*  
4 *propose to state, just as I have stated the difference between corporations and partnerships, what are some of the*  
5 *marked and settled opinions which have had judicial exposition and indorsement as to the power to tax*  
6 *corporations. I will state some of them. I think it will be found settled in the judicial reports of this country, and*  
7 *so well settled that no lawyer familiar with the decisions could hope to disturb the decisions, as follows:*

8 *“(1) That a corporate franchise is a distinct subject of taxation, and not as property, but as the exercise of a*  
9 *privilege.*

10 *“(2) That it may be taxed by a State or Country which creates it.*

11 *“(3) It may be taxed by a State or Territory in which it is exercised, although created by a foreign country.*

12 *“(4) It may be taxed by the United States, whether created by the United States or a foreign country or by a State,*  
13 *Territory, or district of the United States.*

14 *“(5) The franchise of the corporation may also be taxed by a State, although created by the United States, unless*  
15 *created as part of the governmental machinery of the United States.*

16 *“The same or rather the like limitation applies upon corporations created by the States. You may tax any private*  
17 *corporation of a State, but a corporation of the State, that is chartered by the State to perform some function of*  
18 *its government, partakes of a governmental nature, just as one so formed by the United States; and as the one*  
19 *cannot be taxed by the Federal Government, so the other cannot be taxed by the State.”*  
20 *[44 Cong.Rec. 4237-4238 (1909)]*

21 Below is another Congressional interchange on the legislative intent of the Sixteenth Amendment that clearly shows it was  
22 never intended to apply to the wages derived from labor of a flesh and blood human being:

23 *“Mr. Brandegee. **Mr. President, what I said was that the amendment exempts absolutely everything that a man***  
24 ***makes for himself.** Of course it would not exempt a legacy which somebody else made for him and gave to him.*  
25 *If a man's occupation or vocation—for vocation means nothing but a calling—if his calling or occupation were*  
26 *that of a financier it would exempt everything he made by underwriting and by financial operations in the course*  
27 *of a year that would be the product of his effort. **Nothing can be imagined that a man can busy himself about***  
28 ***with a view of profit which the amendment as drawn would not utterly exempt.**”*  
29 *[50 Cong.Rec. p. 3839, 1913]*

30 Even the U.S. Supreme Court agrees with this conclusion that earnings from labor are not taxable to the person who did the  
31 work:

32 *“Every man has a natural right to the fruits of his own labor, is generally admitted; and **no other person can***  
33 ***rightfully deprive him of those fruits, and appropriate them against his will...**”*  
34 *[The Antelope, 23 U.S. 66, 10 Wheat 66, 6 L.Ed. 268 (1825)]*

## 35 CONCLUSIONS

36 The content of this analysis leads us to the following conclusion about the taxability of property under the Internal Revenue  
37 Code:

- 38 1. The CREATOR of WEALTH is the ORIGINAL "owner".
- 39 2. Private, constitutionally protected people in the states of the Union are the only real CREATORS and therefore  
40 original OWNERS of wealth.
- 41 3. Government creates NOTHING and certainly NEVER "wealth". Everything it says is a LIE and everything it has  
42 is usually STOLEN. As Judge Andrew Napolitano frequently said: "taxation as theft". We would qualify that  
43 statement that the only way it ISN'T theft is if you consent to it, usually by what the courts will silently presume  
44 as "implied consent" based on ACTION or INACTION rather than WORDS. See:

[Legal Deception, Propaganda, and Fraud, Form #05.014  
https://sedm.org/Forms/05-MemLaw/LegalDecPropFraud.pdf](https://sedm.org/Forms/05-MemLaw/LegalDecPropFraud.pdf)

- 45 4. Governments were created to PROTECT PRIVATE wealth and certainly NEVER for a profit motive.

- 4.1. They are not created to steal PRIVATE wealth and convert it to PUBLIC wealth without the consent of the owner.
- 4.2. A government that pursues a profit motive or doesn't protect PRIVATE wealth and abuses the public trust to convert it to PUBLIC wealth is a sham trust and a de facto government.
- 4.3. A government that only protects its OWN property or property that it shares an ownership interest in is NOT a de jure government and can never fulfill the purpose of its creation. Would you hire a security guard to protect your property that insisted on DONATING it all to THEM or converting it to PUBLIC property before they would protect it?

More on the above at:

De Facto Government Scam, Form #05.043  
<https://sedm.org/Forms/05-MemLaw/DeFactoGov.pdf>

5. The government is nothing but a TRUSTEE over PUBLIC property donated to it by people in the States of the Union.
  - 5.1. The Constitution is the trust indenture and it creates a corporation called "U.S. Inc." mentioned in [28 U.S.C. §3002\(15\)\(A\)](#).
  - 5.2. The "beneficiaries" of the public trust are the people in the states of the Union.
6. You CAN'T be a "beneficiary" AND a "trustee" at the same time in relation to the same government. Its ONE or the OTHER.
7. Civil jurisdiction over the PRIVATE property of the OWNERS in the states of the Union can only be created by CONSENT. This is because:
  - 7.1. It is a maxim of law that "what is mine cannot be taken from me without my consent".

*"Quod meum est sine me auferri non potest. What is mine cannot be taken away without my consent. Jenk. Cent. 251. Sed vide Eminent Domain. "*  
 [Bouvier's Maxims of Law, 1856;  
<https://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]

- 7.2. The Declaration of Independence requires that ALL just CIVIL powers of the national government MUST derive from CONSENT of the ORIGINAL PRIVATE owner. Absent consent, taxation is UNJUST and even criminal theft.
8. The process of donating property to the national government occurs by one of following three methods:
  - 8.1. By CONSENTING to a civil status such as "taxpayer", "person", "citizen", "resident", "nonresident alien with earnings from the United States", etc. which has a tax liability. These civil statuses are a CREATION of and PROPERTY of the national government. The rights and obligations attached to the status are ALSO PROPERTY of the national government. When you use public property for a personal benefit, then you surrender the protections of the Constitution and of your property under Fifth Amendment and of the common law in exchange for privileges.

*The Court developed, for its own governance in the cases confessedly within its jurisdiction, a series of rules under which it has avoided passing upon a large part of all the constitutional questions pressed upon it for decision. They are:*

[. . .]

***6. The Court will not pass upon the constitutionality of a statute at the instance of one who has availed himself of its benefits.*** FN7 *Great Falls Mfg. Co. v. Attorney General*, 124 U.S. 581, 8 S.Ct. 631, 31 L.Ed. 527; *Wall v. Parrot Silver & Copper Co.*, 244 U.S. 407, 411, 412, 37 S.Ct. 609, 61 L.Ed. 1229; *St. Louis Malleable Casting Co. v. Prendergast Construction Co.*, 260 U.S. 469, 43 S.Ct. 178, 67 L.Ed. 351.

FOOTNOTES:

FN7 *Compare Electric Co. v. Dow*, 166 U.S. 489, 17 S.Ct. 645, 41 L.Ed. 1088; *Pierce v. Somerset Ry.*, 171 U.S. 641, 648, 19 S.Ct. 64, 43 L.Ed. 316; *Leonard v. Vicksburg, etc., R. Co.*, 198 U.S. 416, 422, 25 S.Ct. 750, 49 L.Ed. 1108.  
 [Ashwander v. Tennessee Valley Authority, 297 U.S. 288, 56 S.Ct. 466 (1936)]

1           *"The words "privileges" and "immunities," like the greater part of the legal phraseology of this country, have*  
2 *been carried over from the law of Great Britain, and recur constantly either as such or in equivalent expressions*  
3 *from the time of Magna Charta. For all practical purposes they are synonymous in meaning, and originally*  
4 *signified a peculiar right or private law conceded to particular persons or places **whereby a certain individual***  
5 ***or class of individuals was exempted from the rigor of the common law.** Privilege or immunity is conferred upon*  
6 *any person when he is invested with a legal claim to the exercise of special or peculiar rights, authorizing him to*  
7 *enjoy some particular advantage or exemption."*

8           *[The Privileges and Immunities of State Citizenship, Roger Howell, PhD, 1918, pp. 9-10;*

9           *SOURCE:*

10           [http://famguardian.org/Publications/ThePrivAndImmOfStateCit/The\\_privileges\\_and\\_immunities\\_of\\_state\\_c.pdf](http://famguardian.org/Publications/ThePrivAndImmOfStateCit/The_privileges_and_immunities_of_state_c.pdf)  
11           *f]*

12  
13           

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14           FOOTNOTES:

15           *See Magill v. Browne, Fed.Cas. No. 8952, 16 Fed.Cas. 408; 6 Words and Phrases, 5583, 5584; A J. Lien,*  
16           *"Privileges and Immunities of Citizens of the United States," in Columbia University Studies in History,*  
17           *Economics, and Public Law, vol. 54, p. 31.*

18           8.2. Consenting to call the payment a "U.S. source", and thus, converting the payment to a "federal payment" as  
19           indicated in [26 U.S.C. §3402](#)(p).

20           8.3. Identifying real property as being located in the STATUTORY geographical "United States" under the  
21           FIRPTA Act and thus subject to the FIRPTA Act, even though it is NOT so located. See:

22           Income Taxation of Real Estate Sales, Form #05.028

23           <https://sedm.org/product/income-taxation-of-real-estate-sales-form-05-028/>

24           More on the above process can be found at:

25           1. [Ministry Introduction](#), Form #12.014, pp. 40-55-SEDM. Talks about how the government is a public trust and you are  
26           the BENEFICIARY and NEVER the Trustee or public officer.

27           <https://sedm.org/Ministry/MinistryIntro.pdf>

28           2. [Separation Between Public and Private Course](#), Form #12.025

29           <https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf>

30           3. [Private Right or Public Right? Course](#), Form #12.044

31           <https://sedm.org/LibertyU/PrivateRightOrPublicRight.pdf>

32           4. [The Publici Juris or Public Rights Scam](#), SEDM Blog

33           <https://sedm.org/the-publici-juris-or-public-rights-scam/>

34           5. [The Achilles Heel of the Administrative State](#), SEDM Blog

35           <https://sedm.org/the-achilles-heel-of-the-administrative-state/>

36           6. [Civil Status \(Important!\)](#), SEDM

37           <https://sedm.org/litigation-main/civil-status/>

38           7. [Why Domicile and Becoming a "Taxpayer" Require Your Consent](#), Form #05.002

39           <https://sedm.org/Forms/05-MemLaw/Domicile.pdf>

40           **4.4 Jesus: The Great Divider**<sup>167</sup>

41           An acquaintance ask me, "why can't we all just get along?"

42           Actually, these words were first made famous by Rodney King in 1992.

43           When four police officers were acquitted of nearly beating the man to death, a riot broke out in Los Angeles. For six days  
44           people ran through the streets looting, breaking windows, overturning cars, and burning buildings. It cost the City of Los  
45           Angeles over a billion dollars.

46           Why can't we all just get along?

47  
48  
49           

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50           <sup>167</sup> Adapted from: <https://nikeinsights.famguardian.org/forums/topic/jesus-the-great-divider/>.

1 We will never get along as long as government officials use our tax dollars to support fornicating parents who have six kids  
2 with six different last names.

3 We will never get along as long as politicians permit armies of young men to trespass across our borders to ransack our  
4 country, push Sodomy and LGBT queer values in public school curriculum, and continue to protect murders who kill babies.  
5 Never!

6 We will never get along as long as people deny the inspiration of Scripture, the deity of Christ, salvation by faith, and the  
7 relevance of the Ten Commandments. Never!

8 We will never get along as long as women act like men and men dress like women! Never!

9 We will never get along as long as the government seeks to take away our right to privacy, to track us, film us, fingerprint us,  
10 scan us, stalk us, and store our DNA in some IRS national data bank. Never!

11 We will never get along as government-sanctioned banks create money out of nothing, create money of account and charge  
12 us interest on nothing, and then seize our houses and cars for non-payments on an alleged 30-year loan.

13 We will never get along as long as cops seize assets of alleged “drug dealers” without a warrant and without a trial by jury!

14 We will never get along as long a liberal Antifa professors keep referring to white privilege, calling for the death of white  
15 males, and then labeling anyone who disagrees with them a “racist!”

16 We will never get along as long as Democrats support bribes and take money for selling State secrets to Russia, China, and  
17 Iran (Hillary and Obama).

18 We will never get along as long as liberals think having a transvestites in the White House as president and first lady is  
19 progress.

20 We will never get along as long as some college professors think there are three genders: males, females, and he-shes.

21 We will never get along as long as Christmas is about commerce and not about Christ

22 We will never get along as long as Hollywood continues to produce pornography in order to turn our daughters into whores  
23 and our sons into sex addicts.

24 We will never get along because there are still some people in the United States that are true followers of Jesus Christ!

25 True Christian men are not going to stand for liberal, permissive, loud-mouthed feminist politicians sponsoring bills to turn  
26 America into Sodom and Gomorrah. The Godly will resist, fuss, joust, debate, fight, joust, quarrel, brawl, clash, dispute, duel,  
27 feud, quarrel, and riot when liberals stuff their godless, atheistic, humanistic, racist, relative, multicultural values down the  
28 throats of our children.

29 There are still true followers of Christ . . . and **the Lord Jesus Christ is the Great Divider!**

30 **Jesus is the Source of all this division.**

31 You error if you “suppose” Christ came to bring peace on the earth.

- 32 1. Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather **division**:
- 33 2. John 7:43 So there was a **division** among the people because of him.
- 34 3. John 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others  
35 said, How can a man that is a sinner do such miracles? And there was a **division** among them.
- 36 4. Jesus divides the sheep from the goats ([Matthew 35:33](#)).
- 37 5. Jesus divides the tares from the wheat ([Matthew 13:30](#)).
- 38 6. The Lord Jesus waged war on Egypt until Pharaoh bent to do the will of God.
- 39 7. Exodus 8:23 And I will put a **division** between my people and thy people: tomorrow shall this sign be.

- 1 8. He divided the sons of Korah from the congregation. Because they would not submit to the authority of Moses, God  
2 buried them alive ([Numbers 16](#)).
- 3 9. “Separate yourselves from among this (wicked) congregation, that I may consume them (the sons of Korah) in a  
4 moment.” (Numbers 16:21)
- 5 10. He divides the clean from the unclean, edible foods from the inedible, clean clothes from the soiled, healthy people from  
6 the sick ones, sanitary houses from the unsanitary (Leviticus 12-15).
- 7 11. He divided Ephraim from Judah because Solomon’s heart was divided from him ([1 Kings 11-12](#))
- 8 12. And, Jesus wages war on Sodomites, feminists, abortionists, globalists, and communists of today. War and division will  
9 not cease until men bow to His rule and His authority ([Philippians 2:10-11](#)).
- 10 13. He forbids Christians to touch defiled things and requires His followers to separate (divide) from the unclean ([2](#)  
11 [Corinthians 6:19](#)).
- 12 14. Christians are commanded to drive heretics out of the flock ([Romans 16:17](#); [Titus 3:10](#)).
- 13 15. He divides husbands from their unbelieving wives ([Ezra 10:9-11](#)).
- 14 16. He divides believers from the secular pagans around them (Book of Nehemiah).
- 15 17. He divides family members from each other ([Matt. 10:34-39](#)).
- 16 18. He divides Christians from the pagan world ([2 Cor. 6:17](#); [Rev. 18:4](#)).
- 17 19. He divides evil from Himself (Psalm 15).
- 18 20. He divides His people from scoffers ([Prov. 22:10](#)).
- 19 21. He divides His people from socialists ([Prov. 1:8-19](#))
- 20 22. He divides believers from the rest of the world by commanding them to be “IN the world but not OF the world”. John  
21 15:19, John 17:14, John 17:16.

22 You can’t SEPARATE until you can JUDGE or at least DISCERN Evil from Good. That discernment STARTS with God’s  
23 law. Lev. 10:8-11, 2 Tim. 3:16.

24 Since light cannot have fellowship with darkness, Christians can have no peace with God’s enemies ([1 Corinthians 16:14](#)).

25 Since Christ has declared war on his enemies, so must we! ([1 Corinthians 15:25](#))

26 Since God acted to destroy Sodom and Gomorrah, so must we!

27 Since God declared war on Egypt to make men free, so must we!

28 Since our Lord came to bring a sword and not peace, so must we!

29 Since secular statists try to abuse the legislative authority of government to PUNISH Christians for doing all the above, then  
30 we must NOT EVER consent to it and vehemently fight that in a legal setting as well with the following resources:

- 31 1. [Why Domicile and Becoming a “Taxpayer” Require Your Consent](#), Form #05.002  
32 <https://sedm.org/Forms/FormIndex.htm>
- 33 2. [Why Statutory Civil Law is Law for Government and Not Private Persons](#), Form #05.037  
34 <https://sedm.org/Forms/FormIndex.htm>
- 35 3. [Proof That There is a “Straw Man”](#), Form #05.042  
36 <https://sedm.org/Forms/FormIndex.htm>
- 37 4. [Government Instituted Slavery Using Franchises](#), Form #05.030  
38 <https://sedm.org/Forms/FormIndex.htm>
- 39 5. [Proof of Claim: Your Main Defense Against Government Greed and Corruption](#), Form #09.073  
40 <https://sedm.org/Forms/FormIndex.htm>

41 In a theological sense, separation implies sanctification and being “holy”.

42 Legal separation between believers and a pagan secular government is literally IMPOSSIBLE without PRIVATE property  
43 and PRIVATE rights. That separation is described in:

<p><u><a href="#">Separation Between Public and Private Course</a></u>, Form #12.025 <a href="https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf">https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf</a></p>
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1 A government that won't respect or allow separation between public and private is a despotism and a de facto government:

2 *"It must be conceded that there are such [PRIVATE] rights in every free government beyond the control of the*  
3 *State. **A government which recognized no such rights, which held the lives, the liberty, and the property of its***  
4 ***citizens subject at all times to the absolute disposition and unlimited control of even the most democratic***  
5 ***depository of power, is after all but a despotism. It is true it is a despotism of the many, of the majority, if you***  
6 ***choose to call it so, but it is none the less a despotism.** It may well be doubted if a man is to hold all that he is*  
7 *accustomed to call his own, all in which he has placed his happiness, and the security of which is essential to that*  
8 *happiness, under the unlimited dominion of others, whether it is not wiser that this power should be exercised by*  
9 *one man than by many."*  
10 *[Loan Association v. Topeka, 87 U.S. 655 (1875)]*

11 Lastly, those who are the subject of the "separation" and division described in the above are called "foreign" and sometimes  
12 "alien" in the legal field:

**"Sovereign"="Foreign", Family Guardian Fellowship**  
<https://famguardian.org/Subjects/Freedom/Sovereignty/Sovereign=Foreign.htm>

13 We cannot AVOID being sovereign if we separate ourselves as God commands. That sovereignty is a DIRECT result of  
14 the blessings found in Deut. 28:

15 ***"And the Lord will make you the head and not the tail; you shall be above only, and not be beneath, if you heed***  
16 ***the commandments of the Lord your God, which I command you today, and are careful to observe them.** So*  
17 *you shall not turn aside from any of the words which I command you this day, to the right or the left, to go after*  
18 *other gods to serve them."*  
19 *[Deut 28:13-14, Bible, NKJV]*

20 Note from the above that the BEGINNING of idolatry and rebellion is disobeying ANY PART of His Holy laws. In that  
21 sense, following any OTHER law system constitutes IDOLATRY, which is the worst sin in the Bible and the First  
22 Commandment God gave us in Exodus 20.

#### 23 **4.5 God's Law: The Great UNITER**<sup>168</sup>

24 God's law brings UNITY. The reader will note that after Nehemiah built his wall, he gathered everyone together in the town  
25 square, day and night, for several days in a row, to READ and LEARN [God's LAW](#). See: [Nehemiah 8](#).

#### 26 **Ezra Reads and Explains the Law**

27 *Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they*  
28 *told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel. <sup>2</sup> So Ezra the*  
29 *priest brought the Law before the assembly of men and women and all who could hear with understanding on the*  
30 *first day of the seventh month. <sup>3</sup> Then he read from it in the open square that was in front of the Water Gate from*  
31 *morning until midday, before the men and women and those who could understand; and the ears of all the people*  
32 *were attentive to the Book of the Law.*

33 *<sup>4</sup> So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his*  
34 *right hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah,*  
35 *Misael, Malchijah, Hashum, Hashbadana, Zechariah, and Meshullam. <sup>5</sup> And Ezra opened the book in the sight*  
36 *of all the people, for he was standing above all the people; and when he opened it, all the people stood up. <sup>6</sup> And*  
37 *Ezra blessed the LORD, the great God.*

38 ***Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and***  
39 ***worshiped the LORD with their faces to the ground.***

40 *<sup>7</sup> Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan,*  
41 *Pelaiah, and the Levites, helped the people to understand the Law; and the people stood in their place. <sup>8</sup> So they*  
42 *read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the*  
43 *reading.*

<sup>168</sup> Source: <https://nikeinsights.famguardian.org/forums/topic/jesus-the-great-divider/>.

1 <sup>9</sup> And Nehemiah, who was the <sup>1b</sup>governor, Ezra the priest and scribe, and the Levites who taught the people said  
2 to all the people, "This day is holy to the LORD your God; do not mourn nor weep." For all the people wept, when  
3 they heard the words of the Law.

4 <sup>10</sup> Then he said to them, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing  
5 is prepared; for this day is holy to our Lord. Do not sorrow, for the joy of the LORD is your strength."

6 <sup>11</sup> So the Levites quieted all the people, saying, "Be still, for the day is holy; do not be grieved." <sup>12</sup> And all the  
7 people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words  
8 that were declared to them.  
9 [Nehemiah 8:1-12; Bible, NKJV]

10 And after everyone had heard God's law, the people in unison raised their voice and said "Amen!":

11 "Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and  
12 worshiped the Lord with their faces to the ground."  
13 [Nehemiah 8:6, Bible, NKJV]

14 This same theme of "meditating on God's Law" is repeated later in Joshua 1:8-9:

15 "This [Book of the Law](#) shall not depart from your mouth, but you shall meditate in it day and night, that you may  
16 observe to do according to all that is written in it. For then you will make your way prosperous, and then you will  
17 have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be  
18 dismayed, for the Lord your God is with you wherever you go."  
19 [[Joshua 1:8-9](#), Bible, NKJV]

20 Pastor Tim Keller describes the above unifying process organized around God's Law in the following wonderful sermon:

[Laboring for a God Who Fights for Us](https://youtube.com/embed/SzmG-SFhTco), Pastor Tim Keller  
<https://youtube.com/embed/SzmG-SFhTco>

21 The theme of using God's law as a unifying rather than dividing force is also found in our About Us Page:

22 *SEDM About Us Page*  
23 *Section 2: Mission Statement*

24 *Our mission is the same as Nehemiah described in the [Book of Nehemiah](#) in the Bible, who followed God's*  
25 *sovereign calling and commission to rebuild the wall that protected the people in the city of Jerusalem from their*  
26 *surrounding heathen neighbors and governments. That wall was a figurative wall of separation between the*  
27 *"church", which was God's followers the Israelites, and the "state", which was the rest of the foreigners and the*  
28 *king who did not serve God or fear Him. The religious people had neglected obeying God's laws and*  
29 *commandments and thereby become slaves of the surrounding kings and political rulers:*

30 *"The survivors [Christians] who are left from the captivity in the province are there in*  
31 *great distress and reproach. The wall [of separation between "church", which was the*  
32 *Jews, and "state", which was the heathens around them] of Jerusalem is also broken down,*  
33 *and its gates are burned with fire."*  
34 [[Neh. 1:3](#), Bible, NKJV]

35  
36 *Then I said to them, "You see the distress that we are in, how Jerusalem lies waste, and its*  
37 *gates are burned with fire. Come and let us build the wall of [of separation in] Jerusalem*  
38 *that we may no longer be a reproach." And I told them of the hand of my God which had*  
39 *been good upon me, and also of the king's words that he had spoken to me. So they said,*  
40 *"Let us rise up and build." Then they set their hands to this good work.*

41 *But when Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab*  
42 *heard of it, they laughed at us and despised us, and said, "What is this thing that you are*  
43 *doing? Will you rebel against the king?"*

44 *So I answered them, and said to them, "The God of heaven Himself will prosper us;*  
45 *therefore we His servants will arise and build [the wall of separation between church*  
46 *and state]..."*  
47 [[Neh. 3:17-18](#), Bible, NKJV]

1 *Nehemiah was heavily ridiculed and persecuted by the government in his campaign to rebuild the wall.*

2 *But it so happened, when Sanballat [the U.S. government/IRS] heard that we were*  
3 *rebuilding the wall that he was furious and very indignant, and mocked the Jews [Christian*  
4 *patriots]. And he spoke before his brethren and the army of Samaria, and said, "What are*  
5 *these feeble Jews [Christian patriots] doing? Will they fortify themselves?...*

6 *Now Tobiah the Ammonite [part of the government] was beside him, and he said,*  
7 *"Whatever they build, if even a fox goes up on it, he will break down their stone wall."*

8 **Hear, O our God, for we are despised, turn their reproach on their own heads and**  
9 **give them [the opponents of the wall of separation] as plunder to [their socialist fellow**  
10 **citizens in] a land of captivity! Do not cover their iniquity, and do not let their sin be**  
11 **blotted out from before You; for they have provoked You to anger before the builders**  
12 **[of the wall]. So we built the wall, and the entire wall was joined together up to half**  
13 **its height, for the people had a mind to work.**

14 *...and all of them conspired together to come and attack Jerusalem and create confusion.*

15 *And our adversaries said, "They will neither know nor see anything, till we come into*  
16 *their midst and kill them and cause the work to cease."*  
17 *[Neh. 4:1-11, Bible, NKJV]*

18 *At one point, the heathens and nonbelievers even complained that the Jews were going to leave the tax roles so*  
19 *they were left holding the bag!*

20 *And there was a great outcry of the [socialist] people and their wives [at the voting booths*  
21 *and in the jury boxes] against their Jewish brethren [who were building the wall].*

22 *For there were those who said, "We, our sons, and our daughters are many; therefore let*  
23 *us get grain [through government usury by unjust taxation], that we may eat and live."*

24 *There were also some who said, "We have mortgaged our lands and vineyards and houses,*  
25 *that we might buy grain because of the famine."*

26 *There were also those who said, "We have borrowed money for the king's tax on our*  
27 *lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as*  
28 *their children; and indeed we are forcing our sons and our daughters to be slaves [to*  
29 *the king and his taxes and the banksters], and some of our daughters have been*  
30 *brought into slavery. It is not in our power to redeem them, for other men have our*  
31 *lands and vineyards."*  
32 *[Neh. 5:1-5, Bible, NKJV]*

33 *Nehemiah's righteous response was to rebuke the nobles and rulers (the government leaders and the tax*  
34 *collectors) for their usury and extortion, as we frequently do on this website:*

35 **And I became very angry when I heard their outcry and these words. After serious**  
36 **thought, I rebuked the nobles and rulers, and said to them, "Each of you is exacting**  
37 **usury from his brother." So I called a great assembly against them [as we attempt to**  
38 **do here on this website].**

39 *And I said to them, "According to our ability we have redeemed our Jewish [Christian]*  
40 *brethren who were sold to the nations. Now indeed, will you even sell your brethren? Or*  
41 *should they be sold to us?" Then they [the government leaders] were silenced [because*  
42 *of guilt about their usury and extortion] and found nothing to say.*

43 **Then I said, "What you are doing is not good, Should you not walk in the fear of our**  
44 **God because of the reproach of the nations, our enemies?**

45 *"I also, with my brethren and my servants, am lending them money and grain. Please, let*  
46 *us stop this usury [illegal and unjust taxation and government extortion]! [IRS and*  
47 *the government must] Restore to them, even this day, their [financial control over*  
48 *their labor and their] lands, their vineyards, their olive groves, and their houses, also*  
49 *a hundredth of the money and the grain, the new wine and the oil, that you have*  
50 *charged them."*

1 So they [the government] said, "We will restore it, and will require nothing from  
2 them; we will do as you say." Then I called the priests, and required an oath from  
3 them that they would do according to this promise.

4 ...Moreover, from the time that I was appointed to be their governor in the land of  
5 Judah, from the twentieth year until the thirty-second year of King Artaxerxes,  
6 twelve years, neither I nor my brothers ate the governor's provisions. But the former  
7 governors before me laid burdens on the people, and took from them bread and wine,  
8 besides forty shekels of silver. Yes, even their servants bore rule over the people, but  
9 I did not do so, because of the fear of God.

10 Indeed, I also continued the work on this wall, and we did not buy any land. All my  
11 servants were gathered there for the work.  
12 [[Neh. 5:6-16](#), Bible, NKJV]

13 *Nehemiah's example is the solution of how to accomplish the restoration of the wall of separation between church  
14 and state. It is the model for how God has told this ministry that we must accomplish it and which we carefully  
15 follow on this website.*

16 "And I saw the beast, the kings [heathen political rulers and the unbelieving democratic  
17 majorities who control them] of the earth [controlled by Satan], and their armies, gathered  
18 together to make war against Him [God] who sat on the horse and against His army."  
19 [[Revelation 19:19](#), Bible, NKJV]

20 "And I heard another voice from heaven [God] saying, 'Come out of her [[Babylon the](#)  
21 [Great Harlot](#), a democratic state full of socialist non-believers], my people [Christians],  
22 lest you share in her sins, and lest you receive of her plagues."  
23 [[Revelation 18:4](#), Bible, NKJV]

24 Below are sermons explaining the meaning of the Book of Nehemiah:

- 25 1. [Being God's Gap Man](#) (OFFSITE LINK) - Nike Insights. Nehemiah was God's "Gap Man"  
26 <http://nikeinsights.famguardian.org/forums/topic/10146/>
- 27 2. [Laboring for a God Who Fights for Us](#) (OFFSITE LINK)-Pastor Tim Keller  
28 <https://youtu.be/SzmG-SFhTco>
- 29 3. [Nehemiah: Armed Men Rebuilt Jerusalem](#) (OFFSITE LINK) -Pastor Sheldon Emry  
30 [http://sheldonemrylibrary.famguardian.org/CassetteTapedMessages/1981/ArmedMenRebuiltJerus/ArmedM  
32 enRebuiltJerusalem.htm](http://sheldonemrylibrary.famguardian.org/CassetteTapedMessages/1981/ArmedMenRebuiltJerus/ArmedM<br/>31 enRebuiltJerusalem.htm)
- 32 4. [EZRA: Rebuilding Jerusalem, Sermon 7929a](#) (OFFSITE LINK)-Pastor Sheldon Emry  
33 <http://sheldonemrylibrary.famguardian.org/CassetteTapedMessages/1979/7929a.mp3>
- 34 5. [EZRA: Rebuilding Jerusalem, Sermon 7929b](#) (OFFSITE LINK)-Pastor Sheldon Emry  
35 <http://sheldonemrylibrary.famguardian.org/CassetteTapedMessages/1979/7929b.mp3>
- 36 6. [Nehemiah & the Patriots on the Money System 1](#) (OFFSITE LINK)-Pastor Sheldon Emry  
37 <http://www.youtube.com/watch?v=-Shk6w0kN6w>
- 38 7. [Nehemiah & the Patriots on the Money System 2](#) (OFFSITE LINK)-Pastor Sheldon Emry  
39 <http://www.youtube.com/watch?v=RY0hMOESZ2o>

40 [[SEDM About Us page, Section 2; https://sedm.org/Ministry/AboutUs.htm](#)]

41 It is a fact that the ONLY tool God has at His disposal to bring UNITY RATHER than division is HIS LAW! And those who  
42 don't want to follow it are scattered abroad! See Gen. 11:8-9, Exodus 5:12, Leviticus 26:33, Deut 4:27, Deut 28:64, etc., etc.

43 The implication is that any country not founded on HIS LAW will disintegrate and its people will be scattered abroad, just  
44 like the 70 year captivity of the Israelites in Babylon that occurred BEFORE Nehemiah rebuilt the wall.

45 The following command from God summarizes why Christians cannot participate in a secular civil law system and must rely  
46 ONLY on God's law:

47 "Do not walk in the [statutes of your fathers](#) [the heathens], nor observe [their judgments](#) [court rulings], nor defile  
48 yourselves with [their \[pagan government\] idols](#). I am the LORD your God: Walk in [obey] [My statutes](#), keep  
49 My judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may  
50 know that I am the LORD your God."  
51 [[Ezekial 20:10-20](#), Bible, NKJV]

1 What truly and even mainly makes God OUR God is the fact that He is our ONLY Lawgiver and civil ruler. He's not merely  
2 a Savior, but a King governing every aspect of our lives and our behavior! This, in fact, is the essence of what it means to  
3 truly "worship" Him.

4 "For God is the King of all the earth. Sing praises with understanding."  
5 [Psalm 47:7, Bible, NKJV]

6 "For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."  
7 [Isaiah 33:22, Bible, NKJV]

#### 8 **4.6 How CHANGING the source of Law from God to Caesar enslaves the people**

9 "Having thus avowed my disapprobation of the purposes, for which the terms, State and sovereign, are frequently  
10 used, and of the object, to which the application of the last of them is almost universally made; it is now proper  
11 that I should disclose the meaning, which I assign to both, and the application, [2 U.S. 419, 455] which I make  
12 of the latter. **In doing this, I shall have occasion incidentally to evince, how true it is, that States and**  
13 **Governments were made for man; and, at the same time, how true it is, that his creatures and**  
14 **servants have first deceived, next vilified, and, at last, oppressed their**  
15 **master and maker."**  
16 [Justice Wilson, Chisholm v. Georgia, 2 Dall. (2 U.S.) 419, 1 L.Ed. 440, 455 (1793)]

17 As we established earlier in section 4.1, God and Caesar are competitors for the protection, affection, allegiance, and "tithes"  
18 of the people. They are, in effect competing religions structured almost identically to each other. For proof, see:

- 19 1. Ministry Introduction, Form #12.014  
20 <http://sedm.org/Forms/FormIndex.htm>
- 21 2. Socialism: The New American Civil Religion, Form #05.016  
22 <http://sedm.org/Forms/FormIndex.htm>

23 In this section we will establish that allowing Caesar to change the source of Law from God to himself results in the following:

- 24 1. Allows equality and equal protection to be destroyed, and thus makes Caesar into a pagan idol.
- 25 2. Makes the people SLAVES and/or public officers of Caesar.
- 26 3. Violates the first four commandments of the Ten Commandments by making the people "serve other gods".
- 27 4. Surrenders or abandons the common law as the source of law, which is derived from the laws of God.
- 28 5. Surrenders or abandons ALL the protections of the Constitution for your PRIVATE rights.
- 29 6. Replaces PRIVATE rights with PUBLIC rights and privileges.

30 By "source of law" in this section, we mean the AUTHOR of the STATUTES or the origin of authority for the STATUTE.

- 31 1. A statute that has a constitutional origin for its authority protects PRIVATE rights.
- 32 2. A statute that has CAESAR as the origin of the PUBLIC right is a PRIVILEGE or franchise that enslaves the people.

33 This is exhaustively proven in the following:

<u>Government Instituted Slavery Using Franchises</u> , Form #05.030 <a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a>
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34 Our Declaration of Independence recognizes "the Creator" as the source of our rights. Since GOD created your  
35 PRIVATE/CONSTITUTIONAL rights, God is the ONLY one who can lawfully take them away. That is why the Declaration  
36 of Independence says these PRIVATE rights are "inalienable". An inalienable right is one that YOU CANNOT LAWFULLY  
37 GIVE AWAY, even WITH your consent:

38 "We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator**  
39 **with certain unalienable Rights**, that among these are Life, Liberty and the pursuit of Happiness.--That to secure  
40 these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,  
41 --"  
42 [Declaration of Independence]

43 "Unalienable. Inalienable; incapable of being aliened, that is, sold and transferred."  
44 [Black's Law Dictionary, Fourth Edition, p. 1693]

1 As we established in the previous section, the creator of a thing is always the owner of a thing in the legal field. The biblical  
2 concept of God as the Sovereign **CREATOR** of EVERYTHING therefore destroys any possibility that Caesar could ever  
3 acquire the right to control or enslave the people and therefore. This ensures that the only lawful role of Caesar under God's  
4 Laws would be that of being a SERVANT who is BELOW rather than a TYRANT ABOVE the people.

5 *"You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.  
6 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.  
7 And whoever desires to be first among you, let him be your slave---just as the Son of Man did not come to be  
8 served, but to serve, and to give His life a ransom for many."*  
9 *[Matthew 20:25-28, Bible, NKJV]*

10 A servant who is BELOW the Sovereign People, also called a "public servant" cannot "lord it over" the people as Jesus  
11 warned that rulers should NOT do. Furthermore, if in fact the people as Sovereigns are ABOVE their public servants, they  
12 can never be INFERIOR in court or even subservient or obligated to them to do ANYTHING. Hence SLAVERY or  
13 LEGALISM is impossible. As the Founding Fathers indicated in the Federalist Papers:

14 *"No legislative act contrary to the Constitution can be valid. To deny this would be to affirm that the deputy  
15 (agent) is greater than his principal; that the servant is above the master; that the representatives of the people  
16 are superior to the people; that men, acting by virtue of powers may do not only what their powers do not  
17 authorize, but what they forbid...[text omitted] It is not otherwise to be supposed that the Constitution could  
18 intend to enable the representatives of the people to substitute their will to that of their constituents. It is far  
19 more rational to suppose, that the courts were designed to be an intermediate body between the people and the  
20 legislature, in order, among other things, to keep the latter within the limits assigned to their authority. The  
21 interpretation of the laws is the proper and peculiar province of the courts. A Constitution is, in fact, and must  
22 be regarded by judges, as fundamental law. If there should happen to be an irreconcilable variance between the  
23 two, the Constitution is to be preferred to the statute."  
24 *[Alexander Hamilton, Federalist Paper # 78]**

25 In recognition of the above, courts have declared the following on the subject of whether Congress can write law for anything  
26 BUT public servants in the government:

27 *"Under basic rules of construction, statutory laws enacted by legislative bodies cannot impair rights given under  
28 a constitution. 194 B.R. at 925. "*  
29 *[In re Young, 235 B.R. 666 (Bankr.M.D.Fla., 1999)]*

30 The following subsections further address the thesis of this section. If you would like to know more about the subject, see:

[Why Civil Statutory Law is Law for Government and Not Private Persons](http://sedm.org/Forms/FormIndex.htm), Form #05.037  
<http://sedm.org/Forms/FormIndex.htm>

#### 31 **4.6.1 What's so bad about the civil statutory law? Why care about avoiding it or pursuing common law or** 32 **constitutional law to replace it?**<sup>169</sup>

33 Our investigation into the subject of domicile began with abuse by the family courts and the statutory codes that regulate and  
34 control it. This sort of legal abuse by what we now call "legislative franchise courts" such as the family court is what gets  
35 most people interested in the freedom subject and our website to begin with. Traffic court is another court that abuses people  
36 as well and it too is a "legislative franchise court". At the time of the abuse, we couldn't figure out exactly what it was about  
37 the process that was unjust or unfair, but we resolved to not only thoroughly document it, but to identify how to avoid it and  
38 exactly how to prosecute those who instituted the abuse for those who "un-volunteered". That quest is what gave birth to our  
39 entire website and this document, in fact.

40 The basic principle of justice is to:

- 41 1. Govern and support your own life. In other words, ask for nothing from government.
- 42 2. Leave other people alone. Respect them and protect their right of self-ownership, choice, and self-government.
- 43 3. Only enforce against others against their consent AFTER they injure someone else.
- 44 4. Limit all government to recovering the cost of the injury, not government civil penalties on top of it.

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<sup>169</sup> Adapted from *Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002, Section 11.1; <http://sedm.org/Forms/FormIndex.htm>.

1 So how does the civil code, or what we call the “civil protection franchise” undermine the above, we asked ourselves in  
2 studying this important subject?:

- 3 1. It grants a monopoly on protection to the government. All monopolies are evil because:
  - 4 1.1. There is no competition.
  - 5 1.2. All attempts to privatize selected services are penalized and prosecuted by hostile bureaucrats who want to  
6 “protect their turf” and their retirement check.
  - 7 1.3. The postal service, for instance, has a monopoly on mail but shouldn’t have. Lysander Spooner, the founder of  
8 libertarian thought and a lawyer, attempted to compete with the postal service and put them to shame, and he was  
9 prosecuted for it.
- 10 2. It creates and perpetuates an UNEQUAL relationship between the “government grantor” of the civil protection  
11 franchise and you.
  - 12 2.1. You become inferior and subservient to the grantor of the franchise. That is why they call those who are subject  
13 to it a “subject”.
  - 14 2.2. This results in idolatry in violation of the Bible.
- 15 3. It destroys ABSOLUTE ownership of PRIVATE property.
  - 16 3.1. The government becomes the ABSOLUTE owner and you become a CUSTODIAN over THEIR property.
  - 17 3.2. The PUBLIC OFFICE called “citizen” or “resident” is merely an employment position you fill as custodian over  
18 the GOVERNMENT’S property, meaning ALL property.
  - 19 3.3. The use of government identifying number in association with the title to property becomes prima facie evidence  
20 that you are engaged in the franchise and that the property is “PRIVATE PROPERTY DONATED TO A  
21 PUBLIC USE TO PROCURE THE BENEFITS OF THE CIVIL PROTECTION FRANCHISE”.
- 22 4. It interferes with your right to contract:
  - 23 4.1. The parties to every civil contract, when using government ID and associated license numbers, unknowingly  
24 insert the government into the relationship as an agent of the protection franchise, often without the knowledge of  
25 the parties.
  - 26 4.2. Those who wish to contract the government OUT of the relationship by negotiating either binding arbitration or  
27 invoking the common law and not the statute law are interfered with by corrupt judges who want to pad their  
28 pocket by inserting themselves into the relationship not as coaches, but OWNERS of both participants who  
29 become “employees” or “officers” under the civil code.
- 30 5. The civil protection franchise is abused by politicians as a method to institute class warfare between the people:
  - 31 5.1. The voting booth and the jury box become a battleground used by the poor to steal from the rich.
  - 32 5.2. The tax code is used as a vehicle to abuse the government’s taxing power to transfer wealth from the have-nots to  
33 the haves.
  - 34 5.3. The tax code is abused essentially to punish success with taxes and reward failure with subsidies, thus destroying  
35 the economy and all incentive to be productive or responsible.
  - 36 5.4. The promise of “benefits” by campaigning politicians become essentially a vehicle to ILLEGALLY and  
37 CRIMINALLY bribe voters with loot STOLEN through the illegal use of the government’s taxing powers.
- 38 6. It places NO limits on the PRICE you pay for the “benefit” of its “protection”. Politicians can and do impose any duty  
39 upon those who are subject to it because the premise is that you had to consent to be subject to it.
- 40 7. The administrators of the franchise REFUSE to recognize on the forms and processes administering the franchise:
  - 41 7.1. Your right to NOT participate . . .OR
  - 42 7.2. Your right to quit. . .OR
  - 43 7.3. The right to document the existence of duress in signing up on the forms administering the franchise.  
44 Try walking into a Social Security office and ask for forms to quit the system as we have. You will be escorted out by  
45 an armed guard and be accused of being a terrorist if you refuse to cooperate!
- 46 8. You aren’t allowed to QUALIFY or LIMIT HOW MUCH you pay or what specific PRIVATE rights you are willing to  
47 give up or can be forced to give up in order to procure its “benefits”.
  - 48 8.1. There is no opportunity to negotiate a better deal.
  - 49 8.2. You can’t go to anyone else for the service to improve your bargaining position.
  - 50 8.3. It therefore behaves as an “adhesion contract” that is unconscionable.
- 51 9. It results in a SURRENDER of ALL common law and natural rights.
  - 52 9.1. The civil code is predicated on consent
  - 53 9.2. Anything you consent to cannot form the basis of an injury under the common law or the Constitution.
- 54 10. When you sign up for one franchise under the civil statutory protection franchise, such as the vehicle code by getting a  
55 marriage license, you are COERCED and expected to be party to ANY and EVERY other government franchise.
  - 56 10.1. They demand a Social Security Number, and therefore FORCE you to sign up for Social Security as well. The  
57 DMV does this.

1 10.2. This completely destroys your power of choice and your autonomy and self-government.  
2 10.3. It makes it impossible to procure the protection of the vehicle code WITHOUT becoming a public officer who  
3 has to do ANYTHING and EVERYTHING congress can dream up to put in your “employment agreement”  
4 called the civil code.

5 11. People who do not want its benefits:

6 11.1. Are punished with civil penalties that don’t apply to them and can’t lawfully be enforced against them.

7 11.2. Are told they are crazy or stupid.

8 11.3. Are treated unfairly as “anarchists” or even violent or terrorists, as is being done with the “Sovereign Citizen  
9 Movement” at this time. This is an unjust and unfair and undeserved stereotype designed mainly and essentially  
10 to protect the governments at least perceived authority to essentially use the civil franchise as a way to justify its  
11 right to essentially STEAL from the average American.

12 12. In court, those who refuse to consent to the franchise and who become the illegal target of enforcement of the  
13 PROVISIONS of the franchise are maliciously interfered with in violation of the Bill of Rights by:

14 12.1. Refusing to recognize or protect their unalienable constitutional rights.

15 12.2. Refusing to recognize their right to invoke the common law against EVERYONE, INCLUDING the government,  
16 who at that point is on an EQUAL rather than INFERIOR relationship to them.

17 12.3. Forcing them into a franchise court such as family court, traffic court, or tax court that CANNOT lawfully hear a  
18 matter NOT involving a franchisee.

19 12.4. Telling them they are crazy, ignorant, or stupid when they try to invoke the common law or the constitution  
20 instead of the franchise in their defense.

21 Is it any surprise that the Roman Empire, which was the origin of the above system of usury under the Roman “jus civile”,  
22 failed and collapsed? Anyone that would build the security of private property upon such a frail and evil foundation is bound  
23 to fail quickly, and every government that has ever tried throughout history has failed for the same reason. Below is a  
24 description of HOW that failure happened:

- 25 1. *The Truth About the Fall of Rome: Modern Parallels*-Stefan Molyneux  
26 [https://youtu.be/qh7rdCYCQ\\_U](https://youtu.be/qh7rdCYCQ_U)  
27 2. *A History of the Decline and Fall of the Roman Empire*, Edward Gibbon  
28 <http://famguardian.org/Publications/DeclineFallRomanEmpire/index.htm>  
29 3. *The Fall of Rome and Modern Parallels, Lawrence Reed*, Foundation for Economic Education  
30 <https://youtu.be/FPFIH6eGqsg>  
31 4. *The Fall of Rome and Modern Parallels* - Stefan Molyneux  
32 <https://youtu.be/K0zacaIard0>

33 Is there a better way? Absolutely. God’s law is the PERFECT law of liberty:

34 “But he who looks into the **perfect law of liberty [God’s law]** and continues in it, and is not a forgetful hearer but  
35 a doer of the work, this one will be blessed in what he does.”  
36 [James 1:25, Bible, NKJV]

37 “The Spirit of the Lord God is upon Me [Jesus],  
38 Because the Lord has anointed Me  
39 To preach good tidings to the poor;  
40 He has sent Me to heal the brokenhearted,  
41 To proclaim liberty to the [government] captives [trapped like hunted animals within the civil franchise code],  
42 And the opening of the prison to those who are bound [to a PUBLIC office called “citizen” or “resident”];  
43 [Isaiah 61:1, Bible, NKJV]

44 “The Spirit of the Lord is upon Me,  
45 Because He has anointed Me  
46 To preach the gospel to the poor;  
47 **He has sent Me to heal the brokenhearted,**  
48 **To proclaim liberty to the captives**  
49 **And recovery of sight to the blind,**  
50 **To set at liberty those who are [government] oppressed;**  
51 **To proclaim the acceptable year of the Lord.”**  
52 [Luke 4:18-19, Bible, NKJV]

53 If you would like exhaustive coverage of God’s “perfect law of liberty”, read the following:

1. Laws of the Bible, Form #13.001  
<http://sedm.org/Forms/FormIndex.htm>
2. Bible Law Course, Form #12.015  
<http://sedm.org/Forms/FormIndex.htm>

By the way, “the perfect law of liberty” forbids those subject to it from consenting to or coming under the civil statutory jurisdiction of any other law system, or any ruler who grants or administers it, and says that doing so is IDOLATRY.

**“You shall make no covenant [contract or franchise] with them [foreigners, pagans], nor with their [pagan government] gods [laws or judges]. They shall not dwell in your land [and you shall not dwell in theirs by becoming a “resident” or domiciliary in the process of contracting with them], lest they make you sin against Me [God]. For if you serve their [government] gods [under contract or agreement or franchise], it will surely be a snare to you.”**  
*[Exodus 23:32-33, Bible, NKJV]*

**“Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor, O Jerusalem, the holy city. The uncircumcised and defiled will not enter you again. Shake off your dust; rise up, sit enthroned, O Jerusalem [Christians]. Free yourself from the chains [contracts and franchises] on your neck, O captive Daughter of Zion. For this is what the LORD says: “You were sold for nothing [free government cheese worth a fraction of what you had to pay them to earn the right to “eat” it], and without money you will be redeemed.”**  
*[Isaiah 52:1-3, Bible, NKJV]*

**“I [God] brought you up from Egypt [government slavery to a civil ruler called Pharaoh] and brought you to the land of which I swore to your fathers; and I said, ‘I will never break My covenant with you. And you shall make no covenant [contract or franchise or agreement of ANY kind] with the inhabitants of this [corrupt pagan] land; you shall tear down their [man/government worshipping socialist] altars.’ But you have not obeyed Me. Why have you done this?”**

**“Therefore I also said, ‘I will not drive them out before you; but they will become as thorns [terrorists and persecutors] in your side and their gods will be a snare [slavery!] to you.’”**

*So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voices and wept.*  
*[Judges 2:1-4, Bible, NKJV]*

NOW do you know why we began our search for something BETTER and more EQUAL and JUST than the civil protection franchise or statutory “code”? The amount of INJUSTICE evident in the above list of defects is truly mind-boggling almost to the point of making life not even worth living if called to endure it. That’s what George Carlin said about the miserable existence we suffer under presently because of a defective legal system:

*I’m divorced from it now*, George Carlin  
<https://www.youtube.com/watch?v=mLEtb9N9oMA>

The video below describes the MASSIVE injustices of the present de facto civil franchise system as “The Matrix”:

*The Matrix*, Stefan Molyneux  
<https://www.youtube.com/watch?v=P772Eb63qIY&>

Lastly, lest we be accused of being “narcissistic psychopathic anarchists”, let us now emphasize what we DO NOT object to about the civil protection franchise. What we like about it is the opportunity it provides for remedy when an injury occurs between PRIVATE people one to another. That remedy is NOT exclusive, because you can abandon a domicile and instead invoke the common law. Outside of the sphere or remedy for PRIVATE injury, nothing but problems result that are easily remedied by God’s “perfect law of liberty”. The problems occur mainly when the GOVERNMENT is the party doing the injuring, which happens far more frequently than PRIVATE injury. Like any mafia, the government only protects itself and uses the law as an excuse to persecute political dissidents. This we call “selective enforcement” and it happens all the time, and ESPECIALLY with the IRS. The abuse of discretion to target conservative groups by the IRS and the scandal that ensued in 2015 comes to mind. That mafia is described in the following funny video:

*The Government Mafia*, Clint Richardson  
<http://famguardian1.org/Mirror/SEDM/Media/MafiaGovt.mp4>

1 The fact that government essentially is allowed to behave literally as a criminal mafia under the auspices of the civil statutory  
2 protection franchise is how the original Roman Empire grew so large to begin with. Look at how the Romans treated Jesus  
3 in crucifying Him, and you understand why they were unjust. He refused to pay His “protection money” so they broke His  
4 knee caps, even though they could find no legal fault in Him.

5 *“Then the whole multitude of them arose and led Him to Pilate. And they began to accuse Him, saying, “We*  
6 *found this fellow perverting the nation, and forbidding to pay taxes to Caesar [TAX PROTESTER], saying that*  
7 *He Himself is Christ, a King [SOVEREIGN].”*  
8 *[Luke 23:2, Bible, NKJV]*

9 For a fascinating book about Jesus’ tax protest activity, see:

*Jesus of Nazareth: Illegal Tax Protester*, Ned Netterville  
Link 1: <http://www.scribd.com/doc/2421538/Jesus-Tax-Protestor#scribd>  
Link 2: [http://my.mmosite.com/5317812/blog/item/jesus\\_of\\_nazareth\\_illegal\\_tax\\_protestor\\_dec\\_2006\\_pdf.html](http://my.mmosite.com/5317812/blog/item/jesus_of_nazareth_illegal_tax_protestor_dec_2006_pdf.html)

#### 10 **4.6.2 Citing government STATUTES or franchise provisions cause a waiver of COMMON LAW rights and** 11 **protections<sup>170</sup>**

12 All Congressionally created rights and statutes cause a forfeiture of the protections of the common law. Here is one authority  
13 on the subject:

14 *It is provided by the Federal Constitution<sup>171</sup> that: “The citizens of each State shall be entitled to all privileges and*  
15 *immunities of citizens in the several States.”*

16 *This clause [Article 4, Section 2, Clause 1 of the United States Constitution] (hereafter **called for the sake of***  
17 ***convenience the Comity Cause<sup>172</sup>**), it was said by Alexander Hamilton, may be esteemed the basis of the Union.<sup>173</sup>*  
18 *Its object and effect are outlined in Paul v. Virginia<sup>174</sup> in the following words:*

19 *It was undoubtedly the object of the clause in question to place the citizens of each State upon the same footing*  
20 *with citizens of other States, so far as the advantages resulting from citizenship in those States are concerned. **It***  
21 ***relieves them from the disabilities of alienage in other States;** it inhibits discriminating legislation against them*  
22 *by other States; It gives them the right of free ingress into other States and egress from them. It insures to them*  
23 *in other States the same freedom possessed by the citizens of those States in the acquisition and enjoyment of*  
24 *property and in the pursuit of happiness; and it secures to them in other States the equal protection of the laws.*  
25 ***It has been justly said that no provision in the Constitution has tended so strongly to constitute the citizens of***  
26 ***the United States one people as this. Indeed, without some provision of the kind removing from the citizens of***  
27 ***each State the disabilities of alienage in the other States, the Republic would have constituted little more than***  
28 ***a league of States; it would not have constituted the Union which now exists.***

29 *The words “privileges” and “immunities,” like the greater part of the legal phraseology of this country, have been*  
30 *carried over from the law of Great Britain, and recur constantly either as such or in equivalent expressions from*  
31 *the time of Magna Charta. For all practical purposes they are synonymous in meaning, and originally signified*  
32 *a peculiar right or private law conceded to particular persons or places **whereby a certain individual or class of***  
33 ***individuals was exempted from the rigor of the common law.** Privilege or immunity is conferred upon any person*  
34 *when he is invested with a legal claim to the exercise of special or peculiar rights, authorizing him to enjoy some*  
35 *particular advantage or exemption.<sup>175</sup>*

<sup>170</sup> Adapted from *Government Instituted Slavery Using Franchises*, Form #05.030, Section 13.2; <http://sedm.org/Forms/FormIndex.htm>.

<sup>171</sup> Art. 4, sec. 2, cl. I.

<sup>172</sup> Willoughby, Constitutional Law, vol. I, p. 213.

<sup>173</sup> The Federalist, No. LXXX.

<sup>174</sup> 8 Wall. 168, 19 L.Ed. 357.

<sup>175</sup> See Magill v. Browne, Fed.Cas. No. 8952, 16 Fed.Cas. 408; 6 Words and Phrases, 5583, 5584; A J. Lien, “Privileges and Immunities of Citizens of the United States,” in Columbia University Studies in History, Economics, and Public Law, vol. 54, p. 31.

1 *The Comity Clause, as is indicated by the quotation from Paul v. Virginia, **was primarily intended to remove the***  
2 ***disabilities of alienage from the citizens of every State while passing through or doing business in any of the***  
3 ***several States. But even without this removal of disability, the citizens of the several States would have been***  
4 ***entitled to an enjoyment of the privileges and immunities accorded to alien friends; and these were by no means***  
5 ***inconsiderable at the English law.** In the early period of English history practically the only class of aliens of*  
6 *any importance were the foreign merchants and traders. To them the law of the land afforded no protection; for*  
7 *the privilege of trading and for the safety of life and limb they were entirely dependent on the royal favor, the*  
8 *control of commerce being a royal prerogative, hampered by no law or custom as far as concerned foreign*  
9 *merchants. These could not come into or leave the country, or go from one place to another, or settle in any town*  
10 *for purposes of trading, or buy and sell, except upon the payment of heavy tolls to the king. This state of affairs*  
11 *was changed by Magna Charta, chapter forty-one. . .*

12 *[The Privileges and Immunities of State Citizenship, Roger Howell, PhD, 1918, pp. 9-10;*  
13 *SOURCE: [http://famguardian.org/Publications/ThePrivAndImmOfStateCit/The\\_privileges\\_and\\_immunities\\_of\\_state\\_c.pdf](http://famguardian.org/Publications/ThePrivAndImmOfStateCit/The_privileges_and_immunities_of_state_c.pdf)]*

14 NOTE the following VERY important facts which arise from the above:

- 15 1. They refer to franchise "privileges and immunities" as "private law", meaning obligatory ONLY upon those who  
16 contract with the government individually BY CONSENT.
- 17 2. **They indicate that those who avail themselves of franchise "privileges" FORFEIT the protections of the**  
18 **common law.** In other words, their "employment agreement", codified in the franchise, REPLACES the equality and  
19 equal protection they started with under the common law and the Constitution and REPLACES equal protection with  
20 PRIVILEGE and inferiority in relation to the government grantor of the statutory franchise.
- 21 3. Citizens, meaning those domiciled WITHIN one state, are STATUTORY "aliens" in relation to every other state of the  
22 Union.
- 23 4. "Alienage" is a product of DOMICILE and not NATIONALITY, because every citizen of every state shares United  
24 States\*\*\* NATIONALITY.
- 25 5. The ALIENAGE is a STATUTORY relationship tied to domicile and NOT a CONSTITUTIONAL alienage tied to  
26 nationality.
- 27 6. The Comity clause **removes** the **DISABILITIES OF ALIENAGE** but NOT STATUTORY ALIENAGE itself.
- 28 7. There IS no "comity clause" that limits the FEDERAL government in relation to federal territories. Hence, state  
29 citizens are ALSO "foreign", and "transient foreigners" in relation to these areas and may LAWFULLY be  
30 discriminated against by the NATIONAL government. In fact, they ARE in the Internal Revenue Code, because:  
31 7.1. They are not statutory "aliens" under any act of Congress.  
32 7.2. They are "nonresident aliens" under 26 U.S.C. §7701(b)(1)(B) if they lawfully occupy an elected or appointed  
33 public office. Otherwise, they are:  
34 7.2.1. STATUTORY "non-resident non-persons" instead of STATUTORY "U.S. citizens" per 26 U.S.C. §3121(e).  
35 7.2.2. Exclusively private.  
36 7.2.3. Not subject and foreign under the Internal Revenue Code, but also not an "exempt individual" under 26  
37 U.S.C. §7701(b)(5).  
38 7.3. If they are public officers in the national government ONLY, they pay a FLAT 30% rate per 26 U.S.C. §871(a)  
39 instead of a reduced GRADUATED rate found in 26 U.S.C. §1.  
40 <https://www.law.cornell.edu/uscode/text/26/871>
- 41 8. All "individuals" in the I.R.C. are statutory "aliens". 26 C.F.R. §1.1441-1(c)(3), which therefore implies state or foreign  
42 domiciled parties ONLY.
- 43 9. The "individual" identified at the top of the 1040 form as "U.S. individual" is a STATUTORY ALIEN, meaning  
44 anyone born or naturalized in a foreign country who is not a STATUTORY "national of the United States\*" per 8  
45 U.S.C. §1101(a)(22).

46 The above conclusions are COMPLETELY CONSISTENT with the following resources, which identify state domiciled  
47 parties as STATUTORY "non-resident NON-persons" in relation to the national government:

- 48 1. *Why You are a "national", "state national", and Constitutional but not Statutory Citizen*, Form #05.006  
49 <http://sedm.org/Forms/FormIndex.htm>
- 50 2. *Citizenship Status v. Tax Status*, Form #10.011  
51 <http://sedm.org/Forms/FormIndex.htm>
- 52 3. *Citizenship Diagrams*, Form #10.010  
53 <http://sedm.org/Forms/FormIndex.htm>

1 **4.6.3 Citing government STATUTES or franchise provisions causes a surrender of ALL CONSTITUTIONAL**  
2 **RIGHTS!**<sup>176</sup>

3 Not only does citing any government statutes surrender the protections of the COMMON LAW, it ALSO surrenders the  
4 protections of the Constitution itself!

5 The Brandeis Rules deal with when constitutional challenges may lawfully be made to an enforcement action directed against  
6 a party who LAWFULLY CONSENTED to a franchise. These 7 rules were first identified in Ashwander v. Tennessee, in  
7 which the U.S. Supreme Court held the following:

8 *The Court developed, for its own governance in the cases confessedly within its jurisdiction, a series of rules*  
9 *under which it has avoided passing upon a large part of all the constitutional questions pressed upon it for*  
10 *decision. They are:*

11 *1. The Court will not pass upon the constitutionality of legislation in a friendly, non-adversary, proceeding,*  
12 *declining because to decide such questions "is legitimate only in the last resort, and as a necessity in the*  
13 *determination of real, earnest and vital controversy between individuals. It never was the thought that, by means*  
14 *of a friendly suit, a party beaten in the legislature could transfer to the courts an inquiry as to the constitutionality*  
15 *of the legislative act." Chicago & Grand Trunk Ry. v. Wellman, 143 U.S. 339, 345. Compare Lord v. Veazie, 8*  
16 *How. 251; Atherton Mills v. Johnston, 259 U.S. 13, 15.*

17 *2. The Court will not "anticipate a question of constitutional law in advance of the necessity of deciding it."*  
18 *347\*347 Liverpool, N.Y. & P.S.S. Co. v. Emigration Commissioners, 113 U.S. 33, 39;<sup>177</sup> Abrams v. Van Schaick,*  
19 *293 U.S. 188; Wilshire Oil Co. v. United States, 295 U.S. 100. "It is not the habit of the Court to decide questions*  
20 *of a constitutional nature unless absolutely necessary to a decision of the case." Burton v. United States, 196 U.S.*  
21 *283, 295.*

22 *3. The Court will not "formulate a rule of constitutional law broader than is required by the precise facts to which*  
23 *it is to be applied." Liverpool, N.Y. & P.S.S. Co. v. Emigration Commissioners, supra. Compare Hammond v.*  
24 *Schappi Bus Line, 275 U.S. 164, 169-172.*

25 *4. The Court will not pass upon a constitutional question although properly presented by the record, if there is*  
26 *also present some other ground upon which the case may be disposed of. This rule has found most varied*  
27 *application. Thus, if a case can be decided on either of two grounds, one involving a constitutional question, the*  
28 *other a question of statutory construction or general law, the Court will decide only the latter. Siler v. Louisville*  
29 *& Nashville R. Co., 213 U.S. 175, 191; Light v. United States, 220 U.S. 523, 538. Appeals from the highest court*  
30 *of a state challenging its decision of a question under the Federal Constitution are frequently dismissed because*  
31 *the judgment can be sustained on an independent state ground. Berea College v. Kentucky, 211 U.S. 45, 53.*

32 *5. The Court will not pass upon the validity of a statute upon complaint of one who fails to show that he is injured*  
33 *by its operation.<sup>178</sup> Tyler v. The Judges, 179 U. 348\*348 S. 405; Hendrick v. Maryland, 235 U.S. 610, 621. Among*  
34 *the many applications of this rule, none is more striking than the denial of the right of challenge to one who lacks*  
35 *a personal or property right. Thus, the challenge by a public official interested only in the performance of his*  
36 *official duty will not be entertained. Columbus & Greenville Ry. v. Miller, 283 U.S. 96, 99-100. In Fairchild v.*  
37 *Hughes, 258 U.S. 126, the Court affirmed the dismissal of a suit brought by a citizen who sought to have the*  
38 *Nineteenth Amendment declared unconstitutional. In Massachusetts v. Mellon, 262 U.S. 447, the challenge of the*  
39 *federal Maternity Act was not entertained although made by the Commonwealth on behalf of all its citizens.*

40 *6. The Court will not pass upon the constitutionality of a statute at the instance of one who has availed himself of*  
41 *its benefits.<sup>179</sup> Great Falls Mfg. Co. v. Attorney General, 124 U.S. 581; Wall v. Parrot Silver & Copper Co., 244*  
42 *U.S. 407, 411-412; St. Louis Malleable Casting Co. v. Prendergast Construction Co., 260 U.S. 469.*

43 *7. "When the validity of an act of the Congress is drawn in question, and even if a serious doubt of constitutionality*  
44 *is raised, it is a cardinal principle that this Court will first ascertain whether a construction of the statute is fairly*  
45 *possible by which the question may be avoided." Crowell v. Benson, 285 U.S. 22, 62.<sup>181</sup>*

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<sup>176</sup> Adapted from *Government Instituted Slavery Using Franchises*, Form #05.030, Section 27.4; <http://sedm.org/Forms/FormIndex.htm>.

<sup>177</sup> E.g., *Ex parte Randolph*, 20 Fed.Cas. No. 11,558, pp. 242, 254; *Charles River Bridge v. Warren Bridge*, 11 Pet. 420, 553; *Trade-Mark Cases*, 100 U.S. 82, 96; *Arizona v. California*, 283 U.S. 423, 462-464.

<sup>178</sup> E.g., *Hatch v. Reardon*, 204 U.S. 152, 160-161; *Corporation Commission v. Lowe*, 281 U.S. 431, 438; *Heald v. District of Columbia*, 259 U.S. 114, 123; *Sprout v. South Bend*, 277 U.S. 163, 167; *Concordia Fire Insurance Co. v. Illinois*, 292 U.S. 535, 547.

<sup>179</sup> Compare *Electric Co. v. Dow*, 166 U.S. 489; *Pierce v. Somerset Ry.*, 171 U.S. 641, 648; *Leonard v. Vicksburg, S. & P.R. Co.*, 198 U.S. 416, 422.

Of the above rules, the ones that really matter for those who want to challenge the constitutionality of a franchise enforcement proceeding in federal court are:

1. **Rule 5:** You can't challenge the constitutionality of an enforcement action if you have not been demonstrably and personally injured by it.
2. **Rule 6:** You can't challenge an enforcement action of a franchise you LAWFULLY consented to. Examples of such consent include the following:
  - 2.1. You signed up for the franchise without any attachment or qualification to the application.
  - 2.2. You did not attempt to terminate franchise participation.
  - 2.3. You were participating illegally but have no evidence to prove that this in the administrative record with the agency.
  - 2.4. You availed yourself of "benefits" of the franchise available ONLY to those who are lawfully participating. For instance, the Internal Revenue Code, Subtitles A through C only pertain to statutory "taxpayers", and you used forms and administrative remedies available ONLY to statutory "Taxpayers". The IRS Mission statement (Internal Revenue Manual (I.R.M.), Section 1.1.1.1) says they can only help "taxpayers" and they provide no forms or administrative assistance for those who are not "taxpayers", such as those described in 26 U.S.C. §7426 or described by the courts in *Economy Plumbing & Heating v. United States*, 470 F.2d. 585 (1972); and *South Carolina v. Regan*, 465 U.S. 367 (1984). Those who are "nontaxpayers" are not permitted to use "taxpayer" forms or at least must modify or qualify the forms to make them suitable for use by "nontaxpayers". AND the only remedies they have are in court under the COMMON LAW and not statutory law. To us, it appears that the title "taxpayer" is a title of nobility and that there is a severe equal protection issue by refusing to provide administrative remedies to those who are not statutory franchisees called "taxpayers" per 26 U.S.C. §7701(a)(14).
  - 2.5. You VOLUNTARILY used a de facto license number that is property of the government called a "Taxpayer Identification Number" or "Social Security Number" in your interactions. All such STATUTORY numbers may only be used by public officers on official business and not EXCLUSIVELY PRIVATE parties. All private parties must identify such uses as ILLEGAL using the following form:

<p><i>Why It is Illegal for Me to Request or Use a "Taxpayer Identification Number"</i>, Form #04.205 <a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a></p>
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Lastly, if you violate the Brandeis Rules and attempt to bring your case before a federal court without respecting them, count on the fact that the court will unlawfully try to financially sanction you in violation of Federal Rule of Civil Procedure 11. Technically, they can ONLY sanction ATTORNEYS and not private parties. Nevertheless, please do us a favor and respect the rules anyway, as a non-attorney. That will keep the courts focused on meaningful litigation instead of vexatious litigation by idiot freedom fighters.

#### **4.6.4 Practical application in court: Challenging Jurisdiction to enforce government statutes**

Some rhetorical questions to ask any judge who seeks to enforce statutes applicable ONLY on federal territory not protected by the Constitution are the following:

1. How can I alienate an inalienable right?
2. Isn't it a financial conflict of interest to make a profitable business or "trade or business" out of alienating PRIVATE rights that government's ONLY reason for existence is that of PROTECTING?
3. Isn't the best way to protect a PRIVATE right to just LEAVE IT ALONE, which in fact is the very definition of "justice" itself?

PAULSEN, ETHICS (Thilly's translation), chap. 9.

*"Justice, as a moral habit, is that tendency of the will and mode of conduct which refrains from disturbing the lives and interests of others, and, as far as possible, hinders such interference on the part of others. This virtue springs from the individual's respect for his fellows as ends in themselves and as his co equals. The different spheres of interests may be roughly classified as follows: body and life; the family, or the extended individual life; property, or the totality of the instruments of action; honor, or the ideal existence; and finally freedom, or the possibility of fashioning one's life as an end in itself. The law defends these different spheres, thus giving rise to a corresponding number of spheres of rights, each being protected by a prohibition. . . . To violate the rights, to interfere with the interests of others, is injustice. All injustice is ultimately directed against the life of the neighbor; it is an open avowal that the latter is not an end in itself, having the same value as the individual's own*

1 *life. The general formula of the duty of justice may therefore be stated as follows: Do no wrong yourself, and*  
2 *permit no wrong to be done, so far as lies in your power; or, expressed positively: Respect and protect the right."*  
3 *[Readings on the History and System of the Common Law, Second Edition, Roscoe Pound, 1925, p. 2]*

4  
5 *"The makers of our Constitution undertook to secure conditions favorable to the pursuit of happiness. They*  
6 *recognized the significance of man's spiritual nature, of his feelings and of his intellect. They knew that only a*  
7 *part of the pain, pleasure and satisfactions of life are to be found in material things. They sought to protect*  
8 *Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the*  
9 *Government, the right to be let alone - the most comprehensive of rights and the right most valued by civilized*  
10 *men."*

11 *[Olmstead v. United States, 277 U.S. 438, 478 (1928) (Brandeis, J., dissenting); see also Washington v. Harper,*  
12 *494 U.S. 210 (1990)]*

- 13 4. Aren't you called a "justice"?
- 14 5. Whose "right to be left alone" are you here to protect, Mr. Judge, MINE or YOURS? It can't be both because the two
- 15 compete with each other.
- 16 6. If I can't lawfully consent to give up a PRIVATE Constitutional right, doesn't that mean that government franchises
- 17 cannot lawfully be offered within the geographical boundaries of a Constitutional State?
- 18 7. Isn't the U.S. Supreme Court prohibition that the national government can't lawfully offer franchises within a state a
- 19 recognition that it attempts to alienate inalienable rights? See License Tax Cases, 72 U.S. 462, 18 L.Ed. 497, 5 Wall.
- 20 462, 2 A.F.T.R. 2224 (1866).
- 21 8. Isn't it an "invasion" within the meaning of Article 4, Section 4 to offer taxable franchises of the national government
- 22 within the borders of a state? If not WHY not?
- 23 9. If franchises of the NATIONAL rather than FEDERAL government can't lawfully be offered within the boundaries of
- 24 a Constitutional state, then isn't any attempt to offer or enforce them there an act of CRIMINAL IDENTITY THEFT
- 25 that creates a criminal financial conflict of interest?

*Government Identity Theft*, Form #05.046  
<http://sedm.org/Forms/FormIndex.htm>

26 You will definitely have the judge squirming with the above questions. He may even have to leave the room to avoid LYING

27 or indicting himself for his own behavior on the court record! He may even try to abuse the court recorder to censor his own

28 answer to these questions from the court record because they are so damning. These sorts of questions FORCE the judge

29 into a state of "cognitive dissonance" by exposing the LIE and Orwellian doublethink he/she engages in daily in enforcing

30 federal franchises illegally. That "cognitive dissonance" is addressed in what the U.S. Supreme Court calls "The

31 Unconstitutional Conditions Doctrine". You can find out more about that subject in the following resources:

32 1. *Government Instituted Slavery Using Franchises*, Form #05.030, Section 27.2  
33 <http://sedm.org/Forms/FormIndex.htm>

34 2. *Unconstitutional Conditions Doctrine Legal Research*, SEDM

*Tax DVD, Franchises/UnconstCondit/ Folder*, Sovereignty Education and Defense Ministry (SEDM)  
<https://sedm.org/reference/dvds/tax-dvd/>

Look in the /Franchises/UnconstCondit/ folder. Can also be found on the Reference->Member Subscriber Library  
DVDs->Tax DVD menu item.

#### 35 **4.7 Man's law**

36 The media is usually in a drunken frenzy over legislation by CONgress because modern man believes that the nation's

37 salvation depends on what happens in Washington. Humanistic law originates with man who believes that man is the measure

38 of all things. Humanists believe laws can save society; that morality is the fruit of legislation; that man-made law can shape

39 and "change" men; that law can produce the "Great Society." And, most politically active Christians believe the same—right

40 law can change America.

41 When president-elect Barak Obama promised "change" the crowds cheered with a frenzy. Hope for change had arrived in

42 history. Why, because humanists believe that new laws can usher in a brave new world, a new age, a new hope for mankind;

43 that the state can reform men; that the state can control man's behavior by passing more statutes to regulate what men eat,

44 think, do, and say. In essence, legislation not only produces the desired morality of humanists but salvation through the

45 medium of law. Modern man believes, "If we just pass more laws, we can make America perfect!!" Humanistic law seeks

1 the salvation of mankind and the remaking of society. For humanists, salvation is an act of the STATE. Paradise is created  
2 by government. President Barak Obama reflects this view when he stated circa July 16, 2010, “*My fate . . . my salvation is*  
3 *not going to come about without collective salvation*”; that is, saving of society through legal reform.

#### 4 **4.8 God’s law**

5 The Biblical law model rejects the false hope that legalism leads to the salvation of society. The Ten Commandments  
6 originates with the “LORD thy God who brought thee out of Egypt” wherein God’s character is the measure of all things (Ps.  
7 119:137). Because American law germinated from Biblical faith, early American law did not try to save men or create the  
8 “great society” or “a brave new world” or “eliminate poverty” or usher in “world peace.” To the Biblical mind, any trust in  
9 Washington is idolatry. Put not your “trust in princes,” warns the Scripture (Ps. 118:9). Biblical law existed to protect law-  
10 keepers and to punish law-breakers. While the enforcement of Biblical law can restrain sinners, it cannot change and  
11 transform them. Salvation is not connected to law but to true religion. The gospel of Christ is not about how God’s law can  
12 save society, but how Christ redeems sinners through His work on the cross. Law is good and proper in its place, but law  
13 cannot remake society. The basic purpose of law is to restrain, not regenerate.

#### 14 **4.9 The Most Important Question: Contingency?<sup>180</sup>**

15 *“In the beginning, God . . . ”*  
16 *[Genesis 1:1, Bible]*

17 *And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?*  
18 *[Deuteronomy 4:8, Bible]*

19 *“How blessed are those nations who . . . walk in the law of the LORD.”*  
20 *[Psalm 119:1, Bible]*

21 *“Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my*  
22 *justice for a light to the peoples.*  
23 *[Isaiah 51:4, Bible]*

#### 24 **What is the contingency around which a man organizes his life?**

25 Is it his feelings or sexual drives or hobby interests or personal pleasure or a religion or philosophy or the State or God’s  
26 Word?

27 From a Christian perspective, the question is whether a man is self-centered or God-centered? Does he follow his feelings or  
28 the Christian faith? Is he building his house on sand or the solid rock? On the Bible or psychology? On humanism or Christ?  
29 Is he autonomous or is he under God’s law-order?

#### 30 **What is the contingency around which a society orders itself?**

31 Nothing is more illicit and deadly to a society than the presumption that a nation is at liberty to choose what kind of law will  
32 govern its affairs.

33 In God’s law-order, the total life of man is regulated. There is no primary distinction between the inner life and the outer life,  
34 between private religion and public religion, between private law and public law. God’s law is not only good for the  
35 individual, but for all men and all of society. And, the keeping of God’s law leads to freedom as there is no liberty without  
36 responsibility.

37 The indictment of pagan society and its immoral acts cited by Paul in his prosecution of mankind in Romans 1 states, “They  
38 worshiped the creature rather than the Creator.”

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<sup>180</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/the-most-important-question-2/>.

1 In contrast to paganism which worship the works of their hands, the Lord Jesus taught, “You shall worship the Lord your  
2 God and him only shall you serve.” (Matthew 4:10). The great mandate of Scripture is that a good man orders his life around  
3 God’s law.

4 In Christian thought Jesus Christ is the King of kings, the Prince of the rulers of the nations. The state, therefore, is to be  
5 God’s servant with a daily prayer, “Thy will Be Done.” But, a nation cannot be God’s servant if it ignores, circumvents, and  
6 sidesteps God’s law.

7 One purpose of the state is to exercise justice, but if civil rulers do not seek God’s definition of justice, they will enact  
8 legislation that reflects man’s interpretation of justice to the detriment of society.

9 When the Pilgrims came to America they embarked on a mission for “the glory of God and the advancement of the Christian  
10 faith.”

11 The Puritan mind had it correct— to set up a government to be God’s servant—government that sought to apply and enforce  
12 God’s law among men. After all, establishing God’s law as the Source of law among Puritans was their plan to “advance the  
13 Christian faith” and to take dominion of America.

14 **God’s law, therefore, is the law for the Christian man and the Christian nation.**

15 To replace the LORD God as the Source of law with law in “WE THE PEOPLE” became the undoing of American life. The  
16 results are self-evident: removal of the Bible from the classroom, the prohibition of prayer in schools, sexual promiscuity  
17 among youth, abortion, the sanction of Sodomy, lesbianism, and transvestism, theft of the people’s wealth through taxation,  
18 payoffs in Congress, a Zionist shadow government, twenty plus trillion dollars of debt, a fiat currency, the largest prison  
19 system in the world, and the list could go on and on and on.

20 The remedy is radical repentance on the part of Christian pastors for their dereliction of duty to advance God’s law-order as  
21 the means of dominion and their failure to encourage Christian protest against pluralism and multiculturalism advocated in  
22 State legislatures (Matthew 28:18-20).

23 **4.10 Law and the Character of God<sup>181</sup>**

24 What is law?

25 **The Ten Commandments are about the character of God.**

26 The law is the revelation of God and His righteousness.

27 If you want to understand God, study His law. The man who studies *nomos* is the best student of theology; and, the application  
28 of theology is the practice of law.

29 The British call people who “practice of law” lawyers or solicitors.

30 But, they are not really lawyers, but statutors. They do not study God’s law nor do they practice God’s law. Rather, they  
31 study man’s statutes, codes, and regulations, and are, therefore idolaters when they permit statutes to usurp the primacy of  
32 God’s law. For, there is only one Lawgiver and one Source of law, the LORD God (James 4:12).

33 *There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your*  
34 *neighbor?*  
35 *[James 4:12, Bible]*

36 To call attorneys “lawyers” is to diminish God’s law and to commit apostasy from the faith because in so doing society  
37 permits its dissolution by adopting an alien law order.

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<sup>181</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/what-is-the-law-the-character-of-god/>.

1 For judges to take an oath to uphold the Constitution and the nation’s statutes and not uphold God’s law is apostasy from  
2 Christianity and the undoing of God’s law-order.

3 In fact, the “legal” nature of the BAR Association is a revolution against God’s law-order.

4 *The definition of the term LEGAL.*

5 **“the undoing of God’s Law.”**  
6 [Dictionary of Arts and Sciences, Encyclopedia Britannica; a dictionary of arts, sciences and general literature/  
7 The R. S. Peale 9th 1893]

8 The Ten Commandments are a true and accurate reflection of the character of God. Every command reflects some righteous  
9 attribute of the Lawgiver.

10 *Righteous art thou, O LORD, and upright are thy judgments.*  
11 *[Psalm 119:137]*

12 *Thou art near, O LORD; and all thy commandments are truth.*  
13 *[Psalm 119:151]*

14 **The law was given as an accurate, but partial revelation of the character of God** in history in the midst of a fallen world.  
15 His character is the center of truth of that which God wanted men to know about Himself (Deuteronomy 10:1-5; Exodus  
16 40:20, 21; Numbers 1:53).

17 Given historically to Israel, this objective law also reveals man’s moral flaws and failings (Gal. 3:10ff). Law has no life-  
18 producing qualities (Romans 7), but it does define right and wrong in a fallen world. And, it is the standard or criteria on  
19 which all of man’s criminal codes should be constructed.

20 When properly applied, the law purges out the criminal element in a community. Law cannot regenerate a nation, but it can  
21 expel evil men from society. Law cannot create good men, but it does produce fear in men which leads to a just society.

22 The law, however, was **never** given as a mediator between God and man as Judaism wrongly proposed. There is one Mediator  
23 between God and man, the man Christ Jesus (1 Timothy 2:5).

24 While the Torah is the objective revelation of the character of God, the Lord Jesus Christ is **the Living Torah** and the  
25 *subjective* revelation of the character of God. To study the Torah is to study Christ, and to study Christ is to study the  
26 “perfection” of law (Romans 10:4). The greatest lawyer who ever lived was the Son of God because He is the Source of  
27 Mosaic Law.

28 The law, therefore, is the expression of what God requires of all men and all nations as well as what He intends to accomplish  
29 in history.

30 Since the law is the basis of judgment of all men, nations would do well to encourage the study of God and to advance His  
31 law-order in its educational system. The promotion of which is “health to the bones,” and the lack of which is the path toward  
32 pluralism, division, and the death of a nation (Deuteronomy 17:19; Proverbs 3:1-8; 13:14).

33 **4.11 The Name of the Law**<sup>182</sup>

34 **The Ten Commandments are about God’s character.**

35 The Law is the revelation of the character of God, and the Godly society studies law. To study the Law is to study God, and  
36 to study God is to study law.

37 The Law was called “The Testimony” (Exodus 40:20).

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<sup>182</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/3-the-name-of-the-law/>.

1 *And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon*  
2 *the ark*  
3 *[Exodus 40:20, Bible]*

4 The Law was placed in the ark and the ark was called “The Ark of Testimony” (Exodus 40:5).

5 *And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door*  
6 *to the tabernacle.*  
7 *[Exodus 40:5, Bible]*

8 The Ark was placed in the tabernacle and the tabernacle was called, “The Tabernacle of Testimony” (Numbers 1:53).

9 *But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation*  
10 *of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.*  
11 *[Numbers 1:53, Bible]*

12 The nature of the Law: Because God is righteous and the law reflects His righteousness, (Psalm 119:142), His Law defines  
13 righteousness. Since God’s law flows from His character, His Law defines good and evil (Psalm 119:144; 152). Because  
14 they are permanently true, they are the fixed standard of what is right and wrong (Psalm 119:142, 151, 160)!

15 *“Thy righteousness is an everlasting righteousness, and thy law is the truth.”*  
16 *[Psalm 119:142, Bible]*

17 *“Thou art near, O LORD; and all thy commandments are truth.”*  
18 *[Psalm 119:151, Bible]*

19 *“Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.”*  
20 *[Psalm 119:160, Bible]*

21 The Law is holy. Because the law reflects God’s holy character, his law is the standard for right and wrong (I Peter 1:15ff).

## 22 **The Ten Commandments are about absolutes.**

23 The commands are absolute because they are a direct reflection of His righteousness.

24 Since the LORD God is eternal, and His Commandments reflect His character, His Commandments are permanent. **If they**  
25 **are permanent, they are the final, absolute standard of righteousness for men and nations.**

26 *Thy righteousness is an everlasting righteousness, and thy law is the truth.*  
27 *[Psalm 119:142, Bible]*

28 *The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.*  
29 *[Psalm 119:144, Bible]*

30 The whole idea that man is evolving, that society is changing, and that we have to change with it is  
31 nothing but propaganda by a minority seeking to assert their will over the majority. Every law reflects  
32 someone’s values, but peace and goodwill to men can only come by Jesus Christ.

## 33 **4.12 The Source of Law and Revolution<sup>183</sup>**

34 *“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of*  
35 *Egypt, out of the house of bondage. Thou shall have no gods (laws) before me (mine).”*  
36 *[Exodus 20:1-2]*

37 The Source of the Ten Commandments and the entire legal system of the Bible builds its nest in the character of God.

38 The LORD God is the only Source of Law in the world for “there is only one Lawgiver” (Judges 4:12).

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<sup>183</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/4-the-source-of-law-and-revolution/>.

1 To call legislatures lawgivers is a revolutionary act in revolt against the Christian law-order for society. That parliaments and  
2 legislatures are a source of law is a mistake at best and heresy at worst.

3 *Law in every society is very religious.* Religion is about man's ultimate values, all ultimate values are reflected in man's  
4 legislative acts. Since religion is about man's ultimate values, ultimate concerns are reflected in law. Thus, all law is religious  
5 in nature because it reflects someone's ultimate values.

6 Even atheists are religious, because they have ultimate values. To say that atheists are not religious is to redefine religion and  
7 to hand pagans, humanists, atheists, and liberals ultimate power in a state committed to separation of powers (Amendment  
8 I).

9 Atheists are as religious as theists because they have ultimate values.

10 Politics then is a matter of who's religious values are going to prevail policy making.

11 The issue, therefore, is not whether politicians are religious, but whose religious values are going to prevail in society—the  
12 values of liberals or the values of conservatives?

13 *The great calamity of the American mind is the failure to see all its man-made laws as religious in nature.*

14 This deficiency has given birth to the fallacy that American law is not religious, but secular; that legislators and Congressmen  
15 are religious neutral while in fact they are maniacal in their promotion of religious concerns.

16 All law contains morality in that every law reflects somebody's moral values.

17 Our text above informs us that the Source of law for Israel was the LORD God. Since gods are the source of law, all law is  
18 religious in nature. To discover the god of a society, one need look no further than a nation's source of law (R.J. Rushdoony).

19 If the source of law is a parliament, then parliament becomes a mini-god. Every focus and all news revolves around what this  
20 man-made god is doing or not doing.

21 If the source of law is in man's reason as with the French, then reason is the god of that society.

22 If the source of law is in "WE THE PEOPLE," then THE PEOPLE are the god of that society.

23 If the source of law is the state, or legislature, or senate, or ruler, then that source is the god of those people.

24 If women are in control of a legislative body, then laws reflect feminine values: nurture, tolerance, acceptance.

25 It was humorous when feminine Swedish parliament proposed to pass a law making it illegal for a man to pee standing up.  
26 More serious, though, is the feminist policy of permitting thousands of young, virile Muslim males to immigrate to Sweden—  
27 a policy that is behind the rape crisis, but a policy that is breaking Sweden financially.

28 It was seriously laughable when news organizations filmed German women standing at their borders giving free hugs and  
29 kisses to Muslim refugees pouring into their country—an Angela Merkle feminist compassionate ideal now ripping the nation  
30 apart.

31 When Angela Merkle and her feminist parliament to embrace maximum immigration and a nation without borders, the  
32 country turned into a war zone.

33 Without a doubt, modern man has placed its source of law in fallen democratic man.

34 A society that sees a rapid change in its laws is undergoing a religious revolution whereby one religious group seeks to  
35 overthrow the values of another religious group.

1 In America, secular, atheistic liberalism has created a revolution against the Christian law-order legally through purchasing  
2 votes from Congressmen. Modern law is apostate and radically revolutionary even redefining marriage, sanctioning the  
3 murder of innocent children, encouraging gender-choice, and pushing internationalism and nations without borders.

4 The prohibition against idolatry was designed to protect Israel's Source of law. Since gods are the source of law, to permit  
5 religious pluralism is to declare war against God's law-order.

6 Tolerance, therefore, is the doctrine preached until a new religious system conquers the old civil order.

7 Once in power, legal reformers become nihilistic and viciously non-tolerant. There is no tolerance for Christian law-order.  
8 Radical revolutionaries sue Christian businesses for not pandering to homosexuals, demand feminists have access to Christian  
9 pulpits, and punish soldiers for having a handwritten Bible verse on their own personal bulletin board. In Seattle, one school  
10 even permitted a Satanist Club to form after school.

11 In Seattle one Christian assistant football coach was fired for taking a knee on the gridiron for prayer, but QB Colin  
12 Kaepernick was celebrated for taking a knee during the national anthem to protest what he perceives as racial bias against  
13 blacks (August 2016).

14 Both men exercised their religious faith. The faith of the Christian was punished, while the faith of the QB was rewarded  
15 with praise.

16 Thus, nihilists create a non-tolerant legal system that punishes dissenters in order to totally disestablish the former dominant  
17 religious legal system.

18 Thus, America's irrational, radical commitment to religious pluralism, legal diversity, and multiculturalism is an act of  
19 suicide.

20 The remedy is for Christians to radically recommit themselves to the Christian law-order.

21 What a wonderful thing it would be if the enemies of the cross could say to the president of the United States, "There is a  
22 Christian people scattered abroad and dispersed among the people in all *the states of America*; and their laws are diverse from  
23 all people; neither keep they the laws of *Congress*: therefore it is not for the king's profit to suffer them" (Esther 3:8).

24 Then, and only then, can Christians take back the culture.

#### 25 **4.13 Law v. Grace**<sup>184</sup>

26 *"O how love I thy law! it is my meditation all the day."*  
27 *[Psalm 119:97, Bible]*

28 In order to restore God's law-order among men, Christians must vigorously embrace God's law and hold it up as rule for all  
29 men and all of man's institutions.

30 It is quite common in Christian circles to pit law against grace by saying things like, "We are not under law. We are under  
31 grace;" or, "We are not saved by law. We are saved by grace;" or "Our family practices love, not law," or "We are not in the  
32 dispensation of law, but in the dispensation of grace."

33 It is a modern heresy to hold a view that the law has no meaning or practical force in society today.

34 Such a position is quite antinomian and the one possessing it makes himself an enemy of the gospel.

35 Any attempt to cling to the Scripture without clinging to law denies it. And, any attempt to understand Western Civilization  
36 and its progress apart from Christian law perverts history.

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<sup>184</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/5-law-v-grace/>.

1 If there is a cloud in the pulpit regarding law, there will be a fog in the pew regarding law.

2 If the preacher is knotted up in his understanding of law and grace, then the parishioners will be tied up over the subject.

3 A society that rejects the law of the Lord God commits suicide.

4 When the vultures of division, strife, and controversy hover over a nation, it is because one law order is dying and being  
5 replaced by another.

6 Pitting law against grace is a false dichotomy. There is no law without grace, and no grace without law. Such a view is like  
7 saying, “I believe in heads, but not tails,” or “I believe in mornings but not evenings.” In all of these, you can’t have one  
8 without the other.

9 **The opposite of law is not grace, but lawlessness** (2 Peter 2:8; 2 Chronicles 15:3).

10 **The opposite of grace is not law, but total permissiveness** (Jude 4).

11 The aim of gospel proclamation is that “That the righteousness of the law might be fulfilled in us” (Romans 8:4).

12 The law came in part because of God’s grace. The prologue of the law begins, “I am the LORD thy God, which have brought  
13 thee out of the land of Egypt, out of the house of bondage:” that is, because God is the LORD, the law is a product of God’s  
14 sovereignty; but, because “he brought them out of Egypt . . . bondage,” the law is a product of God’s love and grace. Because  
15 He loved Israel, He gave them His law. Thus, the source of Ten Commandments is the grace and sovereignty of God.

16 Jesus fully obeyed the law and corrected the thinking of his contemporaries saying, “Do not think I have come to destroy the  
17 law, but to fulfill it” (Matthew 5:17).

18 The tension in Jesus’ day was not between law and grace, but between rabbinical traditions and God’s law (Matthew 15).

19 If there is a tension between law and grace, it is because the Jews saw the law as a mediator between God and man and the  
20 source of justification. The real conflict is not between law and grace, but between Judaism and Christianity wherein the  
21 former proposed that keeping rabbinical amendments was necessary to gain a right standing with God.

22 Paul firmly rejected law as a mediator between God and man, but in so doing He did not erect a wall between law and grace  
23 as the modern mind does. For the apostle would go on to say, ” Owe no man anything, but to love one another: for he that  
24 loveth another hath fulfilled the law” (Romans 13:8).

25 Likewise the tension in the Book of James was not between law and grace, but between justification by faith and justification  
26 by works (James 2).

27 John, the apostle of love, did not pit law against grace. He saw obedience to law as the best application of love.

28 *“By this we know that we love the children of God, when we love God, and keep his commandments.”*  
29 *[1 John 5:2, Bible]*

30 Nothing is more derelict than to hold a view that grace is opposed to law and that law has no place in the Christian life.

31 Orthodox Christianity teaches that Christ obeyed the law, and then died vicariously to pay for the sins of lawbreakers; that  
32 is, men are saved by the doing and dying of Christ.

33 **If the law is not important, then the death of Christ has no meaning.**

34 Nothing releases death on society more than the failure of Christians to advance the law of the LORD God as the rule for all  
35 men and all of man’s institutions. The opposite is also true, nothing preserves a society more than when Christians hold men  
36 accountable to the Ten Commandments . . . and preach a gospel that saves souls.

1 It is not possible to fulfill the dominion mandate (Matthew 28:18-20) without holding men accountable to God's law and to  
2 instruct people about the gospel of grace.

3 Society is made better when evil is identified and punished according to law, and when souls are saved by gospel  
4 proclamation. But, society is confused when Christians pit law against grace, or when Christians are cold and indifferent  
5 toward their own law.

#### 6 **4.14 There is No Such Thing as Righteous Rebellion**<sup>185</sup>

7 *"Those who already walk submissively will say there is no cause for alarm. **But submissiveness is not our***  
8 ***heritage. The First Amendment was designed to allow rebellion to remain as our Heritage.** The Constitution*  
9 *was designed to keep the government off the backs of the people. The Bill of Rights was added to keep the*  
10 *precincts of belief and expression, of the press, of political and social activities free from surveillance. The Bill*  
11 *of Rights was designed to keep agents of government and official eavesdroppers away from Assemblies of People.*  
12 *The aim was to allow men to be free and independent to assert their rights against government."*  
13 *[Laird v. Tatum, [408 U.S. 1](#); 92 S.Ct. 2318 (1972)]*

14 *"Through Your [God's] precepts [law] I get understanding; therefore I hate every false way. "*  
15 *[[Psalm 119:104](#), Bible, NKJV]*



16

17 Today, we want to study the subject of rebellion.

18 We are familiar with the sixties revolution wherein youth revolted against their parents, morals, and rules.

19 Drinking, smoking pot, and free sex erupted like a basal cancer on college campuses. Christian censorship organizations that  
20 monitored Hollywood were forced to disband. Pornography flourished. Hippies rioted in the streets against the Viet Nam  
21 War, and some campuses were forced to shut down. Liberalism was in; conservatism was out.

22 Many were proud of their rebellion . . . but their rebellion was not against institutions as much as it was against the laws of  
23 the Creator God.

24 Oxford Dictionary describes rebellion as

25 *"an act of armed resistance to an established government or leader."*

26 But, the British have lost their perspective.

27 Biblical theology teaches us there is one God and one absolute law order.

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<sup>185</sup> Source: <https://nikeinsights.famguardian.org/forums/topic/no-such-thing-as-righteous-rebellion/>

1 **Because there is only one lawgiver ([James 4:12](#)), rebellion can only be against God and His laws.** Civil disobedience is  
2 not always rebellious. Because there is only one law order to which all men are responsible, the right and wrong of human  
3 conduct must be measured against His will. Rebellion is a religious term and its energy is always directed against the will of  
4 the Creator.

5 Furthermore, since there is only one Lawgiver, the State cannot create law. People can discover law, but not create it.  
6 Legislators can pass statutes toward those in contract with the State, but it cannot make law. And, what Congress calls “law”  
7 is really only rules, codes, and regulations for artificial entities who manage government property. A “public officer” is  
8 legally defined as an officer and agent in charge of the property of the public for a specified period of time.

9 Since rebellion is against the Lord and His law-order, then **there no such thing as righteous rebellion as some ministries**  
10 **propose ([Proverbs 31 Ministries](#); [Christian Science Journal](#); [American Creation](#)).**

11 All rebellion is against God and there is no such thing as “righteous rebellion.”

12 For the sake of clarity, the application of the term “rebellion” must be reserved for acts of disobedience to God’s law. Because  
13 the essence of the common law is “do your neighbor no harm,” the health of society or individual men can be measured by  
14 the degree of conformity to God’s law.

15 It is of little consequence when men disregard State law . . . unless, of course, State law is in conformity to the law of the  
16 LORD God.

17 (1) **All men have a duty to obey the Creator.** God’s law is not only relevant for the Christians, it is requisite for all men  
18 and all of man’s institutions.

19 Even the government has a duty to obey God, and when it doesn’t, it is in rebellion against the rule of law. By rebellion, we  
20 refer to willful resistance to the authority of the LORD God, and not resistance to the fickle, changing statutes of a humanistic  
21 legislature.

22 Obedience to God’s law creates an orderly society, and disregard for His law unleashes those forces within human nature that  
23 yield the ills of society: proud arrogant youth, sexual promiscuity, teen pregnancy, lust of all kinds, theft, violence, drug  
24 addiction, fraud, disrespect, and rioting.

25 Compliance to State statutes under the color of law creates a color of order, but its impact for restraining man’s depraved  
26 energies is limited in proportion to the State’s compliance with the laws of God.

27 Furthermore, the only law mentioned in the Constitution to which the people are obligated to keep is the common law; that  
28 is, the universal law of “nature and nature’s God” (Amendment VII; Declaration of Independence).

29 (2) While all men are sinners, **it is possible to live life in obedience to the Lord.** Isaiah was able to say:

30 *[Isaiah 50:5](#) The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.*

31 When God redeems a man, and he becomes a new creation in Christ, his whole regenerated being hums with desire to be in  
32 tune with God’s law ([Psalm 119:70-72, 92, 97](#)).

33 (3) **The greatest sponsor of rebellion is the State (Psalm 2).** Politicians, lawyers, and judges often lead the rebellion against  
34 the kingdom of God (See the [Everson Court](#) (1947)).

35 *[Isaiah 1:23](#) **Thy princes are rebellious**, and companions of thieves: every one loveth gifts, and followeth  
36 after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.*

37 (4) The State has little concern about treason to the LORD, but rulers unravel at the seams when it comes to treason against  
38 the government ([NYT](#)). Moreover, the State often labels the State critic as rebellious or treasonous when in fact it is State  
39 officers that are being rebellious to God and His Word.

40 Furthermore, not all that is called rebellion is rebellion.

1 However, not all that is called rebellion is rebellion. Athaliah called the revolt of Jehoida the Priest “treason,” but in reality  
2 it was Athaliah, the de facto queen, who was in murderous rebellion against the laws of Israel ([2 Kings 11:14](#)). No doubt the  
3 early Christians were labeled rebels when in fact it was the Jewish leaders who rebellion against the Torah.<sup>186</sup>

4 King George called the Colonist rebels for not submitting to his taxes, but it was King George who rebelled against good  
5 government and reason. When King George addressed the Parliament over the colonies' rejection of the King's tax, he called  
6 his speech, “A Proclamation of Rebellion.” However, in reading the Declaration of Independence, the Founders were careful  
7 to highlight the King's rebellion against good government and the rule of law. Shortly thereafter, the King George sent his  
8 troops to enforce compliance with his unjust policies – so typical of tyrannical regimes.

9 The South was labeled “rebels” by the North in order to justify Northern Aggression. But it was the Northern States who  
10 rejected Christianity, rebelled against limited government, and violated their own constitution. The South did not violate the  
11 Constitution in seceding from the Union, but Lincoln:

- 12 (1) violated his oath of office to “protect and defend” the Constitution,
- 13 (2) ordered the military to block southern ports before they seceded which was an act of war,
- 14 (3) issued the order to invade the South without any military provocation from the South
- 15 (4) shut down the press in the North where journalists spoke out against him, in violation of the First Amendment,
- 16 (5) arrested Congressman Clement Vallandigham of Ohio as well as the City Council of Baltimore for speaking against him
- 17 ;
- 18 (6) illegally suspended the Writ of Habeus Corpus in order to keep opponents from speaking out against his war,
- 19 (7) issued the Emancipation Proclamation which was a clear violation of the Constitution at the time,
- 20 (8) jailed men without a trial and subjected them to torture (waterboarding), and
- 21 (9) killed over 50,000 Southerners not engaged in the conflict.

22 Many teachers and coaches have been fired for leading students to pray because school districts are in rebellion against the  
23 authority of the Lord Jesus Christ.

24 *The most influential rebels work for the State.* Those working in the apparatus of government and the press that supports them  
25 are the greatest promoters of rebellion within a nation.

26 Many citizens have been targeted by the IRS and labeled “tax protestors” when in fact it is the IRS that has rebelled against  
27 truth, constitutional limitations on taxation, and full disclosure about the nature of America's taxation system.<sup>187</sup>

28 This organization shows no restraint and no shame in its love of money and its violation of the Tenth Commandment.

29 *Exodus 20:17* Thou (IRS agents) shalt not covet (develop a scheme to take) thy neighbour's house, thou shalt not  
30 covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is  
31 thy neighbour's (including his private income).

32 For this reason, Benjamin Franklin and Thomas Jefferson wanted the motto of the nation to be,

33 “Resistance to tyranny is service to God.”

34 **(5) It is not rebellion to resist an apostate government or an official guilty of crimes against the people.** In fact, rebellion  
35 against the State may be in conformity to the will of God. It is a twisted mind that thinks it is wrong to disobey a tyrant, mob  
36 boss, or gang leader.

37 Resistance to an apostate government is obedience to God. The Hebrew midwives in Exodus 1, Rahab in Joshua 2, the three  
38 Hebrews in Daniel 3, Daniel himself in chapter six, and the apostles' preaching against the order of the Sanhedrin in Acts  
39 five are examples of people who obeyed God in disobeying rebellious governing authorities.

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<sup>186</sup> For details on the rebellion of the Jewish Leaders, see: *Who Were the Pharisees and Saducees?*, Form #05.47; <https://sedm.org/Forms/FormIndex.htm>.

<sup>187</sup> For details on the MISREPRESENTATION of the truth by the IRS and the FALSITY of such allegations, see: *Liberty University*, Section 8: Resources to Rebut Government, Legal, and Tax Profession Deception and False Propaganda, SEDM; <https://sedm.org/LibertyU/LibertyU.htm>.

1 The government's slander of its faithful citizens who expose corruption provides evidence of the State's rebellion against  
2 God's law-order.

3 Many a good man who resists theft in the name of taxation has been the target of this renegade organization because it is  
4 unrestrained by God's law.<sup>188</sup>

5 You can see in the following verses how rebellion is always associated with violations of God's law . . . that nations and their  
6 politicians commit apostasy . . . that those who obey God's commandments and prod state officials to obey His law are often  
7 labeled misfits, weirdos, rebels, tax protestors, racists, homophobes, and anarchist when , in fact, the opposite is true.

8 **(6) Because the State is the source of idolatry and rebellion, God exhorts all the nations and their governments not to  
9 become proud and rebel against Him.**

10 *[Psalm 66:7](#) He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.  
11 Selah.*

12 The opposite of rebellion is submission to the laws of the LORD; and, the opposite of submission to a rebellious government  
13 is obedience to God; that is, accurate Christian living involves obedience to God's commands and non-compliance with some  
14 policies of a rebel legislature.

15 All laws that interfere with the rights of man or obedience to the LORD must be resisted.

16 **(7) Moses exhorted Israel not to rebel against the Lord by refusing to enter Canaan to war against the Canaanites.**

17 *[Numbers 14:9](#) Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for  
18 us: their defence is departed from them, and the LORD is with us: fear them not*

19 Refusing to war against the ungodly in positions of power is rebellion against God's will.

20 Non-compliance with godless policies is an act of obedience to the Creator.

21 **(8) Moses recounted how the nation as a whole revolted against the Lord.**

22 *[Deuteronomy 9:7](#) Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness:  
23 from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious  
24 against the LORD.*

25 *[Deuteronomy 31:27](#) For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day,  
26 ye have been rebellious against the LORD; and how much more after my death?*

27 Ezekiel calls his nation the "rebellious house" of Israel sixteen times in his book and six times in chapter two. Rebellion  
28 against God's law order marks the *terminus ad quem* of a nation's political order ([Ezekiel 2:3, 5, 6, 7, 8, 9](#)).

29 **(9) God's Word gives instruction on how to deal with antagonistic son whose hostile acts against parents are rooted in  
30 rebellion against the LORD.**

31 *[Deuteronomy 21:18](#) If a man have a stubborn and rebellious son, which will not obey the voice of his father, or  
32 the voice of his mother, and that, when they have chastened him, will not hearken unto them:*

33 **(10) During Joshua's day, the people understood that Joshua was God's appointed commander and that to disobey  
34 his administration was act of rebellion against God Himself.**

35 *[Joshua 1:18](#) Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in  
36 all that thou commandest him, he shall be put to death: only be strong and of a good courage.*

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<sup>188</sup> For details on just how LAWLESS the IRS is, see: [The Great IRS Hoax](#), Form #11.302;  
<https://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>.

1 In Jeremiah' day, it was God's will for his wayward people to submit to the yoke of Babylon. To resist Babylon was to rebel  
2 against the LORD ([Jeremiah 27:13](#)).

3 **(11) Both the people and the government had to be exhorted not to desert the commandments of the LORD.**

4 *[1 Samuel 12:14](#) If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the  
5 commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the  
6 LORD your God:*

7 (12) The Bible identifies rebellion as the sin of witchcraft and Samuel applied it to Israel's head of state (Saul).

8 *[1 Samuel 15:23](#) For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because  
9 thou hast rejected the word of the LORD, he hath also rejected thee from being king.*

10 Those who obey God's law serve the LORD; those in rebellion to His law serve the Devil.

11 The etymology of the word "witch" denotes "one that knows." Though not exclusive to women, the term "witch" has strong  
12 feminine associations because many women seek the power of special knowledge. Eve comes to mind. Rebellion is called  
13 "witchcraft" because witchcraft involves personal autonomy, self-law, and man's attempt to be a god-like creature who knows  
14 and controls the future. A rebel rejects God's sovereignty, takes hold the helm and says,

15 *"It matters not how strait the gate,  
16 How charged with punishments the scroll,  
17 I am the master of my fate,  
18 I am the captain of my soul." (Invictus)*

19 So antichrist is this poem, one of my Bible teachers flunked a class in college because he refused to memorize the poem  
20 required by the professor. Oh, that all Christians would refuse to memorize this witch poem.

21 **(13) Nehemiah summarized the history of Israel as one of anarchy against God's law-order and persecution of those  
22 who obey God's law.**

23 *[Nehemiah 9:26](#)*

24 *Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy  
25 prophets which testified against them to turn them to thee, and they wrought great provocations.*

26 Notice how Nehemiah identifies rebellion as the rejection of God's law-order, and not civil disobedience to the laws of a  
27 king. Since disobeying God's law involves the injury of men, and sense disobeying some state code does not injure men,  
28 rebellion against God's law involves criminal felonies while infringement on state rules and regulations seldom rises to the  
29 level of criminal action.

30 Israel was not deported because they disobeyed their government, but because they obeyed their rebellious kings and kept  
31 their permissive statutes (See [2 Kings 17](#)).

32 **(14) The sentence for rebellion against God's law is the death penalty.**

33 *[Psalms 5:10](#) Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their  
34 transgressions; for they have rebelled against thee.*

35 We have here an imprecatory prayer — a prayer that petitions heaven to dispense justice to rebellious rulers.

36 **(15) The source of evil is in mankind.**

37 *[Proverbs 17:11](#) An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.*

38 Evil is not in the atmosphere. It is the hearts of fallen men. Men given to evil are marked by disobedience to God's law. In  
39 our time those evil men include evil women who are politicians, Democrats, Republicans, liberal judges, and left-wing media  
40 organizations. When evil is institutionalized in a political party, the nation should tremble.

1 **(16) God summons the heavens and the earth to act as a jury and to indict God’s people as renegades.** Pastors would  
2 do well to identify insurgents in the church of Jesus Christ.

3 *[Isaiah 1:2](#) Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up  
4 children, and they have rebelled against me.*

5 This verse takes us into the courtroom of Almighty God to hear the Judges indictment against Israel. Again, rebellion is  
6 against the LORD and not against human institutions; against His law, and not man’s statutes, codes, and regulations.

7 **(17) Rebellion is recognized by violations of God’s law-order.**

8 *[Isaiah 30:9](#) That this is a rebellious people, lying children, children that will not hear the law of the LORD:*

9 *[Ezekiel 20:21](#) Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my  
10 judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I  
11 would pour out my fury upon them, to accomplish my anger against them in the wilderness.*

12 Before us are crimes against humanity and transgressions against the LORD God. A *transgression* refers to a single act of  
13 violating God’s law while *rebellion* refers to a rejection of God’s law-order in its entirety.

14 **(18) Jeremiah accuses Hannah, one Israel’s pastor-prophets, of teaching the nation to disobey the LORD.**

15 *[Jeremiah 28:16](#) Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year  
16 thou shalt die, because thou hast taught rebellion against the LORD*

17 Consider how the media plays a role in inciting rebellion against God’s law-order. Just think of how many pastors in America  
18 teach their congregations to rebel against God by encouraging them to obey rebels in the IRS, CONgress, or State statutes.

19 **(19) Rebellion is so contagious; the God has to exhort His own ministers not to rebel against Him.**  
20 Is there a message for pastors here?

21 *[Ezekiel 2:8](#) But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house:  
22 open thy mouth, and eat that I give thee*

23 Holiness is never contagious, but rebellion is as infectious as a January flu.

24 **(20) Rebellion is characterized first and foremost by refusing to be influenced by God’s Word. Taking down the Ten  
25 Commandment in courtroom and classrooms comes to mind.**

26 *[Ezekiel 12:2](#) Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not;  
27 they have ears to hear, and hear not: for they are a rebellious house.*

28 Rebellion blinds evolutionary professors to the truth of creation; blinds liberal politicians to the truth of conservative  
29 principles; blinds Planned parenthood to the fact that abortion is murder; blinds homosexuals to their condemnation; blinds  
30 women to the dangers of feminism; blinds the UN to the evils of globalization; blinds the unbeliever about the coming  
31 judgment.

32 A little humor: The reason the Ten Commandments are not posted in the courtroom is that they create a hostile working  
33 environment for lawyers, judges, and prosecutors who are engaged in a adultery, lying, and stealing.

34 **(21) Glory to His grace! There is a remedy for rebellion. There is forgiveness and restoration to men who** confess their  
35 rebellion, repent, and surrender to His authority.

36 *[Daniel 9:5](#) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by  
37 departing from thy precepts and from thy judgments:*

38 *[Daniel 9:9](#) To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;*

1 [1 Kings 2:3](#) Observe what the Lord your God requires: Walk in obedience to him, and keep his decrees and  
2 commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you  
3 do and wherever you go.

4 [Psalm 128:1](#) Blessed are all who fear the Lord, who walk in obedience to him.

5 [Hosea 14:1-4](#) O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words,  
6 and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the  
7 calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the  
8 work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. **I will heal their backsliding, I will  
9 love them freely: for mine anger is turned away from him.**

10 **In summary**, because all rebellion is against the law of the Lord God, there is no such thing as a righteous rebellion. But, all  
11 that is labeled rebellion is not rebellion. The main sponsor of rebellion is the State. Resistance to the rebel State is obedience  
12 to God. Civil disobedience is a good thing when its energies are connected to the law of the LORD God.

13 Those who love the Lord and obey Christ will not placate, appease, or surrender to the unconstitutional acts of state officials.  
14 Consequently, rebellious State officials may accuse and even prosecute Christians for their obedience to the Lord.

15 Trusting government is simply not Christian ([Psalm 118:9-9](#)). The motto of good Americans is inscribed on our coins, "In  
16 God we trust."

#### 17 **4.15 Can We Legislate Morality?**

18 When confronted with Christian law, the liberal politician presents his counterclaim, "You can't legislate morality." Hoping  
19 to kill the reform, the politician then accuses the sponsor of the bill of trying to force his morality on Americans.

20 "You can't legislate morality" is a dangerous half-truth, even a lie because ALL legislation represents somebody's morality.  
21 All legislation is concerned with somebody's morality. Laws against stealing and murder and slander represent morality in  
22 the Ten Commandments: thou shall not steal or thou shall not murder or thou shall not bear false witness.

23 Law is the science of good and evil. All law is concerned about morality. The issue is not whether law represents morality  
24 but "Who's morality is going to rule in society—the morality of the womanizer or the law of the family man; the law of the  
25 lesbian or the law of the straight woman; the law the energetic business man or the law of the welfare recipient; the law of  
26 American worker or the law of the Big Bankers?"

27 There are different kinds of morality: there is the law of the Moslem and there is the law of the Christian; there is the law of  
28 the Hindu, Buddhist, Humanist, atheist, and humanist. Which will rule society? Since all law has a religious foundation, the  
29 question is "Whose religion is going to rule society?" Currently, Muslims have been successful in forcing Sharia food laws  
30 on restaurants in Minnesota. Catholic Mexico has been effective in influencing the administration to liberalize laws against  
31 illegal aliens. President Obama has succeeded in enacting his socialistic, health care values on Americans. Laws reflect  
32 morality, and during this season in history, the religious values of liberal socialists prevail.

33 Law and order in America is deteriorating because Christians are antinomian in their faith and because the religion of  
34 humanism pervades society. Biblical foundations are denied by the courts in preference for the tyrannical franchise codes of  
35 reigning humanist legislators. Christian law is viewed as oppressive, even criminal, because Christian law forbids adultery,  
36 murder, fornication, false advertising, homosexuality, abortion, and fraud—something humanists promote in the name of  
37 "freedom" or "change."

38 "You can't legislate morality" is a misnomer at best and a complete lie at the most. Keep in mind that every time that legislators  
39 are in session, some representative is seeking to force his or her religious values on the rest of by legislating his or her  
40 morality. When Christian law rules freedom and truth and justice prevail; when humanistic law or Sharia law rules, moral  
41 perversion and tyranny and death prevail.

#### 42 **4.16 Where Did America Go Wrong?**

43 A ten year war, trillions of dollars of debt, 20% unemployment, baby-killing, promotion of sodomy as a legitimate sexual  
44 preference, more people in jail than all the countries of the world combined, millions of illegal aliens stealing across the

1 border, outlawing the singing of Christmas carols while protecting Islamic prayers in public schools . . . what a mess, America!  
2 What a mess!!

3 Where did you go wrong, America?

4 The **essence** of your problem is not race, nor economics, **but religion**. Your downfall began with breaking the First  
5 Commandment, "Thou shall have no gods before me?"

- 6 1. **You failed to protect your source of law**, the Scriptures, by the Lord thy God, . . . and adopted alien, humanistic,  
7 liberal laws of the secular humanists.
- 8 2. You failed to recognize your greatness was due to the fruits of Christian Gospel.
- 9 3. You accepted the doctrine of evolution.
- 10 4. You plunged into eastern mysticism through the field of psychology.
- 11 5. You failed to recognize atheism, and humanism, and liberalism as religions and a defective source of law.
- 12 6. Your men neglected the study of God.
- 13 7. Your women fell for the divisive lies of feminism.
- 14 8. Your children worship "Mother Earth."
- 15 9. You feed on T.V. sitcoms.
- 16 10. Your teenage daughters are pregnant.
- 17 11. You are infatuated with the humbuggery of political idealists.
- 18 12. You allowed arrogant liberals to force their atheistic beliefs down your throat so that babies are now murdered, sodomy  
19 is promoted in schools, pornography is considered art, condoms are passed out in schools for use after school, and  
20 Islam (a murdering, vile religion) is protected by the government.
- 21 13. You failed to resist the atheistic, religious beliefs of George Bernard Shaw, Henry Kissinger, Larry Flint, and George  
22 Soros.
- 23 14. You fell in love with the honey-mouthed progressive artistry of Bill and Hillary Clinton and the suave speeches of the  
24 radical socialist Barak Obama.
- 25 15. You failed to expose Republicans for selling the country out to Big Bankers out of love for money.
- 26 16. Your lacked the moral energy to restrain Big Government.
- 27 17. You accept political propaganda, police oppression, and oppressive taxation.
- 28 18. You believed the ignorant, ill-tempered feminist, Rosy O'Donnell, when she said, "*Radical Christianity is just as*  
29 *threatening as radical Islam*. [Applause]".

30 Since when did Christianity and its radical doctrines of love and holiness become more of a threat than Islam? Where can  
31 you find a more wholesome, healthy, beneficial, fair set of laws for mankind than the Ten Commandments?

32 *"Return unto me" [Is. 44:22].*

33 **Return to your source of law**, the Ten Commandments and the whole of Scripture—to the simple requirement of His law--  
34 love of justice, mercy, and faithfulness (Micah 6:8)? No God ever required so little.

35 *" . . . then shall thy light rise" [Is. 58:10].*

36 **One, absolute, unchanging God which means there is one, absolute, unchanging law**. In the Bible there is **one** source of  
37 law—the God of Israel. The First Commandment, if it means anything, is that **all other competing law sources must be**  
38 **rejected!**

#### 39 **4.17 Conclusions**

40 In summary, God's law says "thou shall not" and limits its purpose among men, but humanistic law says, "Thou shall . . ." and holds out unlimited hope for "change" – change that will produce "World Peace." Didn't Barak Obama reflect this view when he said, "*We are looking for more than just a change of party in the White House. We're looking to fundamentally change the status quo in Washington*" by changing American laws (January 6, 2008). America is in a great contest between to legal world views: God's law which retrains, and Man's law which alleges to save and regenerate society; between the Christian principle of the rule **of** limited law which leads to **freedom**, and the humanistic principle of rule **by** unlimited law which leads to **tyranny**; between the limited ability of law to shape society, and the alleged unlimited ability of humanistic law to transform society. Too much is expected of law by modern man. We need to return to a Biblical law model which

1 seeks to restrain sinners but lacks any pretense that it can save men and usher in the great society. God's model means limited  
2 law by limited government; while, the humanistic model demands unlimited laws enforced by unlimited government.

3 *"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"*  
4 *[Psalm 94:20, Bible]*

## 5 **5. TERMS OF THE DELEGATION OF AUTHORITY ORDER FROM GOD TO HIS** 6 **TRUSTEES/BELIEVERS**

7 The purpose of this chapter is to document all of the laws that apply to the faith of Christians which are relevant to the  
8 following subjects:

- 9 1. The role of government.
- 10 2. Submission by Christians to government authority.
- 11 3. Proper relationship of governments to citizens and inhabitants within their jurisdiction.
- 12 4. Proper citizenship status.
- 13 5. Purpose of income taxes.
- 14 6. Biblical taxation.
- 15 7. Use of Socialist Security Numbers.
- 16 8. How socialism is incompatible with Christianity.
- 17 9. Why Christians must disobey governments that are acting in conflict with God's laws.

18 All of these subjects are very relevant to tax audits because all of these subjects come up in tax audits. Any time an agent of  
19 the government tries to encourage you to take a position contrary to your religious beliefs as a Christian, they are violating  
20 your First Amendment rights. This is discussed in section 4.19 of the *Great IRS Hoax*, Form #11.302, entitled "How Do We  
21 Assert our First Amendment Rights and How Does the Government Undermine Them?" how to use our First Amendment  
22 rights against the government. Below is how the U.S. Supreme Court describes the purpose of the First Amendment:

23 *"This case involves a cancer in our body politic [democracy, greed and wickedness and covetousness of our*  
24 *elected and appointed servants on a massive scale]. It is a measure of the disease which afflicts us...Those who*  
25 *already walk submissively will say there is no cause for alarm. But submissiveness is not our heritage. The First*  
26 *Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was designed to keep*  
27 *the government off the backs of the people. The Bill of Rights was added to keep the precincts of belief and*  
28 *expression, of the press, of political and social activities free from surveillance. The Bill of Rights was designed*  
29 *to keep agents of government and official eavesdroppers away from Assemblies of People. The aim was to allow*  
30 *men to be free and independent to assert their rights against government. There can be no influence more*  
31 *paralyzing of that objective than Army [government] surveillance. When an intelligence officer looks over every*  
32 *nonconformist's shoulder in the library, or walks invisibly by his side in a picket line, or infiltrates his club [or*  
33 *forces him to submit an income tax return and then scrutinizes it for personal information or illegal activity], the*  
34 *America once extolled as the voice of liberty heard around the world no longer is [408 U.S. 1, 29] cast in the*  
35 *image which Jefferson and Madison designed, but more in the Russian [Communist!] image, depicted in*  
36 *Appendix III to this opinion."*  
37 *[Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972)]*

38 This chapter provides evidence supporting various conclusions which will be advocated during the audit. It makes reference  
39 to the following resources accessible on the World Wide Web:

- 40 1. *Great IRS Hoax, Form #11.302*. Available at: <http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>
- 41 2. *Family Guardian Website*. Available at: <http://famguardian.org/>

### 42 **5.1 The Great Commission of Believers: Fearing the Lord**

43 The great commission of God's fiduciaries, trustees, and officers is to "fear the Lord" by and obey His commandments:

44 *Fear the LORD*

45 *And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his*  
46 *ways, to love him, to serve the LORD your God with all your heart and with all your soul, and to observe the*  
47 *LORD's commands and decrees that I am giving you today for your own good?*

To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today. Circumcise your hearts, therefore, and do not be stiff-necked any longer. For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt. Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name. He is your praise; he is your God, who performed for you those great and awesome wonders you saw with your own eyes. Your forefathers who went down into Egypt were seventy in all, and now the LORD your God has made you as numerous as the stars in the sky.

[Deut. 10:12-22, Bible, NKJV]

The Bible also defines what it means to “fear the Lord”:

“The fear of the LORD is to hate evil;  
Pride and arrogance and the evil way  
And the perverse mouth I hate.”

[Prov. 8:13, Bible, NKJV]

## 5.2 Essence of Christian Religious “Worship”: obedience to God’s Laws Found in the Holy Bible

The legal definition of “worship” is as follows:

**Worship.** Any form of religious service showing reverence for Divine Being, or exhortation to obedience to or following the mandates of such Being. Religious exercises participated in by a number of persons assembled for that purpose, the disturbance of which is a statutory offense in many states.

English law. A title of honor or dignity used in addresses to certain magistrates and other persons of rank or office.

Public worship. This term may mean the worship of God, conducted and observed under public authority; or it may mean worship in an open or public place, without privacy or concealment; or it may mean the performance of religious exercises, under a provision for an equal right in the whole public to participate in its benefits; or it may be used in contradistinction to worship in the family or the closet. In this country, what is called “public worship” is commonly conducted by voluntary societies, constituted according to their own notions of ecclesiastical authority and ritual propriety, opening their places of worship, and admitting to their religious services such persons, and upon such terms, and subject to such regulations, as they may choose to designate and establish. A church absolutely belonging to the public, and in which all persons without restriction have equal rights, such as the public enjoy in highways or public landings, is certainly a very rare institution.  
[Black’s Law Dictionary, Sixth Edition, pp. 1606-1607]

This is exactly the same kind of obedience that secular law demands:

*Obedientia est legis essentia.*

Obedience is the essence of the law. 11 Co. 100.

[Bouvier’s Maxims of Law, 1856;

SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]

Just as one of the main purposes of religion is morality, law has the same purpose:

*Jus est ars boni et aequi.*

Law is the science of what is good and evil. Dig. 1, 1, 1, 1.

[Bouvier’s Maxims of Law, 1856;

SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]

Based on the preceding, both secular law and Christian religion have the same goals, which is educating people about right and wrong and morality and enforcing obedience to them. Law teaches people about morality by punishing them and isolating them from others in jail when they are immoral or do something wrong. Christians teach their people about morality by teaching the scriptures, and by example of obedience.

The Holy Bible, for instance, says that “God is love”:

*Knowing God Through Love*

1 **Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.**  
2 **He who does not love does not know God, for God is love.** In this the love of God was manifested toward us,  
3 that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that  
4 we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved  
5 us, we also ought to love one another.

6 Seeing God Through Love

7 No one has seen God at any time. **If we love one another, God abides in us, and His love has been perfected in**  
8 **us. By this we know that we abide in Him, and He in us, because He has given us of His Spirit.** And we have  
9 seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son  
10 of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God  
11 is love, and he who abides in love abides in God, and God in him.  
12 [1 John 4:7-16, Bible, NKJV]

13 The Holy Bible also says that the essence of “love” is obedience to God’s commandments:

14 **“He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who**  
15 **loves Me.** And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”  
16 [John 14:21, Bible, NKJV]

17 Therefore, the essence of our religious faith and “worship” is loving God and steadfastly obeying His commandments and  
18 laws:

19 **“Let us hear the conclusion of this whole matter: Fear [respect] God and keep His commandments [Laws found**  
20 **in the Bible], for this is man’s all. For God will bring every work into judgment, including every secret thing,**  
21 **whether good or evil.”**  
22 [Eccl. 12:13-14, Bible, NKJV]

23 **“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My**  
24 **Father in heaven.”**  
25 [Jesus in Matt. 7:21, Bible, NKJV]

26 **“Now by this we know that we know Him [God], if we keep His commandments. He who says, ‘I know Him,’ and**  
27 **does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the**  
28 **love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in**  
29 **Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked.”**  
30 [1 John 2:3-6, Bible, NKJV]

31 **“Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant and**  
32 **My statutes [violated God’s laws], which I have commanded you, I will surely tear the kingdom [and all your**  
33 **sovereignty] away from you and give it to your [public] servant.”**  
34 [1 Kings 11:9-13, Bible, NKJV]

35 This steadfast obedience to God’s laws that we must have as believers will allow us to inhabit His house and tabernacle,  
36 which is in Heaven:

37 “A Psalm of David.

38 LORD, who may abide in Your tabernacle?  
39 Who may dwell in Your holy hill?

40  
41 He who walks uprightly,  
42 And works righteousness,  
43 And speaks the truth in his heart;  
44 He who does not backbite with his tongue,  
45 Nor does evil to his neighbor,  
46 Nor does he take up a reproach against his friend;  
47 In whose eyes a vile person is despised,  
48 But he honors those who fear the LORD;  
49 He who swears to his own hurt and does not change;  
50 He who does not put out his money at usury,  
51 Nor does he take a bribe against the innocent.

52  
53 He who does these things shall never be moved.”  
54 [Psalm 15:1-5, Bible, NKJV]

1 When the prayers of Israel were not being heard by God and they asked God why, here was God’s explanation, which again  
2 relates back to the fact that Israel was not obeying God’s commandments and laws, and it showed what the punishment was:

3 *Israel’s Obstinate Disobedience*

4 *The LORD is well pleased for His righteousness’ sake;*  
5 *He will exalt the law and make it honorable.*  
6 *But this is a people robbed and plundered;*  
7 *All of them are snared in holes,*  
8 *And they are hidden in prison houses; 7*  
9 *They are for prey, and no one delivers;*  
10 *For plunder, and no one says, “Restore!”*  
11 *Who among you will give ear to this?*  
12 *Who will listen and hear for the time to come?*  
13 **Who gave Jacob for plunder, and Israel to the robbers?**  
14 **Was it not the LORD,**  
15 **He against whom we have sinned?**  
16 **For they would not walk in His ways,**  
17 **Nor were they obedient to His law.**  
18 **Therefore He has poured on him the fury of His anger**  
19 **And the strength of battle;**  
20 **It has set him on fire all around,**  
21 **Yet he did not know;**  
22 **And it burned him,**  
23 **Yet he did not take it to heart.**  
24 *[Isaiah 42:21-25, Bible, NKJV]*

25 We do not here emphasize obedience to God’s law as a method of achieving or guaranteeing or “earning” salvation. This  
26 would result in a “works” rather than “grace”/faith religion, which is anathema to most Christians.

27 *The Promise [of salvation] Granted Through Faith*

28 *For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, **but***  
29 ***through the righteousness of faith.*** For if those who are of the law are heirs, faith is made void and the promise  
30 made of no effect, because the law brings about wrath; for where there is no law there is no transgression.

31 **Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not**  
32 **only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all**  
33 **(as it is written, “I have made you a father of many nations”) in the presence of Him whom he believed—God,**  
34 **who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in**  
35 **hope believed, so that he became the father of many nations, according to what was spoken, “So shall your**  
36 **descendants be.” And not being weak in faith, he did not consider his own body, already dead (since he was about**  
37 **a hundred years old), and the deadness of Sarah’s womb. **He did not waver at the promise of God through****  
38 **unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had**  
39 **promised He was also able to perform.** And therefore “it was accounted to him for righteousness.”

40 *Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who*  
41 *believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and*  
42 *was raised because of our justification.*  
43 *[Rom. 4:13-25, Bible, NKJV]*

44 Rather, we emphasize obedience as a method of avoiding the wrath and punishment of God and seeking the favor and reward  
45 from God AFTER we acquire salvation and eternal fellowship through faith in Him. Through obedience to God’s laws in  
46 both the old covenants (old testament) and new covenants (new testament), we are “giving glory to God”, as indicated above.  
47 In that sense, obedience to God’s Laws becomes the legal equivalent of a “franchise”, where punishments are minimized and  
48 rewards are maximized by obediently acting as trustees, fiduciaries, and ministers of God’s justice on Earth according to the  
49 trust indenture, which is the Holy Bible.

50 **FRANCHISE. A special privilege conferred by government on individual or corporation, and which does not**  
51 **belong to citizens of country generally of common right.** *Elliott v. City of Eugene, 135 Or. 108, 294 P. 358, 360.*  
52 *In England it is defined to be a royal privilege in the hands of a subject.*

53 *A “franchise,” as used by Blackstone in defining quo warranto, (3 Com. 262 [4th Am. Ed.] 322), had reference*  
54 *to a royal privilege or branch of the king’s prerogative subsisting in the hands of the subject, and must arise from*  
55 *the king’s grant, or be held by prescription, but today we understand a franchise to be some special privilege*

1 conferred by government on an individual, natural or artificial, which is not enjoyed by its citizens in general.  
2 *State v. Fernandez*, 106 Fla. 779, 143 So. 638, 639, 86 A.L.R. 240.

3 **In this country a franchise is a privilege or immunity of a public nature, which cannot be legally exercised**  
4 **without legislative grant. To be a corporation is a franchise.** The various powers conferred on corporations are  
5 franchises. The execution of a policy of insurance by an insurance company [e.g. **Social Insurance/Socialist**  
6 **Security**], and the issuing a bank note by an incorporated bank [such as a **Federal Reserve NOTE**], are  
7 franchises. *People v. Utica Ins. Co.*, 15 Johns., N.Y., 387, 8 Am.Dec. 243. But it does not embrace the property  
8 acquired by the exercise of the franchise. *Bridgeport v. New York & N. H. R. Co.*, 36 Conn. 255, 4 Arn.Rep. 63.  
9 Nor involve interest in land acquired by grantee. *Whitbeck v. Funk*, 140 Or. 70, 12 P.2d. 1019, 1020. **In a popular**  
10 **sense, the political rights of subjects and citizens are franchises, such as the right of suffrage. etc. Pierce v.**  
11 **Emery, 32 N.H. 484; State v. Black Diamond Co., 97 Ohio St. 24, 119 N.E. 195, 199, L.R.A.1918E, 352.**

12 *Elective Franchise.* The right of suffrage: the right or privilege of voting in public elections.

13 *Exclusive Franchise.* See *Exclusive Privilege or Franchise.*

14 *General and Special.* The charter of a corporation is its "general" franchise, while a "special" franchise consists  
15 in any rights granted by the public to use property for a public use but-with private profit. *Lord v. Equitable Life*  
16 *Assur. Soc.*, 194 N.Y. 212, 81 N. E. 443, 22 L.R.A.,N.S., 420.

17 *Personal Franchise.* A franchise of corporate existence, or one which authorizes the formation and existence of  
18 a corporation, is sometimes called a "personal" franchise. as distinguished from a "property" franchise, which  
19 authorizes a corporation so formed to apply its property to some particular enterprise or exercise some special  
20 privilege in its employment, as, for example, to construct and operate a railroad. See *Sandham v. Nye*, 9 Misc.Rep.  
21 541, 30 N.Y.S. 552.

22 *Secondary Franchises.* The franchise of corporate existence being sometimes called the "primary" franchise of a  
23 corporation, its "secondary" franchises are the special and peculiar rights, privileges, or grants which it may,  
24 receive under its charter or from a municipal corporation, such as the right to use the public streets, exact tolls,  
25 collect fares, etc. *State v. Topeka Water Co.*, 61 Kan. 547, 60 P. 337; *Virginia Canon Toll Road Co. v. People*,  
26 22 Colo. 429, 45 P. 398 37 L.R.A. 711. The franchises of a corporation are divisible into (1) corporate or general  
27 franchises; and (2) "special or secondary franchises. The former is the franchise to exist as a corporation, while  
28 the latter are certain rights and privileges conferred upon existing corporations. *Gulf Refining Co. v. Cleveland*  
29 *Trust Co.*, 166 Miss. 759, 108 So. 158, 160.

30 *Special Franchisee.* See *Secondary Franchises, supra.*  
31 [*Black's Law Dictionary, Fourth Edition, pp. 786-787*]

32 Those who do not seek continually to glorify the Father through their personal obedience and works and who instead seek  
33 basic salvation and nothing more simply to avoid God's wrath in a sense are using Christianity as a license to sin and the  
34 equivalent of "fire insurance" against the wrath and liabilities of Hell. They are making Christ into a liability insurance  
35 salesman, not a Sovereign Lord:

36 *In terms of the Biblical doctrine of God, absolutely no liabilities are involved in the person and work of the*  
37 *Godhead. God's eternal decree and sovereign power totally govern and circumscribe all reality, which is His*  
38 *creation. Because man is a creature, man faces unlimited liability; his sins have temporal and eternal*  
39 *consequences, and he cannot at any point escape God. Van Til has summed up the matter powerfully:*

40 *The main point is that if man could look anywhere and not be confronted with the revelation*  
41 *of God then he could not sin in the Biblical sense of the term. Sin is the breaking of the law*  
42 *of God. God confronts man everywhere. He cannot in the nature of the case confront man*  
43 *anywhere if he does not confront him everywhere. God is one; the law is one. If man could*  
44 *press one button on the radio of his experience and not hear the voice of God then he would*  
45 *always press that button and not the others. But man cannot even press the button of his*  
46 *own self-consciousness without hearing the requirement of God.<sup>189</sup>*

47 **But man wants to reverse this situation. Let God be liable, if He fails to deliver at man's request. Let man**  
48 **declare that his own experience pronounces himself to be saved, and then he can continue his homosexuality**  
49 **or work in a house of prostitution, all without liability. Having pronounced the magic formula, "I accept Jesus**  
50 **Christ as my personal lord and savior," man then transfers almost all the liability to Christ and can sin without**  
51 **at most more than a very limited liability.** Christ cannot be accepted if His sovereignty, His law, and His word  
52 are denied. To deny the law is to accept a works religion, because it means denying God's sovereignty and

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<sup>189</sup> Cornelius Van Til, *A Letter on Common Grace* (Philadelphia: Presbyterian and Reformed Publishing Company, 1955), p. 40 f.

1 assuming man's existence in independence of God's total law and government. **In a world where God functions**  
2 **only to remove the liability of hell, and no law governs man, man works his own way through life by his own**  
3 **conscience. Man is saved, in such a world, by his own work of faith, of accepting Christ, not by Christ's**  
4 **sovereign acceptance of him. Christ said, "Ye have not chosen me, but I have chosen you" (John 15:16). The**  
5 **pietist insists that he has chosen Christ; it is his work, not Christ's. Christ, in such a faith, serves as an**  
6 **insurance agent, as a guarantee against liabilities, not as sovereign lord. This is paganism in Christ's name.**

7 *In paganism, the worshipper was not in existence. Man did not worship the pagan deities, nor did services of*  
8 *worship occur. The temple was open every day as a place of business. The pagan entered the temple and bought*  
9 *the protection of a god by a gift or offering. If the god failed him, he thereafter sought the services of another.*  
10 *The pagan's quest was for an insurance, for limited liability and unlimited blessings, and, as the sovereign*  
11 *believer, he shopped around for the god who offered the most. Pagan religion was thus a transaction, and, as in*  
12 *all business transactions, no certainty was involved. The gods could not always deliver, but man's hope was that,*  
13 *somehow, his liabilities would be limited.*

14 *The "witness" of pietism, with its "victorious living," is to a like limited liability religion. A common "witness" is,*  
15 *"Praise the Lord, since I accepted Christ, all my troubles are over and ended." The witness of Job in his suffering*  
16 *was, "Though he slay me, yet will I trust him" (Job 13:15). St. Paul recited the long and fearful account of his*  
17 *sufferings after accepting Christ: in prison, beaten, shipwrecked, stoned, betrayed, "in hunger and thirst,...in cold*  
18 *and nakedness" (II Cor. 11:23-27). Paul's was not a religion of limited liability nor of deliverance from all*  
19 *troubles because of his faith.*

20 **The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its end**  
21 **is victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men for**  
22 **battle with an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of God's**  
23 **grace and law."**

24 *Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how moral*  
25 *their works. With regeneration, the beginning of true life, man does not move out from under God's unlimited*  
26 *liability. Rather, with regeneration, man moves from the world of unlimited liability under the curse, to the world*  
27 *of unlimited liability under God's blessings. The world and man were cursed when Adam and Eve sinned, but, in*  
28 *Jesus Christ, man is blessed, and the world progressively reclaimed and redeemed for Him. In either case, the*  
29 *world is under God's law. Blessings and curses are thus inseparable from God's law and are simply different*  
30 *relationships to it.*

31 *Men inescapably live in a world of unlimited liability, but with a difference. The covenant-breaker, at war with*  
32 *God and unregenerate, has an unlimited liability for the curse. Hell is the final statement of that unlimited*  
33 *liability. The objections to hell, and the attempts to reduce it to a place of probation or correction, are based on*  
34 *a rejection of unlimited liability. But the unregenerate has, according to Scripture, an unlimited liability to*  
35 *judgment and the curse. On the other hand, the regenerate man, who walks in obedience to Jesus Christ, his*  
36 *covenant head, has a limited liability to judgment and the curse. The unlimited liability of God's wrath was*  
37 *assumed for the elect by Jesus Christ upon the cross. The regenerate man is judged for his transgressions of the*  
38 *law of God, but his liability here is a limited one, whereas his liability for blessings in this life and in heaven are*  
39 *unlimited. The unregenerate can experience a limited measure of blessing in this life, and none in the world to*  
40 *come; they have at best a limited liability for blessing.*

41 *Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he*  
42 *exposed to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to*  
43 *an unlimited liability to blessing because of his faith in, union with, and obedience to Jesus Christ?*  
44 *[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog*  
45 *Card Number 72-79485, pp. 664-669]*

### 46 **5.3 Civil death: Being IN the world but not OF the world**

47 *"Politics is the gentle art of getting votes from the poor, and campaign funds from the rich, by promising to*  
48 *protect each from the other."*  
49 *[Oscar Ameringer]*

50 **The Bible commands Christians to be "IN the world but not OF the world":**

51 *"If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out*  
52 *of the world, therefore the world hates you."*  
53 *[John 15:19, Bible, NKJV]*

54 *"He [Jesus] was in the world, and the world was made through Him, and the world did not know Him."*  
55 *[John 1:10, Bible, NKJV]*

1                   *“And He [Jesus] said to them, “You are from beneath; I am from above. You are of this world; I am not of this*  
2 *world.”*  
3 *[John 8:23, Bible, NKJV]*

4                   *“I have given them [Christians] Your word; and the world has hated them because they [Christians] are not of*  
5 *the world, just as I am not of the world.”*  
6 *[John 17:14, Bible, NKJV]*

7                   *“They [Christians] are not of the world, just as I [Jesus] am not of the world.”*  
8 *[John 17:16, Bible, NKJV]*

9                   *“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.*  
10 *For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but*  
11 *is of the world.”*  
12 *[1 John 2:15-16, Bible, NKJV]*

13                   *“Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore*  
14 *the world does not know us, because it did not know Him.”*  
15 *[1 John 3:1, Bible, NKJV]*

16 But WHAT EXACTLY DOES IT MEAN, IN A LEGAL SENSE, to be “IN the world but not OF the world”? Here is the  
17 answer:

18                   *“Therefore, my brethren, you also have become dead to the law through the body of Christ, that you*  
19 *may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when*  
20 *we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit*  
21 *to death. But now we have been delivered from the law, having died to what we were held by, so that we should*  
22 *serve in the newness of the Spirit and not in the oldness of the letter.”*  
23 *[Romans 7:4-6, Bible, NKJV]*

24 Notice the use of the phrase “married to another” above. This implies that:

- 25 1. You started out married to someone OTHER than God. That would be Satan, who is in control not only of the world,  
26 but especially of the RULERS of the world.  
27 1.1. Jesus said of Satan that “he has nothing in me”, meaning that he had no CONTRACTUAL or MARRIAGE  
28 relationship with Satan.

29                   *“I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.”*  
30 *[John 14:30, Bible, NKJV]*

- 31 1.2. When Satan tried to tempt Jesus in the wilderness, Satan essentially admitted that he controlled all the rulers of  
32 the world. Satan showed him the KINGdoms of the world and the KINGS running them that he controlled. He  
33 could not have offered these KINGdoms unless he controlled the KINGS who run them.

34                   *Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world*  
35 *and their glory. And he said to Him, “All these things I will give You if You will fall down and worship [OBEY]*  
36 *me.”*

37                   *Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the LORD your God, and*  
38 *Him only you shall serve.’”*

39                   *Then the devil left Him, and behold, angels came and ministered to Him.*  
40 *[Matthew 4:8-11, Bible, NKJV]*

- 41 2. Because the relationship you have with God is described as a MARRIAGE, then it is a CONTRACT that requires your  
42 CONSENT. It is not enforceable against both parties without mutual consent.

43                   <sup>5</sup> *For your Maker is your husband,*  
44 *The LORD of hosts is His name;*  
45 *And your Redeemer is the Holy One of Israel;*  
46 *He is called the God of the whole earth.*  
47 *[Isaiah 54:5, Bible, NKJV]*

1 3. Because your relationship to God is a marriage, you are committing adultery to consent to any relationship with God's  
2 competitor, which is Government. All governments are competitors for the affection, worship, obedience, and  
3 allegiance of the people. That is why:

4 3.1. The phrase "God and mammon" contrasts two opposites in Matt. 6:24 and Luke 16:13.

5 3.2. "Mammon" is associated with idolatry towards money. The main source of jurisdiction for all governments is  
6 jurisdiction over commerce so as to prevent injurious commerce. Hence, governments make a business out of  
7 "worshipping" mammon.

8 *"No one can serve two masters; for either he will hate the one **and** love the other, or else he will be loyal to the  
9 one **and** despise the other. You cannot serve **God and mammon.**"*  
10 *[Matt. 6:24, Bible, NKJV]*

11 *"No servant can serve two masters; for either he will hate the one **and** love the other, or else he will be loyal to  
12 the one **and** despise the other. You cannot serve **God and mammon.**"*  
13 *[Luke 16:13, Bible, NKJV]*

14 3.3. Commerce cannot be effected lawfully WITHOUT consent of both parties to the commerce. Without consent,  
15 the commerce becomes a criminal act of theft. Consensual commerce with government therefore is an act of  
16 fornication with "the Beast" and a decision to join the "nations, peoples, and tongues" who constitute Babylon the  
17 Great Harlot. The woman is described as sitting on waters, and the waters are described below:

18 *"The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues. [living under  
19 a democratic socialist state rather than a republic based on PERSONAL rights]"*  
20 *[Rev. 17:15, Bible, NKJV]*

21 3.4. The "intercourse" that Babylon the Great Harlot is engaging in within the bible Book of Revelations is legally  
22 defined as "commerce":

23 *"**Commerce.** ...Intercourse by way of trade and traffic between different peoples or states and the citizens or  
24 inhabitants thereof, including not only the purchase, sale, and exchange of commodities, but also the  
25 instrumentalities [governments] and agencies by which it is promoted and the means and appliances by which it  
26 is carried on..."*  
27 *[Black's Law Dictionary, Sixth Edition, p. 269]*

28 3.5. Why "the kings of the earth" found in Rev. 19:19 are identified as the Beast spoken of in the Book of  
29 Revelations.

30 *"And I saw the beast, the kings [political rulers] of the earth, and their armies, gathered together to make war  
31 against Him [Jesus] who sat on the horse and against His army."*  
32 *[Rev. 19:19, Bible, NKJV]*

33 WHICH type of law is Paul talking about above that we become "dead" to? The answer is: Any civil statutory law to which  
34 we do not consent. All civil statutory law implements what the courts call the "social compact". All civil statutory law  
35 acquires what the courts call "the force of law" ONLY by our express consent in some form. The Declaration of Independence  
36 alludes to this fact by saying that all JUST authority of government derives from the CONSENT of the governed:

37 *"That to secure these rights, governments are instituted among men, deriving their just powers from the consent  
38 of the governed."*  
39 *[Declaration of Independence]*

40 Below is how the early U.S. Supreme Court describes how this consent ties one to a CIVIL society through what it calls "the  
41 social compact":

42 *"The people of the United States erected their Constitutions, or forms of government, to establish justice, to  
43 promote the general welfare, to secure the blessings of liberty; and to protect their persons and property from  
44 violence. The purposes for which men enter into society will determine the nature and terms of the social compact;  
45 and as they are the foundation of the legislative power, they will decide what are the proper objects of it: The  
46 nature, and ends of legislative power will limit the exercise of it. This fundamental principle flows from the very  
47 nature of our free Republican governments, that no man should be compelled to do what the laws do not require;  
48 nor to refrain from acts which the laws permit. There are acts which the Federal, or State, Legislature cannot  
49 do, without exceeding their authority. There are certain vital principles in our free Republican governments,  
50 which will determine and over-rule an apparent and flagrant abuse of legislative power; as to authorize  
51 manifest injustice by positive law; or to take away that security for personal liberty, or private property, for the*

1 protection whereof of the government was established. An ACT of the Legislature (for I cannot call it a law)  
2 contrary to the great first principles of the social compact, cannot be considered a rightful exercise of legislative  
3 authority. The obligation of a law in governments established on express compact, and on republican principles,  
4 must be determined by the nature of the power, on which it is founded. A few instances will suffice to explain what  
5 I mean. A law that punished a citizen for an innocent action, or, in other words, for an act, which, when done,  
6 was in violation of no existing law; a law that destroys, or impairs, the lawful private contracts of citizens; a law  
7 that makes a man a Judge in his own cause; or a law that takes property from A. [the private citizen, without  
8 his consent] and gives it to B [the government]: It is against all reason and justice, for a people to entrust a  
9 Legislature with SUCH powers; and, therefore, it cannot be presumed that they have done it. The genius, the  
10 nature, and the spirit, of our State Governments, amount to a prohibition of such acts of legislation; and the  
11 general principles of law and reason forbid them. The Legislature may enjoin, permit, forbid, and punish; they  
12 may declare new crimes; and establish rules of conduct for all its citizens in future cases; they may command  
13 what is right, and prohibit what is wrong; but they cannot change innocence into guilt; or punish innocence  
14 as a crime; or violate the right of an antecedent lawful private contract; or the right of private property. To  
15 maintain that our Federal, or State, Legislature possesses such powers, if they had not been expressly  
16 restrained; would, in my opinion, be a political heresy, altogether inadmissible in our free republican  
17 governments.”

18 [Calder v. Bull 3 U.S. 386, 388-389, (U.S. August Term 1798)]

19 All “compacts” are contracts. Like contracts, social compacts cannot acquire the “force of law” against a specific party  
20 WITHOUT their consent to the contract:

21 “Compact, n. An agreement or contract between persons, nations, or states. Commonly applied to working  
22 agreements between and among states concerning matters of mutual concern. A contract between parties, which  
23 creates obligations and rights capable of being enforced and contemplated as such between the parties, in their  
24 distinct and independent characters. A mutual consent of parties concerned respecting some property or right  
25 that is the object of the stipulation, or something that is to be done or forborne. See also Compact clause;  
26 Confederacy; Interstate compact; Treaty.”  
27 [Black’s Law Dictionary, Sixth Edition, p. 281]

28 Some aspects of the compact do not require consent to have the “force of law”. An example is the just CRIMINAL laws  
29 which require a real injured human victim, and not the quasi-criminal laws which are arbitrary terms of a voluntary franchise  
30 contract with the state. JUST criminal laws operate as follows:

- 31 1. Those who are consenting parties to the social compact are called “citizens” or “residents”.
- 32 2. Those who commit crime do not need to consent to the social compact in order to be subject to the JUST criminal law.
- 33 3. ALL people, by physical presence on the territory of the sovereign law-making power, are subject to the JUST criminal  
34 law. Criminal laws apply, for instance, to those visiting from other countries, even though they are not “citizens or  
35 residents” of the jurisdiction they are visiting.
- 36 4. Constructive consent to the criminal law is conveyed by committing the act that is the SUBJECT of the criminal law.  
37 The reason is pointed out in the Mosaic Law, which requires that if you injure someone who does not consent to be  
38 injured, then you implicitly consent to an EQUAL injury, meaning that you reap EXACTLY what you sow:

39 “But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot,  
40 burn for burn, wound for wound, stripe for stripe.”  
41 [Exodus 21:23-25, Bible, NKJV]

42 Below is how the early writers upon whom the Founders based the writing of the USA Constitution describe the process of  
43 contracting with and therefore “marrying” a specific government or civil ruler:

44 There is but one law which, from its nature, needs unanimous consent. This is the social compact; for civil  
45 association is the most voluntary of all acts. Every man being born free and his own master, no one, under any  
46 pretext whatsoever, can make any man subject without his consent. To decide that the son of a slave is born a  
47 slave is to decide that he is not born a man.

48 If then there are opponents when the social compact is made, their opposition does not invalidate the contract,  
49 but merely prevents them from being included in it. They are foreigners among citizens. When the State is  
50 instituted, residence constitutes consent; to dwell within its territory is to submit to the Sovereign.<sup>190</sup>

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<sup>190</sup> This should of course be understood as applying to a free State; for elsewhere family, goods, lack of a refuge, necessity, or violence may detain a man in a country against his will; and then his dwelling there no longer by itself implies his consent to the contract or to its violation.

1 **Apart from this primitive contract, the vote of the majority always binds all the rest.** This follows from the  
2 contract itself. But it is asked how a man can be both free and forced to conform to wills that are not his own.  
3 How are the opponents at once free and subject to laws they have not agreed to?

4 I retort that the question is wrongly put. **The citizen gives his consent to all the laws [those who DON'T consent**  
5 **can't describe themselves as "citizens"], including those which are passed in spite of his opposition, and even**  
6 **those which punish him when he dares to break any of them.** The constant will of all the members of the State  
7 is the general will; by virtue of it they are citizens and free<sup>191</sup>. When in the popular assembly a law is proposed,  
8 what the people is asked is not exactly whether it approves or rejects the proposal, but whether it is in conformity  
9 with the general will, which is their will. Each man, in giving his vote, states his opinion on that point; and the  
10 general will is found by counting votes. When therefore the opinion that is contrary to my own prevails, this  
11 proves neither more nor less than that I was mistaken, and that what I thought to be the general will was not so.  
12 If my particular opinion had carried the day I should have achieved the opposite of what was my will; and it is in  
13 that case that I should not have been free.

14 **This presupposes, indeed, that all the qualities of the general will still reside in the majority [democracy]: when**  
15 **they cease to do so, whatever side a man may take, liberty is no longer possible.**

16 In my earlier demonstration of how particular wills are substituted for the general will in public deliberation, I  
17 have adequately pointed out the practicable methods of avoiding this abuse; and I shall have more to say of them  
18 later on. I have also given the principles for determining the proportional number of votes for declaring that will.  
19 A difference of one vote destroys equality; a single opponent destroys unanimity; but between equality and  
20 unanimity, there are several grades of unequal division, at each of which this proportion may be fixed in  
21 accordance with the condition and the needs of the body politic.

22 There are two general rules that may serve to regulate this relation. First, the more grave and important the  
23 questions discussed, the nearer should the opinion that is to prevail approach unanimity. Secondly, the more the  
24 matter in hand calls for speed, the smaller the prescribed difference in the numbers of votes may be allowed to  
25 become: where an instant decision has to be reached, a majority of one vote should be enough. The first of these  
26 two rules seems more in harmony with the laws, and the second with practical affairs. In any case, it is the  
27 combination of them that gives the best proportions for determining the majority necessary.  
28 [The Social Contract or Principles of Political Right, Jean Jacques Rousseau, 1762, Book IV, Chapter 2]

29 Note how Rousseau describes those who are not party to the social contract as “foreigners”:

30 *“If then there are opponents when the social compact is made, their opposition does not invalidate the contract,*  
31 *but merely prevents them from being included in it. They are foreigners among citizens. When the State is*  
32 *instituted, residence constitutes consent; to dwell within its territory is to submit to the Sovereign.”*

33 We also clarify the following about Rousseau’s comments above:

- 34 1. Those who are parties to the social compact are called “citizens” if they were born in the country and “residents” if  
35 they were born in a foreign country, who together are called “inhabitants” or “domiciliaries”.
- 36 2. The “foreigner” he is talking about is either a statutory “alien” (foreign national), a “nonresident”, or a “non-resident  
37 non-person” in the case of a state domiciled state national.
- 38 3. When Rousseau says **“Apart from this primitive contract, the vote of the majority always binds all the rest.”**,  
39 what he means by “the rest” is “the rest of the inhabitants, citizens, or residents”, but NOT “nonresidents” or “transient  
40 foreigners”. This is implied by his other statement: **“If then there are opponents when the social compact is made,**  
41 **their opposition does not invalidate the contract, but merely prevents them from being included [protected] in**  
42 **it. They are foreigners among citizens.”**
- 43 4. Rousseau says that: **“When the State is instituted, residence constitutes consent; to dwell within its territory is to**  
44 **submit to the Sovereign.”** Here are some key points about this statement:
  - 45 4.1. What he means by “residence” is a political and voluntary act of association and consent, and NOT physical  
46 presence in a specific place.
  - 47 4.2. Those who have made this choice of “residence” and thereby politically associated with and joined with a specific  
48 political “state” acquire the status under the social contract called “resident” or “citizen”. Those who have not  
49 associated are called “transient foreigners”, “strangers”, or “in transitu”.

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<sup>191</sup> At Genoa, the word *Liberty* may be read over the front of the prisons and on the chains of the galley-slaves. This application of the device is good and just. It is indeed only malefactors of all estates who prevent the citizen from being free. In the country in which all such men were in the galleys, the most perfect liberty would be enjoyed.

4.3. The choice of “residence” is protected by the First Amendment right of association and freedom from compelled association.

5. All rights under the social contract attach to the statuses under the contract called “citizen”, “resident”, “inhabitant”, or “domiciliary”. In that sense, the contract behaves as a franchise or what we call a “protection franchise”. You are not protected by the franchise unless you procure a status under the franchise called “citizen” or “resident”.
6. In a legal sense, to say that one is “in the state” or “dwelling in the state” really means that a person has consented to the social contract and thereby become a “government contractor”. Your corrupt politicians have written this social contract in such a way that consenting to it makes you a public officer within the government, even though such a corruption of the de jure system is clearly beyond its legislative intent. See:

*De Facto Government Scam*, Form #05.043  
<http://sedm.org/Forms/FormIndex.htm>

7. It is a violation of due process of law, theft, slavery, and even identity theft to:
- 7.1. PRESUME that by virtue of physically occupying a specific place, a person has consented to take up “residence” there and thereby consented to the social contract and the civil laws that implement it.
- 7.2. Interfere with one’s choice of political association and consent to the social compact by refusing to accept any piece of paper that declares one a “nonresident”.
- 7.3. Impose the status of “citizen” or “resident” against those who do not consent to the social contract.
- 7.4. Enforce any provision of the social contract against a non-consenting party.
- 7.5. Connect the status of “citizen” or “resident” with a public office in the government or use that unlawfully created office as method to impose any duty upon said party. Why? Because the Thirteenth Amendment forbids “involuntary servitude” and thereby violates the social compact. This puts the government in default of the contract because they have deprived you of the consideration or benefit.

If you are injured and take the party who injured you into a civil court, the judge, in fact, is really acting as a trustee of the social contract/compact in enforcing that contract between you and the other party. All governments in the USA, in fact, are “trustees”:

*“Whatever these Constitutions and laws validly determine to be property, it is the duty of the Federal Government, through the domain of jurisdiction merely Federal, to recognize to be property.*

*“And this principle follows from the structure of the respective Governments, State and Federal, and their reciprocal relations. **They are different agents and trustees of the people of the several States, appointed with different powers and with distinct purposes, but whose acts, within the scope of their respective jurisdictions, are mutually obligatory.**”*  
[Dred Scott v. Sandford, 60 U.S. 393, 1856]

Both parties to the lawsuit must be parties to the social contract and therefore “citizens” or “residents” within the jurisdiction you are civilly suing. If the defendant you are suing is NOT party to the social contract, they are called a “nonresident” who is therefore protected from being civilly sued by:

1. The “Foreign Sovereign Immunities Act”, codified at 28 U.S.C. Part IV, Chapter 97 starting at section 1602.
2. The Minimum Contacts Doctrine elucidated by the U.S. Supreme Court in International Shoe Co. v. Washington, 326 U.S. 310 (1945). This doctrine states that it is a violation of due process to bring a nonresident into a foreign court to be sued unless certain well-defined standards are met. Here is how the federal courts describe this doctrine:

*In International Shoe Co. v. Washington, 326 U.S. 310 (1945), the Supreme Court held that a court may exercise personal jurisdiction over a defendant consistent with due process only if he or she has “certain minimum contacts” with the relevant forum “such that the maintenance of the suit does not offend ‘traditional notions of fair play and substantial justice.’ ” Id. at 316 (quoting Milliken v. Meyer, 311 U.S. 457, 463 (1940)). **Unless a defendant’s contacts with a forum are so substantial, continuous, and systematic that the defendant can be deemed to be “present” in that forum for all purposes, a forum may exercise only “specific” jurisdiction - that is, jurisdiction based on the relationship between the defendant’s forum contacts and the plaintiff’s claim.***

[. . .]

*In this circuit, we analyze specific jurisdiction according to a three-prong test:*

*(1) The non-resident defendant must **purposefully direct his activities or consummate some transaction with the forum or resident thereof;** or perform some act by which he purposefully avails himself of the privilege of conducting activities in the forum, thereby invoking the benefits and protections of its laws;*

1 (2) the claim must be one which arises out of or relates to the defendant's forum-related  
2 activities; and

3 (3) the exercise of jurisdiction must comport with fair play and substantial justice, i.e. it  
4 must be reasonable.

5 *Schwarzenegger v. Fred Martin Motor Co.*, 374 F.3d. 797, 802 (9th Cir. 2004) (quoting *Lake v. Lake*, 817 F.2d.  
6 1416, 1421 (9th Cir. 1987)). The first prong is determinative in this case. We have sometimes referred to it, in  
7 shorthand fashion, as the "purposeful availment" prong. *Schwarzenegger*, 374 F.3d. at 802. Despite its label, this  
8 prong includes both purposeful availment and purposeful direction. It may be satisfied by purposeful availment  
9 of the privilege of doing business in the forum; by purposeful direction of activities at the forum; or by some  
10 combination thereof.  
11 [*Yahoo! Inc. v. La Ligue Contre Le Racisme Et L'Antisemitisme*, 433 F.3d. 1199 (9th Cir. 01/12/2006)]

12 From a biblical perspective devout Christians therefore:

- 13 1. Are "civilly dead" to the society they are physically and lawfully in but not legally in, because they cannot consent to  
14 acquire the status of "citizen" or "resident" under the civil law. All such law, in fact, can and does regulate ONLY the  
15 conduct of officers of the government, in fact:

*Why Statutory Civil Law is Law for Government and Not Private Persons*, Form #05.037  
<http://sedm.org/Forms/FormIndex.htm>

- 16 2. Cannot "marry", and by implication, contract with governments or civil rulers, or they are committing idolatry. They  
17 can serve ONLY one master, which is God. Hence, they cannot have a King above them.

18 *Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are  
19 old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations [and be OVER  
20 them]".*

21 *But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the Lord.  
22 And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have rejected  
23 Me [God], that I should not reign over them. According to all the works which they have done since the day that  
24 I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods  
25 [Kings, in this case]—so they are doing to you also [government becoming idolatry]. Now therefore, heed their  
26 voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign  
27 over them."*

28 *So Samuel told all the words of the LORD to the people who asked him for a king. And he said, "This will be the  
29 behavior of the king who will reign over you: He will take [STEAL] your sons and appoint them for his own  
30 chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his  
31 thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to  
32 make his weapons of war and equipment for his chariots. He will take [STEAL] your daughters to be  
33 perfumers, cooks, and bakers. And he will take [STEAL] the best of your fields, your vineyards, and your olive  
34 groves, and give them to his servants. He will take [STEAL] a tenth of your grain and your vintage, and give  
35 it to his officers and servants. And he will take [STEAL] your male servants, your female servants, your finest  
36 young men, and your donkeys, and put them to his work [as SLAVES]. He will take [STEAL] a tenth of your  
37 sheep. And you will be his servants. And you will cry out in that day because of your king whom you have  
38 chosen for yourselves, and the LORD will not hear you in that day."*

39 *Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,  
40 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."  
41 [1.Sam. 8:4-20, Bible, NKJV]*

- 42 3. Are ONLY allowed to have a government in which those working in government are SERVANTS of the citizens, not  
43 RULERS ABOVE them. In short, they must SERVE from below rather than RULE from above:

44 *And when the ten heard it, they were greatly displeased with the two brothers. But Jesus called them to Himself  
45 and said, "You know that the [CIVIL] rulers of the Gentiles lord it over them, and those who are great exercise  
46 authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him  
47 be your servant. And whoever desires to be first among you, let him be your slave— just as the Son of Man  
48 did not come to be served, but to serve, and to give His life a ransom for many."  
49 [Matt. 20:24-28, Bible, NKJV]*

50 A person who has not consented to the social compact is called "civilly dead", a "nonresident", a "sovereign", a "transient  
51 foreigner", "sojourner", "stranger" (in the bible) because he/she has not waived or exchanged their sovereignty and equality  
52 in exchange for any perceived "benefit" and thereby become UNEQUAL or INFERIOR to anyone else.

1 Those who are “civilly dead” because married to God and no civil ruler or government are endowed with what the courts call  
2 “sovereign immunity” in relation to all those they have NOT contracted with.

3 *“Sovereign immunity. Doctrine precludes litigant from asserting an otherwise meritorious cause of action against*  
4 *a sovereign or a party with sovereign attributes unless sovereign consents to suit. Principe Compania Naviera,*  
5 *S. A. v. Board of Com’rs of Port of New Orleans, D.C.La., 333 F.Supp. 353, 355. Historically, the federal and*  
6 *state governments, and derivatively cities and towns, were immune from tort liability arising from activities which*  
7 *were governmental in nature. Most jurisdictions, however, have abandoned this doctrine in favor of permitting*  
8 *tort actions with certain limitations and restrictions. See Federal Tort Claims Act; Governmental immunity; Tort*  
9 *Claims Acts.”*  
10 *[Black’s Law Dictionary, Fifth Edition, p. 1252]*

11 All governments impute to themselves “sovereign immunity”, and in this country, all authority is delegated to our government  
12 by the Sovereign People.

13 *“The Government of the United States is one of delegated powers alone. Its authority is defined and limited by*  
14 *the Constitution. All powers not granted to it by that instrument are reserved to the States or the people.”*  
15 *[United States v. Cruikshank, 92 U.S. 542 (1875)]*

16 The Sovereign People cannot delegate to any government any power that they themselves do not also INDIVIDUALLY  
17 possess. Likewise, the COLLECTIVE can have no more authority or sovereignty than a SINGLE human being. Here are  
18 some maxims of law on this concept:

19 *Nemo dat qui non habet. No one can give who does not possess. Jenk. Cent. 250.*

20 *Nemo plus juris ad alienum transfere potest, quam ispe habent. One cannot transfer to another a right which he*  
21 *has not. Dig. 50, 17, 54; 10 Pet. 161, 175.*

22 *Nemo potest facere per alium quod per se non potest. No one can do that by another which he cannot do by*  
23 *himself.*

24 *Qui per alium facit per seipsum facere videtur. He who does anything through another, is considered as doing it*  
25 *himself. Co. Litt. 258.*

26 *Quicquid acquiritur servo, acquiritur domino. Whatever is acquired by the servant, is acquired for the master.*  
27 *15 Bin. Ab. 327.*

28 *Quod per me non possum, nec per alium. What I cannot do in person, I cannot do by proxy [the Constitution]. 4*  
29 *Co. 24.*

30 *What a man cannot transfer, he cannot bind by articles [the Constitution].*  
31 *[Bouvier’s Maxims of Law, 1856; SOURCE:*  
32 <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>*]*

33 Hence, THE PEOPLE as INDIVIDUAL HUMAN BEINGS, must ALSO have the SAME sovereign immunity that all  
34 governments have, provided that they have not contracted with and therefore “married” any government.

35 **“All the powers of the government [including ALL of its civil enforcement powers against the public] must be**  
36 **carried into operation by individual agency, either through the medium of public officers, or**  
37 **contracts made with [private] individuals.”**  
38 *[Osborn v. Bank of U.S., 22 U.S. 738 (1824)]*

39 The effect of contracting with and therefore “marrying” a government or civil ruler is the means by which AGENCY is  
40 created on behalf of those so contracting. That AGENCY, in turn, is the subject of ALL the civil laws that any government  
41 can or may JUSTLY enact that might regulate your otherwise PRIVATE activities. Any attempt to enforce said civil laws  
42 against nonresidents constitutes involuntary servitude in violation of the Thirteenth Amendment.

43 Those with sovereign immunity have a RIGHT in any civil court to enforce the burden of proof upon all those suing them in  
44 said court to produce evidence on the record of the proceeding of CONSENT to the civil obligation being enforced. This is  
45 the same requirement the government, also possessing sovereign immunity, imposes upon all those who want to civilly sue  
46 it. Those suing the government are required in every court in America to cite the civil statute in which the government  
47 EXPRESSLY CONSENTED to be CIVILLY sued in court, and thereby waived its sovereign immunity. Imagine what the

1 impact of this would be in a tax proceeding initiated by a government against a human being who has the SAME sovereign  
2 immunity as they have: The government would have to produce the written consent of the party to ACCEPT the civil duties  
3 of a statutory “taxpayer” (public officer) under the I.R.C. Subtitles A through C franchise/excise before the government could  
4 enforce the obligations of that public office upon an otherwise EXCLUSIVELY PRIVATE party.

5 *When one becomes a member of society, he necessarily parts with some rights or privileges which, as an*  
6 *individual not affected by his relations to others, he might retain. "A body politic," as aptly defined in the*  
7 *preamble of the Constitution of Massachusetts, "is a social compact by which the whole people covenants with*  
8 *each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common*  
9 *good." This does not confer power upon the whole people to control rights which are purely and exclusively*  
10 *private, Thorpe v. R. & B. Railroad Co., 27 Vt. 143"*  
11 *[Munn v. Illinois, 94 U.S. 113 (1876),*  
12 *SOURCE: [http://scholar.google.com/scholar\\_case?case=6419197193322400931](http://scholar.google.com/scholar_case?case=6419197193322400931)]*

13 To be “in Him” as the Holy Bible describes all TRUE Christians really means that we as Christians are acting as fiduciaries,  
14 trustees, and ambassadors over God’s property, which is the whole Earth, while we are temporarily visiting here, under the  
15 authority of the Bible, which is a trust indenture. Any duty owed to anyone OTHER than God is a breach of fiduciary duty  
16 and financial conflict of interest that is a crime.

17 *"Now by this we know that we know Him [God], if we keep His commandments. He who says, "I know Him," and*  
18 *does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the*  
19 *love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides*  
20 *in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked."*  
21 *[1 John 2:3-6, Bible, NKJV]*

22 *"And we have known and believed the love that God has for us. God is love, and he who abides in love*  
23 *[obedience to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him."*  
24 *[1 John 4:16, Bible, NKJV]*

25 If you obey the Bible trust indenture and do not breach your fiduciary duty as God’s trustee who goes by the name “Christian”,  
26 then you will receive a great inheritance. Idolatry towards government or becoming a “friend” of the word called a “citizen”  
27 or “resident” is a sure way to breach that divine fiduciary duty.

28 *"Adulterers and adulteresses! Do you not know that friendship [and "citizenship"/domicile] with the world [or*  
29 *the governments of the world] is enmity with God? Whoever therefore wants to be a friend [statutory "citizen"*  
30 *or "taxpayer" or "resident" or "inhabitant"] of the world makes himself an enemy of God."*  
31 *[James 4:4, Bible, NKJV]*

32 In conclusion, the Bible calls Christians to:

- 33 1. Be sovereign delegates, ambassadors, servants, and representatives of the one and only God.
- 34 2. Serve NO OTHER ruler, king, potentate, or government.
- 35 3. Consent to no CIVIL statutory law or contract or agreement that would:
  - 36 3.1. Waive their sovereign immunity.
  - 37 3.2. Undermine their power of choice to choose ONLY God.
- 38 4. Not become “friends” of the world called “citizens” or “residents” or “inhabitants”.

39 The result of that relationship is that all devout Christians who are TRULY OBEYING God’s word and therefore  
40 “worshipping” God are “civilly dead” from a legal perspective:

41 *"You [Jesus] are worthy to take the scroll,*  
42 *And to open its seals;*  
43 *For You were slain,*  
44 *And have redeemed us to God by Your blood*  
45 *Out of every tribe and tongue and people and nation,*  
46 *And have made us kings and priests to our God;*  
47 *And we shall reign on the earth.*  
48 *[Rev. 5:9-10, Bible, NKJV]*

**WARNING:** If you are enfranchised to a Social Security Number or Taxpayer Identification Number, you are not “civilly  
dead” and you are subject to the civil statutory laws regulating the number as property of its creator. For details on how  
to become civilly dead, see:

## 5.4 Salvation Comes through CHRIST'S OBEDIENCE, Not OUR FAITH

Years ago, I gave my testimony at a revival. In my testimony, I mentioned that after I received Christ through prayer, my life changed. Later, a Bible teacher came to the pulpit to deliver his message. The first thing out of his mouth was, "Beloved, we are not saved by prayer, we are saved by faith." I was embarrassed, but I never forgot the lesson. The whole experience caused me to be a more thoughtful Bible student.

We are not saved by prayer, but by the life and death of Christ. If prayer could save the soul, there would have been no need for God to send His Son to die for our sins.

I would like to take this a step further, "Would a man be saved by faith, if there was no cross?" Let's put it another way, "If a man had faith, but did not know about the life and death of Christ, would he be saved?" "Is a man justified by faith or is man justified by works?" In other words, "**Is a man's faith the basis of God's saving action, or is the basis of God's saving action the faithfulness of Christ?**"

It is the contention of this student that the basis of salvation is not faith, but Christ's faithfulness; that fundamentally, works, not faith, is the basis of salvation.

Now, before you denounce me as a heretic, please read the rest of the next few sections.

### 5.4.1 What is the "faith of Christ?"

When I first began to wrestle with the subject of justification by faith, I had to battle my way through Romans 3:22:

*"Even the righteousness of God which is by faith of Jesus Christ (dia. pi, stewj V Ihsou/ Cristou) unto all and upon all them that believe (tou. j pisteu, ontaj): for there is no difference."*

What does the phrase "faith of Jesus Christ" mean?

Prior to this verse, Paul, acting as a prosecutor, pronounced all men guilty of breaking God's law (Rom. 3:10-20). But, in verse 21, Paul crossed the aisle and put on the hat of a defense attorney in order to argue the case for the justification of the believer.

### 5.4.2 Paul's Argument

Paul's forensic argument is as follows: To be justified in God's Court, a man must possess righteousness (Romans 2:1-13). First, the bad news: all men are guilty of breaking God's law (Rom. 3:10ff). Second, the good news: There is a righteousness that comes from God that enables men to possess what the Court requires. But, what is this righteousness, and where does it come from?

**Semantically**, the phrase, "faith of Jesus Christ," is usually interpreted as "faith in Jesus." But, if this is so, why did Paul say "unto all that believe?" Why two "faiths?" Could it be that the phrase "faith in Jesus" is a poor translation and should be translated "faithfulness of Jesus" instead of the "faith of Jesus?"

**Theologically**, it is the contention of this student that Paul is saying that sinners are declared "guilty" in His Court; that in order to stand before a holy God, a man needs real righteousness—substantive righteousness, not synthetic righteousness; that in the gospel, substantive righteousness is available to the believer, even the righteousness of Christ; that faith is not a virtue required by God, nor is faith a substitute for real righteousness; that faith is the confidence that Christ lived a righteous life on behalf of His elect and that God gives the believer Christ's righteousness when he trusts Him.

**Linguistically**, I believe the phrase "faith of Christ" should be translated "faithfulness of Christ." Consider the following evidence:

1 1. The phrase “faith of Christ” (dia. pi, stewj VIhsou/ Cristou/) is a subjective genitive (Grk: indicating origin  
2 or source), not an objective genitive. The term “faith” (pi, stewj) is a feminine noun, an ablative of agency. While it  
3 can be translated “faith,” it can also be translated “faithfulness.” Since “Jesus Christ” (VIhsou/ Cristou) is in the  
4 genitive, this “faith” or “faithfulness” must be coming from Christ. Obviously, Paul is not talking about Christ’s faith,  
5 but his acts of “faithfulness.” Paul is not calling for an exercise of faith from the believer at this point in his argument as  
6 much as he is informing us that a the “righteousness from God” that is available is none other than the “faithfulness of  
7 Christ.”

8 2. Romans 1:17 says,

9 “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

10 The phrase “faith to faith” (evk pi, stewj eivj pi, sti) contains two prepositions and is difficult to translate.  
11 The first (evk pi, stewj) appears to be an ablative of source, or that which is produced by a person. Is “faith”  
12 produced by us or by Christ?

13 The second prepositional phrase (eivj pi, sti) is either an accusative of purpose or accusative of result.

14 This phrase could be saying that “our faith produces faithfulness,” or it could be saying that Christ’s faithfulness is the  
15 foundation of our faith, or God’s righteousness comes from Christ’s faithfulness to produce man’s faith.

16 3. Romans 3:3 says, “For what if some did not believe? shall their unbelief make the faith of God without effect?” The  
17 phrase “faith of God” (th.n pi, stin tou/ qeou) indicates that the “faith” comes from God. “From God” is  
18 genitive indicating the source. Obviously, this does not refer to “faith” being produced by God but the “faithfulness of  
19 God.” That is, man’s unbelief does not nullify God’s faithfulness.

20 4. Paul uses the term “evk pi, stewj VIhsou/” in Romans 3:26: “To declare, *I say*, at this time his righteousness:  
21 that he might be just, and the justifier of him which *believeth in Jesus* (evk pi, stewj VIhsou, faith of Jesus).”  
22 Again, is Paul calling for man to exercise faith or is he referring to the faithfulness of Christ? This could be saying that  
23 God justifies the one who stands on the fidelity of Christ.

24 5. Romans 4:16 discusses the “faith of Abraham” (tw/| evk pi, stewj VAbraa, m). Does this refer to Abraham’s  
25 response of faith to God or does it refer to faithfulness resulting from his faith? Here it appears to refer to Abraham’s  
26 response of faith and not his faithfulness. Because Abraham trusted God’s faithfulness, God was faithful to justify him.

27 6. The phrase “evk pi, stewj Cristou/” is used twice in Galatians 2:16: “know that a man is not justified by (his)  
28 observing the law, but by faith in Jesus Christ (evk pi, stewj Cristou/).” So we, too, have put our faith in Christ  
29 Jesus that we may be justified by faith in Christ (evk pi, stewj Cristou/, faith of Christ) and not by (our)  
30 observing the law, because by (our) observing the law no one will be justified.” It appears best to render “evk  
31 pi, stewj Cristou/” here as the “faithfulness of Christ.” Paul taught we are not saved by our personal observance  
32 of the law. We are saved because of Christ’s personal observance of the law. We live because Christ was careful to do  
33 all that God requires to be justified in His sight.

34 7. Galatians 2:20 also uses the phrase “faith of Christ” (evk pi, stewj Cristou/). “I am crucified with Christ:  
35 nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by *the faith of the*  
36 *Son of God* (evn pi, stei zw/ th/| tou/ ui`ou/ tou/ qe), who loved me, and gave himself for me.” The  
37 title “Son of God” is in the genitive indicating that “the faith” comes from Christ (a subjective genitive, not an objective  
38 genitive). Paul is not saying that “I” continue to live my Christian life exercising the faith. He is not saying that “I live”  
39 by faith objectively, but “I live” because Christ was faithful subjectively, i.e., all believers have a right standing before  
40 God because the Lord obeyed the law perfectly on their behalf.

41 8. Philippians 3:9 says, “And be found in him, not having mine own righteousness, which is of the law, but that which is  
42 through *the faith of Christ* (dia. pi, stewj Cristou) the righteousness which is of God by faith.” Is Paul saying,  
43 “I want to stand before God being one who is justified by faith?” or, is Paul saying, “I want to stand before God, not  
44 having my own righteousness, but having the faithfulness of Christ which comes by faith?” It appears to me this ablative  
45 of agency refers to the faithfulness of Christ.

46 9. The legal argument: The word “justification” is a forensic term having to do with the courts. In God’s Court, only a man  
47 who keeps the law can be justified (Romans 2:13). Christ was “born under the law” (Galatians 4:4). He obeyed the law  
48 (Philippians 2:9-12), and He was the end of the law (Romans 10:4). Consequently, He was “justified” (declared  
49 righteous) by the Spirit when He was raised from the dead (1 Timothy 3:15, 16).  
50  
51  
52

1 Even in God's court, faith is not a substitute for righteousness. A man must possess real, substantial righteousness if he  
2 is to stand before an all-holy God. The good news of the gospel is that the righteousness of Christ is given to the one  
3 who believes.

- 4 10. An argument from substitution. When we say, "Christ died for our sins," we are saying He became our substitute. If  
5 Christ took my sins, then I must take His righteousness. If sin was imputed to him, then his "faithfulness" was imputed  
6 to me. In other words, we are saved by works—HIS WORKS! *We are saved, not only by his death, but also by His life*  
7 *of obedience.*

8 **In Summary**, while it is sometimes difficult to distinguish between "faith" and "faithfulness," it is at times important to do  
9 so. It would be incorrect to always interpret *pistis* (faith) as objective—something being demanded of man. Sometimes, it is  
10 subjective and can refer to that which is produced by an agent—in this case something produced by Christ, i.e., His  
11 faithfulness.

### 12 **5.4.3 Importance of understanding "faith of Christ" (pi, stewj Cristou) as the "faithfulness of Christ":**

13 I once asked a Catholic neighbor (Mary) if she had any hope of eternal life. She said she did. So, I asked, "Why do you think  
14 you will go to heaven?" I will never forget her answer. Pounding on her breast, she said, "I have faith!" For 10 minutes she  
15 discussed her great faith and how much she believed in God. Mary did not believe she could be saved by her works. Her hope  
16 rested in her faith. However, not once did she mention Christ, His life, His death, or His resurrection.

17 A few days later, it dawned on me what she was really saying. To her, "faith" was a virtue and she had this virtue that God  
18 honored dwelling in her heart. She expected to enter heaven because she had what God required: "faith." But, I asked myself,  
19 "Where was Christ in her testimony?" And, if faith is all that is required to go to heaven, why did Christ have to live and die?

20 The answer lies in our ability to understand the phrase "faith of Christ" (pi, stewj Cristou..)

21 Faith is not the basis of our salvation. **The faithfulness of Christ is the basis of our salvation.** What men need in order to  
22 be saved is substantive righteousness, not virtuous faith. The good news of the Bible is that this "righteousness" is given to  
23 those who believe as a free gift. This "righteousness" is none other than the faithfulness of Christ (pi, stewj Cristou).  
24 As a Jew, Jesus was born under the law. His obedience was tested and the Spirit declared, "And being found in fashion as a  
25 man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). *Because He obeyed*  
26 *perfectly, we can be justified perfectly.*

27 **We are saved by works—His works! We are saved by obedience—His obedience!** And, when we believe, His  
28 "faithfulness," and His "works," and His "obedience" are credited to us as gifts of God (Romans 5:15ff).

### 29 **5.4.4 Is faith necessary to be Justified?**

30 Of course it is! God requires a response of faith toward His Son. But, it is important for us to understand that faith is not a  
31 virtue. Faith is not a substitute for real righteousness. By "real righteousness", we mean strict obedience to God's law.

- 32 1. Faith is not a substitute for works in conformity to law!
- 33 2. Faith does not say works are not required for salvation.
- 34 3. Faith stands on the obedience and faithfulness of Christ.
- 35 4. Faith says Christ did all the works necessary for my salvation.
- 36 5. Faith says, "He died for my sins; and, He lived a life of **obedience to God's law** on my behalf".
- 37 6. Faith says, "Yes, I am saved by works, not mine, but His!"
- 38 7. Faith says, "I need substantial righteousness to stand in God's presence, and God has provided this substance for me  
39 from of the faithfulness and obedience of Christ."
- 40 8. Faith says that Jesus didn't repeal any of God's laws, but simply FULFILLED them by His acts of righteousness and  
41 sacrifices in a way that is impossible for fallible humans. Matt. 5:17.

42 I have stopped struggling to gain a right standing with God because I already have a right standing with God because Christ  
43 struggled for me. I have confidence that Christ not only died for me, but that He also lived for me. This confidence is not  
44 based on my performance, but upon the performance of Christ—the "faithfulness of Christ," and this confidence is called  
45 "faith." The reward of this faith and trust and confidence in Christ is eternal salvation. Believers have a room reserved in  
46 Christ's "house of many mansions" and are rewarded by eternal fellowship with Him:

1                   *The Way, the Truth, and the Life*

2                   *“Let not your heart be troubled; you believe in God, believe also in Me. **In My Father’s house are many***  
3                   ***mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a***  
4                   ***place for you, I will come again and receive you to Myself; that where I am, there you may be also.** And where*  
5                   *I go you know, and the way you know.”*

6                   Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

7                   Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.  
8                   [John 14:1-6, Bible, NKJV]

## 9    **5.5    Our reward once in Heaven is a franchise based on works**

10                  The Bible describes not “Heaven”, but a new Earth (Isaiah 65:17, Isaiah 66:22, 2 Peter 3:13, Rev. 21:1) as a place of eternal  
11                  fellowship with God. Hell is a place of eternal separation from God. The goal of salvation is to achieve eternal fellowship  
12                  with God. Christ’s death and resurrection guarantees basic salvation to all those who believe and profess faith in Him.

13                  Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”  
14                  [John 14:6, Bible, NKJV]

15                  However, once we achieve basic salvation in what Jesus describes as his “house of many mansions” (John 14:1-6) and join  
16                  the Father and the rest of our spiritual Christian family, are our rewards *unequal*? Do some believers get a greater or better  
17                  reward than others, and is that reward based on their obedience and works? This section will prove that the answer to this  
18                  question is an emphatic YES! In that sense, The Kingdom of Heaven becomes a “franchise” where our rewards beyond basic  
19                  salvation are measured by our works of obedience to His Laws. We allege that all believers have a room reserved in the  
20                  “house of many mansions” that Jesus described at the end of the last section, but that those who produce much fruit, obedience,  
21                  and works will receive the “presidential suite” while those who don’t will get the “broom closet”.

22                  *The True Vine*

23                  *“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes*  
24                  *away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because*  
25                  *of the word which I have spoken to you. **Abide in Me, and I in you. As the branch cannot bear fruit of itself,***  
26                  ***unless it abides in the vine, neither can you, unless you abide in Me.**”*

27                  *“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you*  
28                  *can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them*  
29                  *and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask*  
30                  *what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will*  
31                  *be My disciples.*  
32                  [John 15:1-8, Bible, NKJV]

33                  “Abiding in the vine” above refers to basic salvation, but there is still an obligation AFTER achieving said salvation to glorify  
34                  the Father with committed, valiant, faithful works of obedience to His Laws. The vines that produce more fruit and which  
35                  thereby honor and enrich the Father will be the ones that will be most honored by the Father. The apostle Paul puts it this  
36                  way:

37                  *Watering, Working, Warning*

38                  *Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?*  
39                  *I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who*  
40                  *waters, but God who gives the increase. **Now he who plants and he who waters are one, and each one will***  
41                  ***receive his own reward according to his own labor.**”*

42                  *For we are God’s fellow workers; you [unbelievers] are God’s field, you are God’s building. According to the*  
43                  *grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on*  
44                  *it. But let each one take heed how [or WHETHER] he builds on it. For no other foundation can anyone lay than*  
45                  *that which is laid, which is Jesus Christ. **Now if anyone builds on this foundation with gold, silver, precious***  
46                  ***stones, wood, hay, straw, each one’s work will become clear; for the Day will declare it, because it will be***  
47                  ***revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s work which he has built***  
48                  ***on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be***  
49                  ***saved, yet so as through fire.**”*

1 Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the  
2 temple of God, God will destroy him. For the temple of God is holy, which temple you are.  
3 [1 Cor. 3:5-17, Bible, NKJV]

4 The word “build” as used above implies ACTION and OBEDIENCE to God’s commandments, not mere “belief”. He says  
5 “each one's work will become clear”, and the word “work” is a verb, not a status, that implies once again OBEDIENCE to  
6 the bible trust indenture. The act of obedience and “building” is what determines one’s reward. The legal meaning of the  
7 word “worship”, in fact, means obedience to the laws and dictates of a superior being, which being is God.

8 Below is yet one more example of how our reward in Heaven is determined, measured, and evidenced by our degree of  
9 obedience to God’s laws:

10 *Israel’s Rejection Not Final*

11 *I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to*  
12 *jealousy, salvation has come to the Gentiles. Now if their fall is riches for the world, and their failure riches for*  
13 *the Gentiles, how much more their fullness!*

14 *For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, if by any means*  
15 *I may provoke to jealousy those who are my flesh and save some of them. For if their being cast away is the*  
16 *reconciling of the world, what will their acceptance be but life from the dead?*

17 *For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the*  
18 *branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became*  
19 *a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast,*  
20 *remember that you do not support the root, but the root supports you.*

21 *You will say then, “Branches were broken off that I might be grafted in.” Well said. Because of unbelief they*  
22 *were broken off, and you stand by faith. **Do not be haughty, but fear. For if God did not spare the natural***  
23 ***branches, He may not spare you either. Therefore consider the goodness and severity of God: on those who***  
24 ***fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.***  
25 ***And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.***  
26 *For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated*  
27 *olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?*

28 *For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own*  
29 *opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.*  
30 *[Romans 11:11-25, Bible, NKJV]*

31 In the above, to “fear” means to be zealous to produce good works and fruit in accordance with the Bible covenant and  
32 contract. To “continue in His goodness” means to allow His law to control our behavior through the Holy Spirit. To the  
33 extent that we become His hands and feet and stewards over His property, which is the Earth and the Heavens, as “trustees”  
34 under the Bible trust indenture and franchise is the extent to which our reward will be greater.

35 The subjects covered in this section are something that few pastors or theologians are willing to talk about because it can be  
36 divisive and they typically like to avoid conflict. Conflict “scares the sheep away, thins out the flock, and reduces the tithes”.  
37 In that sense, pastors are effectively bribed to “keep quiet” about this subject.

38 As we discussed in the last few sections, Christ paid the ultimate price of obedience, and He is our role model and leader.  
39 His behavior, the Bible says, is something we must emulate:

40 ***“And he who does not take his cross and follow after Me is not worthy of Me.”***  
41 *[Matt. 10:38, Bible, NKJV]*

42 ***“If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.”***  
43 *[Matt. 16:24, Bible, NKJV]*

44 ***“If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and***  
45 ***come, follow Me.”***  
46 *[Matt. 19:21, Bible, NKJV]*

47 ***“Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who***  
48 ***have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.”***

1 [Matt. 19:28, Bible, NKJV]

2 "My sheep hear My voice, and I know them, and **they follow Me.**"  
3 [John 10:27, Bible, NKJV]

4 "For whoever **does the will of My Father** in heaven is My brother and sister and mother."  
5 [Matt. 12:50, Bible, NKJV]

6 Notice that the scriptures above:

- 7 1. Say that those who don't follow His example are not worthy of the basic salvation they received.
- 8 2. Establish that those who are obedient will have greater rewards than those who don't. Namely: The right to sit on the
- 9 throne in judgment of the twelve tribes of Israel.
- 10 3. Say that we're not a member of Jesus' flock of sheep unless we not just believe in, but actually follow Him.
- 11 4. Say that we're not a member of God's family (brother, sister, mother) if we aren't obedient.
- 12 5. Do not say that we DON'T have to follow Christ or that His death and resurrection did not do away with the need for
- 13 obedience to any of the laws or covenants found in the Bible.

14 Many of the parables taught by Christ within the Bible establish that Heaven is a place where our rewards are commensurate  
15 with our works and performance. See:

- 16 1. Laborers in the Vineyard. Matt. 20:1-16. The laborers received DIFFERENT rewards for the same work.
- 17 2. The Wise and Foolish Virgins. Matt. 25:1-13. Some virgins were rewarded with attendance at the wedding while others
- 18 were not.
- 19 3. The Talents. Matt. 25:14-30. Stewards over the master's money who performed better received a better reward.
- 20 4. A Friend in Need. Luke 11:5-13. Those who are more persistent with the Father will receive a greater reward.
- 21 5. The Faithful and Wise Servant. Luke 12:35-40. The faithful servant will receive a greater reward from the father.

22 Consequently, works and obedience are STILL important to those who want greater rewards AFTER they get to Heaven by  
23 being saved. Even those who are saved will still undergo the final judgment, and one of the purposes of that judgment is to  
24 decide the degree of reward given to us in Heaven for our works of obedience and the degree of glory we bring to our God  
25 as a consequence of those works of obedience:

26 *The Great White Throne Judgment*

27 "Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away.  
28 And there was found no place for them. And I saw the dead, small and great, standing before God, and books  
29 were opened. And another book was opened, which is the Book of Life. And **the dead were judged** according to  
30 their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death  
31 and Hades delivered up the dead who were in them. **And they were judged, each one according to his works.**  
32 Then Death and Hades were cast into the lake of fire. This is the second death. **And anyone not found written**  
33 **in the Book of Life was cast into the lake of fire."**  
34 [Rev. 20:11-15, Bible, NKJV]

35 Notice in the above that "the dead were judged", not just the unbelieving dead, which means ALL were judged, including  
36 Christians. Other than to determine the reward earned in Heaven for our works, why else would there be a need to judge  
37 Christians who have already been saved? The book of Ecclesiastes says EVERY work will be brought into judgment, not  
38 just the sinful works of unbelievers:

39 "Because **for every matter there is a time and judgment**, Though the misery of man increases greatly."  
40 [Eccl. 8:6, Bible, NKJV]

41 "Let us hear the conclusion of this whole matter: **Fear [respect] God and keep His commandments [Laws found**  
42 **in the Bible], for this is man's all. For God will bring every work into judgment, including every secret thing,**  
43 **whether good or evil."**  
44 [Eccl. 12:13-14, Bible, NKJV]

45 Not everyone will receive the same rewards as a consequence of this judgment. Those who enter Heaven but DO NOT do  
46 the will of the Father won't be able to sit on the throne with Him and won't become a "pillar" of His temple:

1 **“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My**  
2 **Father on His throne.”**  
3 [Rev. 3:21, Bible, NKJV]

4 **“He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write**  
5 **on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of**  
6 **heaven from My God. And I will write on him My new name.**  
7 [Rev. 3:12-13, Bible, NKJV]

8 The term “overcome” is not synonymous with “faith” or “salvation”. It implies valiant action, commitment, and obedience  
9 far beyond that of simply “believing” in Jesus. The Parable of the Faithful Servant and the Evil Servant proves that the  
10 rewards received from our Lord will be unequal. Not everyone among those in Heaven can be master over the Father’s  
11 household or kingdom, but only those whose works prove they are faithful.

12 *The Faithful Servant and the Evil Servant*

13 *“Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master,*  
14 *when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed*  
15 *are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he [the*  
16 *Master] will gird himself and have them sit down to eat, and will come and serve them. And if he should come*  
17 *in the second watch, or come in the third watch, and find them so, blessed are those servants. But know this, that*  
18 *if the master of the house had known what hour the thief would come, he would have watched and not allowed*  
19 *his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not*  
20 *expect.”*

21 *Then Peter said to Him, “Lord, do You speak this parable only to us, or to all people?”*

22 *And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his*  
23 *household, to give them their portion of food in due season? Blessed is that servant whom his master will find*  
24 *so doing when he comes. Truly, I say to you that he will make him ruler over all that he has. But if that servant*  
25 *says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat*  
26 *and drink and be drunk, the master of that servant will come on a day when he is not looking for him, and at an*  
27 *hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. And that*  
28 *servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with*  
29 *many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For*  
30 *everyone to whom much is given, from him much will be required; and to whom much has been committed, of him*  
31 *they will ask the more.*  
32 [Luke 12:35-48, Bible, NKJV]

33 Notice that the evil, inattentive servant will be punished, not rewarded. The above parable also implies that the unequal  
34 rewards we receive in Heaven that are commensurate with our diligent works of obedience to God’s Laws will bring division  
35 and strife, even within the church, because the above parable is followed by another parable:

36 *Christ Brings Division*

37 *“I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized*  
38 *with, and how distressed I am till it is accomplished! Do you suppose that I came to give peace on earth? I tell*  
39 *you, not at all, but rather division. For from now on five in one house will be divided: three against two, and*  
40 *two against three. Father will be divided against son and son against father, mother against daughter and*  
41 *daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-*  
42 *in-law.”*  
43 [Luke 12:49-53, Bible, NKJV]

44 The following scripture establishes that those who are obedient to God’s laws will receive a blessing above and beyond the  
45 basic salvation guaranteed by faith and trust in God. Note the key phrase “doer of the work”, thus proving that there will be  
46 a reward for our works that is proportional to those works.

47 *Doers—Not Hearers Only*

48 *Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word,*  
49 *which is able to save your souls.*

50 **But be doers of the word, and not hearers only, deceiving yourselves.** *For if anyone is a hearer of the word and*  
51 *not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and*

1 immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in  
2 it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.  
3 [James 1:21-25, Bible, NKJV]

4 Heaven is a family of God's believers. Like any family, some members will receive greater rewards than others from the  
5 Father and Mother based on works. When that happens, strife within families inevitably occurs. The best example of that is  
6 when people draw up wills or living trusts that convey unequal portions of their inheritance to their children. After parents  
7 die, families can and often do break apart over arguments caused by unequal distribution of the inheritance of their deceased  
8 parent(s). Priests within the old testament, for instance, received NO INHERITANCE, and therefore were treated unequally,  
9 just as believers will be treated unequally after they get to Heaven:

10 *The Portion of the Priests and Levites*

11 "The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Israel; they shall eat  
12 the offerings of the LORD made by fire, and His portion. Therefore they shall have no inheritance among their  
13 brethren; the LORD is their inheritance, as He said to them."  
14 [Deuteronomy 18:1-2, Bible, NKJV]

15 Every person that God got excited about in the Bible was a faithful and obedient servant. All the people who God blessed  
16 were parties to a covenant and were faithful "trustees" under the covenant:

17 *And the LORD appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for*  
18 *I am with you. I will bless you and multiply your descendants for My servant Abraham's sake."*  
19 [*Gen. 26:24, Bible, NKJV*]

20 *"I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. Why*  
21 *then were you not afraid To speak against My servant Moses?"*  
22 [*Numbers 12:8, Bible, NKJV*]

23 "But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the  
24 land where he went, and his descendants shall inherit it."  
25 [*Numbers 14:24, Bible, NKJV*]

26 "Then it shall be, if you heed all that I command you, walk in My ways, and do what is right in My sight, to keep  
27 My statutes and My commandments, as My servant David did, then I will be with you and build for you an  
28 enduring house, as I built for David, and will give Israel to you."  
29 [*1 Kings 11:38, Bible, NKJV*]

30 *Thus says the LORD God of Israel: "Because I exalted you from among the people, and made you ruler over My*  
31 *people Israel, and tore the kingdom away from the house of David, and gave it to you; and yet you have not been*  
32 *as My servant David, who kept My commandments and who followed Me with all his heart, to do only what*  
33 *was right in My eyes; but you have done more evil than all who were before you, for you have gone and made*  
34 *for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back—*  
35 *therefore behold! I will bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male*  
36 *in Israel, bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until*  
37 *it is all gone. II The dogs shall eat whoever belongs to Jeroboam and dies in the city, and the birds of the air*  
38 *shall eat whoever dies in the field; for the LORD has spoken!"* Arise therefore, go to your own house. When  
39 your feet enter the city, the child shall die. And all Israel shall mourn for him and bury him, for he is the only  
40 one of Jeroboam who shall come to the grave, because in him there is found something good toward the LORD  
41 God of Israel in the house of Jeroboam.  
42 [*1 Kings 14:7-13, Bible, NKJV*]

43 *"If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him*  
44 *My Father will honor."*  
45 [*John 12:26, Bible, NKJV*]

46 *"Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many*  
47 *things. Enter into the joy of your lord."*  
48 [*Matt. 25:23, Bible, NKJV*]

49 Those who are not faithful, obedient servants under God's Sovereign Law may inherit basic salvation, but they will not  
50 achieve glory and will not be trusted with anything important within the Kingdom of Heaven. Would you trust YOUR  
51 business to an employee who can't even show up to work on time and who refuses to do any work for the money or "benefits"  
52 you pay him? Heaven is NOT a place where there are no rewards or punishments or where God does not continue to be a

1 Master over us all. How can the Father “honor” those who serve Him if He can’t reward them for their efforts? How can  
2 there be winners and people who are rewarded without also being losers? The following joke helps illustrate what we mean:

3 *“There is nothing wrong with being SECOND in a competition. That just means you’re first in a long line of*  
4 *LOSERS.”*

5 Modern Christianity in America suffers from the disease of socialism or communism, in which believers have been deceived  
6 into thinking that everyone gets the same reward in Heaven and that everyone is *equal* in Heaven, which is simply not the  
7 case. Socialism is based on collective ownership and on the abolition of private property. Under socialism, the rewards for  
8 good performance cannot be unequal because no one can own anything, which means that everyone ends up equal and  
9 oppressed.

10 *“socialism n (1839) 1: any of various economic and political theories advocating collective or governmental*  
11 *ownership and administration of the means of production and distribution of goods 2 a: a system of society or*  
12 *group living in which there is no private property b: a system or condition of society in which the means of*  
13 *production are owned and controlled by the state 3: a stage of society in Marxist theory transitional between*  
14 *capitalism and communism and distinguished by unequal distribution of goods and pay according to work done.”*  
15 *[Webster’s Ninth New Collegiate Dictionary, ISBN 0-87779-510-X, 1983, p. 1118]*

16 If you would like to learn more about the effect of franchises such as Heaven upon your legal status and standing, please  
17 read:

[Government Instituted Slavery Using Franchises, Form #05.030](http://sedm.org/Forms/FormIndex.htm)  
<http://sedm.org/Forms/FormIndex.htm>

## 18 **5.6 Affirmative obligations**

19 The following subsections shall confine themselves to biblical prescriptions that address how Christians must deal with the  
20 government, and not all affirmative requirements within the Bible that relate to all conduct.

### 21 **5.6.1 Required to put the authority of God’s Law above that of any man-made law<sup>192</sup>**

22 *“The reward of energy, enterprise and thrift is taxes.”*  
23 *[William Feather]*

24 *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy,*  
25 *acceptable to God, which is your reasonable service. **And do not be conformed to this world, but be transformed***  
26 ***by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God.”***  
27 *[Romans 12:1-2, Bible, NKJV]*

28 There are several new testament verses that are quoted out of context by alleged government authorities and false churches  
29 in order to deceive people into believing that they should support their man-made governments and obey their man-made  
30 law. This, however, is not the case, as God has never given His people authority to make their own law or to walk in the  
31 statutes of men.

32 Therefore, a more detailed look is necessary regarding these scriptures so that the deception can clearly be seen. One verse  
33 that is relentlessly misquoted is “...render unto Caesar!” found in Mark 12:14-17, where Jesus said:

34 *“Render unto Caesar the things that are Caesar’s and unto God the things that are God’s.”*  
35 *[Mark 12:14-17, Bible, NKJV].*

36 When Jesus said this, he was totally aware of God’s Law, and we can be sure that he was not telling the teachers of the law  
37 to do contrary to God’s Law. Let’s see just exactly what Jesus meant by “the things which are Caesar’s” when he said this.

38 First of all, who was this “Caesar” that Jesus was referring to, but the equivalent of a king? Let’s see who the king is in our  
39 society according to the Supreme Court:

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<sup>192</sup> Adapted from *Great IRS Hoax*, Form #11.302, Section 4.3.7.

1           *"Sovereignty itself is, of course, not subject to law, for it is the author and source of law; but **in our system, while***  
2 ***sovereign powers are delegated to the agencies of government, sovereignty itself remains with the people, by***  
3 ***whom and for whom all government exists and acts."***  
4 *[Yick Wo v. Hopkins, [118 U.S. 356](#); 6 S.Ct. 1064 (1886)]*

5           *"The people of this State, as the successors of its former sovereign, are entitled to all the rights which formerly*  
6 *belonged to the King by his prerogative. **Through the medium of their Legislature they may exercise all the***  
7 ***powers which previous to the Revolution could have been exercised either by the King alone, or by him in***  
8 *conjunction with his Parliament; subject only to those restrictions which have been imposed by the Constitution*  
9 *of this State or of the U.S."*  
10 *[Lansing v. Smith, 21 D. 89., 4 Wendel 9 (1829) (New York)]*

11 The real "king" in our society is not the government or anyone serving the sovereign people in the government, but the  
12 PEOPLE! That's you! So even if you misinterpret Jesus' words to mean that we should render to corrupt government  
13 "servants" that which it illegally asks for and demands, since your own government calls you the king, then your public  
14 servants are the ones who should be "rendering"! Render to the king (Caesar, that's you) his due, which is everything that is  
15 his property and his right, including 100% of his earned wage.

16           *"Remember the word that I said to you, 'A servant is not greater than his master.'"*  
17 *[Jesus in the Bible, John 15:20]*

18 Why does the IRS insist on arguing with the King and violating this scripture? Therefore, covetous public servants in the  
19 government, from a Biblical perspective, simply can't be greater than the sovereigns they serve in the public at large or they  
20 are violating God's law. Plain and simple, isn't it?

21 The context for the "Render to Caesar" quote above was that the Pharisees wanted to trap Jesus. They were the teachers of  
22 the Law, and knew full well what God's word says about laws and governments other than God's. The Pharisees knew ALL  
23 of the following:

24 They knew that even their own Israelite kings could not make any law, but could only administer God's law, not turning aside  
25 from God's commandments, to the right hand, or to the left:

26           *[Deut 17:14] [The word of the Lord through his servant Moses]: When thou [Israel] art come unto the land which*  
27 *the LORD thy God gives thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over*  
28 *me, like as all the nations that are about me;*

29           *[Deut 17:18] And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of*  
30 *this law in a book out of that which is before the priests the Levites: [17:19] and it shall be with him, and he*  
31 *shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of*  
32 *this law and these statutes, to do them: [17:20] That his heart be not lifted up above his brethren, and that he*  
33 *turn not aside from the commandment, to the right hand. Or to the left: to the end that he may prolong his days*  
34 *in his kingdom, he, and his children, in the midst of Israel.*

35 Not adding to it, or diminishing from it:

36           *[Deut 12:32] What thing soever I command you [all Israel], observe to do it: thou shalt not add thereto, nor*  
37 *diminish from it.*

38 The Pharisees knew that it was a sin to walk in the statutes of the heathen, and that if their OWN ISRAELITE KINGS made  
39 any statutes, it was a SIN to walk in their statutes as well:

40           *[2 Ki 17:6] In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria,*  
41 *and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. [17:7] for so it*  
42 *was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the*  
43 *land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, [17:8] And walked in*  
44 *the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel,*  
45 *which they had made. [2 Ki 17:18] Therefore the LORD was very angry with Israel, and removed them out of*  
46 *his sight: there was none left but the tribe of Judah only. [17:19] Also Judah kept not the commandments of the*  
47 *LORD their God, but walked in the statutes of Israel which they made.*

48 The Pharisees knew that God's people have laws that are different from all other people's [God's Laws] and that even in  
49 foreign lands they do not keep the king's laws:

1 *[Est. 3:8] Then Haman [the highest prince in the kingdom of the Medes and the Persians] said to King Hauser's*  
2 *[the king of the Medes and the Persians who reigned from India to Ethiopia], "There is a certain people [The*  
3 *Jews; Judeans who were obedient to God's Law] scattered and dispersed among the people in all the provinces*  
4 *of your kingdom; their laws are different from all other people's, and they do not keep the king's laws. . ."*

5 The Pharisees knew the principle that consenting with a thief, be he king or commoner, makes one a partaker with that thief  
6 –and an apostate:

7 *[Ps. 50:18] When thou sawest a thief then thou consentedst with him, and hast been partaker with adulterers.*

8 *Adulterers—Strong's reference number: 5003*

9 *Hebrew: na'aph*

10 *Definition: to commit adultery; fig. to apostatize*

11 The Pharisees knew that those who participate in evil through the use of an agent are guilty of the act themselves:

12 *[2 Sa 11:14] And it came to pass in the morning, that David wrote a letter to Joab [his agent], and sent it by the*  
13 *hand of Uriah. [11:15] And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and*  
14 *retire ye from him, that he may be smitten, and die. [11:16] And it came to pass, when Joab observed the city,*  
15 *that he assigned Uriah unto a place where he knew that valiant men were. [11:17] And the men of the city went*  
16 *out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died*  
17 *also.*

18 *[2 Sa 11:26] And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.*  
19 *[11:27] And when the mourning was past, David sent and fetched her to his house, and she became his wife, and*  
20 *bare him a son. But the thing that David had done displeased the LORD.*

21 *[2 Sa 12:9] [Then Nathan said to David] Wherefore hast thou despised the commandment of the LORD, to do*  
22 *evil in his sight? thou hast killed Uriah the Hittite with the sword, [through the use of an agent] and hast taken*  
23 *his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

24 Therefore, by the same principle, the Pharisees knew that participating in a heathen government by financing someone else  
25 [an agent] to enforce heathen laws makes the one who pays the tribute guilty of the acts of the heathen government.

26 The Pharisees knew that those who are obedient to God will not pay toll, tribute, and custom to a heathen king ["Caesar"]:

27 *[Ezr 4:6] Now in the reign of Ahasuerus [a heathen king ("Caesar")], in the beginning of his reign, they [the*  
28 *king's people through their agents, the counselors] wrote an accusation [to the king] against the inhabitants of*  
29 *Judah and Jerusalem. [saying the following:] [4:12] Let it be known to the king that the Jews [who obey God's*  
30 *law, not the king's law] who came up from you have come to us at Jerusalem, and are building the rebellious and*  
31 *evil city, [from the king's point of view only; righteous and obedient from God's point of view] and are finishing*  
32 *its walls and repairing the foundations. [4:13] Let it now be known to the king that, if this city is built and the*  
33 *walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished. [They will*  
34 *pay no tribute to "Caesar"]. [NKJ]*

35 *[4:16] We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt*  
36 *have no portion [no tribute to "Caesar"] on this side the river. [KJV]*

37 The Pharisees knew that the throne of iniquity cannot have fellowship with God:

38 *[Ps. 94:20] Shall the throne of iniquity [wicked rulers] have fellowship with thee, which frameth mischief by a*  
39 *law? [make enactments or decrees which condemn innocent blood by adding to or diminishing from God's Law]*

40 The Pharisees knew that people in whose heart is God's law are to obey His Law and are not to fear the reproach of men:

41 *[Is 51:7] Hearken unto me [the Lord], ye that know righteousness, the people in whose heart is my law; fear ye*  
42 *not the reproach of men, neither be ye afraid of their revilings.*

43 *[Is 51:12] I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall*  
44 *die, and of the son of man which shall be made as grass..."*

45 The Pharisees knew God's admonition about doing after the manners of the heathen:

1 *[Eze 11:10] Ye [Israel] shall fall by the sword; I [the Lord] will judge you in the border of Israel; and ye shall*  
2 *know that I am the LORD.*

3 *[Eze 11:12] And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my*  
4 *judgments, but have done after the manners of the heathen that are round about you.*

5 *Note: The Hebrew word translated to “manners” speaks specifically of governmental and judicial activity. Here,*  
6 *Ezekiel is not speaking of “ways or customs” of the heathen, he is speaking about the “statutes, ordinances,*  
7 *judgments, laws and government” of the heathen.*

8 *Manners—Strong’s reference number: 4941*

9 *Hebrew: mishpat*

10 *Derivation: Derived from 8199*

11 *Definition: prop. a verdict (favorable or unfavorable) pronounced judicially, espec. A sentence or formal decree*  
12 *(human or [partic.] divine law, individual or collect.) include. The act, the place, the suit, the crime, and the*  
13 *penalty; abstr. justice, include. right, or privilege (statutory or customary), or even a style*

14 *Manners—Strong’s reference number: 8199*

15 *Hebrew: shaphat*

16 *Derivation: A primary word.*

17 *Definition: to judge, i.e., pronounce sentence (for or against); impl. vindicate or punish; by extens. To govern;*  
18 *pass. To litigate (lit. or fig.)*

19 **The Pharisees knew that God’s people do not obey wicked governments that have other gods even if they are thrown into a**  
20 **fiery furnace:**

21 *[Dan 3:16] Shadrach, Meshach and Abednego replied to the king, “O Nebuchadnezzar, we do not need to defend*  
22 *ourselves before you in this matter. [3:17] If we are thrown into the blazing furnace, the God we serve is able to*  
23 *save us from it, and he will rescue us from your hand, O king.*

24 *[3:18] But even if he does not, we want you to know, O king, that we will not serve your gods or worship the*  
25 *image of gold you have set up.” [NIV]*

26 *[3:19] Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach,*  
27 *and Abed-Nego. Therefore he spoke and commanded that they heat the furnace seven times more than it was*  
28 *usually heated. [3:20] And he commanded certain mighty men of valor who were in his army to bind Shadrach,*  
29 *Meshach, and Abed-Negro, and cast them into the burning fiery furnace. [NKJ]*

30 **The Pharisees knew that God’s people do not obey wicked governments even if they are thrown into a lion’s den:**

31 *[Dan 6:7] All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains,*  
32 *have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition*  
33 *of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. [Dan 6:10] Now*  
34 *when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber*  
35 *toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as*  
36 *he did aforetime.*

37 *[Dan 6:16] Then the king commanded, and they brought Daniel, and cast him into the den of lions. . .”*

38 **The Pharisees knew that those who have set up kings and princes [governments] but not by God’s hand, have trespassed**  
39 **against His law:**

40 *[Hos 4:1] [The word of the LORD through the prophet Hosea]: Hear the word of the LORD, ye children of*  
41 *Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy,*  
42 *nor knowledge of God in the land.*

43 *[Hos 8:1] Set the trumpet to thy mouth. He [the enemy] shall come as an eagle against the house of the LORD,*  
44 *because they [Israel] have transgressed my covenant, and trespassed against my law.*

1 [Hos 8:4] They have set up kings, but not by me: they have made princes, and I [the Lord] knew it not: of their  
2 silver and their gold have they made them idols, that they may be cut off.

3 The Pharisees knew that it is a sin to keep statutes made by Israelite kings, let alone a heathen “Caesar”:

4 [Mic 6:13] [The warning of the Lord through his servant Micah]: Therefore also will I [the Lord] make thee  
5 [Israel] sick in smiting thee, in making thee desolate because of your sins.

6 [Mic 6:16] For the statutes of Omri are kept, and all the works of the house of Ahab [kings of Israel who made  
7 their own statutes], and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof  
8 an hissing: therefore ye shall bear the reproach of my people.

9 The Pharisees were fully aware that God only allowed “Caesar” to be in power to prove Israel to see whether they would  
10 keep the way of the LORD to walk therein, as their fathers did keep it, or not:

11 [Jdg 2:21] I [the Lord] also will not henceforth drive out any from before them [Israel] of the nations [heathen  
12 Caesars, etc.] which Joshua left [unvanquished] when he died: [2:22] That through them [the heathen  
13 governments] I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers  
14 did keep it, or not.

15 [Jdg 3:4] and they [the nations which the LORD left] were to prove Israel by them, to know whether they [Israel]  
16 would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

17 And the Pharisees were aware of the conclusion of the whole matter:

18 [Ecc 12:13] Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is  
19 the whole duty of man.

20 And finally, the Pharisees knew that when a people, and especially believers, refuse to correct or rebuke sin in their society,  
21 then the unrebuked sin of even one evil man could curse the whole society and separate that society from the blessings of the  
22 Lord. In the Pharisees time, the evil was that of the King named Caesar, which they could not and would not rebuke and thus  
23 became hypocrites, as Jesus called them.

24 [Matt. 23:23, Bible] “Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and  
25 cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to  
26 have done, without leaving the others undone.”

27 The Pharisees knew their hypocrisy in the matter of rebuking sin at the time they asked the question of Jesus about rendering  
28 taxes to Caesar because the Book of Joshua, Chapter 7, written 1400 years earlier, tells the story about Moses’ successor  
29 Joshua, who lost a war with the Amorites and the blessings of God because one of his men illegally stole a treasure that was  
30 the spoils of war and hid it under his tent and would not confess or right his wrong before God and his people, and preferred  
31 to lie about it. The result was that the people felt guilty and cowardly in battle and ran away from the enemy to become the  
32 laughing stock of the land. They were cursed by God because they would not confront and correct this evil in their society,  
33 which consisted of theft and deceit:

34 [Joshua 7:11-13] “Israel has sinned, and they have also transgressed My covenant which I commanded them.  
35 For they have even taken some of the accursed things, and have both stolen and deceived [the IRS]; and they  
36 have also put it among their own stuff.

37 “Therefore, the children of Israel could not stand before their enemies, but turned their backs before their  
38 enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you  
39 destroy the accursed [the IRS and the Federal Reserve in our day and age] from among you.

40 Get up, sanctify the people [clean up this mess!], and say ‘Sanctify yourselves for tomorrow, because thus says  
41 the Lord God of Israel; ‘There is an accursed thing in your midst, O Israel; you cannot stand before your enemies  
42 until you take away the accursed thing from among you.’”

43 Therefore, knowing all of the above scriptures, the Pharisees laid a trap for Jesus similar to the question: “Have you stopped  
44 beating your wife yet?” They were certain that they could trap Jesus into affirming that either: it was lawful to pay tribute  
45 to “Caesar”, which they knew to be against God’s Law, and thereby condemning him under God’s Law to pay tribute to a  
46 heathen government [Caesar], thereby condemning him under “Caesar’s” “law”. Then the Pharisees could go tell “Caesar”,  
47 and thereby get rid of Jesus with the sword of Caesar:

1 *[Mat 22:17] [The Pharisees sent their disciples to Jesus, who said,] Tell us therefore, What thinkest thou? Is it*  
2 *lawful to give tribute unto Caesar, or not?*

3 Jesus was also versed in the above scriptures. He was fully aware that it is against God's Law to give tribute to a heathen  
4 "Caesar". He also knew that it would enrage "Caesar" for him to say so. Jesus knew that giving the correct answer was a  
5 trap laid for him by the Pharisees, and he evaded their trap by the following: He didn't define what was or was not "Caesar's".  
6 He didn't even affirm that the penny with "Caesar's" image and superscription was to be rendered to "Caesar". Jesus' answer  
7 was that the Pharisees should render to "Caesar", a heathen who did not know or obey God's Law, exactly what was due to  
8 any heathen or Israelite who did not obey God's Law:

9 *[Num 15:15] One ordinance shall be both for you of the congregation [of Israel], and also for the stranger*  
10 *[foreigner; non Israelite] that sojourneth with you, an ordinance forever in your generations: as ye are, so shall*  
11 *the stranger be before the LORD. [15:16] One law and one manner shall be for you, and for the stranger that*  
12 *sojourneth with you. (i.e.: death for breaking God's Law:*

13 *[Deu 27:26] Cursed be he that confirmeth not all the words of this law [God's Law, not Caesar's law] to do*  
14 *them. And all the people shall say, Amen.)*

15 Therefore, the Pharisees knew that what they had just been told was to render unto "Caesar" what God's Law required: death,  
16 and since they were declining to carry out the sentence of the law, they were hypocrites, since they were the enforcement  
17 officials of God's Law and knew what "Caesar" was due under God's Law. They had also been told that they were doing  
18 presumptuously by not harkening to carry out the sentence of the law and they themselves should be put to death along with  
19 "Caesar" in order to put their own evil away from Israel:

20 *[Deu 17:11] According to the sentence of the law which they shall teach thee, and according to the judgment*  
21 *which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to*  
22 *the right hand, nor to the left. [17:12] And the man that will do presumptuously, and will not hearken unto the*  
23 *priest that standeth to minister there before the LORD thy God, or unto the judge, [and render unto Caesar what*  
24 *Caesar was due, death in this particular case] even that man shall die [the Pharisees, for not carrying out the*  
25 *sentence in this particular case]: and thou shalt put away the evil from Israel.*

26 This is obviously why the Pharisees marveled at him. They were not about to tell "Caesar" that God's Law required him to  
27 be put to death, because "Caesar" would have then come after the Pharisees. In addition, Jesus had just rebuked both "Caesar"  
28 and the Pharisees by stating publicly that both "Caesar" and the Pharisees should be put to death, and the Pharisees who hated  
29 Jesus knew it but couldn't go tell "Caesar" in order to get Jesus in trouble. Also, "Caesar" and his agents didn't know enough  
30 about God's Law to realize that Jesus said that "Caesar" should be put to death, and "Caesar" thinks to this very day that  
31 Jesus was saying to pay tribute. Checkmate. Jesus will, incidentally, render to "Caesar" what is "Caesar's" at His coming:

32 *[Luk 19:27] [Jesus, speaking of himself in a parable said,] but those mine enemies, which would not that I should*  
33 *reign over them [kings, "Caesars", judges of the earth and their followers at His coming], bring hither, and slay*  
34 *them before me.*

35 *[Psalm 2:7] [The psalmist foretelling that Jesus will "render unto Caesar what is Caesar's at his coming]: I will*  
36 *declare the decree: the LORD hath said unto me, Thou art my Son [Jesus]; this day have I begotten thee.*

37 *[2:9] Thou [Jesus] shalt break them [the heathen kings (Caesars) and judges] with a rod of iron; thou shalt dash*  
38 *them in pieces like a potter's vessel. [2:10] Be wise now therefore, O ye kings: ["Caesars"] be instructed, ye*  
39 *judges of the earth. [Note: These verses in Psalm 2 are confirmed to be about Jesus in Acts 13:33; Heb 1:1-5;*  
40 *Heb 5:5, and by Jesus Himself in Rev 2:26-27].*

41 *[Zec 14:9] [Zechariah prophesying that Jesus will "render unto Caesar what is Caesar's" at His coming]: And*  
42 *the LORD [Jesus] shall be king over all the earth: in that day shall there be one LORD, and his name one.*

43 *[14:12] And this shall be the plague wherewith the LORD [Jesus] will smite all the people [kings, "Caesars",*  
44 *judges of the earth and all who follow them] that have fought against Jerusalem [Jesus' capital city when He*  
45 *comes with his saints]; Their flesh shall consume away while they stand upon their feet, and their eyes shall*  
46 *consume away in their holes, and their tongue shall consume away in their mouth. [Note: These verses can be*  
47 *seen to be about Jesus in Mat 25:31-32; Mat 28:18; Joh 18:37; 1 Ti 6:13-15; Rev. 11:15; Rev. 19:14; Rev. 20:4-*  
48 *6].*

49 Continuing with Jesus' answer to the Pharisees:

1 *[Mat 22:18] But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? [22:19] Shew me*  
2 *the tribute money. And they brought unto him a penny. [22:20] And he saith unto them, Whose is this image and*  
3 *superscription? [22:21] They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar*  
4 *the things which are Caesar's, and unto God the things that are God's.*

5 *[Mar 12:14] And when they [certain of the Pharisees and of the Herodians] were come, they say unto him,*  
6 *Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest*  
7 *the way of God in truth: Is it lawful to give tribute to Caesar, or not? [12:15] Shall we give, or shall we not*  
8 *give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it.*  
9 *[12:16] and they brought it. And he saith unto them, Whose is this image and superscription? And they said*  
10 *unto him, Caesar's [12:17] and Jesus answering said unto them, Render to Caesar the things that are Caesar's*  
11 *and to God the things that are God's. And they marveled at him.*

12 *[Luke 20:22] [The chief priests and scribes asked Jesus,] Is it lawful for us to give tribute unto Caesar, or no?*  
13 *[20:23] but he perceived their craftiness, and said unto them, Why tempt ye me? [20:24] shew me a penny.*  
14 *Whose image and superscription hath it? They answered and said, Caesar's. [20:25] and he said unto them,*  
15 *Render therefore unto Caesar the things which be Caesar's, and to God the things that are God's.*

16 From that day forward, the Pharisees and the Sadducees would not ask Jesus any further questions:

17 *[Mat 22:46] And no one was able to answer Him a word, nor from that day on did anyone dare question Him*  
18 *anymore. [NKJ]*

19 *[Luk 20:39] Then some of the scribes answered and said, "Teacher, You have spoken well." [20:40] but after*  
20 *that they dared not question Him anymore. [NKJ]*

22 Jesus was not calling for revolution against Rome, even though it was an oppressive conqueror of Israel. On the other hand,  
23 his apostles refused to obey a government order not to preach and teach in Jesus' name (Acts 5:27-29). On that occasion,  
24 one of Jesus' apostles said:

25 *"We ought to obey God rather than men."*

26 The same admonition to obey God rather than man is found in Psalm 118:8-9:

27 *"It is better to trust the Lord*  
28 *Than to put confidence in man.*  
29 *It is better to trust in the Lord*  
30 *Than to put confidence in princes."*  
31 *[Psalm 118:8-9, Bible, NKJV]*

32 Finally, the Apostle Paul agreed with and reiterated these conclusions by saying that it is scandalous for Christians to use  
33 civil rather than ecclesiastical courts in order to settle our disputes:

34 *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?*  
35 *[1 Corinthians 6:1]*

36 *Now therefore there is utterly a fault among you, because ye go to law [in a civil rather than ecclesiastical*  
37 *court] one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be*  
38 *defrauded?*  
39 *[1 Corinthians 6:7]*

## 40 The Roman Tribute Coin

41 5. Tiberius; 14 - 37 A.D.; AR denarius; the "Tribute Penny" of the Bible. In Mark 12:14-17 the Temple priests, testing  
42 Jesus, asked Him:

43 *And when they were come, they say unto him, "Master, we know that thou art true, and carest for no man: for*  
44 *thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar,*  
45 *or not? Shall we give, or shall we not give?"*

46 *But he, knowing their hypocrisy, said unto them, "Why tempt ye me? bring me a penny (denarius), that I may see*  
47 *[it]."*

1 *And they brought [it]. And he saith unto them, "Whose [is] this image and superscription?" And they said unto*  
2 *him, "Caesar's."*

3 *And Jesus answering said unto them, "Render to Caesar the things that are Caesar's, and to God the things that*  
4 *are God's." And they marveled at him.*

5 Obv: Laureate head of Tiberius, r. Rev: Livia, as Pax, seated on the reverse.



6  
7 The account of the Tribute to Caesar is more extensively covered in Matthew, chapter 22. In this account, and others, the  
8 bible clearly shows that as soon as the Herodians understood the answer that they received, they marveled at the answer, and  
9 went on their way. After that time, they ceased to question Him anymore.

10 When you research out the origin and lineage of the term "Pontifex Maximus", you find the Babylonian origin. Essentially,  
11 it is saying that "Caesar is God." This title was later adopted by the Roman Popes.

12 **Conclusions**

13 Aren't we supposed to obey the authority over us? Yes, as long as there is no conflict with God's law. Blind obedience to all  
14 civil authority dictates, wishes, whims, etc. is not always necessary though. Furthermore, if blind obedience to civil authority  
15 is really the rule to live by, I have some thought-provoking questions for those who preach that false doctrine to answer:

- 16 1. Was it right for Moses parents to disobey the civil authority over them and not kill their baby? The Hebrew midwives  
17 disobeyed the civil authority and God blessed them. See Ex. 1.
- 18 2. Was it right for Peter and the disciples to disobey civil authority and keep preaching Christ? See Acts 5.
- 19 3. Was it right for Samson to disobey the civil authority (the Philistines ruled the land)? See Judges 16.
- 20 4. Was it right for the prophets to disobey the civil authority and proclaim their message at the risk of life, limb and property?  
21 See Hebrews 11.
- 22 5. Was it right for Daniel to disobey the civil authority and pray to God in spite of the command by the absolute dictator  
23 not to do so? See Daniel 6.
- 24 6. Was it right for the founding fathers like Patrick Henry, George Washington, etc. to disobey King George, the civil  
25 authority over them, and begin this great land we now freely enjoy? I suggest you re-read the Declaration of independence  
26 and try to see the motive of those great and godly men.
- 27 7. If tyranny is not the government ordained by God, is it right to resist tyranny? See the entire history of the nation of Israel  
28 in their struggle against various tyrants.

- 1 8. Was it right for the Germans at the concentration camps to obey their elected or appointed civil authority and kill the  
2 Jews?
- 3 9. Have the IRS's chains of slavery become comfortable to you and you prefer them and the peace and safety of not standing  
4 for what is right over liberty? See Patrick Henry's famous speech. It applies very well here.
- 5 10. Was it right for the French underground to disobey the civil authority and blow up German tanks, bridges, etc during  
6 WW II?
- 7 11. Was it right for the men in the book of Judges to disobey the civil authority over them and rebel against their rulers?
- 8 12. Was it right for the United States to oppose the aggression of Hitler? Sadam Hussein? Japan at Pearl Harbor? Etc.
- 9 13. If someone steals your car, kidnaps your kids, or rapes your wife will you call the police (use the civil authorities and  
10 legal system) and/or defend your family physically and legally?
- 11 14. If the pacifist position is what some are now preaching, should Bible colleges and churches expel students and church  
12 members who go into the military or refuse entrance or membership to those who are in or have been in the military in  
13 order to be consistent?
- 14 15. Was it right for Shadrach, Meshach, and Abednego to disobey the civil authority by not bowing on command? See Daniel  
15 3.
- 16 16. In Acts 5 and 12 Peter disobeyed the civil authorities over him. He walked past the sleeping guards, out of jail and fled  
17 the country. This was illegal for him to do. Is this the same Peter who wrote the I Peter passage we preach from about  
18 obeying authority?

19 When one understands that the answer Jesus gave to whether we should pay taxes was given under Hebrew law, then they  
20 understand that the same fate awaits all who pay the tribute to Caesar that God will mete out for Caesar, then we can see that  
21 Jesus was clearly saying, "Do not pay taxes unto Caesar", as was alleged at His trial. See Luke 23:2, where the people  
22 accused Jesus of forbidding the payment of taxes to Caesar, which said:

23 *[Luke 23:2, KJV] And they began to accuse him, saying, We found this [fellow] perverting the nation, and*  
24 *forbidding to give tribute to Caesar, saying that he himself is Christ a King.*

25 See also: 1 Samuel 8:7-19 in which we learn God's displeasure with those who refused to be governed by Him and instead  
26 decided to elect their own King [government], who God said would oppress them.

27 *And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected*  
28 *you, but they have rejected Me, that I should not reign over them.*

29 *"According to all the works which they have done since the day that I brought them up out of Egypt, even to this*  
30 *day—with which they have forsaken Me and served other gods—so they are doing to you also.*

31 *"Now therefore heed their voice. **However, you shall solemnly forewarn them, and show them the behavior of***  
32 ***the king who will reign over them.**"*

33 *So Samuel told all the words of the Lord to the people who asked him for a king. And he said, "This will be the*  
34 *behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots and*  
35 *to be his horsemen, and some will run before his chariots.*

36 *"He will appoint captains over his thousands and captains over his fifties, will set some to plow his ground and*  
37 *reap his harvest, and some to make his weapons of war and equipment for his chariots.*

38 *"He will take your daughters to be perfumers, cooks, and bakers.*

39 *"And he will take the best of your fields, your vineyards, and your olive groves, and give them to his servants.*

40 *"He will take a tenth of your grain and your vintage, and give it to his officers and servants.*

41 *"And he will take your male servants, your female servants, your finest young men, and your donkeys, and put*  
42 *them to his work.*

43 *"He will take a tenth of your sheep. **And you will be his servants.***

44 *"And you will cry out in that day because your king whom you have chosen for yourselves, and the Lord will not*  
45 *hear you in that day."*

1 *Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,*  
2 *that we also may be like all the nations and that our king may judge us and go out before us and fight our battles."*

3 What God was saying is that we should not appoint our government to rule over us, but to have them serving us and for God  
4 to rule over us as the sovereigns in charge of the government.

5 *"Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him ONLY [NOT the*  
6 *government!] you shall serve.'"*  
7 *[Matt. 4:10, Bible, NKJV]*

8 He was saying this because he knew that tyranny and a dictatorship would be the ultimate result, which would be oppressive  
9 and sinful.

10 *"You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.*  
11 *Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.*  
12 *And whoever desires to be first among you, let him be your slave---just as the Son of Man did not come to be*  
13 *served, but to serve, and to give His life a ransom for many."*  
14 *[Matthew 20:25-28, Bible, NKJV]*

15 Is our present government our servant? Does the Internal Revenue SERVICE serve you? Our founding fathers ensured that  
16 the U.S. government started out in 1776 as our servant by limiting its power with a masterful system of checks and balances.  
17 They did this because the abuses and tyranny of the British king were fresh in their minds. But since then, we have forgotten  
18 what God told us and looked the other way while our Congress [who has unlawfully made itself into the equivalent of the  
19 king in biblical times] and its henchmen in the IRS [the king's tax collectors] have transformed themselves from servants to  
20 tyrannical dictators by slowly but systematically rewriting the laws because the apathetic populace they created using the  
21 public education system let them get away with it. Revelation 18:3-8 describes what the reward is to be for those who seek  
22 to be part of such a corrupt government or those who trust in and do not rebel against such a government: God is talking  
23 below about Babylon, which is a metaphor for all the graft and corruption that results from human government unrestricted  
24 by the checks and balances that our founding fathers put into the U.S. Constitution and unaccountable to God. Earlier in  
25 Revelation 17, Babylon the Great is described as "The Great Harlot who sits on many waters with whom the kings of the  
26 earth committed fornication" (Rev. 17:1-2). We believe that this great Harlot is really the bride of Christ (his church/people)  
27 described by Paul in Eph. 5:22-24 which never married her husband, Christ, and therefore becomes a harlot and commits  
28 fornication with Satan. Here's Rev. 18:3-8:

29 *"For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed*  
30 *fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."*

31 *And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest*  
32 *you receive of her plagues.*

33 *"For her sins have reached to heaven, and God has remembered her iniquities.*

34 *"Render to her just as she rendered to you, and repay her double according to her works; in the cup which she*  
35 *has mixed, mix double for her.*

36 *"In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and*  
37 *sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'*

38 *"Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned*  
39 *with fire, for strong is the Lord God who judges her."*

40 Look above again at what is REALLY supposed to be "rendered to Caesar [Babylon]" in Revelation 18:6-8:

41 *"Render to her just as she rendered to you, and repay her double according to her works; in the cup which she*  
42 *has mixed, mix double for her.*

43 *"In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and*  
44 *sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'*

45 *"Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned*  
46 *with fire, for strong is the Lord God who judges her."*

1 So the reward for trusting government to rule us or allowing a king to rule over us instead of God is death and famine.

2 *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."*  
3 *[Romans 6:23, Bible, NKVJ]*

4 Why is this the reward to be rendered to Caesar? Because the idolatry represented by making Caesar into a false god violates  
5 the first and most important commandment!:

6 *You shall have no other gods before Me. You shall not make for yourself a carved image—any likeness of anything*  
7 *that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow*  
8 *down or serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the*  
9 *children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who*  
10 *love Me and keep My commandments.*  
11 *[Exodus 20:3-6, Bible, NKVJ]*

12 The Bible is replete with examples of those who were killed at the command or with the blessing of God for the idolatry of  
13 worshipping other gods, including government. Below are just a few examples:

14 *"And I heard God say to the other men, 'Follow him through the city and kill. Spare no one.'"*  
15 *[Ezekiel 9:5, Bible, NKJV]*

16 *"Kill the old men, young men, young women, mothers and children."*  
17 *[Ezekiel 9:6, Bible, NKJV]*

18 *"God said to them, 'Defile the Temple. Fill its courtyards with corpses. Get to work!' So they began to kill the*  
19 *people in the city."*  
20 *[Ezekiel 9:7, Bible, NKJV]*

21 *"Then the man wearing linen clothes returned and reported to the Lord, 'I have carried out your orders.'"*  
22 *[Ezekiel 9:11, Bible, NKJV]*

#### **CONTEXT FOR WHY GOD COMMANDED THE KILLING IN THE ABOVE FOUR VERSES:**

*Ezekiel 8:17: "Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the **abominations** which they commit here? For **they have filled the land with violence**; then they have returned to provoke Me to anger. Indeed they put the branch to their nose. Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them."*

In the book of Ezekial::

- The people were committing acts of violence (Ezekiel 8:17)
- The people were worshipping idols (Eze. 8:10-12)
- Women were weeping for an idol called Tammuz (Ezekiel 8:14)
- Priests were worshipping the sun God. (Ezekiel 8:16)

The killing was God's judgment and wrath against His own people, not those of other races in a Zionist plot. God disciplined his own children in this case for violating the greatest and the first of the ten commandments found in Exodus 20:3-11.

God simply fulfilled justice by punishing his own people for violating the first commandment and committing idolatry. If he hadn't done this, He would not have maintained the sanctity of His children at the time (His family now includes everyone, not just Israel) or allowed the truth of His word, recorded in their writings, to be passed down through the generations so we could enjoy it today. The greater good was thereby accomplished, because God through the Israelites allowed His word and His truth to be revealed to us in what later became the Bible. No other culture or race has been able, through so many generations, to record the history and divine intervention of God in the lives of men better or in a more inspiring way than the writings of the Jews about God, and God apparently wanted to protect this, or His message of truth to us, and His love letter to the world, the Holy Bible, would be lost forever if he allowed

His messenger, the Israelites, to be corrupted and to renounce their heritage and their history and the writings of the Bible they authored.

*"As many as I love, I rebuke and chasten. Therefore be zealous and repent."  
[Rev. 3:19, Bible, NKJV]*

**The only thing the Bible says is to be rendered to Caesar is death and mourning and famine. Render to him his due! Now do you understand what Jesus was saying and why both the Government and the Pharisees wanted to crucify Him?** We aren't suggesting here that you should take the law into your own hands and subvert the sovereignty of God through vigilante justice in fulfilling Jesus' command above, but we are showing you what Caesar really deserves and what only God in His righteousness can give him. Note that Jesus also took the trouble here to hide or encrypt His subtle message, so that it would survive the ages and time and appear in the version of the Bible we have today. Otherwise, the government would have destroyed the Bible message long ago.

*Luke 10:21, "In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent** [of the world], and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."*

The Bible is radical and revolutionary when the Holy Spirit illuminates for us what God is really saying. Is it any wonder our Christian founding fathers rebelled against Britain so they could restore God to His rightful role over them? Those who truly believe that we should "render unto Caesar that which is Caesar's" can't in good conscience support the notion of the American Revolution, which at the time accomplished the opposite goal and was an armed rebellion against "Caesar".

Now let's apply what we have learned in a practical sense. How can we know whether man's law conflicts with God's law and what should we do if it does? As is clearly explained in section 4.3.7 of the *Great IRS Hoax*, Form #11.302, when man's law conflicts with God's law, then God's law MUST prevail among Christians. This is a logical consequence of both Natural Law, which is described in section 3.2. Below are some questions you should ask yourself based on this section, to determine whether man's law conflicts with God's law:

1. Does this law interfere with my ability to worship my God? (the first of the two great commandments)
2. Does this law cause me to commit idolatry by putting government higher than God?
3. Does this law cause me to sin against my neighbor based on the biblical definition of sin? Does it force me to do something that is sinful, or prevent me from doing something the bible says I should do?
4. Will following this law not demonstrate love and compassion for my fellow man? For instance, would the law cause innocent unborn children to be responsible for debts that were incurred during our lifetime, resulting in financial slavery?

If the answer to any of the above questions is **YES**, then you shouldn't follow the law and should do everything you can to defeat, eliminate, and undermine that law. Here are just a few examples of how to effectively resist and undermine and protest an unjust law:

1. Picket it.
2. Refuse to subsidize the enforcement of it with our tax dollars.
3. Run for political office and eliminate it once elected.
4. Write our Congressman to complain about it.
5. Vote against it in the ballot box.
6. If the law comes in front of a jury that we are sitting on, we should vote against enforcing it.

We can't put it any simpler than that.

### **5.6.2 Must hate evil behavior but not evil people**

The Bible requires Christians to hate evil behavior but not evil people. God loves the repentant sinner but he hates the sin. This section will highlight what the Bible says about "hate" and why hating evil and sinful behavior is not only not harmful or sinful, but why God's Holy Word calls us to do so as enforcers of His Divine Law within our own personal lives.

Those Christians intent on imposing not their view but the views of God's Holy Laws upon secular society may be met with strong resistance, and this is especially true within the legal field, where man's law has become a license for politicians to

1 buy favors by the legalization of various sinful behaviors. The most frequent attitude of secular society towards Christians  
2 who wish to apply God’s laws to the practical affairs of life is that they are likely to be branded as “hatemongers” or  
3 advocating a hate mentality. In some jurisdictions such as Canada, the legislature has branded it a hate crime to enforce  
4 God’s laws even within churches as it pertains to homosexual practices. What these false slanderers and accusers will not do  
5 is admit what the object of the hate is, which is sinful behaviors, and that the main function of police and government is to  
6 “hate evil”, not by the objective standard of God’s Holy law, but by a subjective politically-defined standard. Liberals of  
7 today are intent on making us Christians appear to actually hate specific people, instead of just sinful and therefore illegal  
8 behaviors that violate God’s laws.

9 Reformed theologians are more likely to preach about hatred than dispensationalists. The dichotomy of dispensationalism  
10 causes them to avoid controversial or divisive topics or subjects which politically impact on society. A.W. Tozier, former  
11 president of Moody Bible Institute, said the following:

12 *“Men perform according to their theology whether it is right or wrong.”*

13 The Holy Bible frequently uses the term “fearing the Lord”:

14 *“You shall **fear the LORD** your God and serve Him, and shall take oaths in His name.”*  
15 *[Deut. 6:13, Bible, NKJV]*

16 *And the LORD commanded us to observe all these statutes, to **fear the LORD** our God, for our good always, that*  
17 *He might preserve us alive, as it is this day.*  
18 *[Deut. 6:24, Bible, NKJV]*

19 *“And now, Israel, what does the LORD your God require of you, but to **fear the LORD** your God, to walk in all*  
20 *His ways and to love Him, to serve the LORD your God with all your heart and with all your soul, and to keep*  
21 *the commandments of the LORD and His statutes which I command you today for your good?”*  
22 *[Deut. 10:11-13, Bible, NKJV]*

23 *“You shall **fear the LORD** your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His*  
24 *name.”*  
25 *[Deut. 10:20, Bible, NKJV]*

26 *“Only **fear the LORD**, and serve Him in truth with all your heart; for consider what great things He has done*  
27 *for you.”*  
28 *[1 Sam. 12:24, Bible, NKJV]*

29 *“Let all the earth **fear the LORD**; Let all the inhabitants of the world stand in awe of Him.”*  
30 *[Psalm 33:8, Bible, NKJV]*

31 Most Christians aren’t aware and are even surprised to find that “fearing the Lord” is a synonym for “hating evil” behavior!:

32 *“**The fear of the LORD is to hate evil**: Pride and arrogance and the evil way And the perverse mouth I hate.*  
33 *[Prov. 8:13, Bible, NKJV]*

34 *“**You who love the LORD, hate evil!** He preserves the souls of His saints; He delivers them out of the hand of*  
35 *the wicked.”*  
36 *[Psalm 97:10, Bible, NKJV]*

37 *“**Hate evil, love good**; Establish justice in the gate.”*  
38 *[Amos 5:15, Bible, NKJV]*

39 We therefore cannot love God in a true biblical sense unless and until we hate His opposite, which is evil behavior. We  
40 define evil behavior as all things that occur in violation of God’s holy laws and statutes.

41 *“For the Lord is our Judge, the Lord is our Lawgiver, The Lord is our King; He will save [and protect] us.”*  
42 *[Isaiah 33:22, Bible, NKJV]*

43 The Bible says in no uncertain terms that we should evil behavior contemptible and abominable and rebuke it publicly and  
44 frequently, as you will see below. Those who think that *hating* what evil does to destroy our liberties is not a biblical or  
45 family value or is wrong are encouraged to read the following scriptures contradicting such a misinformed conclusion, and

1 notice that the focus of the hatred is not people, but bad and evil behavior and the organizations and laws that foster it (God  
2 loves the sinner, but he hates the sin because sin hurts our brother and separates us from God and the people around us):

3 “If God had been a Liberal, we wouldn't have had the Ten Commandments, we'd have had the Ten Suggestions.”  
4 [Malcolm Bradbury]

5 “Let love be without hypocrisy. Abhor what is evil. Cling to what is good.”  
6 [Romans 12:9, Bible, NKJV]

7 “You who love the Lord, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the  
8 wicked.”  
9 [Psalm 97:10]

10 “An unjust man is an abomination to the righteous: and he who is upright in the way is an abomination to the  
11 wicked.”  
12 [Prov. 29:27, Bible, NKJV]

13 “The boastful shall not stand in your sight: You hate all workers of iniquity.”  
14 [Psalm 5:5, Bible, NKJV]

15 “Through Your precepts I get understanding: therefore I hate every false way.  
16 [Psalm 119:104, Bible, NKJV]

17 “Let us hear the conclusion of this whole matter: Fear [respect] God and keep His commandments, for this is  
18 man's all. For God will bring every work into judgment, including every secret thing, whether good or evil.”  
19 [Eccl. 12:13-14]

20 “The fear of the Lord is to hate evil: Pride and arrogance and the evil way And the perverse mouth I hate.”  
21 [Proverbs 8:13]

22 “Do not let your heart envy sinners, but be zealous for the fear of the Lord all the day; for surely there is a  
23 hereafter, and your hope will not be cut off.”  
24 [Prov. 23:17]

25 “By humility and fear of the Lord are riches and honor and life.”  
26 [Prov. 22:4]

27 “These six things the Lord hates, yes seven are an abomination to Him:  
28 A proud look.  
29 A lying tongue,  
30 Hands that shed innocent blood,  
31 A heart that devises wicked plans, [IRS revenue agents]  
32 Feet that are swift in running to evil,  
33 A false witness who speaks lies, [IRS]  
34 And one who sows discord among brethren.” [illegally imposed income taxes and the financial problems they  
35 create destroy families, and the number one cause of divorce is disputes over money]  
36 [Prov. 6:16-19]

37 “Do I not hate them, O Lord, who hate You? And do I not loathe those who rise up against You? I hate them  
38 with perfect hatred; I count them my enemies.”  
39 [Psalm 139:21-22]

40 “I hate and abhor lying, But I love Your law.”  
41 [Psalm 119:163]

42 “A righteous man hates lying, But a wicked man is loathsome and comes to shame.”  
43 [Prov. 13:5]

44 “For everything there is a season, a time for every purpose under heaven: ..... A time to love, and a time to hate.”  
45 [Ecclesiastes 3:1-8]

46 “But those who rebuke the wicked will have delight, and a good blessing will come upon them.”  
47 [Prov. 24:25]

48 “The ear that hears the rebukes of life will abide among the wise. He who disdains instruction despises his own  
49 soul, but he who heeds rebuke gets understanding.” [Prov. 15:31-32, Bible, NKJV]

1 *"He who rebukes a man will find more favor afterward than he who flatters with the tongue."*  
2 *[Prov. 28:23]*

3 God's Holy word should be the only basis for our rebuke of the evil and sin of others in the world:

4 *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for*  
5 *instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."*  
6 *[2 Tim. 3:16-17, Bible, NKJV]*

7 Below is a summary of research on the subject of what character this biblical hate of evil behavior must take in order to be  
8 completely consistent with the scriptures and to be executed in righteousness and love.

## 9 I. INTRODUCTION

- 10 A. Hatred is a very politically incorrect thing to talk about in churches.  
11 B. We looked through four Bible dictionaries and found only one that mentioned "hate" or "hatred"! That  
12 dictionary was the New Bible Dictionary. Apparently, not too many preachers like to write about hatred  
13 either. Could it be that they hate hate? :-)  
14 C. People don't like talking about hate because they don't want to appear prideful or dogmatic to outsiders of the  
15 Christian religion. Those who are pushy and controlling don't make good evangelizers.  
16 D. Hate, however, is an important aspect of our faith, because it is also an aspect of God's behavior, as we will  
17 learn shortly.

## 18 II. WHAT IS HATE?

### 19 QUESTION: What does hate mean to you? (ask several members)

- 20 A. Now let's see what the Bible says about this.  
21 B. Hate:  
22 1. Is forbidden. Lev. 19:17, Col. 3:8  
23 2. Is a work of the flesh. See Gal. 5:20  
24 3. Leads to deceit: Prov. 10:18, Prov. 26:24-26  
25 4. Stirs up strife: Prov. 10:12.  
26 5. Embitters life: Prov. 15:17.  
27 6. Is a behavior of the wicked. Rom. 1:30, Ps. 25:19, Prov. 29:10, Titus 3:3  
28 7. Is inconsistent with the knowledge of God: 1 John 2:9, 1 John 2:11.  
29 8. Is inconsistent with the love of God: 1 John 4:20.  
30 9. Was experienced by Christ: Ps. 36:19, John 7:7, John 15:18, John 15:24-25.  
31 10. Is inevitable and expected against Christians: Matt. 10:22, John 15:18-19

### 32 C. When Hate is expressed as an action, it is called:

- 33 1. Wrath.  
34 a). Definition:  
35 **wrath**, a word denoting the active feeling of God against sin, expressing in human  
36 categories an important attribute of God: that he is holy and righteous and rejects everything  
37 that is not. This rejection is real, manifesting itself in actual situations such as the destruction  
38 of Sodom and Gomorrah (Deut. 29:23), the chastisement of Moses for his reluctance to obey  
39 (Exod. 4:14), and even the death of Uzzah for touching with profane hand the Ark of God  
40 (2 Sam. 6:7). The wrath of God is thus a divine reaction to human provocation, not an  
41 arbitrary passion or animosity. Even in this reaction God is 'slow to anger'; the OT  
42 emphasizes that he is 'merciful and gracious...abounding in steadfast love' (Ps. 103:8; Joel  
43 2:13). In the NT, the angry reaction of Jesus against those who desecrated the Temple (John  
44 2:13-17) bears the characteristics of divine wrath. Wrath is also an essential part of Paul's  
45 theology: he often mentions that human disobedience and transgression result in the coming  
46 of the wrath of God (Rom. 1:18; 2:5; 2:8; 5:9; 9:22; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10).  
47 The overpowering theme of the NT, however, is the love of God, not his anger. The NT can  
48 say that 'God is love' (1 John 4:8); the mission of Jesus was to take the wrath of God upon  
49 himself. That is the meaning of salvation in the NT: since the time when Jesus was sent into  
50 the world, only those who do not believe and do not obey have to worry about the wrath of  
51 God. See also Judgment, Day of; Mercy.<sup>193</sup>

<sup>193</sup> Achtemeier, P. J. 1985. *Harper's Bible dictionary*. Includes index. (1st ed.) (Page 1147). Harper & Row: San Francisco

- b). Righteous wrath is only justified against unrighteousness and ungodliness: Romans 1:18.  
 c). Reward for wickedness is and should be wrath: Prov. 11:23 “..the expectation of the wicked is wrath.”.  
 d). Those who show wrath will invite and suffer punishment: Prov. 19:19.  
 e). Wise men avoid or turn away wrath: Prov. 29:8.  
 f). We should avoid wrath: Eph. 4:31, Col. 3:8, 1 Tim. 2:8.  
 g). We invite God’s wrath if we allow ourselves to be deceived: Eph. 5:6.  
 h). As Christians, we are to yield to and suffer the wrath of others: Paul said in Romans 12:19 that: “Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’” says the Lord....Do not be overcome by evil, but overcome evil with good.”

**QUESTION: What does this mean to you? See Rom. 12:9**

- i). Examples of wrath:
- (1). The War in Iraq
  - (2). Exodus 32:7-14: the Lord was angry with Israel for their idolatry in worshipping golden calves.
  - (3). Deuteronomy 29:28 says that God uprooted the Israelites from Moab in anger and wrath because they would not make a covenant with Him.
  - (4). 2 Chron. 24:18: Wrath came upon Judah because they worshipped wooden images and idols
  - (5). 2 Chron. 29:8: The house of Judah and Jerusalem turned their backs on God and would not worship Him, so the
  - (6). 2 Chron. 32:24-26: King Hezekiah avoided God’s wrath by humbling himself.
  - (7). Esther: Haman’s plot against the Jews generated wrath in the King, after it was exposed by Esther. That wrath caused the King to have Haman hanged by the gallows.
- j). Humility Pacifies God’s wrath: 2 Chron. 12:12 describes how King Hezekiah deflected God’s wrath by humbling himself.
2. Anger. Psalm 78:49 says “He cast on them the fierceness of His anger, Wrath, indignation, and trouble, but sending angels of destruction among them.”
3. Judgment.
- a). Judgment is the decision by God to execute His wrath as a recompense for sin.
  - b). Judgment is a reminder that there is a consequence for every one of our sins.
  - c). Heb. 9:27: “And as it is appointed for men to die once, but after this the judgment”
  - d). Paul said in Romans 14:10 and 2 Cor. 5:10 that we will all stand before the judgment seat of Christ.
  - e). Book of Revelation: Describes how that judgment will be meted out. “Here comes the judge!”

**QUESTION: Can you think of any other behaviors that are manifestations of hate?**

- D. Abomination: In the Bible, the word “abomination” is a synonym for “hate” in the context of God. We will also describe later all of the things that the Lord thinks are abominable.

**ABOMINATION.** Four Hebrew words are translated thus. **1.** *piggûl* is used of sacrificial flesh which has been left too long (Lv. 7:18, etc.). **2.** *šiqqûš* refers to idols (‘Milcom the abomination of the Ammonites’, 1 Ki. 11:5), and to customs derived from idolatry (Je. 16:18). **3.** The related word *šeqeš* is used in much the same way, a notable extension of meaning being its application to food prohibited for Israelites being ‘unclean’ (Lv. 11:10f.). **4.** *tô‘ebâ* is the most important word of the group. This may denote that which offends anyone’s religious susceptibilities: ‘every shepherd is an abomination to the Egyptians’ (Gn. 46:34; so with eating with foreigners, Gn. 43:32). Or it may be used of idols (in 2 Ki. 23:13 *šiqqûš* is used of Ashtoreth and Chemosh and *tô‘ebâ* of Milcom). It denotes practices derived from idolatry, as when Ahaz ‘burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out’ (2 Ki. 16:3), and all magic and divination (Dt. 18:9–14). But the word is not confined to heathen customs. Sacrifice offered to Yahweh in the wrong spirit is ‘abomination’ (Pr. 15:8; Is. 1:13). So is sexual sin (Lv. 18:22). And the word attains a strongly ethical connotation when such things as ‘lying lips’ and ‘diverse weights’ are said to be an abomination to the Lord (Pr. 12:22; 20:23, cf. also 6:16ff., etc.). L.M.<sup>194</sup>

God says in Lev. 18:29 says “For whoever commits any of these abominations, the persons who commit them shall be cut off [separated] from among their people.”

**QUESTION: In today’s contemporary terms, what do you think this means in practical terms?**

A: The only way to “cut off” someone in our society is to put them in jail or banish them from society, right? Which one do they men here?.

<sup>194</sup> Wood, D. R. W. 1996. *New Bible dictionary* (3rd ed. /) (Page 4). InterVarsity Press: Leicester, England; Downers Grove, Ill.

E. Webster's New Collegiate Dictionary: man's vain interpretation of hate.

**Hate. 1:** Feel extreme enmity toward **2:** to have a strong aversion to: find very distasteful. *syn* HATE, DETEST, ABHOR, ABOMINATE, LOATH mean to feel strong aversion or intense dislike for. HATE implies an emotional aversion often coupled with enmity or malice; DETEST suggests violent antipathy; ABHOR implies a deep often shuddering repugnance; ABOMINATE suggests strong detestation and often moral condemnation; LOATH implies utter disgust and intolerance.

F. New Bible Dictionary, Third Edition

1. In the Old Testament

- a). Hatred between brothers (Gn. 27:41; 37:4f., 8; 2 Sa. 13:22) or fellow-Israelites (Ps. 55:12f.; Pr. 14:20) is condemned (Lv. 19:17).
- b). Dt. 4:42; 19:4, 6, 11, and Jos. 20:5 distinguish between accidental and malicious manslaughter.
- c). Sexual love (2 Sa. 13:15; Dt. 22:13–16; 24:3; *cf.* Jdg. 14:16, see 3, below) may turn to hatred. [adultery can do this]
- d). Personal enmity is sometimes tempered with mercy (Ex. 23:5; Jb. 31:29), but the enemies of Israel (2 Sa. 22:41; Ps. 129:5; Ezk. 23:28) or of the godly (Ps. 34:21; Pr. 29:10) are God's enemies too (Nu. 10:35; *cf.* Ex. 20:5; Dt. 5:9; 7:10).
- e). God hates both evil (Pr. 6:16; Am. 6:8) and evil-doers (Dt. 32:41): so therefore do the righteous (Ps. 101:3; 139:21f.; 119:104, 113).
- f). God hates:
  - (1). idolatry (Dt. 12:31; 16:22),
  - (2). injustice (Is. 61:8),
  - (3). worship that is inconsistent with conduct (Is. 1:14), and even sinful Israel herself (Ho. 9:15; *cf.* Je. 12:8).

2. In the New Testament

- a). The Father (Jn. 15:24), Jesus (Jn. 7:7; 15:18, 24f.), and all Christians (Mk. 13:13; Lk. 6:22; Jn. 15:18–20; 17:14; 1 Jn. 3:13) are hated by the world;
  - b). but believers must not hate either fellow-Christians (1 Jn. 4:20) or enemies (Mt. 5:43f.).
  - c). Hatred of evil (Heb. 1:9 = Ps. 45:7; Rev. 2:6; *cf.* Mk. 3:5), though not of persons, is attributed to Christ. (\*WRATH.)
3. Contrasted with hope
- a). 'Hate' as opposed to 'love' in Gn. 29:31, 33 (*cf.* 30, 'loved ... more');
  - b). Dt. 21:15–17; Mt. 6:24 = Lk. 16:13, implies the choice or preference of another rather than active hatred of what is not chosen or preferred. *Cf.* Mal. 1:2f. = Rom. 9:13 of God's election of Israel; Lk. 14:26 (*cf.* Mt. 10:37, 'loves.. more');
  - c). Jn. 12:25 of the overriding claims of discipleship.

**QUESTION: What does this mean?**

III. BEHAVIORAL MANIFESTATIONS OF PEOPLE WHO HATE:

A. Passive

1. Avoidance. God said he would avoid us if we hate knowledge. See Prov. 1:28-29.

B. Active

1. Deceit. Prov. 26:24 says those who hate disguise it with their tongue.
2. Anger and Wrath. When God turned Sodom and Gomorrah into dust, He was hating evil. Gen. 10:18. Gen. 13:13 says the men of Sodom were exceedingly wicked and sinful.
3. Violence. Men hated Christ because He brought them the truth. They did the ultimate violence to him by nailing Him to a cross.
4. Denigration. When we hate something, we say evil things about it.

IV. OBJECTS OF HATE:

A. Our Life: Jesus said we should love Him enough to actually hate our family and our life. See Luke 14:26.

*"But If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple."*

B. People. Cain hated Abel in Gen. 4 and killed him over jealousy. Esau hated Jacob in Gen. 27:41.

C. Behavior. God said there are seven things he hates, and they are all behaviors. See Prov. 6:16-19. Behavior that God hates is called "sin". Throughout the Bible, harlotry is denigrated as the most despicable behavior which people were stoned and cursed for, and yet Jesus loved the harlots who did it.

D. Things. Idols. God says in Exodus 20:4-5 that we shall not have idols, serve them, or worship them. In Ezekial 9, God actually commanded the killing of people who were worshipping idols.

- E. Races: In Esther, Haman hated the Jews and tried to retaliate against them.  
F. Christians. Mark 13:13 “And you will be hated by all for My name’s sake.” John 16:18, Luke 21:17, John 15:19.

**QUESTION: Why are Christians hated?** See John 17:15. “the world has hated them because they are not of this world”

**QUESTION: What does it mean to not be of this world?** We don’t rely on man’s laws, or civil government, but govern ourselves and stick to our own group.

V. HOW DOES HATE MAKE ITS RECIPIENTS FEEL?

If we look up the word “wrath” and how it is responded to, we find the following reactions to it in the Bible:

- A. Fear. Throughout the bible, the term “fear of the Lord” is used.

**QUESTION: What is really meant by this?**

I believe it “fear of the Lord” means “respect and obedience”. Prov. 8:13 says “The fear of the Lord is to hate evil.”

- B. Terror. The apostle Paul says in Rom. 13:3-5 that governments are there to be a “terror” to evil works. In that context, our bible says our government is a terrorist organization with a very specific goal of terrorizing only criminals!

**QUESTION: Would anyone care to comment on this aspect of the bible?**

- C. Avoidance of the behavior that is hated. When we know we will be punished for bad behaviors, we avoid them, mostly out of the fear we have of the punishment and consequences of the act.

- D. Anger. Prov. 15:1 “A soft answer turns away wrath, but a harsh word stirs up anger.”

- E. Strife. Prov. 15:18. “A wrathful man stirs up strife.”

VI. TYPES OF HATE:

- A. Righteous hate: 1 John 4:8-16 tells us that God is love. The essence of love is unselfishness. Righteous hate and/or wrath that is justified is based only on love. It is accomplished with the goal of defending and protecting and helping our neighbors, relatives, and fellow citizens rather than out of desire to help only ourselves.

Example: People who serve in the military hate and fight against the enemy, but they do so more for love of fellow citizens than out of personal gain.

Eccl. 3:8 tells us that there is a time to love and a time to hate, but it never reveals that if we are hating for righteous reasons, then we are accomplishing both at the same time!

Example: When a parent has a child who is being openly defiant and is likely to hurt him or herself in the process, they spank the child. In so doing, they are “hating evil” because the child is demonstrating pride, which the Bible identifies as one of the seven deadly sins/evils. At the same time, they are demonstrating love, because the result of the discipline is beneficial to the long term happiness and well-being of the child. Most people wouldn’t call it hate, but the consequence of the discipline on the child has exactly the same effect as hate and loathing: fear and respect for the parent. Over time, as the child matures, what began as fear and respect for the parent matures into love as their knowledge and education increases.

- B. Unrighteous hate: Done for selfish reasons and usually out of lust, envy, or greed. Esau, Cain, and Jacob’s brothers all demonstrated unrighteous hate because they hated their brothers only for selfish personal gain.

VII. THINGS WE ARE SUPPOSED TO HATE:

Eccl. 3:1,8 says “To everything there is a season, a time for every purpose. ...A time to love, and a time to hate.”

**QUESTION: What, if anything, should we hate and when should we do it?**

- A. Evil. Prov. 8:13 says “The fear of the Lord is to hate evil.” See also Psalm 97:10. Rom. 12:9 also says we should abhor what is evil.

- B. Lying. Prov. 13:5 says a righteous man hates lying. See also Psalm 119:163.

- C. Men of wicked intentions: Prov. 14:17

- D. Bribes: Prov. 15:27

- E. Surety: Prov. 11:15

- F. Covetousness: Prov. 28:16

- G. False ways: Ps. 119:104, Ps. 119:163

- H. Perverse mouth: Prov. 8:13

- I. Those who oppose God: Ps. 139:21-22.

VIII. THINGS WE SHOULDN’T HATE:

**QUESTION: What kinds of things should we not hate?**

- A. Correction. Prov. 12:1. Prov. 15:10.

- B. God: Prov. 8:36 “..those who hate me love death”

- C. Knowledge: Prov. 1:22 “And fools hate knowledge”.

1 D. People. 1 John 3:15: “Whoever hates his brother is a murderer, and you know no murderer has eternal life  
2 abiding in him”.

3 E. The righteous. Psalm 34:21

4 F. Our brother: Lev. 19:17

5 IX. THINGS GOD HATES

6 A. Wickedness. Psalm 45:7.

7 B. Seven Deadly Sins:

8 1. Pride. See Prov. 6:17

9 2. Lying tongue: Prov. 6:17.

10 3. Murder of innocent. Prov. 6:17

11 4. People who devise wickedness. Prov. 6:18.

12 5. Seeking evil. Prov. 6:18

13 6. Liars. Prov. 6:19.

14 7. Contentious. Prov. 6:19.

15 C. Profaning the name of the Lord: Lev. 18:21.

16 D. Esau. Mal. 1:3

17 E. Ungodliness and unrighteousness: Romans 1:18 “*For the wrath of God is revealed from heaven against all  
18 ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.*”

19 F. Divorce. Mal. 2:16

20 G. That which is highly esteemed among men: Luke 16:15 “*For what is highly esteemed among men is an  
21 abomination in the sight of God.*”

22 **QUESTION: Does this mean that everything that man doesn’t esteem is not an abomination to God?**

23 H. Prayer of those who don’t know or read or try to understand the law: Prov. 28:9 “*One who turns away his ear  
24 from hearing the law, Even his prayer is an abomination.*”

25 **QUESTION: What law do you think God is talking about here? Man’s law or God’s law or both?**

26 I. Sexual sin: God wiped out Sodom and Gomorrah at least in part because of their grievous sexual sin. 1 Cor. 6:18.

27 1. Adultery: Exodus 20:14, Leviticus 18:20.

28 2. Fornication: Mark 7:21

29 3. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)

30 4. Bestiality: Lev. 18:23.

31 X. THINGS GOD THINKS ARE “ABOMINABLE”, WHICH IS THE EQUIVALENT OF “HATE”:

32 A. Evil minded people: Prov. 3:22, 11:20

33 Matthew Henry’s Commentary on the Whole Bible: It concerns us to know what God hates and what he loves,  
34 that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his favour.  
35 Now here we are told, 1. *That nothing is more offensive to God than hypocrisy and double-dealing, for these  
36 are signified by the word which we translate frowardness, pretending justice, but intending wrong, walking  
37 in crooked ways, to avoid discovery.* Those are of a froward heart who act in contradiction to that which is  
38 good, under a profession of that which is good, and such are, more than any sinners, an abomination to the Lord,  
39 Isa. 65:5. 2. That nothing is more pleasing to God than sincerity and plain-dealing: *Such as are upright in their  
40 way, such as aim and act with integrity, such as have their conversation in the world in simplicity and godly  
41 sincerity, not with fleshly wisdom, these God delights in, these he even boasts of (Hast thou considered my  
42 servant Job?) and will have us to admire. Behold an Israelite indeed!*<sup>195</sup>

43 B. False balance/Dishonest scales: Prov. 11:1, 10:10, 20:23

44 Matthew Henry’s Commentary on the Whole Bible As religion towards God is a branch of universal  
45 righteousness (he is not an honest man that is not devout), so righteousness towards men is a branch of true  
46 religion, for he is not a godly man that is not honest, nor can he expect that his devotion should be accepted;  
47 for, 1. *Nothing is more offensive to God than deceit in commerce. A false balance is here put for all manner  
48 of unjust and fraudulent practices in dealing with any person, which are all an abomination to the Lord, and  
49 render those abominable to him that allow themselves in the use of such accursed arts of thriving.* It is an  
50 affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the protector  
51 of. Men make light of such frauds, and think there is no sin in that which there is money to be got by, and, while  
52 it passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is hit, Hos. 12:7, 8. But they  
53 are not the less an abomination to God, who will be the avenger of those that are defrauded by their brethren. 2.  
54 Nothing is more pleasing to God than fair and honest dealing, nor more necessary to make us and our devotions

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<sup>195</sup> Henry, M. 1996, c1991. *Matthew Henry’s commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

1 acceptable to him: *A just weight is his delight*. He himself goes by a just weight, and holds the scale of judgment  
2 with an even hand, and therefore is pleased with those that are herein followers of him. A balance cheats, under  
3 pretence of doing right most exactly, and therefore is the greater abomination to God.<sup>196</sup>

4 **QUESTION: How does this apply in practical terms to our daily lives? Can you give some examples?**

- 5 C. Sacrifices of the wicked: Prov. 16:8
- 6 D. The way of the wicked: Prov. 15:9
- 7 E. Thoughts of the wicked: Prov. 15:26
- 8 F. Carved images: Deut. 7:25, Deut. 27:15.
- 9 G. Foreign or false gods: Deut 32:16
- 10 H. Justification of the wicked and condemnation of the just: Prov. 17:15
- 11 I. Donating the wages of a harlot to the house of the Lord: Deut. 23:18.
- 12 J. Perverse people: Prov. 3:32

13 **QUESTION: What do you think this is?**

- 14 K. Sexual sin: Jer. 13:27
  - 15 1. Adultery: Exodus 20:14, Leviticus 18:20.
  - 16 2. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)
  - 17 3. Bestiality: Lev. 18:23.

18 **XI. HOW ARE WE SUPPOSED TO MANIFEST HATE OF EVIL AS GOD COMMANDS?**

- 19 A. We don’t allow evil into our house: Deut. 7:26.
- 20 B. We put people who practice evil in jail and separate them from society: Lev. 18:29
- 21 C. If it is a carved image, we are supposed to burn and destroy it: Deut. 7:25
- 22 D. If people in your city are enticing others to follow false god and commit idolatry, they must be killed by the  
23 sword and their city burned to the ground: Deut. 13:12-18

24 **QUESTION: Does this apply to our lives today? Why not?**

25 **XII. CAN OR SHOULD GOVERNMENTS HATE?**

- 26 A. The preceding section talked about how we are supposed to respond to abominations in the sight of the Lord.  
27 Since we can’t respond personally as described in many cases, then the response must come instead from the  
28 government, who are our agents and servants.
- 29 B. The Bible says we should hate evil: Psalm 97:10, Prov. 8:13; Amos 5:15.
- 30 C. Hating Evil works. Romans 13:3-5.  
31 “For **rulers are not a terror to good works, but to evil**. Do you want to be unafraid of the authority? Do what  
32 is good, and you will have praise from the same.<sup>197</sup> For he is God’s minister to you for good. But if you do  
33 evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to *execute* wrath on  
34 him who practices evil. Therefore *you* must be subject, not only because of wrath but also for conscience’  
35 sake.”<sup>198</sup>
- 36 D. Definition of “terror” in the dictionary,  
37 **ter•ror** \ter-ər\ *noun* [Middle English, from Middle French *terreur*, from Latin *terror*, from *terrēre* to  
38 frighten; akin to Greek *trein* to be afraid, flee, *tremēin* to tremble — more at TREMBLE] (14th century)  
39 **1** : a state of intense fear  
40 **2 a** : one that inspires fear : SCOURGE  
41 **b** : a frightening aspect (the *terrors* of invasion  
42 **c** : a cause of anxiety : WORRY  
43 **d** : an appalling person or thing; *especially* : BRAT  
44 **3** : REIGN OF TERROR  
45 **4** : violence (as bombing) committed by groups in order to intimidate a population or government into  
46 granting their demands (insurrection and revolutionary *terror*) *synonymy* see FEAR  
47 ---**ter•ror•less** \-ləs\ *adjective*  
48 ...we find out that terror produces all the same feelings in its object as hating, which is fear, anxiety fright,  
49 and/or panic.
- 50 E. The existence of civil government is a fulfillment of the requirement to love our neighbor by preventing him/her  
51 from being harmed. Civil governments are delegated authority to protect us. They have the full time job of

<sup>196</sup> Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

<sup>197</sup> Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:1). Hendrickson: Peabody

<sup>198</sup> *The New King James Version*. 1996, c1982 (Ro 13:3-5). Thomas Nelson: Nashville

1 “hating evil” delegated to them. It is delegated to them from their Master, the Sovereign People, through the  
2 United States Constitution and our State Constitutions.

3 **QUESTION: What part of government does the “hating of evil” or produces the “fear” that is characteristic**  
4 **of both “terror” and “hate” which Paul mentioned in Rom. 13:3-5?**

5 F. To answer the question of who in government does the hating of evil, we have to look at what part of  
6 government we fear or respect the most.

7 **QUESTION: Would you agree?**

8 G. The police and the courts, who are the enforcers of the law, are the *only* part of government that we really  
9 fear, right?

- 10 1. When you see a policeman on the road, don't you slow down out of *fear* of getting a ticket?
- 11 2. When you see people getting tickets or being arrested, don't you want to know what for so you can reduce  
12 your fear and anxiety that you might be doing the same thing?
- 13 3. When people are sentenced to jail, don't we want to know why so we don't repeat their mistake?
- 14 4. Aren't law shows popular on TV in part because people want to know how to stay out of trouble so they  
15 can reduce their fear and anxiety. Would you agree?

16 H. Purpose of law

- 17 1. Paul said the purpose of law is to bring about wrath: Romans 4:15: “For if those who are of the law are  
18 heirs, faith is made void and the promise made of no effect, *because the law brings about wrath*”
- 19 2. We said earlier that wrath occurs when hatred manifests itself as a behavior.
- 20 3. The wrath involved in enforcing the law produces fear and anxiety, as we said earlier.
- 21 4. The purpose of law and the fear it produces in us all is to *prevent harm*, not to *promote good*. The absence of  
22 harm is the *only* public good that law can produce. Romans 13:10: “*Love does no harm to a neighbor;*  
23 *therefore love is the fulfillment of the law.*”
- 24 5. Therefore law is essentially righteous hate or wrath directed against evil and ungodliness: It is undertaken  
25 for the sole purpose of public protection. That public protection is a satisfaction of the great commandment  
26 to love our neighbor.
- 27 6. God and hate: God *hates* the sin but loves the sinner. God also hates not just evil, but evil doers who hate  
28 him. See Deut. 32:41. The only time God ever hates people, is when those people hate Him. Otherwise, he  
29 loves us as his children and family members. See Mark 3:35:  
30 “*For whoever does the will of God is My brother and My sister and mother.*” [Jesus, in Mark 3:35,  
31 NKJV]
- 32 a). Not all sins are “evil”. The reason God hates evil is because he opposes anything that either separates  
33 us from Him or separates us from each other.
- 34 b). The first Four commandments in the ten commandments are laws that relate to things that separate  
35 us from Him. See Exodus 2:2-11.
- 36 c). The last six commandments deal with behaviors that separate us from each other. See Exodus  
37 20:12-17. One of the seven deadly sins is the person who “sows discord among brethren” Prov.  
38 6:19.

39 I. Police and the courts:

- 40 1. By enforcing the law, the police and the courts are “hating” and punishing evil behavior and thereby  
41 preventing or deterring future harm to all.
- 42 2. Police are just like God: The police hate crime but try to honor and reform and rehabilitate the criminal so  
43 he can be reintroduced into society as a productive member.
- 44 3. Most people are afraid of the IRS more than any other part of the government. They are the tax police,  
45 aren't they?

46 J. In summary, the law enforcement powers of the government are the vehicle that government uses for “hating  
47 evil”.

48 **QUESTION: From where does the government get the authority to write laws? From God? From us?**

49 A: See Rom. 13:1 “Let every soul be subject to the governing authorities. For there is **no authority**  
50 except from God, and the authorities that exist are appointed by God.”

51 **QUESTION: Where do government enforcement powers come from?**

52 A: See Rom. 13:5. They come indirectly from God, and flow through us and are delegated to  
53 government.

54 XIII. EXAMPLES OF HATE IN THE BIBLE:

- 55 A. Cain. Gen 4:5, 4:8. Cain hated his brother Abel and killed him out of jealousy.
- 56 B. Esau. Gen 27:41. Esau hated Jacob because Jacob bought his birthright for pennies on the dollar.

- C. Joseph's brothers. Gen 37:4, Judg. 11:7. They threw him into a pit and sold him into slavery, because they were jealous of him.
- D. Saul. 1 Sam. 18:8-9. Saul hated David and tried to kill him several times. He and all of his sons were eventually killed.
- E. Haman. Esth. 3:5-6. Haman hated the Jews. Esther rescued them.
- F. The enemies of the Jews. Esth. 9:1, 9:5, Ezek. 35:5-6.
- G. The Chaldeans. Dan 3:12

XIV. THINGS WE SHOULD LOVE:

- A. God: Prov. 8:36 “..those who hate me love death”
- B. God's law, the Bible: See Psalm 119:97, 113, 163, 165.
- C. Our neighbor: See Lev. 19:18, Matt. 5:43, Matt. 19:19, Matt. 22:39, Mark 12:31, Romans 13:9, Gal. 5:14, James 2:8
- D. Good. Amos 5:15.
- E. Correction. Prov. 12:1. Prov. 15:10.

XV. CONCLUSIONS

- A. Hate and love are opposites. Since God is the source of all love and since we are commanded to love him with all our heart, mind, and soul, then we cannot love him without hating and opposing everything that is his opposite.
- B. Hate and wrath are the instruments of God's judgment, and God is a fair judge. The focus of the Old Testament is primarily the hate and wrath and judgment of God against a rebellious and disobedient people, done for righteous reasons and in satisfaction of His law.
- C. The essence of God is love, not hate.
  - 1. 1 John 4:8: “He who does not love does not know God, for God is love.”
  - 2. 1 John 4:16: And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
- D. When Jesus came and died for our sins, he became the object of and substitute for all of God's wrath against our sin. By Jesus' act of love towards us, he pacified God's wrath. What we are left with is God's love.
- E. Those who love want and enjoy relationships. There are only two types of relationships mentioned in the Bible:
  - 1. Our vertical relationship with God.
  - 2. Our horizontal relationship with our neighbor.
- F. God has only two great and simple commandments and both of them are meant to enhance and edify and improve these two types of relationships:
  - 1. Loving God: See Exodus 20:2-11, Mark 12:29-30.
  - 2. Love our neighbor: See Exodus 20:12-17, Mark 12:31, Gal 5:14.
- G. The result of not following God's laws is:
  - 1. Separation from God.
  - 2. Separation from society and our neighbor.
- H. The ultimate result of violating man's law is separation from society. The police and the courts and the jails put criminals behind bars, which separates them from their fellow man so they cannot harm anyone further.
- I. The ultimate result of violating God's law is separation from God. At the final judgment documented in the Book of Revelation, God says that He will send all those who are disobedient and do not have faith in Him to hell. Hell is the place of ultimate and final separation from God.

**QUESTION: The other day we saw a bumper sticker that said “Hate is not a family value?” If God commands us to hate evil, is this bumper sticker accurate in the case of Christians?**

If you would like to learn more about the Biblical doctrine of hatred, we recommend the following resources:

- 1. The Biblical Doctrine of Hatred, Pastor John Weaver, Item 5.3:  
<http://sedm.org/Sermons/Sermons.htm>
- 2. The Kiss of Death, Family Guardian Fellowship:  
<http://famguardian.org/Subjects/Spirituality/Articles/KissofDeath.htm>

**5.6.3 Must judge righteously and not avoid judging using only God's Law as the standard**

1 The previous section emphasized that Christians have a duty to reprove and rebut and hate evil in society, wherever it may  
2 be found. We can't rebuke that which we can't judge, so we better judge. All Christians have a duty not only to judge, but  
3 to judge righteously. This is a subject often misunderstood within Christianity which we would like to elaborate on further.  
4 Below are some biblical authorities on the subject of the requirement to judge and discern good and evil:

5 "Judge not according to appearance, but **judge righteous judgment.**"  
6 [Jesus in John 7:24, Jesus speaking in the Bible]

7 "The lips of the righteous nourish many, but **fools die for lack of judgment.**"  
8 [Prov. 10:21, Bible, NKJV]

9 "I can of Myself do nothing. **As I hear, I judge; and My judgment is righteous, because I do not seek My own**  
10 **will, but the will of the Father who sent Me.**"  
11 [Jesus in John 5:30, Bible, NKJV]

12 "Take heed to yourselves. **If your brother sins against you, rebuke him; and if he repents, forgive him.**"  
13 [Luke 17:3, Bible, NKJV. QUESTION: How can you rebuke as Jesus commands here if you can't first judge or  
14 discern bad behavior?]

15 "And have no fellowship with the unfruitful works of darkness, but rather expose [judge/discern and rebuke]  
16 them."  
17 [Eph. 5:11, Bible]

18 "The violence of the wicked will destroy them because they refuse to do justice [by judging and rebuking  
19 wickedness]."  
20 [Prov. 21:7, Bible, NKJV]

21 Why would Jesus command us to judge righteously if we weren't supposed to judge, and some Christians falsely accuse the  
22 Apostle Paul of saying by quoting Romans 14:13 out of context.

23 The U.S. Supreme Court echoed the requirement to judge, confront, and rebuke evil by stating that one of the purposes of the  
24 Constitution was to "allow rebellion to remain as our Heritage":

25 "**The First Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was**  
26 **designed to keep the government off the backs of the people. The Bill of Rights was added to keep the precincts**  
27 **of belief and expression, of the press, of political and social activities free from surveillance.** The Bill of Rights  
28 was designed to keep agents of government and official eavesdroppers away from Assemblies of People. The aim  
29 was to allow men to be free and independent to assert their rights against government. **There can be no influence**  
30 **more paralyzing of that objective than Army [government] surveillance.** When an intelligence officer looks over  
31 every nonconformist's shoulder in the library, or walks invisibly by his side in a picket line, or infiltrates his club  
32 [or forces him to submit an income tax return and then scrutinizes it for personal information or illegal activity],  
33 the America once extolled as the voice of liberty heard around the world no longer is [408 U.S. 1, 29] cast in  
34 the image which Jefferson and Madison designed, but more in the Russian [Communist!] image, depicted in  
35 Appendix III to this opinion."  
36 [Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972) ]

37 The U.S. Supreme Court also implied that the greatest enemy of our freedom in America is a people who are not educated or  
38 equipped to judge or rebuke or confront evil in their government:

39 "**Where would we really find the principal danger to civil liberty in a republic? Not in the governors as**  
40 **governors, not in the governed as governed, but in the governed unequipped to function as governors. The**  
41 **chief enemies of republican freedom are mental sloth, conformity, bigotry, superstition, credulity, monopoly**  
42 **in the market of ideas, and utter, benighted ignorance. Relying as it does on the consent of the governed,**  
43 **representative government cannot succeed unless the community receives enough information to grasp public**  
44 **issues and make sensible decisions.** As lights which may have been enough for the past do not meet the needs of  
45 the present, so present lights will not suffice for the more extensive and complex problems of the future. Heretofore  
46 public enlightenment may have been only a manifest desideratum; today it constitutes an imperative necessity.  
47 **The First Amendment, says Justice Black, 'reflects the faith that a good society is not static but advancing,**  
48 **and that the fullest possible interchange of ideas and beliefs is essential to attainment of this goal.'** (From  
49 **Feldman v. United States, 322 U.S. 487, 501, 64 S.Ct. 1082, 1088, 88 L.Ed. 1408** (dissenting opinion).)' Cahn,  
50 supra, p. 102."  
51 [Adderley v. State of Fla., 385 U.S. 39, 87 S.Ct. 242 (U.S.Fla. 1966), Footnote 1]

52 "**...the greatest menace to freedom is an inert [passive, ignorant, and uneducated] people [who refuse, as jurists**  
53 **and voters and active citizens, to expose and punish evil in our government!'**"  
54 [Whitney v. California, 274 U.S. 357 (1927)]

1 Even the Apostle Paul, who some people *falsely* say told us not to judge, rebuked those who taught falsehoods, and his words  
2 below pretty much sum up *exactly* the state that the legal profession and courts are in today and what they are doing to pervert  
3 our country. Here are Paul's strong words of rebuke, from [Titus 1:10-16](#):

4 **“For there are many unruly and vain talkers and deceivers,**  
5 *especially they of the circumcision:*

6 **Whose mouths must be stopped, who subvert whole houses**  
7 **[and families], teaching [and saying] things which they ought**  
8 **not, for filthy lucre's [money's] sake.**

9 *One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies*  
10 *[the tax protesters].*

11 *This witness is true. Wherefore **rebuke them sharply**, that they may be sound in the faith;*

12 *Not giving heed to Jewish fables, and commandments of men, that turn from the truth.*

13 *Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even*  
14 *their mind and conscience is defiled.*

15 *They profess that they know God [and at least PRETEND that they love their brother and the people they serve];*  
16 *but in [EVIL] works they deny [Him], **being abominable, and disobedient, and***  
17 **unto every good work reprobate.**”  
18 *[Titus 1:10-16, Bible, NKJV]*

19 Does it sound like the Apostle Paul above was NOT *judging* above, and if he was, then why shouldn't we also? He was  
20 *rebuking EVIL*, which is exactly what God commands us to do throughout the Bible. This same apostle Paul also said:

21 *“But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous,*  
22 *or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one.*

23 *For what have I to do with judging outsiders? **Do you not judge those who are within the church?***

24 **But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.**”  
25 *[1 Cor. 5:11-13, Bible, NASB]*

26 As a matter of fact, the only purpose of our criminal justice system is to rebuke and punish evil, and our police get their  
27 delegated authority from us, the sovereign people, so we must have that authority to begin with. Paul's approach derives  
28 from the following scriptures:

29 *“For the commandment is a lamp, and the law [God's law] the light; Reproofs of instruction are a way of life..”*  
30 *[Prov. 6:23, Bible, NKJV]*

31 *“Rebuke one who has understanding and he will discern knowledge.”*  
32 *[Prov. 19:25, Bible, NKJV]*

33 *“You shall love your neighbor as yourself.”*  
34 *[Romans 13:9, Bible, NKJV]*

35 **“As many as I love, I rebuke and chasten.** *Therefore be zealous and repent.”*  
36 *[Rev. 3:18, Bible, NKJV]*

37 If our faith be not evidenced by such righteous works of reproof and rebuke, then of what political good or relevance can we  
38 as Christians be in a lost world with such DEAD faith (see [James 2:17-20](#))? How can we as Christians be sanctified as the  
39 salt and light of the world and the blessing to the world that God intended with *no such works?* How can we have the “fruit”,  
40 which is God's blessing of peace and prosperity, without the “root”, which is courage and faith and morality evidenced by

1 our works and obedience to God's laws found in the Bible? Remember the parable that Jesus used about how we as Christians  
2 are trees and must bear fruit or be cast into the fire?:

3 *"Abide in Me, and I in you. As the branch [you] cannot bear fruit of itself, unless it abides in the vine, neither  
4 can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him,  
5 bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a  
6 branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide  
7 in Me, and My words abide you, you will ask what you desire, and it shall be done for you. By this My  
8 Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved  
9 Me, I also have loved you; abide in My love. If you keep [DO, not just hypocritically talk about] My  
10 commandments, you will abide in My love, just as I have kept my Father's commandments and abide in His  
11 love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full."  
12 [John 15:4-11, Bible, NKJV]*

13 **We can't be one of God's followers if we don't bear the fruit of righteousness and mercy and truth by rebuking evil**  
14 **behavior, folks!** Doing these things is the essence of justice.

15 *"Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have  
16 neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without  
17 leaving the others undone."  
18 [Jesus in Matt. 23:23, Bible, NKJV]*

19 The purpose of the courts is to rebuke and punish evil, and if we are the sovereigns and masters over our servant government,  
20 then we are just as entitled as the servant courts to rebuke evil. How can the servant be greater than the master?<sup>199</sup> The only  
21 reason for any Christian to think otherwise is ignorance of what God's word says and ignorance of the basis for our  
22 Constitutional government. Ignorance and sin are our biggest enemy, folks, and the only way to eliminate these two evils  
23 are rebuke and education of those who perpetrate them to inform them of their error and encourage them to remedy it. Based  
24 on the scriptures above, those who would accuse the author of spreading a message of hate:

- 25 1. Must also be advocating the elimination of the police and the courts, whose only function is to hate evil. This would  
26 only encourage lawlessness and anarchy.  
27 2. Are committing blasphemy against a sovereign God by telling Him that He is wrong. In the process of doing this, they  
28 risk suffering His wrath on judgment day.

29 If you would like to know more about why you must rebuke and reprove and judge in order to do justice as the Lord  
30 commands, read the series of articles below:

[A Call for Discernment](http://famguardian.org/Subjects/Spirituality/Articles/Discernment/Discernment.htm), John MacArthur  
<http://famguardian.org/Subjects/Spirituality/Articles/Discernment/Discernment.htm>

31 **5.6.4 Required to follow the Two Great Commandments: Love God and Love Our Neighbor**

32 According to Jesus, there are only two great commandments that summarize all the requirements of the Bible. These  
33 commandments are, listed in descending order of priority:

- 34 1. To love the Lord God with all of one's heart, mind, soul, and strength.  
35 2. To love our neighbor as our self.

36 From commandment number two above springs ALL of the police powers of the state, which are founded on protecting our  
37 neighbor from harm by others.

38 **Police power.** *An authority conferred by the American constitutional system in the Tenth Amendment, U.S.*  
39 *Const., upon the individual states, and, in turn, delegated to local governments, through which they are enabled*  
40 *to establish a special department of police; adopt such laws and regulations as tend to prevent the commission*  
41 *of fraud and crime, and secure generally the comfort, safety, morals, health, and prosperity of the citizens by*  
42 *preserving the public order, preventing a conflict of rights in the common intercourse of the citizens, and insuring*  
43 *to each an uninterrupted enjoyment of all the privileges conferred upon him or her by the general laws.*

<sup>199</sup> In John 15:20, Jesus said: "Remember the word that I said to you: 'A servant is not greater than his master'."

1 The power of the State to place restraints on the personal freedom and property rights of persons for the  
2 protection of the public safety, health, and morals or the promotion of the public convenience and general  
3 prosperity. The police power is subject to limitations of the federal and State constitutions, and especially to the  
4 requirement of due process. Police power is the exercise of the sovereign right of a government to promote order,  
5 safety, security, health, morals and general welfare within constitutional limits and is an essential attribute of  
6 government. *Marshall v. Kansas City, Mo.*, 355 S.W.2d. 877, 883.  
7 [*Black's Law Dictionary, Sixth Edition, p. 1156*]

8 The Bible describes the Two Great Commandments as follows:

9 For **all the law is fulfilled in one word**, even in this: "You shall love your neighbor as yourself."  
10 [*Gal 5:14, Bible, NKJV*]

---

12 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them  
13 well, asked Him, "Which is the first commandment of all?"

14 Jesus answered him, "The first of all the commandments is: "Hear, O Israel, the LORD our God, the LORD is  
15 one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with  
16 all your strength. This is the first commandment. And the second, like it, is this: "You shall love your neighbor  
17 as yourself. There is no other commandment greater than these."

18 So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no  
19 other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the  
20 strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."  
21 [*Mark 12:28-33, Bible, NKJV*]

### 22 **5.6.5 Believers must litigate all disputes among themselves in church/ecclesiastical courts and avoid government** 23 **courts**

24 Believers are required to form their own ecclesiastical courts to hear disputes among members that pastors cannot otherwise  
25 arbitrate.

26 *1 Corinthians 6*  
27 *Lawsuits Discouraged*

28 *1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not*  
29 *before the saints?*

30 *2 **Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent***  
31 ***to constitute the smallest law courts?***

32 *3 **Do you not know that we will judge angels? How much more matters of this life?***

33 *4 **So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no***  
34 ***account in the church?***

35 *5 I say this to your shame Is it so, that there is not among you one wise man who will be able to decide between*  
36 *his brethren, 6but brother goes to law with brother, and that before unbelievers?*

37 *7 **Actually, then, it is already a defeat for you, that you have lawsuits with one another.** Why not rather be*  
38 *wronged? Why not rather be defrauded?*

39 *8 On the contrary, you yourselves wrong and defraud. You do this even to your brethren.*

40 *9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither*  
41 *fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor*  
42 *drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.*

43 *11 **Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of***  
44 ***the Lord Jesus Christ and in the Spirit of our God.***  
45 [*1 Cor. 6:1-11, Bible, NASB*]

### 46 **5.6.6 Must remove evil people from within the church**

1                   *"But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous,*  
2                   *or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one.*

3                   *For what have I to do with judging outsiders? Do you not judge those who are within the church?*

4                   ***But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.***  
5                   *[1 Cor. 5:11-13, Bible, NASB]*

6 An important prerequisite of being able to remove wicked men from the church is the ability to judge who is wicked. Jesus  
7 does NOT prohibit judgment, but rather encourages righteous judgment:

8                   *"Do not judge according to appearance, but judge with righteous judgment."*  
9                   *[1 John 7:24, Bible, NKJV]*

## 10 **5.6.7    Required to take complete, exclusive, and personal responsibility for self**

11                   *"The hand of the diligent will rule,*  
12                   *But the lazy [or irresponsible] man will be put to forced labor."*  
13                   *[Prov. 12:24, Bible, NKJV]*

14 The Holy Bible dictates that all will be judged for their sins and that personal liability for our sins is inescapable:

15                   *The Whole Duty of Man*

16                   *And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought*  
17                   *out and set in order many proverbs. The Preacher sought to find acceptable words; and what was written was*  
18                   *upright—words of truth. The words of the wise are like goads, and the words of scholars<sup>[b]</sup> are like well-driven*  
19                   *nails, given by one Shepherd. And further, my son, be admonished by these. Of making many books there is no*  
20                   *end, and much study is wearisome to the flesh.*

21                   *Let us hear the conclusion of the whole matter:*  
22                   ***Fear God and keep His commandments,***  
23                   ***For this is man's all.***  
24                   ***For God will bring every work into judgment,***  
25                   ***Including every secret thing,***  
26                   ***Whether good or evil.***  
27                   *[Eccl. 12:9-14, Bible, NKJV]*  
28

29                   *The Great White Throne Judgment*

30                   *Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And*  
31                   *there was found no place for them. And I saw the dead, small and great, standing before God, and books were*  
32                   *opened. And another book was opened, which is the Book of Life. **And the dead were judged according to their***  
33                   ***works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and***  
34                   ***Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then***  
35                   ***Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the***  
36                   ***Book of Life was cast into the lake of fire.***  
37                   *[Rev. 20:11-15, Bible, NKJV]*

38 There is no way to escape personal accountability for all of our acts or omissions under the authority of God's Holy Laws  
39 found in the Holy Bible. The government, on the other hand, has learned to harness, promote, and expand the human sin and  
40 weakness of avoiding responsibility to manufacture all kinds of franchises and licensed activities which insulate people from  
41 responsibility for their choices and actions. In short, they have learned how to harness our sin and weakness and made it into  
42 their main source of revenue. Of this despicable approach, Thomas Jefferson said:

43                   *"In every government on earth is some trace of human weakness, some germ of corruption and degeneracy, which*  
44                   *cunning will discover, and wickedness insensibly open, cultivate and improve."*  
45                   *[Thomas Jefferson: Notes on Virginia Q.XIV, 1782. ME 2:207]*

46 Among these franchises that fit this description include:

- 47 1. **Corporations.** All corporations are formed by people who wish to evade personal responsibility and liability. Corporate  
48 income taxes, in that sense, are nothing but "liability insurance".

1 2. Marriage licenses. These licenses insulate spouses from the consequences of their decisions by surrendering the  
2 sovereignty and liberty of their spouse to the state when they can't agree.

3 The exploitation of these franchises to enslave the people include the following:

Government Instituted Slavery Using Franchises, Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

4 In section 3.1, we showed how the shift in our culture away from Biblical law has taken us down the path to "humanism",  
5 which turns the "state" or government into a religion and a law system that eventually focuses itself on eradicating all other  
6 competing religions and law-systems in the society in order to ensure its own survival. Humanism is the worship of the  
7 "state" and it is the essence of socialism. Recall that a "state" is simply a collection of people within a political jurisdiction.

8 *"State. A people permanently occupying a fixed territory bound together by common-law habits and custom*  
9 *into one body politic exercising, through the medium of an organized government, independent sovereignty and*  
10 *control over all persons and things within its boundaries, capable of making war and peace and of entering into*  
11 *international relations with other communities of the globe. United States v. Kusche, D.C.Cal., 56 F.Supp. 201*  
12 *207, 208. The organization of social life which exercises sovereign power in behalf of the people. Delany v.*  
13 *Moralitis, C.C.A.Md., 136 F.2d. 129, 130. In its largest sense, a "state" is a body politic or a society of men.*  
14 *Beagle v. Motor Vehicle Acc. Indemnification Corp., 44 Misc.2d. 636, 254 N.Y.S.2d. 763, 765. A body of people*  
15 *occupying a definite territory and politically organized under one government. State ex re. Maisano v. Mitchell,*  
16 *155 Conn. 256, 231 A.2d. 539, 542. A territorial unit with a distinct general body of law. Restatement, Second,*  
17 *Conflicts, §3. Term may refer either to body politic of a nation (e.g. United States) or to an individual government*  
18 *unit of such nation (e.g. California)."*  
19 *[Black's Law Dictionary, Sixth Edition, p. 1407]*

20 We will build on that theme in this section to show how the inexorable growth of the power and influence of the state and of  
21 humanism is perpetrated in our culture. Much of the content of this section derives once again from the excellent book The  
22 Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-  
23 79485, pp. 664-669. The premise of this section is that the growth of humanism, socialism, and collectivism requires the  
24 government to exploit the weaknesses of the people. Thomas Jefferson warned us about this tendency of government, when  
25 he said:

26 *"In every government on earth is some trace of human weakness, some germ of corruption and degeneracy, which*  
27 *cunning will discover, and wickedness insensibly open, cultivate and improve."*  
28 *[Thomas Jefferson: Notes on Virginia Q.XIV, 1782. ME 2:207]*

29 The chief weakness that covetous governments have learned to exploit in order to expand their power is to appeal to people's  
30 sinful need to **avoid responsibility** of all kinds and to thereby evade the consequence of their sinful, lazy, apathetic, and  
31 ignorant actions. People by nature are lazy and will always take the path of least resistance. They will often pay any price  
32 to evade responsibility for themselves and their actions, including giving up all their rights. In legal terms, the government  
33 therefore expands its power by:

- 34 1. Writing laws and creating programs that insulate people from responsibility for their actions and themselves.
- 35 2. Calling those who receive the benefit of these laws "privileged"
- 36 3. Instituting a tax on the "privileged" activities.
- 37 4. Persecuting those who speak out about the above types of exploitation.

38 In effect, the government "wolf" takes over the public fool (school) system, regulates the media, and coerces apathetic and  
39 cowardly employers everywhere into helping them manufacture "sheep" that it may devour and enslave.

40 *"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way*  
41 *[using the Federal Reserve, the IRS, the media, and taking over the public schools], the same is a thief and a*  
42 *robber."*  
43 *[Jesus in John 10:1, Bible, NKJV]*

44 *"If you make yourselves sheep, the wolves will eat you."*  
45 *[Benjamin Franklin]*

46 *"A democracy is a sheep and two wolves deciding on what to have for lunch. Freedom is a well armed sheep*  
47 *contesting the results of the decision."*  
48 *[Benjamin Franklin]*

1 *"It is the duty of a good shepherd to shear his sheep, not to skin them."*  
2 *[Tiberius Caesar]*

3 These sheep are "preprogrammed" to be irresponsible, dependent on government, dysfunctional, ignorant, apathetic, and lazy.  
4 They are taught to evade personal responsibility for every aspect of their behavior. In short, their sin and violation of God's  
5 laws has made them unable to govern or support themselves, and so they have given government the moral authority to step  
6 in as their "Parens Patriae", or government parent, to take over their lives and become an agent of plunder to support their  
7 sinful and irresponsible lifestyle. These sheep are trained and conditioned by our government "servants", like Pavlov's dogs,  
8 to succumb to the enticements of an evil government (called a "Beast" in the book of Revelation in the Bible) by participating  
9 in and partaking of the benefits of socialism and in so doing, they surrender their sovereignty to the totalitarian democratic  
10 "collective".

11 *"A violent man entices his neighbor,*  
12 *And leads him in a way that is not good*  
13 *He winks his eye to devise perverse things;*  
14 *He purses [covers] his lips [by not telling the whole truth] and brings about evil."*  
15 *[Prov. 16:29-30, Bible, NKJV]*

16 The brainwashed sheep are unwittingly recruited to join a mob full of treacherous socialists who want to plunder the rich by  
17 abusing their voting rights and their power sitting as a jurist. If a member of the flock of sheep balks at joining the socialist  
18 mob, they are censured and punished usually financially for being politically incorrect. They are denied a job or a socialist  
19 benefit and/or credit if they refuse to take the mark of the Beast, the Socialist Security Number, or refuse to fill out an IRS  
20 Form W-4 to begin withholding taxes. Those who participate in this brand of socialism all share "one purse", and make the  
21 government effectively into one big social insurance company to insulate themselves from responsibility for their own  
22 laziness, apathy, greed, and sin. The role of government in a republic then transitions from that of only protecting the people  
23 to that of punishing and plundering success while rewarding and encouraging failure. Here is how the Bible says we should  
24 view this, and note that it says this is "evil" and that we should not participate in it:

25 *Avoid Bad Company*

26 *"My son, if sinners [socialists, in this case] entice you,*  
27 *Do not consent*  
28 *If they say, "Come with us,*  
29 *Let us lie in wait to shed blood;*  
30 *Let us lurk secretly for the innocent without cause;*  
31 *Let us swallow them alive like Sheol,*  
32 *And whole, like those who go down to the Pit:*  
33 *We shall fill our houses with spoil [plunder];*  
34 *Cast in your lot among us,*  
35 *Let us all have one purse"--*  
36 *My son, do not walk in the way with them,*  
37 *Keep your foot from their path;*  
38 *For their feet run to evil,*  
39 *And they make haste to shed blood.*  
40 *Surely, in vain the net is spread*  
41 *In the sight of any bird;*  
42 *But they lie in wait for their own blood.*  
43 *They lurk secretly for their own lives.*  
44 *So are the ways of everyone who is greedy for gain;*  
45 *It takes away the life of its owners."*  
46 *[Proverbs 1:10-19, Bible, NKJV]*

47 God, however, wants us to follow His sacred law, and the result of doing so makes government unnecessary, because we  
48 become self-governing and self-supporting and do not make government into a false god or become idolaters in the process:

49 *"He [God] brings the princes to nothing.*  
50 *He makes the judges of the earth useless."*  
51 *[Isaiah 40:23, Bible, NKJV]*

52 *"How long will you slumber, O sluggard?*  
53 *When will you rise from your sleep?*  
54 *A little sleep, a little slumber,*  
55 *A little folding of the hands to sleep--*  
56 *So shall your poverty come on you like a prowler,*

1 *And your need like an armed man [from the government/IRS].”*  
 2 *[Prov. 6:9-11, Bible, NKJV]*

3 *“The hand of the diligent will rule,*  
 4 *But the lazy man will be put to forced labor [working for the government through income taxes].”*  
 5 *[Prov. 12:24, Bible, NKJV]*

6 After government has exploited our own sinfulness in this way so as to make us ripe for their political control, domination,  
 7 and oppression, a huge monolithic government bureaucracy steps in as our “sugar daddy” or “Parens Patriae” and not only  
 8 offers but demands to help us run our marriages, our financial affairs, our businesses, and forces us to pay taxes to support  
 9 the infrastructure needed to do this. In many cases, they force us to pay for services and benefits that we don’t want! What  
 10 business within a truly free economy could force you to buy or use their product other than a monopoly, and aren’t monopolies  
 11 illegal under the Sherman Antitrust Act? Tyrants in government thereby appear to the ignorant and complacent masses of  
 12 sheep as God’s avengers to “harvest” (STEAL) our property, our liberty, our labor, and everything else they covet and lust  
 13 after, and we not only willingly accept their domination, but we beg for it by demanding ever more increasing amounts of  
 14 “free” government services! The resulting evasion of responsibility and acquiescence to government usury by the sheep  
 15 manifests itself in many forms, a few of which we have summarized below:

16 **Table 2: The characteristics of the irresponsible and how the government panders to them**

#	Type of irresponsibility	How the government and liberal culture exploits this form of irresponsibility for their own gain	How the churches reward and encourage this type of irresponsibility
1	Do not want to take responsibility for the consequences of their sin	Passing laws that legalize sinful behaviors. Promising to pass such laws during election time in order to curry favor with voters.	Smorgasbord religion. Pick the set of beliefs that best benefits you. Focus on “grace” and “love” absent an emphasis on obeying God’s laws.
2	Do not want to take responsibility for supporting themselves	Creating Social welfare programs such as Medicare, Welfare, Temporary Aid to Needy Families (TANF), food stamps.	Tithes the churches receive are supposed to be used for charity purposes but pastors jealously guard their contributions to maximize their “take”. Then they try to steer the sheep toward government entitlement programs to make up for their greed and their lack of charity.
3	Do not want to take responsibility for their sexual sin	Passes laws allowing children to get condoms in schools. Teaches sex education instead of abstinence in schools. Institutes “don’t ask don’t tell” policies in the military. Supreme court declaring abortion legal, which is the murder of defenseless children.	Churches look the other way when parishioners get abortions and do not protest the holocaust of abortion by participating in such things as Operation Rescue.
4	Do not want to take responsibility for making their marriage work	Offer marriage licenses that put family court judges in charge of you, your income, and all your assets.	Churches also demanding that their parishioners get a marriage license before they will officiate a ceremony. That way people getting married don’t become the churches problem, but instead can be handled by corrupted family courts.
5	Do not want to take responsibility for educating or raising their kids	Offer public schools, so that parents do not have to confederate and start private Christian schools to educate their children. Teaching the young sinful behaviors such as homosexuality, abortion, drugs so they make easy serfs of government. Showing them how to fill out income tax returns in high school before they even know how to balance a checkbook.	Pastors avoiding moral training in church, so that children growing up in single-parent families never learn how to govern themselves from their busy parents and must therefore depend on government to do for them what they cannot do for themselves.
6	Do not want to take responsibility for their retirement	Offer Socialist Security and federal retirement programs and do not offer employees the option of taking money earmarked for retirement and investing and controlling it themselves. This leaves large sums of money in control of the government, which they then use as a carrot to force you to pay income taxes because if you don’t, they will turn it over to the IRS.	Not warning people that they should not depend on government and that they should take 100% responsibility for themselves.
7	Do not want to tithe to their church	Federal subsidies for charities, which carry with it the requirement for the churches to not criticize government or oppose its illegal enforcement of income tax code. Example: President Bush’s faith-based initiative.	Pastors not chastising parishioners who do not tithe for their greed and robbery of God, for fear of scaring away the sheep. Pastors ingratiating or poaching generous parishioners (sheep) from other churches to join their church.

#	Type of irresponsibility	How the government and liberal culture exploits this form of irresponsibility for their own gain	How the churches reward and encourage this type of irresponsibility
8	Do not want to take responsibility for bad business decisions	Creating a privileged status called "corporations", in which liability for wrongdoing is limited. This encourages reckless investment, bad business practices, and corruption like we have been seeing lately with Enron, Worldcom, etc. Income taxes on corporations then, amount essentially to "liability insurance".	Not censuring or excommunicating those in the congregation who have committed civil crimes involving business corruption and refuse to repent.
9	Do not want to take responsibility for hurting others in the process of operating a motor vehicle	Government passes laws forcing people to have insurance in order to have the "privilege" of driving.	

1 The ultimate result of the universal and complete adoption of the above concepts is as follows, which is a parody of the  
2 content of the Bible, Psalm 23:

3 *DEMOCRAT'S 23<sup>rd</sup> PSALM*  
4  
5 *The government is my Shepherd,*  
6 *therefore I shall not work.*  
7 *It alloweth me to lie down on a good job.*  
8 *It leadeth me beside still factories;*  
9 *it destroyeth my initiative,*  
10 *It leadeth me in the path of a parasite*  
11 *for politic's sake.*  
12  
13 *Yea, though I walk through the valley*  
14 *of laziness and deficit spending,*  
15 *I will fear no evil, for the government is with me.*  
16  
17 *It prepareth an economic Utopia for me,*  
18 *by borrowing from future generations.*  
19 *It filleth my head with false security;*  
20 *my inefficiency runneth over.*  
21  
22 *Surely the government should take care of me*  
23 *all the days of my life!*  
24 *And I will dwell in a welfare state forever and ever.*

25 In the legal field, the process of evading responsibility is called "avoiding liability". Amazingly, the government openly  
26 admits that it is one big insurance company which exists to insulate people from all types of liability! Here is what one  
27 Congressman said during the Congressional debates on the Sixteenth Amendment, which is the income tax amendment:

28 *"M. Thiers, the great French statesman, says, 'a tax paid by a citizen to his government is like a premium paid*  
29 *by the insured to the insurance company, and should be in proportion to the amount of property insured in one*  
30 *case and the other to the amount of property protected or defended [or managed] by the government.'"*  
31 *[44 Cong.Rec. 4959 (1909)]*

32 The natural consequence of the logic of the quote above is that the less responsibility and liability we are willing to assume  
33 for ourselves, the greater will be our tax rate and the corresponding slavery to government that goes with it. If you trace the  
34 percentage of the average American family's income which goes to pay state and federal taxes over the last 100 years, we  
35 can see in numerical terms the shift away from personal responsibility and the rise of the "collective" as the sovereign in our  
36 society. This information reveals how we have abandoned the original Constitutional Republican model based on faith and  
37 personal responsibility, and gradually drifted to a socialist/humanistic economy like most of the rest of the nations in the  
38 world. God warned us that this would happen but we simply refuse to heed Him because of the hedonistic stupor our  
39 government has put us into by bribing us with "free" government benefits and programs subsidized with STOLEN loot  
40 through illegally enforcing the income tax code:

41 *"And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies [His*  
42 *Law/Bible] which He had testified against them; they followed [government] idols, became idolaters, and went*  
43 *after the nations who were all around them, concerning whom the LORD had charged them that they should*  
44 *not do like them. So they left all the commandments of the LORD their God, made for themselves a molded*  
45 *image and two calves, made a wooden image and worshiped all the host of heaven, and served Baal. And they*  
46 *caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold*

1 themselves [through usurious taxes] to do evil in the sight of the LORD, to provoke Him to anger. Therefore  
2 the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of  
3 Judah alone.  
4 [2 Kings 17:15-18, Bible, NKJV]

5 One congressman has actually quantified this shift from personal to collective responsibility in a wonderful article below:

*The Coming Crisis: How Government Dependency Threatens America's Freedom*, Jim Demint, The Heritage Foundation  
<http://famguardian.org/Subjects/Freedom/ThreatsToLiberty/ComingCrisis-01508.pdf>

6 Governments therefore know that people don't want to have to accept responsibility or liability and they use this sinful human  
7 tendency to expand their power and revenues by transferring responsibility to themselves. The transfer of responsibility from  
8 us as individuals to the government cannot occur, however, without a transfer of sovereignty with it. *Sovereignty and*  
9 *dependency are mutually exclusive.* The buck has to stop somewhere, and when we won't take responsibility for ourselves,  
10 we have to surrender sovereignty to the collective democracy, and this eventually leads to socialism and humanism. This  
11 abdication of our responsibilities also amounts to a violation of God's laws. Christians have a MUCH higher calling with  
12 their God than simply to depend on a bloated and evil socialist government to subsidize their idleness and hedonism with  
13 funds that were stolen from their brother through illegal extortion and constructive fraud:

14 *"You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert*  
15 *justice."*  
16 [Exodus 23:2, Bible, NKJV]  
17

18 *"Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love*  
19 *each other. And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so*  
20 *more and more.*

21 *"Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as*  
22 *we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on*  
23 *anybody."*  
24 [1 Thess. 4:9-12, Bible, NIV]

25 There is nothing new to this government approach of encouraging irresponsibility and indemnifying a person from liability  
26 for their own sinful actions. Government is simply imitating God's approach. Throughout the Bible, God warns us that we  
27 will be held personally liable for all of our choices and actions. That liability will occur on judgment day:

28 *"And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the*  
29 *sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. For*  
30 *the law, having a shadow of the good things to come, and not the very image of the things, can never with these*  
31 *same sacrifices, which they offer continually year by year, make those who approach perfect [in the sight of*  
32 *God]"*  
33 [Hebrews 9:27-28, 10:1, Bible, NKJV]

34 Here you can see that God is talking about final judgment for our actions and choices, and He is implying that unless we are  
35 perfect in His eyes at that judgment, then we are condemned. However, God is also promising indemnification from personal  
36 liability, which here is called "salvation" to those who "eagerly wait for Him". Faith in and obedience to Christ is basically  
37 being offered here as an insurance policy against the final judgment and wrath of God. That obedience manifests itself in  
38 following the two great commandments that Christ revealed to us in Mark 12:28-33:

39 *Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them*  
40 *well, asked Him, "Which is the first commandment of all?"*

41 *Jesus answered him, "The first of all the commandments is: "Hear, O Israel, the LORD our God, the LORD is*  
42 *one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with*  
43 *all your strength. This is the first commandment. And the second, like it, is this: "You shall love your neighbor*  
44 *as yourself. There is no other commandment greater than these."*

45 *So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no*  
46 *other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the*  
47 *strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."*  
48 [Mark 12:28-33, Bible, NKJV]

1  
2  
3 *"For all the law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself.'"*  
[Gal 5:14, Bible, NKJV]

4 The important thing to remember is that there is a BIG difference between man's and God's approach toward encouraging  
5 people to avoid liability. Faith produces salvation and indemnification because it makes us appear "perfect" in God's eyes,  
6 but it does not relieve us from personal liability for obeying God's laws.

7 *Faith Without Works Is Dead*

8 *What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a*  
9 *brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed*  
10 *and filled," but you do not give them the things which are needed for the body, what does it profit? Thus also faith*  
11 *by itself, if it does not have works, is dead.*

12 *But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will*  
13 *show you my faith by my works. You believe that there is one God. You do well. Even the demons believe--and*  
14 *tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father*  
15 *justified by works when he offered Isaac his son on the altar? **Do you see that faith was working together with***  
16 *his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "Abraham believed*  
17 *God, and it was accounted to him for righteousness." And he was called the friend of God. **You see then that a***  
18 *man is justified by works, and not by faith only.*

19 *Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out*  
20 *another way?*

21 ***For as the body without the spirit is dead, so faith without works is dead also.***  
22 [James 2:14-26, Bible, NKJV]

23 Faith in God does not allow us to *avoid* the final judgment, but our works provide *evidence* of our faith and obedience at that  
24 judgment. The final judgment is like a court trial. With no admissible evidence of our faith at this trial, we will be convicted  
25 of our sin and suffer God's wrath.

26 *"Then I saw a great throne and Him who sat on it, from whose face the earth and the heaven fled away. And*  
27 *there was found no place for them.*

28 *"And I saw the dead, small and great, standing before God, and books were opened. And another book was*  
29 *opened, which is the Book of Life. And the dead were judged according to their works, by the things which were*  
30 *written in the books.*

31 *"The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And*  
32 *they were judged, each one according to his works.*

33 *"Then Death and Hades were cast into the lake of fire. This is the second death.*

34 *"And anyone not found written in the Book of Life was cast into the lake of fire."*  
35 [Revelation 20:11-15, Bible, NKJV]

36 The purpose of God's law is to teach us how to love God and our neighbor (see the Ten Commandments in Exodus 20). The  
37 Bible says that obedience to God's laws even after we profess faith is *still* mandatory:

38 *"Not everyone who says to Me, 'Lord Lord,' shall enter the kingdom of heaven, but he who does the will of My*  
39 *Father in heaven."*  
40 [Matt. 7:21, Bible, NKJV]

41 *"But **whoever keeps His word, truly the love of God is perfected in him.** By this we know that we are in Him."*  
42 [1 John 2:5, Bible, NKJV]

43 *"**For this is the love of God, that we **keep His commandments.**** And His commandments are not burdensome."*  
44 [1 John 5:3, Bible, NKJV]

1 "Therefore, to him who knows to do good and does not DO it, to him it is sin."  
2 [[James 4:17](#), Bible, NKJV]

3 "**Blessed are those who do His commandments**, that they may have the right to the tree of life, and may  
4 enter through the gates into the city."  
5 [[Rev. 22:14](#); Bible, NKJV]

6 "**But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a**  
7 **DOER of the work**, this one **will be blessed in what he does.**"  
8 [[James 1:25](#), Bible, NKJV]

9 The government, on the other hand, tells us that we can be criminals under God's law and avoid liability and responsibility  
10 for our sins on earth as long as we join the "collective" and worship the politicians and the government as our false god by  
11 surrendering control over our earnings from labor to that god in the form of income taxes. Basically, we have to serve the  
12 government with our labor, and the Bible calls that kind of servitude "worship". Below is an excerpt from the Ten  
13 Commandments demonstrating this:

14 "**You shall have no other gods before Me.**

15 "You shall not make for yourself a carved image--any likeness of anything that is in heaven above, or that is in  
16 the earth beneath, or that is in the water under the earth; **you shall not bow down to them nor serve**  
17 **worship] them.** For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon  
18 the children to the third and fourth generations of those who hate Me, <sup>5</sup>but showing mercy to thousands, to those  
19 who love Me and keep My commandments."  
20 [[Exodus 20:3-4](#), Bible, NKJV]

21 That false government promise of no liability for sin was the same promise that Satan made when he tempted the first sinner,  
22 Eve. Satan promised Eve that if she sinned by eating the forbidden fruit of the tree, then she would **not** suffer the consequence  
23 of death promised by God. Remember that the Bible says "The wages of sin is death" (Romans 6:23) and Satan lied when  
24 he promised Eve that she would not die. In short, there would be no liability for her violation of God's law and instead, she  
25 would be a "god" herself:

26 "Then the serpent said to the woman, "You will **not** surely die [no liability]. For God knows that in the day you  
27 eat of it your eyes will be opened, and you will be like God, knowing good and evil."  
28 [[Genesis 3:4-5](#); Bible, NKJV]

29 In a "collective" form of government such as a democracy, the "collective" is the false god to be worshipped. That collective  
30 is called the "state" in legal terms. When we join that collective, we become like a god, and share in the unjust authority and  
31 power that it has. That unjust authority expresses itself through the abuse of voting rights and jury service in a way that  
32 actually injures our neighbor and offends God because it attempts to indemnify us from the consequences and liability for  
33 our sin and irresponsibility.

34 A limited liability company is one in which the liability of each shareholder is limited to the amount of his shares or stocks,  
35 or to a sum fixed by guarantee called "limited liability guarantee". The purpose of limited liability laws is to limit  
36 responsibility. Although the ostensible purpose is to protect the shareholders, the practical effect is to limit their responsibility  
37 and therefore encourage recklessness in investment. A limited liability economy is socialistic. By seeking to protect people,  
38 a limited liability economy merely transfers responsibility away from the people to the state, where "central government  
39 planning" supposedly obviates personal responsibility. Limited liability encourages people to take chances with limited risks,  
40 and to sin economically without paying the price. Limited liability laws rest on the fallacy that payment for economic sins  
41 need not be made. In actuality, payment is simply transferred to others. Limited liability laws were unpopular in earlier,  
42 Christian eras but have flourished in the Darwinian world. They rest on important religious presuppositions.

43 In a statement central to his account, C.S. Lewis described his preference, prior to his conversion to Christianity, for a  
44 materialistic, atheistic universe. The advantages of such a world are the very limited demands it makes on a man.

1                    *To such a craven and materialist's universe has the enormous attraction that it offered you limited liabilities. No*  
2 *strictly infinite disaster could overtake you in it. Death ended all. And if ever finite disasters proved greater than*  
3 *one wished to bear, suicide would always be possible. The horror of the Christian universe was that it had no*  
4 *door marked Exit...But, of course, what mattered most of all was my deep-seated hatred of authority, my*  
5 *monstrous individualism, my lawlessness. No word in my vocabulary expressed deeper hatred than the word*  
6 *Interference. But Christianity placed at the center what then seemed to me a transcendental Interferer. If this*  
7 *picture were true then no sort of "treaty with reality" could ever be possible. There was no region even in the*  
8 *innermost depth of one's soul (nay, there least of all) which one could surround with a barbed wire fence and*  
9 *guard with a notice of No Admittance. And that was what I wanted; some area, however small, of which I could*  
10 *say to all other beings, "This is my business and mine only."<sup>200</sup>*

11 This is an excellent summation of the matter. The atheist wants a limited liability universe, and he seeks to create a limited  
12 liability political and economic order. The more socialistic he becomes, the more he demands a maximum advantage and a  
13 limited liability from his social order, an impossibility.

14 In reality, living with the fact that the universe and our world carry always unlimited liabilities is the best way to assure  
15 security and advantage. To live with reality, and to seek progress within its framework, is man's best security.

16 The curses and the blessings of the law stress man's unlimited liability to both curses and blessings as a result of disobedience  
17 or obedience to the law. In [Deuteronomy 28:2](#) and [15](#), we are told that the curses and blessings come upon us and "overtake"  
18 us. Man cannot step outside of the world of God's consequence. At every moment and at every point man is overtaken,  
19 surrounded, and totally possessed by the unlimited liability of God's universe.

20 Man seeks to escape this unlimited liability either through a denial of the true God, or by a pseudo-acceptance which denies  
21 the meaning of God. In atheism, the attitude of man is well summarized by William Ernest Henley's poem, "Invictus."  
22 Henley boasted of his "unconquerable soul" and declared,

23                    *I am the master of my fate;*  
24                    *I am the captain of my soul*

25 Not surprisingly, the poem has been very popular with immature and rebellious adolescents.

26 Pseudo-acceptance, common to mysticism, pietism, and pseudo evangelicals, claims to have "accepted Christ" while denying  
27 His law. One college youth, very much given to evangelizing everyone in sight, not only denied the law as an article of his  
28 faith, in speaking to this writer, but went further. Asked if he would approve of young men and women working in a house  
29 of prostitution as whores and pimps to convert the inmates, he did not deny this as a valid possibility. He went on to affirm  
30 that many of his friends were converting girls and patrons wholesale by invading the houses to evangelize one and all. He  
31 also claimed wholesale conversion of homosexuals, but he could cite no homosexuals who ceased the practice after their  
32 conversion; nor any whores or their patrons who left the houses with their "evangelizers." Such lawless "evangelism" is only  
33 blasphemy.

34 In the so-called "Great Awakening" in colonial New England, antinomianism, chiliasm, and false perfectionism went hand  
35 in hand. Many of these "holy ones" forsook their marriage for adulterous relations, denied the law, and claimed immediate  
36 perfection and immortality.<sup>201</sup>

37 What such revivalism and pietism espouses is a limited liability universe in God's name. It is thus atheism under the banner  
38 of Christ. It claims freedom from God's sovereignty and denies predestination. It denies the law, and it denies the validity  
39 of the curses and blessings of the law. Such a religion is interested only in what it can get out of God: hence, "grace" is  
40 affirmed, and "love," but not the law, nor God's sovereign power and decree. But smorgasbord religion is only humanism,  
41 because it affirms the right of man to pick and choose what he wants; as the ultimate arbiter of his fate, man is made captain  
42 of his soul, with an assist from God. Pietism thus offers limited liability religion, not Biblical faith.

43 According to Heer, the medieval mystic Eckhart gave to the soul a "sovereign majesty together with God. The next step was  
44 taken by the disciple, Johannes of Star Alley, who asked if the word of the soul was not as mighty as the word of the

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<sup>200</sup> C.S. Lewis, *Surprised by Joy* (New York: Harcourt, Brace, 1956), p. 171 f.

<sup>201</sup> C.C. Goen, *Revivalism and Separatism in New England, 1740-1800, Strict Congregationalists and Separate Baptists in the Great Awakening* (New Haven: Yale University Press, 1962), p. 200 f.

1 Heavenly Father."<sup>202</sup> In such a faith, the new sovereign is man, and unlimited liability is in process of being transferred to  
2 God.

3 In terms of the Biblical doctrine of God, absolutely no liabilities are involved in the person and work of the Godhead. God's  
4 eternal decree and sovereign power totally govern and circumscribe all reality, which is His creation. Because man is a  
5 creature, man faces unlimited liability; his sins have temporal and eternal consequences, and he cannot at any point escape  
6 God. Van Til has summed up the matter powerfully:

7 *The main point is that if man could look anywhere and not be confronted with the revelation of God then he could*  
8 *not sin in the Biblical sense of the term. Sin is the breaking of the law of God. God confronts man everywhere.*  
9 *He cannot in the nature of the case confront man anywhere if he does not confront him everywhere. God is one;*  
10 *the law is one. If man could press one button on the radio of his experience and not hear the voice of God then*  
11 *he would always press that button and not the others. But man cannot even press the button of his own self-*  
12 *consciousness without hearing the requirement of God.<sup>203</sup>*

13 But man wants to reverse this situation. Let God be liable, if He fails to deliver at man's request. Let man declare that his  
14 own experience pronounces himself to be saved, and then he can continue his homosexuality or work in a house of  
15 prostitution, all without liability. Having pronounced the magic formula, "I accept Jesus Christ as my personal lord and  
16 savior," man then transfers almost all the liability to Christ and can sin without at most more than a very limited liability.  
17 Christ cannot be accepted if His sovereignty, His law, and His word are denied. To deny the law is to accept a works religion,  
18 because it means denying God's sovereignty and assuming man's existence in independence of God's total law and  
19 government. In a world where God functions only to remove the liability of hell, and no law governs man, man works his  
20 own way through life by his own conscience. Man is saved, in such a world, by his own work of faith, of accepting Christ,  
21 not by Christ's sovereign acceptance of him. Christ said, "Ye have not chosen me, but I have chosen you" ([John 15:16](#)). The  
22 pietist insists that *he* has chosen Christ; it is *his* work, not Christ's. Christ, in such a faith, serves as an insurance agent, as a  
23 guarantee against liabilities, not as sovereign lord. This is paganism in Christ's name.

24 In paganism, the worshipper was not in existence. Man did not worship the pagan deities, nor did services of worship occur.  
25 The temple was open every day as a place of business. The pagan entered the temple and bought the protection of a god by  
26 a gift or offering. If the god failed him, he thereafter sought the services of another. The pagan's quest was for an insurance,  
27 for limited liability and unlimited blessings, and, as the sovereign believer, he shopped around for the god who offered the  
28 most. Pagan religion was thus a transaction, and, as in all business transactions, no certainty was involved. The gods could  
29 not always deliver, but man's hope was that, somehow, his liabilities would be limited.

30 The "witness" of pietism, with its "victorious living," is to a like limited liability religion. A common "witness" is, "Praise  
31 the Lord, since I accepted Christ, all my troubles are over and ended." The witness of Job in his suffering was, "Though he  
32 slay me, yet will I trust him" ([Job 13:15](#)). St. Paul recited the long and fearful account of his sufferings *after* accepting Christ:  
33 in prison, beaten, shipwrecked, stoned, betrayed, "in hunger and thirst,...in cold and nakedness" ([II Cor. 11:23-27](#)). Paul's  
34 was not a religion of limited liability nor of deliverance from all troubles because of his faith.

35 **The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its end is**  
36 **victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men for battle with**  
37 **an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of God's grace and law.**

38 Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how moral their works.  
39 With regeneration, the beginning of true life, man does not move out from under God's unlimited liability. Rather, with  
40 regeneration, man moves from the world of unlimited liability under the curse, to the world of unlimited liability under God's  
41 blessings. The world and man were cursed when Adam and Eve sinned, but, in Jesus Christ, man is blessed, and the world  
42 progressively reclaimed and redeemed for Him. In either case, the world is under God's law. Blessings and curses are thus  
43 inseparable from God's law and are simply different relationships to it.

44 Men inescapably live in a world of unlimited liability, but with a difference. The covenant-breaker, at war with God and  
45 unregenerate, has an unlimited liability for the curse. Hell is the final statement of that unlimited liability. The objections to  
46 hell, and the attempts to reduce it to a place of probation or correction, are based on a rejection of unlimited liability. But the

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<sup>202</sup> Friedrich Heer, *The Intellectual History of Europe*, p. 179.

<sup>203</sup> Cornelius Van Til, *A Letter on Common Grace* (Philadelphia: Presbyterian and Reformed Publishing Company, 1955), p. 40 f.

1 unregenerate has, according to Scripture, an unlimited liability to judgment and the curse. On the other hand, the regenerate  
2 man, who walks in obedience to Jesus Christ, his covenant head, has a limited liability to judgment and the curse. The  
3 unlimited liability of God's wrath was assumed for the elect by Jesus Christ upon the cross. The regenerate man is judged  
4 for his transgressions of the law of God, but his liability here is a limited one, whereas his liability for blessings in this life  
5 and in heaven are unlimited. The unregenerate can experience a limited measure of blessing in this life, and none in the world  
6 to come; they have at best a limited liability for blessing.

7 **Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he exposed**  
8 **to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to an unlimited**  
9 **liability to blessing because of his faith in, union with, and obedience to Jesus Christ?**

10 Along the lines of this section, a reader sent us the following poem which summarizes why our lives will amount to nothing  
11 if we do not accept personal responsibility for our self and learn to accept the unlimited liability that God bestowed upon us  
12 as part of his death sentence for our disobedience in the book of Genesis:

13 **Risk..**

14 *To weep...*  
15 *is to risk appearing sentimental,*

16 *To hope...*  
17 *is to risk despair,*

18 *To reach out for another...*  
19 *is to risk involvement,*

20 *To try...*  
21 *is to risk failure,*

22 *To expose feelings...*  
23 *is to risk exposing your true self,*

24 *To place your ideas, your dreams before the crowd...*  
25 *is to risk their loss,*

26 *To love is to risk...*  
27 *not being loved in return,*

28 *To live...*  
29 *is to risk dying,*

30 *But risks must be taken because the greatest hazard in life,*  
31 *is to risk nothing.*

32 *The person who risks nothing, does nothing, has nothing, and is nothing. They may avoid suffering and sorrow,*  
33 *but they cannot learn, feel, change, grow, love, and live. Chained by their certitudes, they are a slave, they have*  
34 *forfeited their freedom.*

35 *Only a person who risks.*  
36 *is free.*

37 **5.7 Prohibitions**

38 The following subsections shall confine themselves to biblical prescriptions that address how Christians must deal with the  
39 government, and not all affirmative requirements within the Bible that relate to all conduct.

40 **5.7.1 May not lawfully obey or consent to obey or consent to obey ANY civil law other than the Bible and the**  
41 **Common Law**

42 There are Four systems of law, as documented below:

1 The foundation of all civil law is consent of the governed.

2 *“That to secure these rights, governments are instituted among men, **deriving their just powers from the consent***  
3 ***of the governed.**”*  
4 *[Declaration of Independence]*

5 Neither biblical law nor the common law require your consent to acquire the “force of law”. Thus, they apply whether you  
6 want them to or not. They attach to LAND, not to the status of the people ON the land. Thus, Christians cannot choose to  
7 withdraw consent to obey these laws. More below:

8 All SECULAR legislation is divided up into two classes: civil and criminal. Civil law requires “consent of the governed” in  
9 some form, while the criminal law does not. Even for civil laws that are enacted with the consent of the majority of the  
10 governed, we must *still* explicitly and individually consent to be subject to them as a person “among those governed” before  
11 they can be enforced against us.

12 *“When a change of government takes place, from a monarchial to a republican government, the old form is*  
13 *dissolved. Those who lived under it, and did not choose to become members of the new, had a right to refuse their*  
14 *allegiance to it, and to retire elsewhere. By being a part of the society subject to the old government, they had not*  
15 *entered into any engagement to become subject to any new form the majority might think proper to adopt. That*  
16 *the majority shall prevail is a rule posterior to the formation of government, and results from it. It is not a rule*  
17 *upon mankind in their natural state. There, every man is independent of all laws, except those prescribed by*  
18 *nature. He is not bound by any institutions formed by his fellowmen without his consent”*  
19 *[Cruden v. Neale, 2 N.C., 2 S.E. 70 (1796)]*

20 This requirement for the consent to the protection afforded by government is the foundation of our system of government,  
21 according to the Declaration of Independence: consent of the governed. Several courts have admitted this when they said:

22 ***“The people of the United States resident within any State are subject to two governments: one State, and the***  
23 ***other National; but there need be no conflict between the two. The powers which one possesses, the other does***  
24 ***not. They are established for different purposes, and have separate jurisdictions.** Together they make one whole,*  
25 *and furnish the people of the United States with a complete government, ample for the protection of all their rights*  
26 *at home and abroad. True, it may sometimes happen that a person is amenable to both jurisdictions for one and*  
27 *the same act. Thus, if a marshal of the United States is unlawfully resisted while executing the process of the*  
28 *courts within a State, and the resistance is accompanied by an assault on the officer, the sovereignty of the United*  
29 *States is violated by the resistance, and that of the State by the breach of peace, in the assault. So, too, if one*  
30 *passes counterfeited coin of the United States within a State, it may be an offence against the United States and*  
31 *the State: the United States, because it discredits the coin; and the State, because of the fraud upon him to whom*  
32 *it is passed. This does not, however, necessarily imply that the two governments possess powers in common, or*  
33 *bring them into conflict with each other. It is the natural consequence of a citizenship [92 U.S. 542, 551] which*  
34 *owes allegiance to two sovereignties, and claims protection from both. **The citizen cannot***  
35 ***complain, because he has voluntarily submitted himself***  
36 ***to such a form of government.** He owes allegiance to the two departments, so to*  
37 ***speak, and within their respective spheres must pay the penalties which each exacts for disobedience to its laws.***  
38 ***In return, he can demand protection from each within its own jurisdiction.**”*  
39 *[United States v. Cruikshank, 92 U.S. 542 (1875) [emphasis added]*

40 *“**The rights of the individual are not derived from governmental agencies,** either municipal, state or federal, or*  
41 *even from the Constitution. They exist inherently in every man, by endowment of the Creator, and are merely*  
42 *reaffirmed in the Constitution, and restricted only to the extent that they have been voluntarily surrendered by*  
43 ***the citizenship to the agencies of government.** The people’s rights are not derived from the government, but the*  
44 *government’s authority comes from the people.\*946 The Constitution but states again these rights already*  
45 *existing, and when legislative encroachment by the nation, state, or municipality invade these original and*  
46 *permanent rights, it is the duty of the courts to so declare, and to afford the necessary relief. The fewer restrictions*  
47 *that surround the individual liberties of the citizen, except those for the preservation of the public health, safety,*  
48 *and morals, the more contented the people and the more successful the democracy.”*  
49 *[City of Dallas v. Mitchell, 245 S.W. 944 (1922)]*

1 “Citizenship” and “residence”, as has often been declared by the courts, are not convertible terms. ... “The better  
2 opinion seems to be that a citizen of the United States is, under the amendment [14th], prima facie a citizen of  
3 the state wherein he resides, cannot arbitrarily be excluded therefrom by such state, but that **he does not become**  
4 **a citizen of the state against his will, and contrary to his purpose and intention to retain an already acquired**  
5 **citizenship elsewhere. The amendment [14th] is a restraint on the power of the state, but not on the right of**  
6 **the person to choose and maintain his citizenship or domicile”**.  
7 [Sharon v. Hill, 26 F. 337 (1885)]

8 How, then, did you “voluntarily submit” yourself to such a form of government and thereby contract with that government  
9 for “protection”? If people fully understood how they did this, many of them would probably immediately withdraw their  
10 consent and completely drop out of the corrupted, inefficient, and usurious system of government we have, now wouldn’t  
11 they? We have spent six long years researching this question, and our research shows that it wasn’t your Constitutional  
12 citizenship that made you subject to their civil laws. Well then, what was it?

### 13 ***It was your voluntary choice of domicile!***

14 In fact, the “citizen” the Supreme Administrative Court is talking about above is a statutory “citizen” and not a constitutional  
15 “citizen”, and the only way you can become subject to statutory civil law is to have a domicile within the jurisdiction of the  
16 sovereign. Below is a legal definition of “domicile”:

17 *“domicile. A person's legal home. That place where a man has his true, fixed, and permanent home and principal*  
18 *establishment, and to which whenever he is absent he has the intention of returning. Smith v. Smith, 206*  
19 *Pa.Super. 310, 213 A.2d. 94. Generally, physical presence within a state and the intention to make it one's home*  
20 *are the requisites of establishing a "domicile" therein. The permanent residence of a person or the place to which*  
21 *he intends to return even though he may actually reside elsewhere. A person may have more than one residence*  
22 *but only one domicile. The legal domicile of a person is important since it, rather than the actual residence,*  
23 *often controls the jurisdiction of the taxing authorities and determines where a person may exercise the*  
24 *privilege of voting and other legal rights and privileges.”*  
25 [Black’s Law Dictionary, Sixth Edition, p. 485]

26 *“This right to protect persons having a domicile, though not native-born or naturalized citizens, rests on the firm*  
27 *foundation of justice, and the claim to be protected is earned by considerations which the protecting power is not*  
28 *at liberty to disregard. Such domiciled citizen pays the same price for his protection as native-born or naturalized*  
29 *citizens pay for theirs. He is under the bonds of allegiance to the country of his residence, and, if he breaks*  
30 *them, incurs the same penalties. He owes the same obedience to the civil laws. His property is, in the same*  
31 *way and to the same extent as theirs, liable to contribute to the support of the Government. In nearly all respects,*  
32 *his and their condition as to the duties and burdens of Government are undistinguishable.”*  
33 [Fong Yue Ting v. United States, 149 U.S. 698 (1893)]

34 Notice the phrase “civil laws” above and the term “claim to be protected”. What they are describing is a contract to procure  
35 the protection of the government, from which a “claim” arises. Those who are not party to the domicile/protection contract  
36 have no such claim and are immune from the civil jurisdiction of the government. Below are some interesting facts about  
37 domicile that we have discovered through our extensive research on this subject:

- 38 1. Domicile is based on where you currently live or have lived in the past.
- 39 2. Domicile is a voluntary choice that only you can make. It acts as the equivalent of a “protection contract” between you  
40 and the government. All such contracts require your voluntary “consent”, which the above definition calls “intent”.  
41 That “intent” expresses itself as “allegiance” to the people and the laws of the place where you maintain a domicile.

42 *“Thus, the Court has frequently held that domicile or residence, more substantial than mere presence in transit*  
43 *or sojourn, is an adequate basis for taxation, including income, property, and death taxes. Since the Fourteenth*  
44 *Amendment makes one a citizen of the state wherein he resides, the fact of residence creates universally*  
45 *reciprocal duties of protection by the state and of allegiance and support by the citizen. The latter obviously*  
46 *includes a duty to pay taxes, and their nature and measure is largely a political matter. Of course, the situs of*  
47 *property may tax it regardless of the citizenship, domicile, or residence of the owner, the most obvious illustration*  
48 *being a tax on realty laid by the state in which the realty is located.”*  
49 [Miller Brothers Co. v. Maryland, 347 U.S. 340 (1954)]

- 50 3. Domicile cannot be established without a coincidence of living or having lived in a place and voluntarily consenting to  
51 live there “permanently”.
- 52 4. Domicile is a protected First Amendment choice of political association. Since the government may not lawfully  
53 interfere with your right of association, they cannot lawfully select a domicile for you or interfere with your choice of  
54 domicile.

1 5. Domicile is what is called the “seat” of your property. It is the “state” and the “government” you voluntarily nominate  
2 to protect your property and your rights. In effect, it is the “weapon” you voluntarily choose that will best protect your  
3 property and rights, not unlike the weapons that early cavemen crafted and voluntarily used to protect themselves and  
4 their property.

5 6. The government cannot lawfully coerce you to choose a domicile in a place. A government that coerced you into  
6 choosing a domicile in their jurisdiction is engaging in a “protection racket”, which is highly illegal. A coerced  
7 domicile it is not a domicile of your choice and therefore lawfully confers no jurisdiction or rights upon the  
8 government:

9 *“Similarly, when a person is prevented from leaving his domicile by circumstances not of his doing and beyond*  
10 *his control, he may be relieved of the consequences attendant on domicile at that place.* In *Roboz* (USDC D.C.  
11 1963) [*Roboz v. Kennedy*, 219 F.Supp. 892 (D.D.C. 1963), p. 24], a federal statute was involved which precluded  
12 the return of an alien's property if he was found to be domiciled in Hungary prior to a certain date. It was found  
13 that Hungary was Nazi-controlled at the time in question and that the persons involved would have left Hungary  
14 (and lost domicile there) had they been able to. Since they had been precluded from leaving because of the  
15 political privations imposed by the very government they wanted to escape (the father was in prison there), the  
16 court would not hold them to have lost their property based on a domicile that circumstances beyond their control  
17 forced them to retain.”  
18 [*Conflicts in a Nutshell*, David D. Siegel and Patrick J. Borchers, West Publishing, p. 24]

19 7. Domicile is a method of lawfully delegating authority to a “sovereign” to protect you. That delegation of authority  
20 causes you to voluntarily surrender some of your rights to the government in exchange for “protection”. That  
21 protection comes from the civil and criminal laws that the sovereign passes, because the purpose of all government and  
22 all law is “protection”. The U.S. Supreme Court calls this delegation of authority “allegiance”. To wit:

23 *“Allegiance and protection [by the government from harm] are, in this connection, reciprocal obligations. The*  
24 *one is a compensation for the other; allegiance for protection and protection for allegiance.”*  
25 [*Minor v. Happersett*, 88 U.S. (21 Wall.) 162, 166-168 (1874)]

26 8. All allegiance must be voluntary, which is why only consenting adults past the age of majority can have a legal  
27 domicile. The following facts confirm this conclusion:

28 8.1. Minors cannot choose a domicile, but by law assume the domicile of their parents.

29 8.2. Incompetent or insane persons assume the domicile of their caregivers.

30 9. It is perfectly lawful to have a domicile in a place OTHER than the place you currently live. Those who find  
31 themselves in this condition are called “transient foreigners”, and the only laws they are subject to are the common law  
32 and criminal laws in the place they are at.

33 *“Transient foreigner. One who visits the country, without the intention of remaining.”*  
34 [*Black's Law Dictionary*, Sixth Edition, p. 1498]

35 10. There are many complicated rules of “presumption” about how to determine the domicile of an individual:

36 10.1. You can read these rules on the web at:

[Corpus Juris Secundum \(C.J.S.\) Legal Encyclopedia, Domicile, Volume 28 \(2003\)](http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf)  
<http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf>

37 10.2. The reason that the above publication about domicile is so complicated and long, is that its main purpose is to  
38 disguise the voluntary, consensual nature of domicile or remove it entirely from the decisions of courts and  
39 governments so that simply being present on the king's land makes one into a “subject” of the king. This is not  
40 how a republican form of government works and we don't have a monarchy in this country that would allow this  
41 abusive approach to law to function.

42 *“Yet, it is to be remembered, and that whether in its real origin, or in its artificial state, allegiance, as well as*  
43 *fealty, rests upon lands, and it is due to persons. Not so, with respect to Citizenship, which has arisen from the*  
44 *dissolution of the feudal system and is a substitute for allegiance, corresponding with the new order of things.*  
45 *Allegiance and citizenship, differ, indeed, in almost every characteristic. Citizenship is the effect of compact*  
46 *[CONTRACT!]; allegiance is the offspring of power and necessity. Citizenship is a political tie; allegiance is*  
47 *a territorial tenure. Citizenship is the charter of equality; allegiance is a badge of inferiority. Citizenship is*  
48 *constitutional; allegiance is personal. Citizenship is freedom; allegiance is servitude. Citizenship is*  
49 *communicable; allegiance is repulsive. Citizenship may be relinquished; allegiance is perpetual. With such*  
50 *essential differences, the doctrine of allegiance is inapplicable to a system of citizenship; which it can neither*  
51 *serve to controul, nor to elucidate.* And yet, even among the nations, in which the law of allegiance is the most  
52 firmly established, the law most pertinaciously enforced, there are striking deviations that demonstrate the  
53 invincible power of truth, and the homage, which, under every modification of government, must be paid to the

1 inherent rights of man....**The doctrine is, that allegiance cannot be due to two sovereigns; and taking an oath**  
2 **of allegiance to a new, is the strongest evidence of withdrawing allegiance from a previous, sovereign...."**  
3 [Talbot v. Janson, 3 U.S. 133 (1795); From the syllabus but not the opinion; SOURCE:  
4 <http://www.law.cornell.edu/supct/search/display.html?terms=choice%20or%20conflict%20and%20law&url=/s>  
5 [upct/html/historics/USSC\\_CR\\_0003\\_0133\\_ZS.html](http://www.law.cornell.edu/supct/search/display.html?terms=choice%20or%20conflict%20and%20law&url=/s)]

6 10.3. These rules of presumption relating to domicile may only lawfully act in the absence of express declaration of  
7 your domicile provided to the government in written form or when various sources of evidence conflict with each  
8 other about your choice of domicile.

9 **"This [government] right of domicile, he continues, is not established unless the person makes sufficiently**  
10 **known his intention of fixing there, either tacitly or by an express declaration.** Vatt. Law Nat. pp. 92, 93."  
11 [Fong Yue Ting v. United States, 149 U.S. 698 (1893)]

12 10.4. The purpose for these rules is basically to manufacture the "presumption" that courts can use to "ASSUME" or  
13 "PRESUME" that you consented to their jurisdiction, even if in fact you did not explicitly do so. All such  
14 prejudicial presumptions which might adversely affect your Constitutionally guaranteed rights are  
15 unconstitutional, according to the U.S. Supreme Court:

16 1) [8:4993] **Conclusive presumptions affecting protected interests:** A conclusive presumption may be defeated  
17 where its application would impair a party's constitutionally-protected liberty or property interests. In such  
18 cases, conclusive presumptions have been held to violate a party's due process and equal protection rights.  
19 [Vlandis v. Kline (1973) 412 U.S. 441, 449, 93 S.Ct 2230, 2235; Cleveland Bd. of Ed. v. LaFleur (1974) 414  
20 US 632, 639-640, 94 S.Ct. 1208, 1215-presumption under Illinois law that unmarried fathers are unfit violates  
21 process]  
22 [Federal Civil Trials and Evidence, Rutter Group, paragraph 8:4993, p. 8K-34]

23 10.5. The purpose for these complicated rules of presumption is to avoid the real issue, which is whether you  
24 voluntarily consent to the civil jurisdiction of the government and the courts in an area, because they cannot  
25 proceed civilly without your express consent manifested as a voluntary choice of domicile. In most cases, if  
26 litigants knew that all they had to do to avoid the jurisdiction of the court was to not voluntarily select a domicile  
27 within the jurisdiction of the court, most people would become "transient foreigners" so the government could do  
28 nothing other than just "leave them alone".

29 11. You can choose a domicile any place you want. The only requirement is that you must ensure that the government or  
30 sovereign who controls the place where you live has received "reasonable notice" of your choice of domicile and of  
31 their corresponding obligation to protect you.

32 The writers upon the law of nations distinguish between a temporary residence in a foreign country for a special  
33 purpose and a residence accompanied with an intention to make it a permanent place of abode. The latter is  
34 styled by Vattel [in his book The Law of Nations as] "domicile," which he defines to be "a habitation fixed in any  
35 place, with an intention of always staying there." Such a person, says this author, becomes a member of the new  
36 society at least as a permanent inhabitant, and is a kind of citizen of the inferior order from the native citizens,  
37 but is, nevertheless, united and subject to the society, without participating in all its advantages. **This right of**  
38 **domicile, he continues, is not established unless the person makes sufficiently known his intention of fixing**  
39 **there, either tacitly or by an express declaration.** Vatt. Law Nat. pp. 92, 93. Grotius nowhere uses the word  
40 "domicile," but he also distinguishes between those who stay in a foreign country by the necessity of their  
41 affairs, or from any other temporary cause, and those who reside there from a permanent cause. The former  
42 he denominates "strangers," and the latter, "subjects." The rule is thus laid down by Sir Robert Phillimore:

43 There is a class of persons which cannot be, strictly speaking, included in either of these denominations of  
44 naturalized or native citizens, namely, the class of those who have ceased to reside [maintain a domicile] in their  
45 native country, and have taken up a permanent abode in another. **These are domiciled inhabitants. They have**  
46 **not put on a new citizenship through some formal mode enjoined by the law or the new country. They are de**  
47 **facto, though not de jure, citizens of the country of their [new chosen] domicile.**  
48 [Fong Yue Ting v. United States, 149 U.S. 698 (1893)]

49 Notice the phrase "This right of domicile. . . is not established unless the person makes sufficiently known his intention  
50 of fixing there, either tacitly or by an express declaration."

51 12. The process of notifying the government that you have nominated them as your protector occurs based on how you fill  
52 out usually government and financial forms that you fill out such as:

53 12.1. Driver's license applications. You cannot get a driver's license in most states without selecting a domicile in the  
54 place that you want the license from. See:

1 12.2. Voter registration. You cannot register to vote without a domicile in the place you are voting.  
2 12.3. Jury summons. You cannot serve as a jurist without a domicile in the jurisdiction you are serving in.  
3 12.4. On financial forms, any form that asks for your “residence”, “permanent address”, or “domicile”.

4 13. If you want to provide unambiguous legal notice to the state of your choice to disassociate with them and become a  
5 “transient foreigner” in the place where you live who is not subject to the civil laws, you can use the following free  
6 form:

7 The Holy Bible requires that Christians may not lawfully consent to obey any civil law OTHER than that found in the Holy  
8 Bible, which implies that they may not choose a legal “domicile” within any man-made government. Every law system other  
9 than the Holy Bible is foreign and alien to Christians.

10 “You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am  
11 bringing you to dwell may not vomit you out. And you shall not walk in the statutes of the nation which I am  
12 casting out before you; for they commit all these things, and therefore I abhor them. But I have said to you,  
13 “You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.” I am the  
14 LORD your God, who has separated you from the peoples.  
15 [Lev. 20:22-24, Bible, NKJV]

16  
17  
18 “Therefore I made them go out of the land of Egypt and brought them into the wilderness. And I gave them My  
19 statutes and showed them My judgments, ‘which, if a man does, he shall live by them.’ Moreover I also gave  
20 them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies  
21 them. Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised  
22 My judgments, ‘which, if a man does, he shall live by them’; and they greatly defiled My Sabbaths. Then I said I  
23 would pour out My fury on them in the wilderness, to consume them. But I acted for My name’s sake, that it  
24 should not be profaned before the Gentiles, in whose sight I had brought them out. So I also raised My hand in  
25 an oath to them in the wilderness, that I would not bring them into the land which I had given them, ‘flowing with  
26 milk and honey,’ the glory of all lands, because they despised My judgments and did not walk in My statutes, but  
27 profaned My Sabbaths; for their heart went after their idols. Nevertheless My eye spared them from destruction.  
28 I did not make an end of them in the wilderness.

29  
30 “But I said to their children in the wilderness, ‘Do not walk in the statutes of your fathers, nor observe their  
31 judgments, nor defile yourselves with their idols. I am the LORD your God: Walk in My statutes, keep My  
32 judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may know  
33 that I am the LORD your God.’  
34 [Ezekiel 20:10-20, Bible, NKJV]

35 The courts have confirmed that those who are prevented from choosing a domicile where they want are relieved from all of  
36 the obligations associated with that choice:

37 “Similarly, when a person is prevented from leaving his domicile by circumstances not of his doing and beyond  
38 his control, he may be relieved of the consequences attendant on domicile at that place. In *Roboz* (USDC D.C.  
39 1963) [Roboz v. Kennedy, 219 F.Supp. 892 (D.D.C. 1963), p. 24], a federal statute was involved which precluded  
40 the return of an alien’s property if he was found to be domiciled in Hungary prior to a certain date. It was found  
41 that Hungary was Nazi-controlled at the time in question and that the persons involved would have left Hungary  
42 (and lost domicile there) had they been able to. Since they had been precluded from leaving because of the  
43 political privations imposed by the very government they wanted to escape (the father was in prison there), the  
44 court would not hold them to have lost their property based on a domicile that circumstances beyond their control  
45 forced them to retain.”  
46 [Conflicts in a Nutshell, David D. Siegel and Patrick J. Borchers, West Publishing, p. 24]

47 A Christian who refused to consent to obey all civil law by refusing to consent to choose a domicile within the jurisdiction  
48 of any man-made government is not a bad citizen, because he still has an involuntary obligation to observe all the criminal  
49 laws within the place where he temporarily occupies. The only type of force that can legitimately be imposed upon such a  
50 person is force designed to punish him for harming the equal rights of others after the injury occurs and never before it occurs.  
51 The purpose of the criminal laws is to prevent harm, and therefore obeying them satisfies the second of two great  
52 commandments to love our neighbor:

53 For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You  
54 shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up  
55 in this saying, namely, “You shall love your neighbor as yourself.”

1 Love does no harm to a neighbor; therefore love is the fulfillment of the law.  
2 [Romans 13:9-10, Bible, NKJV]

4 "Do not strive with a man without cause, if he has done you no harm."  
5 [Prov. 3:30, Bible, NKJV]

7 *Qui jure suo utitur, nemini facit injuriam.*  
8 *He who uses his legal rights, harms no one.*

9 *Nemo debet immiscere se rei alienae ad se nihil pertinenti.*  
10 *No one should interfere in what no way concerns him.*  
11 [Bouvier's Maxims of Law, 1856;  
12 SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]

13 The subject of domicile is a complicated one. Consequently, we have written a separate memorandum of law on the subject  
14 if you would like to investigate this fascinating subject further:

[Why Domicile and Becoming a "Taxpayer" Require Your Consent](http://sedm.org/Forms/FormIndex.htm), Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

### 15 **5.7.2 May not use labels or civil statutory statuses to describe oneself on government forms or in litigation**<sup>204</sup>

16 Our [Member Agreement, Form #01.001](#), requires that all Members of this website and readers of our materials ARE NOT  
17 allowed to call themselves "sovereign citizens", STATUTORY "citizens", or "citizens" and they may not use or ANY OTHER  
18 name, label, or stereotype (other than [AMERICAN NATIONAL but not STATUTORY "citizen" as described in Form](#)  
19 [#05.006](#)) to describe themselves, and certainly not in a court of law, on a legal pleading, or on a [government form \(Form](#)  
20 [#12.023](#)). God's example in the Bible applies here. The only thing He called HIMSELF was "[I Am](#)" ([Exodus 3:14](#)), and if you  
21 are truly a Christian serving and representing Him 24 hours a day, 7 days a week and thereby PRACTICING your faith,  
22 THAT is the only thing you can truthfully call YOURSELF as when interacting with any state officer. Anyone who interferes  
23 with that in the government is interfering with your First Amendment right to practice your religion in violation of the First  
24 Amendment and the [Religious Freedom Restoration Act \(RFRA\)](#), 42 U.S.C. Chapter 21B. See also [Tanzin et al. v. Tanvir](#)  
25 [et al. No. 19-71, Decided Dec. 10, 2020, U.S. Supreme Court](#).

26 These considerations are the true significance of what it means to have "[separation of church and state](#)" and "[sanctification](#)"  
27 in a theological sense. [Your body is God's temple \(1 Cor. 6:19-20\)](#) and you can't worship (meaning serve or obey or accept  
28 CIVIL "obligations" in a legal sense as anyone other than a voluntary government employee of) Caesar in or with your  
29 Temple without violating the First Commandment of the Ten Commandments in [Exodus 20](#). That is the only way we know  
30 of in a legal sense that Christians can truthfully be described as "IN the world but not "OF the world". You are an [ambassador](#)  
31 [and agent of God \(2 Cor. 5:20\)](#) and can act in no other capacity or you will surrender the CIVIL protections of [God's law](#)  
32 [\(Form #13.001\)](#) in so doing. The Bible is your [DELEGATION OF AUTHORITY ORDER \(Form #13.007\)](#) as a Christian  
33 and Trustee over His property, which is [the entire Earth and all the Heavens \(Psalm 89:11\)](#). If in fact you are Trustees and  
34 the trust indenture (the Bible) says you can't contract with governments, then it is LEGALLY IMPOSSIBLE to [consent \(Form](#)  
35 [#05.003\)](#) to alienate or give up rights or property that belong to the trust and come from God and are GRANTED or LOANED  
36 to you temporarily as a Christian. Anyone from the [de facto government \(Form #05.024\)](#) who attempts to deceive or defraud  
37 you through [sophistry \(Form #12.042\)](#) to give up property or rights to them in that scenario cannot claim to have lawfully  
38 acquired such rights or property. This is because it is literally OUTSIDE of your delegation of authority order (the Bible) to  
39 convert them to public use or from the status of PRIVATE (owned by God) to PUBLIC (owned by Caesar) to do so as  
40 documented in [Separation Between Public and Private Course, Form #12.025](#). This is the SAME defense they use when  
41 THEY are sued for doing or refusing to do something and you can use it too! God is the only Sovereign, and we exercise  
42 sovereignty only when we are representing Him. On this subject, Jesus, our example, said about us being an agent of the  
43 Father who we represent as Christians the following:

44 "He who receives you receives Me, and he who receives Me receives Him [God] who sent Me."  
45 [Matt. 10:40, Bible, NKJV]

<sup>204</sup> Source: *Non-Resident Non-Person Position*, Form #05.020, Section 8; <https://sedm.org/Forms/FormIndex.htm>.

1 "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him [God] who sent  
2 Me."  
3 [Luke 10:16, Bible, NKJV]

4 Jesus said to them, "My food is to do the will of Him [God] who sent Me, and to finish His work."  
5 [John 4:34, Bible, NKJV]

6 "And he who sees Me sees Him [God] who sent Me."  
7 [John 12:45, Bible, NKJV]

8 An important purpose of this website is to disassociate and disconnect from all [domicile \(a civil statutory protection franchise, Form #05.002\)](#), [privileges, franchises \(Form #05.030\)](#), "benefits", and civil statutory jurisdiction. This cannot be done  
9 WITHOUT abandoning all [civil statuses \(Form #13.008\)](#), labels, and stereotypes to which [CIVIL legal obligations \(Form #12.040\)](#), "benefits", privileges, exemptions, or rights might attach. The Apostle Paul warned of this by saying: "You were  
10 bought at a price. Do not become slaves of men" in [1 Cor. 6:20](#) and [1 Cor. 7:23](#). In a legal sense, the ONLY thing he can  
11 mean is that you can NEVER use any [CIVIL status](#), name, label, or stereotype to describe yourself that DOES in fact infer  
12 or imply a [legally enforceable CIVIL statutory obligation \(Form #05.037\)](#) against you in the context of any government.  
13 Anyone who CONSENSUALLY violates these requirements absent provable duress and in connection with administrative  
14 correspondence or litigation is clearly using our materials in an unauthorized manner in violation of our [Member Agreement, Form #01.001](#). For a clarification on THIS and other abuses of [the term "sovereign"](#), please read and heed: [Policy Document: Rebutted False Arguments About Sovereignty, Form #08.018](#). The reason we have to do this is that invoking a [civil status](#)  
15 that comes with CIVIL STATUTORY obligations makes you a borrower of government property. In law, all rights or  
16 privileges are property, and being a borrower makes you servant to the [GOVERNMENT grantor or lender](#) per [Prov. 22:7](#) and  
17 literally a [GOVERNMENT SLAVE \(Form #05.030\)](#). That slavery comes with the following curse:  
18  
19  
20  
21

22 "The State in such cases exercises no greater right than an individual may exercise over the use of his own  
23 property when leased or loaned to others. The conditions upon which the privilege shall be enjoyed being  
24 stated or implied in the legislation authorizing its grant, no right is, of course, impaired by their  
25 enforcement. The recipient of the privilege, in effect, stipulates to comply with the conditions. It matters  
26 not how limited the privilege conferred, its acceptance implies an assent to the regulation of its use and the  
27 compensation for it."  
28 [[Munn v. Illinois, 94 U.S. 113 \(1876\)](#)]

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#### 30 Curses of Disobedience [to God's Laws]

31 "The alien [[Washington, D.C. is legislatively "alien" in relation to states of the Union](#)] who is among you shall  
32 rise higher and higher above you, and you shall come down lower and lower [[malicious destruction of  
33 EQUAL PROTECTION and EQUAL TREATMENT by abusing FRANCHISES](#)]. He shall lend to you [[Federal  
34 Reserve counterfeiting franchise](#)], but you shall not lend to him; he shall be the head, and you shall be the  
35 tail.

36 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed,  
37 because you did not obey the voice of the Lord your God, to [keep His commandments and His statutes](#) which  
38 He commanded you. And they shall be upon you for a sign and a wonder, and on your descendants forever.

39 "Because you did not serve [ONLY] the Lord your God with joy and gladness of heart, for the abundance of  
40 everything, therefore you shall serve your [covetous thieving lawyer] enemies, whom the Lord will send against  
41 you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron [[franchise codes](#)]  
42 on your neck until He has destroyed you. The Lord will bring a nation against you from afar [the District of  
43 CRIMINALS], from the end of the earth, as swift as the eagle flies [the American Eagle], a nation [whose language  
44 \[LEGALESE\] you will not understand](#), a nation of fierce [coercive and fascist] countenance, which does not  
45 respect the elderly [assassinates them by denying them healthcare through bureaucratic delays on an Obamacare  
46 waiting list] nor show favor to the young [destroying their ability to learn in the public FOOL system]. And they  
47 shall eat the increase of your livestock and the produce of your land [[with "trade or business" franchise taxes](#)],  
48 until you [and all your property] are destroyed [[or STOLEN/CONFISCATED](#)]; they shall not leave you grain  
49 or new wine or oil, or the increase of your cattle or the offspring of your flocks, until they have destroyed you.  
50 [[Deut. 28:43-51](#), Bible, NKJV]

51 To put this biblical prohibition and relationship with governments in commercial terms, the government grantor or "lender"  
52 of their property is called a "Merchant" in [U.C.C. §2-104\(1\)](#) and the debtor or borrower or renter is called a "Buyer" under  
53 [U.C.C. §2-103\(1\)\(a\)](#). God ONLY permits Christians to be "Merchants" and NEVER "Buyers" in relation to any and all  
54 governments. That way, they will always work for you and you can NEVER work for or "serve" them, since the First Four

1 commandments of the Ten Commandments in [Exodus 20](#) prohibit such "worship" and/or servitude and the superior or  
2 supernatural LEGAL powers on the part of government that is used to COMPEL or ENFORCE (Form #05.032) it. This  
3 biblically mandated status of being a "Merchant" ONLY is explained [Path to Freedom, Form #09.015](#), Sections 5.6 and 5.7.  
4 The biblical Hierarchy of Sovereignty can be viewed by [clicking here](#)  
5 (<https://famguardian.org/Subjects/Taxes/Remedies/PowerToCreate.htm>). Below are the commands of Jesus (God) Himself  
6 on this subject:

7 *"You know that the rulers of the Gentiles [unbelievers] lord it over them [govern from ABOVE as pagan idols],*  
8 *and those who are great exercise authority over them [supernatural powers that are the object of idol worship].*  
9 *Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant [serve*  
10 *the sovereign people called "the State" from BELOW as public SERVANTS rather than rule from above]. And*  
11 *whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served,*  
12 *but to serve, and to give His life a ransom for many."*  
13 [[Matt. 20:25-28](#), Bible, NKJV]

14 Lastly, note that this biblical approach is NOT anarchist in any fashion. Members are subject to the criminal laws, the common  
15 law, and biblical law. They can't be members WITHOUT being subject to the laws of their religion. The biblical mandate is  
16 that Christians cannot consent to anything government offers and thus contract with them. The only systems of law that do  
17 NOT depend on consent in some form to acquire "the force of law" are the criminal law, the common law, and biblical law.  
18 Everything else is essentially government contracting in one form or another under [a contract called "the social compact", as](#)  
19 [Rousseau called it](#). The Social Security Number is, in fact, what the FTC calls a "franchise mark" evidencing your status AS  
20 a government contractor, as we describe in [About SSNs and TINs on Government Forms and Correspondence, Form #05.012](#).  
21 Welcome to the [government farm/plantation](#), I mean "franchise", amigo!. These distinctions are further described in:

- 22 1. [What is "law"?](#), Form #05.048  
23 FORMS PAGE: <https://sedm.org/Forms/FormIndex.htm>  
24 DIRECT LINK: <https://sedm.org/Forms/05-MemLaw/WhatIsLaw.pdf>
- 25 2. [Rebutted False Arguments About Sovereignty](#), Form #08.018, Sections 5.5 and 6.5  
26 FORMS PAGE: <https://sedm.org/Forms/FormIndex.htm>  
27 DIRECT LINK: <https://sedm.org/Forms/08-PolicyDocs/RebFalseArgSovereignty.pdf>
- 28 3. [Problems with Atheistic Anarchism](#), Form #08.020  
29 VIDEO: <http://youtu.be/n883Ce11ML0>  
30 SLIDES: <https://sedm.org/Forms/08-PolicyDocs/ProbsWithAtheistAnarchism.pdf>
- 31 4. [Four Law Systems Course](#), Form #12.039  
32 FORMS PAGE: <https://sedm.org/Forms/FormIndex.htm>  
33 DIRECT LINK: <https://sedm.org/LibertyU/FourLawSystems.pdf>
- 34 5. [Rebutted False Arguments About the Common Law](#), Form #08.025  
35 FORMS PAGE: <https://sedm.org/Forms/FormIndex.htm>  
36 DIRECT LINK: <https://sedm.org/Forms/08-PolicyDocs/RebuttedFalseArgumentsAboutCommonLaw.pdf>

### 37 **5.7.3 May not take oaths or sign anything with a perjury statement unless ONLY under God's laws**

38 *"Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths*  
39 *to the Lord.'*

40 *"But I say to you, **do not swear at all: neither by heaven, for it is God's throne; 35 nor by the earth, for it is His***  
41 ***footstool; nor by Jerusalem, for it is the city of the great King.***

42 *"Nor shall you swear by your head, because you cannot make one hair white or black.*

43 *"But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.*  
44 [[Matt. 5:33-37](#), Bible, NKJV]

### 45 **5.7.4 May not make covenants or contracts with foreign nations or sovereignties**

46 *"You shall make no covenant with them [foreigners], nor with their [pagan government] gods. They shall not*  
47  *dwell in your land, lest they make you sin against Me. For if you serve their gods, it will surely be a snare to*  
48 *you."*  
49 [[Exodus 23:32-33](#), Bible, NKJV]

1 The implication of the above is that Christians may not engage in federal franchises, all of which are the subject of an express  
2 or implied contract or agreement between me and the government.<sup>205</sup> The federal government is “foreign” for the purposes  
3 of legislative jurisdiction in nearly all subject matters, and that status was put there by the founding fathers for the protection  
4 of our liberties.

5 *“The United States government is a foreign corporation with respect to a state.”*  
6 *[N.Y. re: Merriam, 36 N.E. 505, 141 N.Y. 479, Affirmed 16 S.Ct. 1973, 41 L.Ed. 287]*

7 ***Foreign Laws:** “The laws of a foreign country or sister state. In conflicts of law, the legal principles of*  
8 *jurisprudence which are part of the law of a sister state or nation. Foreign laws are additions to our own laws,*  
9 *and in that respect are called ‘jus receptum’.”*  
10 *[Black’s Law Dictionary, Sixth Edition, p. 647]*

11 ***Foreign States:** “Nations outside of the United States...Term may also refer to another state; i.e. a sister state.*  
12 *The term ‘foreign nations’, ...should be construed to mean all nations and states other than that in which the*  
13 *action is brought; and hence, one state of the Union is foreign to another, in that sense.”*  
14 *[Black’s Law Dictionary, Sixth Edition, p. 648]*

15 *For all national purposes embraced by the Federal Constitution, the States and the citizens thereof are one, united*  
16 *under the same sovereign authority, and governed by the same laws. In all other respects the States are*  
17 *necessarily foreign and independent of each other.*  
18 *[Buckner v. Finley, 2 Pet. 586 (1829)]*

19 The Bible confirms that Christians are foreigners and strangers on the earth, and therefore EVERY government is foreign to  
20 them, because they may not be a friend of the world:

21 ***“For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ”***  
22 *[[Philippians 3:20](#), Bible, NKJV]*

23 *“These all died in faith, not having received the promises, but having seen them afar off were assured of them,*  
24 *embraced them **and confessed that they were strangers and pilgrims on the earth.**”*  
25 *[[Hebrews 11:13](#), Bible, NKJV]*

26 *“Beloved, I beg you **as sojourners and pilgrims [temporarily occupying the world]**, abstain from fleshly lusts*  
27 *which war against the soul...”*  
28 *[[1 Peter 2:1](#), Bible, NKJV]*

29 ***“Do you not know that friendship [and citizenship] with the world is enmity with God? Whoever therefore***  
30 ***wants to be a friend for “resident”] of the world makes himself an enemy of God.**”*  
31 *[[James 4:4](#), Bible, NKJV]*

32 *“And **do not be conformed to this world**, but be transformed by the renewing of your mind, that you may prove*  
33 *what is that good and acceptable and perfect will of God. ”*  
34 *[[Romans 12:2](#), Bible, NKJV]*

35 All government benefits are franchises and participation is only available to those who contract with the government. The  
36 next section will document why, based on the fact that we cannot contract with the government, we also cannot participate  
37 in franchises.

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<sup>205</sup> Larson v. South Dakota, 278 U.S. 429, 73 L.Ed. 441, 49 S.Ct. 196; Grand Trunk Western R. Co. v South Bend, 227 U.S. 544, 57 L.Ed. 633, 33 S.Ct. 303; Blair v Chicago, 201 U.S. 400, 50 L.Ed. 801, 26 S.Ct. 427; Arkansas-Missouri Power Co. v Brown, 176 Ark 774, 4 S.W.2d. 15, 58 A.L.R. 534; Chicago General R. Co. v. Chicago, 176 Ill. 253, 52 N.E. 880; Louisville v. Louisville Home Tel. Co., 149 Ky. 234, 148 S.W. 13; State ex rel. Kansas City v. East Fifth Street R. Co., 140 Mo. 539, 41 S.W. 955; Baker v. Montana Petroleum Co. 99 Mont. 465, 44 P.2d. 735; Re Board of Fire Comrs. 27 N.J. 192, 142 A.2d. 85; Chrysler Light & P. Co. v. Belfield, 58 N.D. 33, 224 N.W. 871, 63 A.L.R. 1337; Franklin County v. Public Utilities Com., 107 Ohio.St. 442, 140 N.E. 87, 30 A.L.R. 429; State ex rel. Daniel v. Broad River Power Co. 157 S.C. 1, 153 S.E. 537; Rutland Electric Light Co. v. Marble City Electric Light Co. 65 Vt 377, 26 A 635; Virginia-Western Power Co. v. Commonwealth, 125 Va 469, 99 S.E. 723, 9 A.L.R. 1148, cert den 251 U.S. 557, 64 L.Ed. 413, 40 S.Ct. 179, disapproved on other grounds Victoria v. Victoria Ice, Light & Power Co. 134 Va 134, 114 S.E. 92, 28 A.L.R. 562, and disapproved on other grounds Richmond v Virginia Ry. & Power Co. 141 Va 69, 126 S.E. 353.

1 **5.7.5 May not participate in any government franchise**<sup>206</sup>

2 **5.7.5.1 Introduction to government franchises**

3 *"The taxpayer-- that's someone who works for the federal government but doesn't have to take the civil service*  
4 *examination."*

5 *[President Ronald W. Reagan]*

6 *"In the matter of taxation, every privilege is an injustice."*

7 *[Voltaire]*

8 *"The more you want [privileges], the more the world can hurt you."*

9 *[Confucius]*

10 Black's Law Dictionary defines a "franchise" as follows:

11 ***FRANCHISE. A special privilege conferred by government on individual or corporation, and which does not***  
12 ***belong to citizens of country generally of common right.** Elliott v. City of Eugene, 135 Or. 108, 294 P. 358, 360.*  
13 *In England it is defined to be a royal privilege in the hands of a subject.*

14 *A "franchise," as used by Blackstone in defining quo warranto, (3 Com. 262 [4th Am. Ed.] 322), had reference*  
15 *to a royal privilege or branch of the king's prerogative subsisting in the hands of the subject, and must arise from*  
16 *the king's grant, or be held by prescription, but today we understand a franchise to be some special privilege*  
17 *conferred by government on an individual, natural or artificial, which is not enjoyed by its citizens in general.*  
18 *State v. Fernandez, 106 Fla. 779, 143 So. 638, 639, 86 A.L.R. 240.*

19 ***In this country a franchise is a privilege or immunity of a public nature, which cannot be legally exercised***  
20 ***without legislative grant. To be a corporation is a franchise.** The various powers conferred on corporations are*  
21 *franchises. The execution of a policy of insurance by an insurance company [e.g. **Social Insurance/Socialist***  
22 ***Security**], and the issuing a bank note by an incorporated bank [such as a **Federal Reserve NOTE**], are*  
23 *franchises. People v. Utica Ins. Co., 15 Johns., N.Y., 387, 8 Am.Dec. 243. But it does not embrace the property*  
24 *acquired by the exercise of the franchise. Bridgeport v. New York & N. H. R. Co., 36 Conn. 255, 4 Arn.Rep. 63.*  
25 *Nor involve interest in land acquired by grantee. Whitbeck v. Funk, 140 Or. 70, 12 P.2d. 1019, 1020. **In a***  
26 ***popular sense, the political rights of subjects and citizens are franchises, such as the right of suffrage. etc.***  
27 ***Pierce v. Emery, 32 N.H. 484; State v. Black Diamond Co., 97 Ohio St. 24, 119 N.E. 195, 199, L.R.A.1918E,***  
28 ***352.***

29 *Elective Franchise. The right of suffrage: the right or privilege of voting in public elections.*

30 *Exclusive Franchise. See Exclusive Privilege or Franchise.*

31 *General and Special. The charter of a corporation is its "general" franchise, while a "special" franchise consists*  
32 *in any rights granted by the public to use property for a public use but-with private profit. Lord v. Equitable Life*  
33 *Assur. Soc., 194 N.Y. 212, 81 N. E. 443, 22 L.R.A.,N.S., 420.*

34 *Personal Franchise. A franchise of corporate existence, or one which authorizes the formation and existence of*  
35 *a corporation, is sometimes called a "personal" franchise. as distinguished from a "property" franchise, which*  
36 *authorizes a corporation so formed to apply its property to some particular enterprise or exercise some special*  
37 *privilege in its employment, as, for example, to construct and operate a railroad. See Sandham v. Nye, 9 Misc.Rep.*  
38 *541, 30 N.Y.S. 552.*

39 *Secondary Franchises. The franchise of corporate existence being sometimes called the "primary" franchise of a*  
40 *corporation, its "secondary" franchises are the special and peculiar rights, privileges, or grants which it may,*  
41 *receive under its charter or from a municipal corporation, such as the right to use the public streets, exact tolls,*  
42 *collect fares, etc. State v. Topeka Water Co., 61 Kan. 547, 60 P. 337; Virginia Canon Toll Road Co. v. People,*  
43 *22 Colo. 429, 45 P. 398 37 L.R.A. 711. The franchises of a corporation are divisible into (1) corporate or general*  
44 *franchises; and (2) "special or secondary franchises. The former is the franchise to exist as a corporation, while*  
45 *the latter are certain rights and privileges conferred upon existing corporations. Gulf Refining Co. v. Cleveland*  
46 *Trust Co., 166 Miss. 759, 108 So. 158, 160.*

47 *Special Franchisee. See Secondary Franchises, supra.*  
48 *[Black's Law Dictionary, Fourth Edition, pp. 786-787]*

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<sup>206</sup> Adapted from section 1 and 11.5 of SEDM Form entitled *Government Instituted Slavery Using Franchises*, Form #05.030.  
<http://sedm.org/Forms/FormIndex.htm>

1 Government franchises are the main method by which malicious public servants in the government have systematically and  
2 surreptitiously:

- 3 1. Corrupted the original purpose of the charitable public trust called “government” and usurped it in order to:
  - 4 1.1. Unconstitutionally expand their power and influence.
  - 5 1.2. Increase the pecuniary benefits of those serving the government.
  - 6 1.3. Deprive most Americans of equal protection that is the foundation of the United States Constitution.
- 7 2. Exceeded their territorial jurisdiction very deliberately put there for the protection of private rights.

8 *Debitum et contractus non sunt nullius loci.*  
9 *Debt and contract [franchise agreement, in this case] are of no particular place.*

10 *Locus contractus regit actum.*  
11 *The place of the contract [franchise agreement, in this case] governs the act.*  
12 *[Bouvier’s Maxims of Law, 1856;*  
13 *SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]*

- 15 3. Destroyed the separation of powers between the states and the federal government put there by the founding fathers for  
16 the protection of our liberties. See:

[Government Conspiracy to Destroy the Separation of Powers](http://sedm.org/Forms/FormIndex.htm), Form #05.023  
<http://sedm.org/Forms/FormIndex.htm>

- 17 4. Enforced federal statutory law directly against persons domiciled in states of the Union who do not work for the  
18 government and avoided the requirement to publish implementing enforcement regulations in the Federal Register. See:

[Federal Enforcement Authority in States of the Union](http://sedm.org/Forms/FormIndex.htm), Form #05.032  
<http://sedm.org/Forms/FormIndex.htm>

- 19 5. Introduced and expanded communism and socialism within America and inducted Americans unwittingly into the service  
20 of these causes:

21 [TITLE 50 > CHAPTER 23 > SUBCHAPTER IV > Sec. 841.](#)  
22 [Sec. 841. - Findings and declarations of fact](#)

23 *The Congress finds and declares that the Communist Party of the United States [consisting of the IRS, DOJ,*  
24 *and a corrupted federal judiciary], although purportedly a political party, is in fact an instrumentality of a*  
25 *conspiracy to overthrow the [de jure] Government of the United States [and replace it with a de facto*  
26 *government ruled by the judiciary]. It constitutes an authoritarian dictatorship [IRS, DOJ, and corrupted*  
27 *federal judiciary in collusion] within a [constitutional] republic, demanding for itself the rights and*  
28 *[FRANCHISE] privileges [including immunity from prosecution for their wrongdoing in violation of Article 1,*  
29 *Section 9, Clause 8 of the Constitution] accorded to political parties, but denying to all others the liberties [Bill*  
30 *of Rights] guaranteed by the Constitution [Form #10.002]. Unlike political parties, which evolve their policies*  
31 *and programs through public means, by the reconciliation of a wide variety of individual views, and submit those*  
32 *policies and programs to the electorate at large for approval or disapproval, the policies and programs of the*  
33 *Communist Party are secretly [by corrupt judges and the IRS in complete disregard of, Form #05.014, the*  
34 *tax franchise "codes", Form #05.001] prescribed for it by the foreign leaders of the world Communist movement*  
35 *[the IRS and Federal Reserve]. Its members [the Congress, which was terrorized to do IRS bidding by the*  
36 *framing of Congressman Traficant] have no part in determining its goals, and are not permitted to voice dissent*  
37 *to party objectives. Unlike members of political parties, members of the Communist Party are recruited for*  
38 *indoctrination [in the public FOOL system by homosexuals, liberals, and socialists] with respect to its objectives*  
39 *and methods, and are organized, instructed, and disciplined [by the IRS and a corrupted judiciary] to carry into*  
40 *action slavishly the assignments given them by their hierarchical chieftains. Unlike political parties, the*  
41 *Communist Party [thanks to a corrupted federal judiciary] acknowledges no constitutional or statutory*  
42 *limitations upon its conduct or upon that of its members [ANARCHISTS!, Form #08.020]. The Communist*  
43 *Party is relatively small numerically, and gives scant indication of capacity ever to attain its ends by lawful*  
44 *political means. The peril inherent in its operation arises not from its numbers, but from its failure to*  
45 *acknowledge any limitation as to the nature of its activities, and its dedication to the proposition that the*  
46 *present constitutional Government of the United States ultimately must be brought to ruin by any available*  
47 *means, including resort to: force and violence [or using income taxes]. Holding that doctrine, its role as*  
48 *the agency of a hostile foreign power [the Federal Reserve and the American Bar Association (ABA)]*  
49 *renders its existence a clear present and continuing danger to the security of the United States. It is the*  
50 *means whereby individuals are seduced [illegally KIDNAPPED via identity theft!, Form #05.046] into the*  
51 *service of the world Communist movement [using FALSE information returns and other PERJURIOUS*  
52 *government forms, Form #04.001], trained to do its bidding [by FALSE government publications and*  
53 *statements that the government is not accountable for the accuracy of, Form #05.007], and directed and*  
54 *controlled [using FRANCHISES illegally enforced upon NONRESIDENTS, Form #05.030] in the*  
55 *conspiratorial performance of their revolutionary services. Therefore, the Communist Party should be*  
56 *outlawed*

For further details, see:

[Socialism: The New American Civil Religion](http://sedm.org/Forms/FormIndex.htm), Form #05.016  
<http://sedm.org/Forms/FormIndex.htm>

6. Created the “administrative state”, whereby federal agencies are empowered to directly and unconstitutionally supervise the activities of private citizens and enforce federal statutory law against them. This sort of intrusion is repugnant to the Constitution:

“The power to “legislate generally upon” life, liberty, and property, as opposed to the “power to provide modes of redress” against offensive state action, was “repugnant” to the Constitution. *Id.*, at 15. See also *United States v. Reese*, 92 U.S. 214, 218 (1876); *United States v. Harris*, 106 U.S. 629, 639 (1883); *James v. Bowman*, 190 U.S. 127, 139 (1903). Although the specific holdings of these early cases might have been superseded or modified, see, e.g., *Heart of Atlanta Motel, Inc. v. United States*, 379 U.S. 241 (1964); *United States v. Guest*, 383 U.S. 745 (1966), their treatment of Congress’ §5 power as corrective or preventive, not definitional, has not been questioned.”  
[*City of Boerne v. Flores, Archbishop of San Antonio*, 521 U.S. 507 (1997)]

7. Caused a destruction of sovereign immunity and rights of persons domiciled in states of the Union that brings them under the control of the foreign law system that makes up the U.S. Code. See [28 U.S.C. §1605](#).

“If men, through fear, fraud, or mistake, should in terms renounce or give up any natural right, the eternal law of reason and the grand end of society would absolutely vacate such renunciation. The right to freedom being a gift of ALMIGHTY GOD, it is not in the power of man to alienate this gift and voluntarily become a slave.”  
[Samuel Adams, 1772]

8. Invaded the exclusive sovereignty of families and churches over charitable causes. Only churches and families can lawfully engage in charitable causes. The U.S. Supreme Court has said that the government may not use its power to tax to compel anyone to subsidize “benefits”, whether charitable or not, to the public at large:

“Men are endowed by their Creator with certain unalienable rights, -life, liberty, and the pursuit of happiness;’ and to ‘secure,’ not grant or create, these rights, governments are instituted. **That property [for income] which a man has honestly acquired he retains full control of, subject to these limitations: First, that he shall not use it to his neighbor’s injury, and that does not mean that he must use it for his neighbor’s benefit [e.g. SOCIAL SECURITY, Medicare, and every other public “benefit”]; second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that whenever the public needs require, the public may take it upon payment of due compensation.**”  
[*Budd v. People of State of New York*, 143 U.S. 517 (1892)]

**To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms.**

**Nor is it taxation. ‘A tax,’ says Webster’s Dictionary, ‘is a rate or sum of money assessed on the person or property of a citizen by government for the use of the nation or State.’ ‘Taxes are burdens or charges imposed by the Legislature upon persons or property to raise money for public purposes.’** Cooley, *Const. Lim.*, 479.

Coulter, J., in *Northern Liberties v. St. John’s Church*, 13 Pa.St. 104 says, very forcibly, ‘I think the common mind has everywhere taken in the understanding that **taxes are a public imposition, levied by authority of the government for the purposes of carrying on the government in all its machinery and operations—that they are imposed for a public purpose.**’ See, also *Pray v. Northern Liberties*, 31 Pa.St., 69; *Matter of Mayor of N.Y.*, 11 Johns., 77; *Camden v. Allen*, 2 Dutch., 398; *Sharpless v. Mayor*, *supra*; *Hanson v. Vernon*, 27 Ia., 47; *Whiting v. Fond du Lac*, *supra*.”  
[*Loan Association v. Topeka*, 20 Wall. 655 (1874)]

Franchises include all the following and others not mentioned:

1. [Domicile](#) in the forum state, which causes one to end up being one of the following:
  - 1.1. Statutory "U.S. citizen" pursuant to [8 U.S.C. §1401](#) if a domestic national.
  - 1.2. Statutory "Permanent resident" pursuant to [26 U.S.C. §7701\(b\)\(1\)\(A\)](#) if a foreign national.
2. Becoming a registered "voter" rather than an "elector".
3. Becoming a notary public. This makes the applicant into a "public official" commissioned by the state government.

Chapter 1  
Introduction  
§1.1 Generally

*A notary public (sometimes called a notary) is a public official appointed under authority of law with power, among other things, to administer oaths, certify affidavits, take acknowledgments, take depositions, perpetuate testimony, and protect negotiable instruments. Notaries are not appointed under federal law; they are appointed under the authority of the various states, districts, territories, as in the case of the Virgin Islands, and the commonwealth, in the case of Puerto Rico. The statutes, which define the powers and duties of a notary public, frequently grant the notary the authority to do all acts justified by commercial usage and the "law merchant".*

[[Anderson's Manual for Notaries Public, Ninth Edition, 2001, ISBN 1-58360-357-3](#)]

4. Becoming an officer of a corporation. All officers of corporations are "public officers" within the government that the corporation was registered with.
5. [I.R.C. §501\(c\)\(3\)](#) status for churches. Churches that register under this program become government "trustees" and "public officials" that are part of the government. Is THIS what you call "separation of church and state"? See: <http://famguardian.org/Subjects/Spirituality/spirituality.htm>
6. Serving as a jurist. [18 U.S.C. §201\(a\)\(1\)](#) says that all persons serving as federal jurists are "public officials".
7. Attorney licenses. All attorneys are "officers of the court" and the courts in turn are part of the government. See: <http://famguardian.org/Subjects/LawAndGovt/LegalEthics/Corruption/WhyYouDontWantAnAtty/WhyYouDon'tWantAnAttorney.htm>
8. Marriage licenses. See: <http://sedm.org/ItemInfo/Ebooks/SovChristianMarriage/SovChristianMarriage.htm>
9. Driver's licenses. See: <http://sedm.org/ItemInfo/Ebooks/DefYourRightToTravel.htm>
10. Professional licenses.
11. Fishing licenses.
12. Social Security benefits. See: <http://sedm.org/Forms/Emancipation/SSTrustIndenture.pdf>
13. Medicare.
14. Medicaid.
15. FDIC insurance of banks. [31 C.F.R. §202.2](#) says all FDIC insured banks are "agents" of the federal government and therefore "public officers".

Franchises are an outgrowth of your absolute right to contract and they require either implicit or explicit consent in order for the terms of the franchise agreement to be enforceable against you. Nearly every type of government-issued benefit, license, or "privilege" you could possibly procure makes you into a "public officer", "public official", "fiduciary", "alien", "[resident](#)", "transferee", or "trustee" of the government of one kind or another with a "residence" on federal [territory](#). The application or license to procure the benefits of the franchise creates a "RES" which is "IDENT-ified" within the government's legislative jurisdiction on federal territory. Hence "[RES-IDENT](#)"/"[resident](#)".

This "res-ident" is what most people in the freedom community would refer to as your "straw man". If it is a state-issued license or benefit, that federal [territory](#) is usually in a [federal area within the exterior limits of the state](#). The reason all licenses must presume federal [territory](#) is that licenses usually regulate the exercise of rights protected by the Constitution and the Bill of Rights portion of the Constitution does not apply on federal [territory](#). In that sense, applying for any kind of "privilege" or franchise from the government amounts to your constructive consent to be treated as a "[resident alien](#)" who is [domiciled](#) on federal territory and who has no constitutional rights. The following articles and forms describe this straw man and provide tools to notify the government that you have [disconnected](#) yourself from this "straw man" who is the "public officer" that is the only proper or lawful subject of most federal legislation:

1. [Memorandum of Law on The Name, Family Guardian Fellowship](#) -describes the all caps "straw man"  
<http://famguardian.org/Subjects/LawAndGovt/Articles/MemLawOnTheName.htm>
2. [IRS Form 56: Notice Concerning Fiduciary Relationship](#), Form #04.204  
<http://sedm.org/Forms/Tax/Form56/AboutIRSForm56.htm>
3. [Affidavit of Corporate Denial](#), Form #02.004  
<http://sedm.org/Forms/Affidavits/AffCorpDenial.pdf>

**WARNING:** Participating in ANY government franchise can leave you entirely without standing or remedy in any federal court! Essentially, by eating out of the government's hand, you are SCREWED, BLACK AND BLUED, and TATTOOED!

*"These general rules are well settled: (1) That the United States, when it creates rights in individuals against itself [a "public right", which is a euphemism for a "franchise" to help the court disguise the nature of the transaction], is under no obligation to provide a remedy through the courts. United States ex rel. Dunlap v. Black, 128 U.S. 40, 9 Sup.Ct. 12, 32 L.Ed. 354; Ex parte Atocha, 17 Wall. 439, 21 L.Ed. 696; Gordon v. United States, 7 Wall. 188, 195, 19 L.Ed. 35; De Groot v. United States, 5 Wall. 419, 431, 433, 18 L.Ed. 700; Comegys v. Vasse, 1 Pet. 193, 212, 7 L.Ed. 108. (2) That where a statute creates a right and provides a special remedy, that remedy is exclusive. Wilder Manufacturing Co. v. Corn Products Co., 236 U.S. 165, 174, 175, 35 Sup.Ct. 398, 59 L.Ed. 520, Ann. Cas. 1916A, 118; Arnson v. Murphy, 109 U.S. 238, 3 Sup.Ct. 184, 27 L.Ed. 920; Barnet v. National Bank, 98 U.S. 555, 558, 25 L.Ed. 212; Farmers' & Mechanics' National Bank v. Dearing, 91 U.S. 29, 35, 23 L.Ed. 196. Still the fact that the right and the remedy are thus intertwined might not, if the provision stood alone, require us to hold that the remedy expressly given excludes a right of review by the Court of Claims, where the decision of the special tribunal involved no disputed question of fact and the denial of compensation was rested wholly upon the construction of the act. See Medbury v. United States, 173 U.S. 492, 198, 19 Sup.Ct. 503, 43 L.Ed. 779; Parish v. MacVeagh, 214 U.S. 124, 29 Sup.Ct. 556, 53 L.Ed. 936; McLean v. United States, 226 U.S. 374, 33 Sup.Ct. 122, 57 L.Ed. 260; United States v. Laughlin (No. 200), 249 U.S. 440, 39 Sup.Ct. 340, 63 L.Ed. 696, decided April 14, 1919. But here Congress has provided:  
[U.S. v. Babcock, 250 U.S. 328, 39 S.Ct. 464 (1919) ]*

Signing up for government entitlements hands them essentially a blank check, because they, and not you, determine the cost for the service and how much you will pay for it beyond that point. This makes the public servant into your Master and beyond that point, you must lick the hands that feed you. Watch Out! NEVER, EVER take a hand-out from the government of ANY kind, or you'll end up being their CHEAP WHORE. The Bible calls this WHORE "Babylon the Great Harlot". Remember: Black's Law Dictionary defines "commerce", e.g. commerce with the GOVERNMENT, as "intercourse". Bend over!

*Commerce. ...Intercourse by way of trade and traffic between different peoples or states and the citizens or inhabitants thereof, including not only the purchase, sale, and exchange of commodities, but also the instrumentalities [governments] and agencies by which it is promoted and the means and appliances by which it is carried on..."  
[Black's Law Dictionary, Sixth Edition, p. 269]*

Government franchises and licenses are the main method for destroying the sovereignty of the people pursuant to [28 U.S.C. §1603\(b\)\(3\)](#) and [28 U.S.C. §1605\(a\)\(2\)](#). For further details, read the [Sovereignty Forms and Instructions Manual, Form #10.005, Sections 1.4 through 1.11.](#)

1 Those who exercise their right to contract in procuring a franchise become "residents" of the forum or jurisdiction where the  
2 other party to the franchise agreement resides or where the agreement itself specifies. In the context of the Internal Revenue  
3 Code, Subtitle A "trade or business" franchise agreement, the agreement itself, in [26 U.S.C. §§7701\(a\)\(39\)](#) and [7408\(d\)](#),  
4 specifies where the parties to the agreement MUST litigate all disputes. That place is the District of Columbia for all persons  
5 who have no domicile in the District of Columbia because they are either domiciled in a foreign country or a state of the  
6 Union.

7 The entirety of Subtitle A of Title 26 of the U.S. Code, also called the Internal Revenue Code (I.R.C.), describes the  
8 administration of the TOP SECRET "trade or business" franchise, which is an excise tax upon federal "privileges" or "public  
9 rights" associated with a "public office" in the United States government. This body of law is "private law" that only applies  
10 against those who individually and expressly consent. For exhaustive details on how this franchise operates, see:

*The "Trade or Business" Scam, Form #05.001*  
<http://sedm.org/Forms/FormIndex.htm>

11 Since no sane person would knowingly make an informed decision to participate if they knew it was a voluntary franchise,  
12 then your public dis-servants have taken great pains to hide the requirement for consent, but to respect it using silent  
13 presumptions which they will do everything within their power to avoid disclosing to the American public who they are  
14 SUPPOSED to serve. See the following for how this SCAM works in the courts:

Requirement for Consent, Form #05.003  
<http://sedm.org/Forms/FormIndex.htm>

1 Yet another type of “public right” or “statutory franchise” is the Social Security system. The operation of this franchise is  
2 exhaustively explained in the link below:

Resignation of Compelled Social Security Trustee, Form #06.002  
<http://sedm.org/Forms/FormIndex.htm>

3 Based on the exhaustive analysis of the “trade or business” and the “social security” franchises listed in the references above,  
4 we can safely conclude the following:

- 5 1. Participating in any government franchise always creates contractual agency through the operation of a “trust” or “public  
6 trust”. That agency subjects you to the laws of a foreign jurisdiction in the District of Columbia pursuant to [Federal Rule  
7 of Civil Procedure 17\(b\)](#), [26 U.S.C. §7701\(a\)\(39\)](#) , and [26 U.S.C. §7408\(d\)](#) under the terms of the franchise agreements  
8 codified in [I.R.C. Subtitle A](#) and the Social Security Act.
- 9 2. The agency created is that of a “trustee” over “public property”, which usually becomes public property by voluntarily  
10 donating one’s private property to a “public use” for the purposes of procuring the privilege. That process of donating  
11 private property to a public use implicitly grants the government the authority to control that use:

12 *“Men are endowed by their Creator with certain unalienable rights, -life, liberty, and the pursuit of happiness;’*  
13 *and to ‘secure,’ not grant or create, these rights, governments are instituted. **That property [or income] which a***  
14 ***man has honestly acquired he retains full [and EXCLUSIVE] control of, subject to these limitations: First,***  
15 ***that he shall not use it to his neighbor’s injury, and that does not mean that he must use it for his neighbor’s***  
16 ***benefit [that is why Social Security is voluntary!]; second, that if he devotes it to a public use,***  
17 ***he gives to the public a right to control that use; and third, that whenever the public***  
18 ***needs require, the public may take it upon payment of due compensation.***  
19 *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

- 20 3. The trust relation is a cestuis que trust, which is a charitable trust created for the equal benefit of all those who participate.  
21 All those acting as “trustees” represent a federal corporation pursuant to [28 U.S.C. §3002\(15\)\(A\)](#) and the corporation  
22 they represent is a statutory “U.S. citizen” pursuant to [8 U.S.C. §1401](#). All corporations are classified as “citizens” of  
23 the place where they were incorporated.

24 *“A foreign corporation is one that derives its existence solely from the laws of another state, government, or*  
25 *country, and the term is used indiscriminately, sometimes in statutes, to designate either a corporation created*  
26 *by or under the laws of another state or a corporation created by or under the laws of a foreign country.”*

27 *“A federal corporation operating within a state is considered a domestic corporation rather than a foreign*  
28 *corporation. **The United States government is a foreign corporation with respect to a state.**”*  
29 *[19 Corpus Juris Secundum (C.J.S.), Corporations, §883 (2003)]*

30  
31 *“A corporation is a citizen, resident, or inhabitant of the state or country by or under the laws of which it was*  
32 *created, and of that state or country only.”*  
33 *[19 Corpus Juris Secundum, Corporations, §886]*

- 34 4. You cannot participate in any “public right” or “public franchise” without becoming a “public officer” of the government  
35 granting the privilege.
- 36 5. Participating in any government franchise makes one a “resident alien” for the purposes of federal jurisdiction and causes  
37 an implied surrender of sovereign immunity pursuant to [28 U.S.C. §1605\(a\)\(2\)](#) . There is also an implied surrender of  
38 sovereign immunity pursuant to [28 U.S.C. §1603\(b\)\(3\)](#) because a “citizen”, which is what the corporation is that you  
39 represent, cannot be a “foreign state” or “foreign sovereign” under the [Foreign Sovereign Immunities Act, 28 U.S.C.](#)  
40 [Chapter 97](#).
- 41 6. All privileged activities are usually licensed by the government. The application of the license causes a surrender of  
42 constitutional rights.

43 *“And here a thought suggests itself. As the Meadors, subsequently to the passage of this act of July 20, 1868,*  
44 *applied for and obtained from the government a license or permit to deal in manufactured tobacco, snuff and*  
45 *cigars, I am inclined to be of the opinion that they are, by this their own voluntary act, precluded from assailing*

1 *the constitutionality of this law, or otherwise controverting it. **For the granting of a license or permit—the yielding***  
2 ***of a particular privilege—and its acceptance by the Meadors, was a contract, in which it was implied that the***  
3 ***provisions of the statute which governed, or in any way affected their business, and all other statutes previously***  
4 ***passed, which were in pari materia with those provisions, should be recognized and obeyed by them. When the***  
5 ***Meadors sought and accepted the privilege, the law was before them. And can they now impugn its***  
6 ***constitutionality or refuse to obey its provisions and stipulations, and so exempt themselves from the***  
7 ***consequences of their own acts?”***

8 [In re Meador, 1 Abb.U.S. 317, 16 F.Cas. 1294, D.C.Ga. (1869)]

9 7. The Social Security Number is the “de facto” license number which is used to track and control all those who voluntarily  
10 engage in public franchises and “public rights”.

11 7.1. The number is “de facto” rather than “de jure” because Congress cannot lawfully license any trade or business,  
12 including a “public office” in a state of the Union, by the admission of no less than the U.S. Supreme Court:

13 *“Thus, Congress having power to regulate commerce with foreign nations, and among the several States, and*  
14 *with the Indian tribes, may, without doubt, provide for **granting** coasting **licenses**, licenses to pilots, licenses to*  
15 *trade with the Indians, and any other **licenses** necessary or proper for the exercise of that great and extensive*  
16 *power; and the same observation is applicable to every other power of Congress, to the exercise of which the*  
17 *granting of licenses may be incident. All such licenses confer authority, and give rights to the licensee.*

18 *But very different considerations apply to the **internal commerce** or **domestic trade** of the States. Over this*  
19 *commerce and trade Congress has **no power of regulation nor any direct control**. This power belongs **exclusively***  
20 *to the States. **No interference by Congress with the business of citizens transacted within a State is warranted***  
21 ***by the Constitution, except such as is strictly incidental to the exercise of powers clearly granted to the***  
22 ***legislature**. The power to authorize a business within a State is plainly repugnant to the exclusive power of the*  
23 *State over the same subject. It is true that the power of Congress to tax is a very extensive power. It is given in*  
24 *the Constitution, with only one exception and only two qualifications. Congress cannot tax exports, and it must*  
25 *impose direct taxes by the rule of apportionment, and indirect taxes by the rule of uniformity. Thus limited, and*  
26 *thus only, it reaches every subject, and may be exercised at discretion. But, it reaches only existing subjects.*  
27 ***Congress cannot authorize a trade or business within a State in order to tax it.**”*

28 [License Tax Cases, [72 U.S. 462](#), 18 L.Ed. 497, 5 Wall. 462, 2 A.F.T.R. 2224 (1866) ]

29 7.2. If you don’t want to be in a “privileged” state and suffer the legal disabilities of accepting the privilege, then you  
30 CANNOT have or use Social Security Numbers.

31 8. Those participating in the “benefits” of the franchise have implicitly surrendered the right to challenge any  
32 encroachments against their “private rights” or “constitutional rights” that result from said participation:

33 *The Court developed, for its own governance in the cases confessedly within its jurisdiction, a series of rules*  
34 *under which it has avoided passing upon a large part of all the constitutional questions pressed upon it for*  
35 *decision. They are:*

36 [ . . . ]

37 *6. **The Court will not pass upon the constitutionality of a statute at the instance of one who has availed himself***  
38 ***of its benefits.***<sup>FN7</sup> *[Great Falls Mfg. Co. v. Attorney General](#), 124 U.S. 581, 8 S.Ct. 631, 31 L.Ed. 527; [Wall v.](#)*  
39 *[Parrot Silver & Copper Co.](#), 244 U.S. 407, 411, 412, 37 S.Ct. 609, 61 L.Ed. 1229; [St. Louis Malleable Casting](#)*  
40 *[Co. v. Prendergast Construction Co.](#), 260 U.S. 469, 43 S.Ct. 178, 67 L.Ed. 351.*

41 *[FN7 Compare Electric Co. v. Dow](#), 166 U.S. 489, 17 S.Ct. 645, 41 L.Ed. 1088; [Pierce v. Somerset Ry.](#), 171 U.S.*  
42 *[641](#), 648, 19 S.Ct. 64, 43 L.Ed. 316; [Leonard v. Vicksburg, etc., R. Co.](#), 198 U.S. 416, 422, 25 S.Ct. 750, 49 L.Ed.*  
43 *[1108](#).*

44 [Ashwander v. Tennessee Valley Authority, 297 U.S. 288, 56 S.Ct. 466 (1936)]

45 9. Use of a Social Security Number constitutes prima facie consent to engage in the franchise. Use of this number  
46 constitutes prima facie evidence of implied consent because:

47 9.1. It is a crime to compel use or disclosure of Social Security Numbers. [42 U.S.C. §408](#).

48 9.2. You can withdraw from the franchise lawfully at any time if you don’t want to participate. See SSA Form 521.  
49 See:

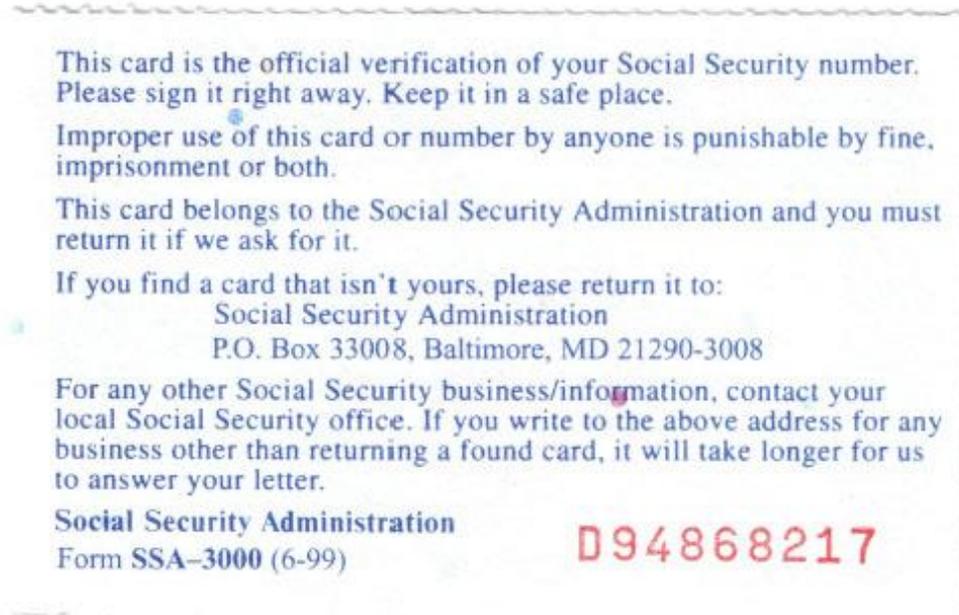
[Resignation of Compelled Social Security Trustee](#), Form #06.002  
<http://sedm.org/Forms/FormIndex.htm>

50 9.3. If the government uses the SSN trustee license number to communicate with you and you don’t object or correct  
51 them, then you once again consented to their jurisdiction to administer the program. See:

[Wrong Party Notice](#), Form #07.105  
<http://sedm.org/Forms/FormIndex.htm>

- 1 10. The Social Security Number is property of the government and NOT the person using it. 20 C.F.R. §422.103(d).  
2 10.1. The Social Security card confirms this, which says:

3 **Figure 2: Social Security Card: Back**



- 4  
5 10.2. Anything the Social Security Number is attached to becomes “private property” voluntarily donated to a “public  
6 use” to procure the benefits of the “public right” or franchise. Only “public officers” on official business may have  
7 public property in their possession such as the Social Security Number.

8 We will now further analyze items 1 and 2 above by giving you an example of how partaking of a franchise creates agency  
9 and constitutes a “trust” or “public trust”. The following supreme Court ruling proves that a corporate railroad is a  
10 government franchise which makes the corporation into a “cestuis que trust”, the officers into “public officers” and  
11 “trustees” of the United States government through the operation of private law, which is the corporate charter.

12 *The proposition is that the United States, as the grantor of the franchises of the company, the author of its  
13 charter, and the donor of lands, rights, and privileges of immense value, and as parens patriae, is a trustee,  
14 invested with power to enforce the proper use of the property and franchises granted for the benefit of the  
15 public.*

16 *The legislative power of Congress over this subject has already been considered, and need not be further alluded  
17 to. The trust here relied on is one which is supposed to grow out of the relations of the corporation to the  
18 government, which, without any aid from legislation, are cognizable in the ordinary courts of equity.*

19 *It must be confessed that, with every desire to find some clear and well-defined statement of the foundation for  
20 relief under this head of jurisdiction, and after a very careful examination of the authorities cited, the nature of  
21 this claim of right remains exceedingly vague. Nearly all the cases- we may almost venture to say all of them-fall  
22 under two heads:--*

23 *1. Where municipal, charitable, religious, or eleemosynary corporations, public in their character, had abused  
24 their franchises, perverted the purpose of their organization, or misappropriated their funds, and as they, from  
25 the nature of their corporate functions, were more or less under government supervision, the Attorney-General  
26 proceeded against them to obtain correction of the abuse; or,*

27 *2. Where private corporations, chartered for definite and limited purposes, had exceeded their powers, and were  
28 restrained \*618 or enjoined in the same manner from the further violation of the limitation to which their powers  
29 were subject.*

30 *The doctrine in this respect is well condensed in the opinion in The People v. Ingersoll, recently decided by the  
31 Court of Appeals of New York, 58 N. Y. 1. 'If,' says the court, 'the property of a corporation be illegally interfered  
32 with by corporation officers and agents or others, the remedy is by action at the suit of the corporation, and not*

1 of the Attorney-General. Decisions are cited from the reports of this country and of this State, entitled to  
2 consideration and respect, affirming to some extent the doctrine of the English courts, and applying it to like  
3 cases as they have arisen here. But in none has the doctrine been extended beyond the principles of the English  
4 cases; and, aside from the jurisdiction of courts of equity over trusts of property for public uses and over the  
5 trustees, either corporate or official, the courts have only interfered at the instance of the Attorney-General to  
6 prevent and prohibit some official wrong by municipal corporations or public officers, and the exercise of usurped  
7 or the abuse of actual powers.' p. 16.

8 *\*\*37 To bring the present case within the rule governing the exercise of the equity powers of the court, it is*  
9 *strongly urged that the company belongs to the class first described.*

10 *The duties imposed upon it by the law of its creation, the loan of money and the donation of lands made to it by*  
11 *the United States, its obligation to carry for the government, and the great purpose of Congress in opening a*  
12 *highway for **public use** and the postal service between the widely separated States of the Union, are relied on as*  
13 *establishing this proposition.*

14 *But in answer to this it must be said that, after all, it is but a railroad company, with the ordinary powers of such*  
15 *corporations. **Under its contract with the government, the latter has taken good care of itself; and its rights***  
16 ***may be judicially enforced without the aid of this trust relation. They may be aided by the general legislative***  
17 ***powers of Congress, and by those reserved in the charter, which we have specifically quoted.***

18 *The statute which conferred the benefits on this company, the loan of money, the grant of lands, and the right of*  
19 *way, did the same for other corporations already in existence under State or territorial charters. Has the United*  
20 *States the right \*619 to assert a trust in the Federal government which would authorize a suit like this by the*  
21 *Attorney-General against the Kansas Pacific Railway Company, the Central Pacific Railroad Company, and*  
22 *other companies in a similar position?*

23 ***If the United States is a trustee, there must be cestuis que trust. There cannot be the one without the other, and***  
24 ***the trustee cannot be a trustee for himself alone. A trust does not exist when the legal right and the use are in***  
25 ***the same party, and there are no ulterior trusts.***

26 ***Who are the cestuis que trust for whose benefit this suit is brought? If they be the defrauded stockholders, we***  
27 ***have already shown that they are capable of asserting their own rights; that no provision is made for securing***  
28 ***them in this suit should it be successful, and that the statute indicates no such purpose.***

29 *If the trust concerned relates to the rights of the public in the use of the road, no wrong is alleged capable of*  
30 *redress in this suit, or which requires such a suit for redress.*

31 *Railroad [Company v. Peniston \(18 Wall. 5\)](#) shows that the company is not a mere creature of the United States,*  
32 *but that while it owes duties to the government, the performance of which may, in a proper case, be enforced, it*  
33 *is still a private corporation, the same as other railroad companies, and, like them, subject to the laws of taxation*  
34 *and the other laws of the States in which the road lies, so far as they do not destroy its usefulness as an instrument*  
35 *for government purposes.*

36 ***We are not prepared to say that there are no trusts which the United States may not enforce in a court of equity***  
37 ***against this company.** When such a trust is shown, it will be time enough to recognize it. But we are of opinion*  
38 *that there is none set forth in this bill which, under the statute authorizing the present suit, can be enforced in the*  
39 *Circuit Court.*

40 *\*\*38 There are many matters alleged in the bill in this case, and many points ably presented in argument, which*  
41 *have received our careful attention, but of which we can take no special notice in this opinion. We have devoted*  
42 *so much space to the more important matters, that we can only say that, under the view which we take of the*  
43 *scope of the enabling statute, they furnish no ground for relief in this suit.*

44 *\*620 The liberal manner in which the government has aided this company in money and lands is much urged*  
45 *upon us as a reason why the rights of the United States should be liberally construed. This matter is fully*  
46 *considered in the opinion of the court already cited, in *United States v. Union Pacific Railroad Co.* (supra), in*  
47 *which it is shown that it was a wise liberality for which the government has received all the advantages for which*  
48 *it bargained, and more than it expected. **In the feeble infancy of this child of its creation, when its life and***  
49 ***usefulness were very uncertain, the government, fully alive to its importance, did all that it could to strengthen,***  
50 ***support, and sustain it. Since it has grown to a vigorous manhood, it may not have displayed the gratitude***  
51 ***which so much care called for. If this be so, it is but another instance of the absence of human affections which***  
52 ***is said to characterize all corporations. It must, however, be admitted that it has fulfilled the purpose of its***  
53 ***creation and realized the hopes which were then cherished, and that the government has found it a useful***  
54 ***agent, enabling it to save vast sums of money in the transportation of troops, mails, and supplies, and in the***  
55 ***use of the telegraph.***

1 *A court of justice is called on to inquire not into the balance of benefits and favors on each side of this controversy,*  
2 *but into the rights of the parties as established by law, as found in their contracts, as recognized by the settled*  
3 *principles of equity, and to decide accordingly. Governed by this rule, and by the intention of the legislature in*  
4 *passing the act under which this suit is brought, we concur with the Circuit Court in holding that no case for*  
5 *relief is made by the bill.*  
6 *[U.S. v. Union Pac. R. Co., 98 U.S. 569 (1878)]*

7 Notice that the government, in relation to the franchisee, is referred to by the Supreme Court as a “*parens patriae*”. This  
8 describes the role of the government as protector over persons with a *legal disability*. That disability, in fact, consists mainly  
9 of the obligations associated with a “public office” in the U.S. government. By partaking of a “public right” or “statutory  
10 right” or “privilege”, you are abdicating responsibility for your life, admitting that you can’t govern or support yourself, and  
11 therefore transferring your own person, property, and labor to another sovereign, who then exercises a legal “guardianship”  
12 as a bloated socialist nanny government. Quite revealing!:

13 *PARENS PATRIAE. Father of his country; parent of the country. In England, the king. In the United States, the*  
14 *state, as a sovereign-referring to the sovereign power of guardianship over persons under disability; In re*  
15 *Turner, 94 Kan. 115, 145 P. 871, 872, Ann.Cas.1916E, 1022; such as minors, and insane and incompetent*  
16 *persons; McIntosh v. Dill, 86 Okl. 1, 205 P. 917, 925.*  
17 *[Black’s Law Dictionary, Sixth Edition, p. 1269]*

18 Those who nominate a “*parens patriae*” to govern their lives by engaging in statutory “public rights” and franchises can, at  
19 the whim of their new master, be left entirely without remedy in any court of law as we pointed out earlier. This causes the  
20 sovereignty that God delegated to Christians to be undermined and makes them violate the prohibition against serving two  
21 masters. Therefore, it violates the bible to participate in federal franchises:

22 *“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to*  
23 *the one and despise the other. You cannot serve God and mammon.”*  
24 *[Luke 16:13, Bible, NKJV]*

25 *“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the*  
26 *one and despise the other. You cannot serve God and mammon.*  
27 *[Matt. 6:24, Bible, NKJV]*

28 The subject of franchises and all the effects of participation is covered in the following reference, for those who want to  
29 investigate further:

*Government Instituted Slavery Using Franchises*, Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

### 30 **5.7.5.2 Biblical Explanation of How Judges and Prosecutors and Government Use Franchises to Plunder and** 31 **Enslave You**

32 We’re sure you have heard the old saying:

33 *“A fool and his money are soon parted.”*

34 This section will describe how government-granted franchises such as Social Security, the income tax, Medicare, federal  
35 employment or office, etc are the main method of choice used and abused by clever judges and government prosecutors in  
36 THEIR privileged “franchise courts” for parting a fool of ALL of his or her money and rights. More particularly, franchises  
37 are the main method:

- 38 1. That God uses to punish a wicked and rebellious people. See Nehemiah 8-9.
- 39 2. That rulers and governments use to plunder and enslave those they are supposed to be serving and protecting.
- 40 3. By which the wicked are uprooted from the land and kidnapped legally from the protections of God to occupy a foreign  
41 land. Prov. 2:21-22.

42 The Bible says that the Heavens and the Earth belong to the Lord and NOT Caesar.

43 *“The heavens are Yours [God’s], the earth also is Yours;*  
44 *The world and all its fullness, You have founded them.*  
45 *The north and the south, You have created them;*

1 Tabor and Hermon rejoice in Your name.  
2 You have a mighty arm;  
3 Strong is Your hand, and high is Your right hand.”  
4 [[Psalm 89:11-13](#), Bible, NKJV]  
5

6 “I have made the earth,  
7 And created man on it.  
8 I—My hands—stretched out the heavens,  
9 And all their host I have commanded.”  
10 [[Isaiah 45:12](#), Bible, NKJV]  
11

12 “Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”  
13 [[Deuteronomy 10:14](#), Bible, NKJV]

14 **Since God owns everything and Caesar owns nothing, then what we are to render to Caesar is NOTHING according to**  
15 **Romans 13. Caesar is therefore God’s temporary trustee and steward over what ultimately belongs exclusively and**  
16 **permanently and ONLY to God.** The delegation of authority from God to Caesar is the Bible itself, which is a trust indenture  
17 that describes itself as a covenant or promise, and which makes God the beneficiary of all of Caesar’s and our choices as  
18 God’s steward. The terms of that delegation of authority order and trust indenture are exhaustively described below:

Delegation of Authority Order from God to Christians, Form #13.007  
<http://sedm.org/Forms/FormIndex.htm>

19 The Bible says that God is the source of all authority.

20 “...there is no authority except from God.”  
21 [[Romans 13:1](#), Bible, NKJV]

22 “...you are complete in Him [Christ], **who is the head of all principality and power.**”  
23 [[Colossians 2:10](#), Bible, NKJV]

24 Consequently, the term “governing authorities” as used in Romans 13 can only mean God and not Caesar. When Caesar is  
25 acting consistent with the Bible trust indenture and delegation of authority to Caesar, then and only then can he therefore  
26 truthfully be called a “governing authority”. These facts are the basis for why 1 Peter 2 says the following, and note the  
27 phrase “for the Lord’s sake”:

28 “Therefore submit yourselves to every ordinance of man **for the Lord’s sake**, whether to the king as supreme, or  
29 to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do  
30 good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— as  
31 free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood.  
32 Fear God. Honor the king.”  
33 [[1 Peter 2:13-17](#), Bible, NKJV]

34 That government which is NOT “for the Lord’s sake” and instead is for Satan’s sake we are not only NOT to submit to as  
35 Christians, but are required to rebel against and literally “hate” its bad deeds but not the people who affect them. The hate is  
36 directed at evil behavior, not evil people. It is a fact that most kings and governors are NOT sent by God, but by Satan, and  
37 most of them rebel against rather than obey God or His moral laws. These rulers, in fact, are the ones who ultimately will  
38 engage in the final conflict against God:

39 “And I saw **the beast, the kings of the earth, and their armies, gathered together to make war against Him**  
40 **[Jesus] who sat on the horse and against His army.**”  
41 [[Rev. 19:19](#), Bible, NKJV]

42 God would never and has never commanded us to do evil nor to obey rulers who are evil. In fact, most of the evil in our  
43 society originates from abuses by rulers who refuse to either recognize or obey God’s moral laws in the Bible. The essence  
44 of loving the Lord, for instance, is to “fear God”.

45 **You shall fear the LORD your God and serve [ONLY] Him**, and shall take oaths in His name. You shall not go  
46 after other gods, the gods of the peoples who are all around you (for the LORD your God is a jealous God among  
47 you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

[. . .]

And the LORD commanded us to observe all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is this day.  
[Deut. 6:13, 24, Bible, NKJV]

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**"You shall fear the LORD your God; you shall serve [ONLY] Him, and to Him you shall hold fast, and take oaths in His name."**  
[Deut. 10:20, Bible, NKJV]

The Bible then defines "fearing the Lord" as "hating evil". You can't "hate evil" by effecting it or by obeying or subsidizing rulers who effect it in our name as our representatives. No one who wars against God's commandments or obeys rulers who war against God's commandments can claim to be "fearing the Lord". We argue that one cannot simultaneously love God, and not hate His opposite, which is evil.

**"The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate."**  
[Prov. 8:13, Bible, NKJV]

Therefore, so long as we as Christians continually recognize God's exclusive ownership and control over the Earth and the fact that Caesar doesn't own any part of it, the only type of allegiance we can have that attaches to any geographical territory is allegiance to God and not Caesar. That allegiance manifests itself in choosing a legal domicile that is not within the jurisdiction of any man-made government and instead is within God's Kingdom on Earth exclusively. This exclusive allegiance we have to God then determines who we nominate as our protector and where the civil laws are derived which protect us.

**"domicile.** A person's legal home. That place where a man has his true, fixed, and **permanent home** and principal establishment, and to which whenever he is absent he has **the intention of returning**. Smith v. Smith, 206 Pa.Super. 310, 213 A.2d. 94. Generally, physical presence within a state and **the intention** to make it one's home are the requisites of establishing a "domicile" therein. The permanent residence of a person or the place to which he **intends to** return even though he may actually reside elsewhere. A person may have more than one residence but only one domicile. **The legal domicile of a person is important since it, rather than the actual residence, often controls the jurisdiction of the taxing authorities and determines where a person may exercise the privilege of voting and other legal rights and privileges."**  
[Black's Law Dictionary, Sixth Edition, p. 485]

**"The citizen cannot complain [about the laws or the tax system], because he has voluntarily submitted himself to such a form of government.** He owes allegiance to the two departments, so to speak, and within their respective spheres must pay the penalties which each exacts for disobedience to its laws. In return, he can demand protection from each within its own jurisdiction."  
[United States v. Cruikshank, 92 U.S. 542 (1875) [emphasis added]]

**"Allegiance and protection [by the government from harm] are, in this connection, reciprocal obligations. The one is a compensation for the other; allegiance for protection and protection for allegiance."**  
[Minor v. Happersett, 88 U.S. (21 Wall.) 162, 166-168 (1874)]

We can't have allegiance to Caesar because the Bible says we can't serve two masters or, by implication, have two masters:

**"No one can serve two masters [two employers, for instance]; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon [government]."**  
[Luke 16:13, NKJV. Written by a tax collector]

God is our ONLY Lawgiver, Judge, and Protector:

**"For God is the King of all the earth; Sing praises with understanding."**  
[Psalm 47:7, Bible, NKJV]

**"For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."**  
[Isaiah 33:22, Bible, NKJV]

Those who do not have a domicile within Caesar's jurisdiction are called by any of the following names in Caesar's courts:

1 1. “transient foreigners”

2 *“Transient foreigner. One who visits the country, without the intention of remaining.”*  
3 *[Black’s Law Dictionary, Sixth Edition, p. 1498]*

4 2. “stateless persons”

5 *Social Security Program Operations Manual System (P.O.M.S.)*  
6 *RS 02640.040 Stateless Persons*

7 A. DEFINITIONS

8 [. . .]

9 **DE FACTO**—Persons who have left the country of which they were nationals and no longer enjoy its protection  
10 and assistance. They are usually political refugees. They are legally citizens of a country because its laws do not  
11 permit denaturalization or only permit it with the country’s approval.

12 [. . .]

13 2. De Facto Status

14 Assume an individual is de facto stateless if he/she:

15 a. says he/she is stateless but cannot establish he/she is de jure stateless; and

16 b. establishes that:

- 17 • he/she has taken up residence [chosen a **legal domicile**] outside the country of his/her nationality;
- 18 • there has been an event which is hostile to him/her, such as a sudden or radical change in the  
19 government, in the country of nationality; and

20 **NOTE: In determining whether an event was hostile to the individual, it is sufficient to show the**  
21 **individual had reason to believe it would be hostile to him/her.**

- 22 • he/she renounces, in a sworn statement, the protection and assistance of the government of the country  
23 of which he/she is a national and declares he/she is stateless. The statement must be sworn to before  
24 an individual legally authorized to administer oaths and the original statement must be submitted to  
25 SSA.

26 *De facto [stateless] status stays in effect only as long as the conditions in b. continue to exist. If, for example, the*  
27 *individual returns [changes their **domicile** back] to his/her country of nationality, de facto statelessness ends.*  
28 *[SOURCE: Social Security Program Operations Manual System (P.O.M.S.), Section RS 02640.040 entitled*  
29 *“Stateless Persons”*  
30 <https://secure.ssa.gov/apps10/poms.nsf/lnx/0302640040>]

31 3. “nonresidents”

32 Man’s law says that if we exercise our right of political association or DISASSOCIATION protected by the First Amendment  
33 by choosing a domicile in God’s kingdom rather than Caesar’s kingdom, that the law which then applies is the law from our  
34 domicile, which means God’s Holy laws.

35 [IV. PARTIES](#) > Rule 17.  
36 [Rule 17. Parties Plaintiff and Defendant; Capacity](#)

37 (b) Capacity to Sue or be Sued.

38 **Capacity to sue or be sued is determined as follows:**

- 39 **(1) for an individual who is not acting in a representative capacity, by the law of the individual’s domicile;**  
40 **(2) for a corporation, by the law under which it was organized; and**  
41 **(3) for all other parties, by the law of the state where the court is located, except that:**

(A) a partnership or other unincorporated association with no such capacity under that state's law may sue or be sued in its common name to enforce a substantive right existing under the United States Constitution or laws; and  
(B) 28 U.S.C. §§754 and 959(a) govern the capacity of a receiver appointed by a United States court to sue or be sued in a United States court.

[SOURCE: <http://www.law.cornell.edu/rules/frcp/Rule17.htm>]

Notice that in addition to “domicile” above, three other sources or “choice of law” are provided, which is:

1. Acting in a representative capacity on behalf of another. This can only happen by holding an “office”, such as a “public office” in the government.
2. Operating as a corporation, which is a franchise.
3. The state court where suit is brought. This court ordinarily has civil jurisdiction only if the party bringing suit or the respondent has a domicile in that forum.

Therefore, there are only two methods to switch the civil choice of law away from the protections of a person’s domicile, which are:

1. Acting in a representative capacity on behalf of another as an officer or public officer or trustee.
2. Operating as a corporation, which is a franchise.

Note that both of the above conditions of a person result from the voluntary exercise of your right to contract, because contracting is the only way you can enter into such relationships. Note also that both conditions are franchises of one kind or another. You can’t become a “public officer” of the government, for instance, without signing an employment agreement, which is a franchise. That franchise, by the way, implies a surrender of your constitutional rights, according to the U.S. Supreme Court:

*“The restrictions that the Constitution places upon the government in its capacity as lawmaker, i.e., as the regulator of private conduct, are not the same as the restrictions that it places upon the government in its capacity as employer. We have recognized this in many contexts, with respect to many different constitutional guarantees. Private citizens perhaps cannot be prevented from wearing long hair, but policemen can. Kelley v. Johnson, 425 U.S. 238, 247 (1976). Private citizens cannot have their property searched without probable cause, but in many circumstances government employees can. O’Connor v. Ortega, 480 U.S. 709, 723 (1987) (plurality opinion); id., at 732 (SCALIA, J., concurring in judgment). Private citizens cannot be punished for refusing to provide the government information that may incriminate them, but government employees can be dismissed when the incriminating information that they refuse to provide relates to the performance of their job. Gardner v. Broderick, [497 U.S. 62, 95] 392 U.S. 273, 277 -278 (1968) . With regard to freedom of speech in particular: Private citizens cannot be punished for speech of merely private concern, but government employees can be fired for that reason. Connick v. Myers, 461 U.S. 138, 147 (1983). Private citizens cannot be punished for partisan political activity, but federal and state employees can be dismissed and otherwise punished for that reason. Public Workers v. Mitchell, 330 U.S. 75, 101 (1947) ; Civil Service Comm’n v. Letter Carriers, 413 U.S. 548, 556 (1973); Broadrick v. Oklahoma, 413 U.S. 601, 616 -617 (1973).”*  
[Rutan v. Republican Party of Illinois, 497 U.S. 62 (1990) ]

God’s laws say that a wicked or unfaithful people will be “cut off from the earth” meaning divorced from the protections of God’s laws and of their legal domicile. By “wicked”, we believe He means “ignorant, lazy, presumptuous, or covetous”. The above two mechanisms are the means for doing this:

*“For the upright will dwell in the land,  
And the blameless will remain in it;  
**But the wicked will be cut off from the earth,  
And the unfaithful will be uprooted from it.”**  
[Prov. 2:21-22, Bible, NKJV]*

How do the upright “dwell in the land”? By having a legal domicile there! How are they “uprooted from it”? By engaging in franchises or acting in a representative capacity. We hope that by now, you understand that:

1. Those who engage in government franchises act as “public officers” or agents of the government.
2. Engaging in a franchise and operating in a representative capacity are therefore synonymous.

1 Consequently, God’s laws recognize that franchises are the main method to uproot a wicked people from His protection, the  
2 protection of His laws, and their legal domicile in order that they may be legally kidnapped and moved to another jurisdiction.  
3 The mechanisms for effecting that kidnapping are recognized by Federal Rule of Civil Procedure 17(b) above.

4 The U.S. Supreme Court described how this kidnapping occurs against those who accept privileges when it held the following.  
5 The phrase “exempted from the rigor of the common law” is synonymous with exempted from the protections of the bill of  
6 rights and equity jurisdiction in relation to the grantor of the franchise:

7 *The words "privileges" and "immunities," like the greater part of the legal phraseology of this country, have been*  
8 *carried over from the law of Great Britain, and recur constantly either as such or in equivalent expressions from*  
9 *the time of Magna Charta. **For all practical purposes they are synonymous in meaning, and originally signified***  
10 ***a peculiar right or private law conceded to particular persons or places whereby a certain individual or class***  
11 ***of individuals was exempted from the rigor of the common law.** Privilege or immunity is conferred upon any*  
12 *person when he is invested with a legal claim to the exercise of special or peculiar rights, authorizing him to*  
13 *enjoy some particular advantage or exemption. See Magill v. Browne, Fed.Cas. No. 8952, 16 Fed.Cas. 408; 6*  
14 *Words and Phrases, 5583, 5584; A J. Lien, "Privileges and Immunities of Citizens of the United States," in*  
15 *Columbia University Studies in History, Economics, and Public Law, vol. 54, p. 31.*  
16 *[Paul v. Virginia, 8 Wall. 168, 19 L.Ed. 357]*

17 Whenever a judge or ruler wants to tempt a wicked person and use their weaknesses to bring them into servitude and  
18 “voluntary compliance”, they will try to bribe them with franchises, such as Social Security, Medicare, Unemployment  
19 compensation. They do this to entice the ignorant, the lazy, covetous, and those who want “something for nothing” to give  
20 up their rights.

21 *“The hand of the diligent will rule, but the lazy man will be put to **forced labor** [slavery!].”*  
22 *[Prov. 12:24, Bible, NKJV]*

24 ***“My son, if sinners [socialists, in this case] entice you,***  
25 ***Do not consent***  
26 ***If they say, “Come with us,***  
27 ***Let us lie in wait to shed blood;***  
28 ***Let us lurk secretly for the innocent without cause;***  
29 ***Let us swallow them alive like Sheol,***  
30 ***And whole, like those who go down to the Pit:***  
31 ***We shall fill our houses with spoil [plunder];***  
32 ***Cast in your lot among us,***  
33 ***Let us all have one purse”--***  
34 ***My son, do not walk in the way with them,***  
35 ***Keep your foot from their path;***  
36 ***For their feet run to evil,***  
37 ***And they make haste to shed blood.***  
38 ***Surely, in vain the net is spread***  
39 ***In the sight of any bird;***  
40 ***But they lie in wait for their own blood.***  
41 ***They lurk secretly for their own lives.***  
42 ***So are the ways of everyone who is greedy for gain;***  
43 ***It takes away the life of its owners.”***  
44 *[Proverbs 1:10-19, Bible, NKJV]*

45 The “one purse” they are referring to above is the government’s purse! They want to hire you on as a recipient of stolen  
46 goods, which are goods stolen from others who are compelled to participate in their franchises and would not participate if  
47 offered a fully informed, un-coerced choice not to participate. Once your tyrant rulers and public servants get you eating out  
48 of their hand, then you are roped into ALL their other franchises and become their servant and slave, literally. Every one of  
49 their franchises inevitably ropes you into other franchises. For instance, the drivers licensing franchise forces you to have a  
50 domicile on federal territory and to participate in the federal and state income tax system.

51 *“The more you want, the more the world can hurt you.”*  
52 *[Confucius]*

53 *“But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts [for*  
54 *“free” government “benefits”] which drown men in destruction and perdition. For the love of money [or*  
55 *unearned “benefits”] is a root of all kinds of evil, for which some have strayed from the faith in their greediness,*  
56 *and pierced themselves through with many sorrows.”*  
57 *[1 Tim. 6:9-10, Bible, NKJV]*

1 *“For the turning away of the simple will slay them. And the complacency of fools will destroy them; but*  
2 *whoever listens to me [God and the wisdom that comes ONLY from God] will dwell safely, and will be secure*  
3 *[within the protections of God’s laws and their place of domicile], without fear of evil.”*  
4 *[Prov. 1:20-33, Bible, NKJV]*

5 When we abuse our power of choice to consent to government franchises we therefore are FIRING God as our Lawgiver,  
6 Judge, and Protector and replacing Him and His Laws with a vain man or ruler. For that, God says ultimately, we are severely  
7 punished, plundered, and enslaved:

8 *“The Lord is well pleased for His righteousness’ sake; He will exalt the law [HIS law, not man’s law] and make*  
9 *it honorable. But this is a people robbed and plundered! [by tyrants in government] All of them are snared in*  
10 *[legal] holes [by the sophistry of greedy lawyers], and they are hidden in prison houses; they are for prey, and*  
11 *no one delivers; for plunder, and no one says, “Restore!”*

12 *Who among you will give ear to this? Who will listen and hear for the time to come? Who gave Jacob for*  
13 *plunder, and Israel to the robbers? [IRS] Was it not the Lord, He against whom we have sinned? For they*  
14 *would not walk in His ways, nor were they obedient to His law [they divorced themselves from their domicile*  
15 *using their right to contract], therefore He has poured on him the fury of His anger and the strength of battle; it*  
16 *has set him on fire all around, yet he did not know; and it burned him, yet he did not take it to heart. [he became*  
17 *an unwitting victim of his own IGNORANCE OF THE LAW]”*  
18 *[Isaiah 42:21-25, Bible, NKJV]*

19  
20 *“Woe to the rebellious children,” says the Lord, “Who take counsel, but not of Me, and who devise plans [e.g.*  
21 *“social insurance”], but not of My Spirit, that they may add sin to sin; who walk to go down to Egypt [Babylon*  
22 *or the District of Criminals, Washington, D.C.], and have not asked My advice, to strengthen themselves in the*  
23 *strength of Pharaoh, and to trust in the shadow of Egypt! Therefore the strength of Pharaoh shall be your*  
24 *shame, and trust in the shadow of Egypt shall be your humiliation...*

25 *Now go, write it before them on a tablet, and note it on a scroll, that it may be for time to come, forever and ever:*  
26 *that this is a rebellious people, **lying children, children who will not hear the law of the Lord**; who say to the*  
27 *seers, “Do not see,” and to the prophets [economic prognosticators], “Do not prophesy to us right things’ **Speak***  
28 *to us smooth [politically correct] things, prophesy deceits. Get out of the way, turn aside from the path, cause*  
29 *the Holy One of Israel to cease from before us [take the ten commandments out of the Supreme Court Building].”*

30 *Therefore thus says the Holy One of Israel:*

31 *“Because you despise this word [God’s word/law], and trust in [government] oppression and perversity, and*  
32 *rely on them, therefore this iniquity shall be to you like a breach ready to fall, a bulge in a high wall, whose*  
33 *breaking comes suddenly, in an instant. And He shall break it like the breaking of the potter’s vessel, which*  
34 *is broken in pieces; He shall not spare. So there shall not be found among its fragments a shard to take fire*  
35 *from the hearth, or to take water from the cistern.”*  
36 *[Isaiah 30:1-3, 8-14, Bible, NKJV]*

37 Thus, franchises act as an insidious snare that destroys freedom, people, lives, and families. Both the Bible and our Founding  
38 Fathers forcefully say we must wisely exercise our discretion and our power of choice to systematically avoid such snares  
39 and the franchises and contracts which implement them:

40 *Take heed to yourself, lest you make a covenant [contract or franchise] with the inhabitants of the land where*  
41 *you are going, lest it be a snare in your midst. But you shall destroy their altars, break their sacred pillars, and*  
42 *cut down their wooden images (for you shall worship no other god, for the LORD, whose name is Jealous, is*  
43 *a jealous God), lest you make a covenant [engage in a franchise, contract, or agreement] with the inhabitants*  
44 *of the land, and they play the harlot with their gods [pagan government judges and rulers] and make sacrifice*  
45 *[YOU and your RIGHTS!] to their gods, and one of them invites you and you eat of his sacrifice, and you take*  
46 *of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the*  
47 *harlot with their gods.*  
48 *[Exodus 34:10-16, Bible, NKJV]*

49 *“My ardent desire is, and my aim has been...to comply strictly with all our engagements foreign and domestic;*  
50 *but to keep the United States free from political connections with every other Country. To see that they may be*  
51 *independent of all, and under the influence of none. In a word, I want an American character, that the powers*  
52 *of Europe may be convinced we act for ourselves and not for others* [as contractors, franchisees, or “public  
53 officers”]; this, in my judgment, is the only way to be respected abroad and happy at home.”  
54 [George Washington, (letter to Patrick Henry, 9 October 1775);  
55 Reference: *The Writings of George Washington, Fitzpatrick, ed., vol. 34 (335)]*

1 "About to enter, fellow citizens, on the exercise of duties which comprehend everything dear and valuable to you,  
2 it is proper that you should understand what I deem the essential principles of our government, and consequently  
3 those which ought to shape its administration. I will compress them within the narrowest compass they will bear,  
4 stating the general principle, but not all its limitations. Equal and exact justice to all men, of whatever state or  
5 persuasion, religious or political; **peace, commerce, and honest friendship with all nations – entangling**  
6 **alliances [contracts, treaties, franchises] with none;**"  
7 [Thomas Jefferson, First Inaugural Address, March 4, 1801]

8 The Bible forbids Christians to allow anyone but the true and living God to be their king or ruler. Franchises replace God as  
9 our ruler, replace him with a man or a government, and destroy equal protection of the law. Your right to contract is the most  
10 dangerous right you have, folks! The abuse of that right to sign up for government franchises leaves you entirely without  
11 remedy and entirely without any protection for any of your God given rights. Governments are created to protect the exercise  
12 of your right to contract and if you abuse that right, you are TOAST folks, because they can't undo the damage for you and  
13 you lose your right to even go into court to invoke the government's protection!

14 "These general rules are well settled: (1) That the United States, when it creates [STATUTORY FRANCHISE]  
15 rights in individuals against itself [a "public right", which is a euphemism for a "franchise" to help the court  
16 disguise the nature of the transaction], is under no obligation to provide a remedy through the courts. United  
17 States ex rel. Dumlup v. Black, 128 U.S. 40, 9 Sup.Ct. 12, 32 L.Ed. 354; Ex parte Atocha, 17 Wall. 439, 21 L.Ed.  
18 696; Gordon v. United States, 7 Wall. 188, 195, 19 L.Ed. 35; De Groot v. United States, 5 Wall. 419, 431, 433,  
19 18 L.Ed. 700; Comegys v. Vasse, 1 Pet. 193, 212, 7 L.Ed. 108. (2) That where a statute creates a right and  
20 provides a special remedy, that remedy is exclusive. Wilder Manufacturing Co. v. Corn Products Co., 236 U.S.  
21 165, 174, 175, 35 Sup.Ct. 398, 59 L.Ed. 520, Ann.Cas. 1916A, 118; Armon v. Murphy, 109 U.S. 238, 3 Sup.Ct.  
22 184, 27 L.Ed. 920; Barnett v. National Bank, 98 U.S. 555, 558, 25 L.Ed. 212; Farmers' & Mechanics' National  
23 Bank v. Dearing, 91 U.S. 29, 35, 23 L.Ed. 196. Still the fact that the right and the remedy are thus intertwined  
24 might not, if the provision stood alone, require us to hold that the remedy expressly given excludes a right of  
25 review by the Court of Claims, where the decision of the special tribunal involved no disputed question of fact  
26 and the denial of compensation was rested wholly upon the construction of the act. See Medbury v. United States,  
27 173 U.S. 492, 198, 19 Sup.Ct. 503, 43 L.Ed. 779; Parish v. MacVeagh, 214 U.S. 124, 29 Sup.Ct. 556, 53 L.Ed.  
28 936; McLean v. United States, 226 U.S. 374, 33 Sup.Ct. 122, 57 L.Ed. 260; United States v. Laughlin (No. 200),  
29 249 U.S. 440, 39 Sup.Ct. 340, 63 L.Ed. 696, decided April 14, 1919.:  
30 [U.S. v. Babcock, 250 U.S. 328, 39 S.Ct. 464 (1919) ]

31 Under God's law, all persons are equal and any attempt to make them unequal is an attempt at idolatry. In God's eyes, when  
32 we show partiality in judgment of others based on the "privileges" or "franchises" they are in receipt of or other forms of  
33 "social status", then we are condemned as Christians:

34 "You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid  
35 in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear  
36 it."  
37 [Deut. 1:17, Bible, NKJV]

38 "You shall not pervert justice; you shall not show partiality, nor take a bribe [a franchise or "benefit"  
39 payment], for a bribe blinds the eyes of the wise and twists the words of the righteous."  
40 [Deut. 16:19, Bible, NKJV]

41 "For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no  
42 partiality nor takes a bribe [a franchise is a type of government bribe]."  
43 [Deut. 10:17, Bible, NKJV]

44 "He [God] will surely rebuke you If you secretly show partiality [against a accused who refuses to participate  
45 in franchises as taxpayer and therefore refuses to subsidize your lifestyle as a "benefit" recipient]."  
46 [Job 13:10, Bible, NKJV]

47 "The rich and the poor have this in common, the LORD is the maker of them all."  
48 [Prov. 22:2, Bible, NKJV]

49 "But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. Do not call  
50 anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One  
51 is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts  
52 himself will be humbled, and he who humbles himself will be exalted".  
53 [Jesus in Matt. 23:8-12, Bible, NKJV]

54 But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the  
55 Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you;  
56 but whoever desires to become great among you shall be your servant. And whoever of you desires to be first

1 shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a  
2 ransom for many."  
3 [Mark 10:42–45, Bible, NKJV. See also Matt. 20:25-28]

4 "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all  
5 one in Christ Jesus."  
6 [Gal. 3:28, Bible, NKJV]

7 Is it fitting to say to a king, "You are worthless,"  
8 And to nobles, "You are wicked"?  
9 Yet He [God] is not partial to princes [or FRANCHISEES],  
10 Nor does He regard the rich more than the poor;  
11 For they are all the work of His hands.  
12 [Job. 34:18-19, Bible, NKJV]

13 "The poor man is hated even by his own neighbor,  
14 But the rich has many friends.  
15 He who despises his neighbor sins;  
16 But he who has mercy on the poor, happy is he."  
17 [Prov. 14:20-21]

18 "You shall not show partiality to a poor man in his dispute."  
19 [Exodus 23:3, Bible, NKJV]

20 "The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to  
21 the LORD, to make atonement for yourselves."  
22 [Exodus 30:15, Bible, NKJV]

23 "Better is the poor who walks in his integrity Than one perverse in his ways, though he be rich."  
24 [Prov. 28:6, Bible, NKJV]

25 "And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter  
26 the kingdom of God."  
27 [Matt. 19:24, Bible, NKJV]

28 "For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon  
29 Him."  
30 [Rom. 10:12, Bible, NKJV]

31 "Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the  
32 living God, who gives us richly all things to enjoy."  
33 [1 Tim. 6:17, Bible, NKJV]

34 Therefore, accepting any kind of government "privilege" or franchise for a Christian encourages unlawful partiality and  
35 constitutes idolatry. The "privilege" described by God in the passage below is the "privilege" of having a King (man) to  
36 protect, care for, and "govern" the people as a substitute for God's protection. It is a "protection franchise". The price  
37 exchanged for receipt of the "protection franchise" privilege is becoming "subjects" and paying usurious "tribute" in many  
38 forms to the king using their labor, property, and life.

39 Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are  
40 old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations [and be OVER  
41 them]".

42 But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the Lord.  
43 And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have rejected  
44 Me [God], that I should not reign over them. According to all the works which they have done since the day that  
45 I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods  
46 [Kings, in this case]—so they are doing to you also [government becoming idolatry]. Now therefore, heed their  
47 voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign  
48 over them."

49 So Samuel told all the words of the LORD to the people who asked him for a king. And he said, "This will be the  
50 behavior of the king who will reign over you: He will take [STEAL] your sons and appoint them for his own  
51 chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his  
52 thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to  
53 make his weapons of war and equipment for his chariots. He will take [STEAL] your daughters to be  
54 perfumers, cooks, and bakers. And he will take [STEAL] the best of your fields, your vineyards, and your olive

1 groves, and give them to his servants. He will take [STEAL] a tenth of your grain and your vintage, and give  
2 it to his officers and servants. And he will take [STEAL] your male servants, your female servants, your finest  
3 young men, and your donkeys, and put them to his work [as SLAVES]. He will take [STEAL] a tenth of your  
4 sheep. And you will be his servants. And you will cry out in that day because of your king whom you have  
5 chosen for yourselves, and the LORD will not hear you in that day.”

6 *Nevertheless the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over us,*  
7 *that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.”*  
8 [[1 Sam. 8:4-20](#), Bible, NKJV]

9 The right to be protected by the King above is earned by giving him exclusive allegiance, and thereby withdrawing allegiance  
10 from God as your personal sovereign:

11 *“And the men of Israel were distressed that day, for Saul [their new king] had placed the people under oath [of*  
12 *allegiance and thereby FIRED God as their protector]”*  
13 [[1 Sam. 14:24](#), Bible, NKJV]

14 The method described above of taking an oath of allegiance is voluntarily choosing your domicile and nominating a king or  
15 ruler to protect you, who you then owe allegiance, support, and tribute to, which today we call “taxes”:

16 *“**TRIBUTE.** Tribute in the sense of an impost paid by one state to another, as a mark of subjugation, is a common*  
17 *feature of international relationships in the biblical world. The tributary could be either a hostile state or an ally.*  
18 *Like deportation, **its purpose was to weaken a hostile state. Deportation aimed at depleting the man-power. The***  
19 ***aim of tribute was probably twofold: to impoverish the subjugated state and at the same time to increase the***  
20 ***conqueror’s own revenues** and to acquire commodities in short supply in his own country. As an instrument of*  
21 *administration it was one of the simplest ever devised: the subjugated country could be made responsible for the*  
22 *payment of a yearly tribute. **Its non-arrival would be taken as a sign of rebellion, and an expedition would then***  
23 ***be sent to deal with the recalcitrant.** This was probably the reason for the attack recorded in Gn. 14.*  
24 [[New Bible Dictionary](#), Third Edition. Wood, D. R. W., Wood, D. R. W., & Marshall, I. H. 1996, c1982, c1962;  
25 InterVarsity Press: Downers Grove]

26 The abuse of “benefits” to tempt, debase, and destroy people is the heart of traitor Franklin Delano Roosevelt’s “New Deal”,  
27 which we call the “Raw Deal”. It’s a raw deal because:

- 28 1. What they tempt you with has no economic value because the government’s half of the bargain is unenforceable. Note  
29 the word “scheme” in the second ruling. Quite telling:

30 *“... railroad benefits, like social security benefits, are not contractual and may be altered or even eliminated at*  
31 *any time.”*  
32 [[United States Railroad Retirement Board v. Fritz, 449 U.S. 166 \(1980\)](#)]

33 *“We must conclude that **a person covered by the Act has not such a right in benefit payments...** This is not to*  
34 *say, however, that Congress may exercise its power to modify the statutory scheme free of all constitutional*  
35 *restraint.”*  
36 [[Flemming v. Nestor, 363 U.S. 603 \(1960\)](#)]

- 37 2. The money used to pay you the “benefit” is counterfeited or stolen or both and isn’t lawful money anyway. See:

[The Money Scam](#), Form #05.041  
<http://sedm.org/Forms/FormIndex.htm>

38 The above may explain why the Bible says:

39 *For thus says the LORD: “ You have sold yourselves for nothing, And you shall be redeemed without money.”*  
40 [[Isaiah 52:3](#), Bible, NKJV]

41 If you would like to learn more about the FRAUD of government “benefits” and all the mechanisms by which they are abused  
42 to destroy, entrap, and enslave people in a criminal tax prosecution, see:

[The Government “Benefits” Scam](#), Form #05.040  
<http://sedm.org/Forms/FormIndex.htm>

### 43 5.7.5.3 **Christians cannot participate in Social Security or any government insurance programs**

1 The book entitled *Social Security: Mark of the Beast* by Steven Miller analyzes the Social Security System from a legal  
2 perspective to prove with legal evidence and cites from the Bible that the program is completely inconsistent with and  
3 contradictory to the Christian faith and to the Republican values of this country. A free version of that book may be  
4 downloaded from that website at the following address:

*Social Security: Mark of the Beast*, Form #11.407  
<http://sedm.org/Forms/FormIndex.htm>

5 It also compiles a very detailed study on the illegality of the way the IRS enforces what is actually a completely voluntary  
6 income tax. These findings are documented in a book that is available on the web at the address below:

*Great IRS Hoax*, Form #11.302  
<http://sedm.org/Forms/FormIndex.htm>

7 Among the many conclusions reached in both *Great IRS Hoax*, Form #11.302 and *Social Security* are the following:

- 8 1. Social Security is socialism and socialism is against Christian beliefs. See the following:
  - 9 1.1. Section 5.7.11 later.
  - 10 1.2. *Social Security: Mark of the Beast*, Form #11.407, Section 10: Socialism is not compatible with Christianity.
- 11 2. Participation in the Social Security program and the payment of Social Security taxes amounts to becoming surety for  
12 the debts of the government and of others. The Bible says that Christians should not be surety for the debts of anyone,  
13 including government. See:
  - 14 2.1. *Great IRS Hoax*, Form #11.302, Sections 2.8.7 and 2.8.11 for details.
  - 15 2.2. Prov. 11:15 and Prov. 17:18 say Christians should not be surety for their neighbor.

16 *“He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.”*  
17 *[Prov. 11:15, Bible, NKJV]*

- 18 2.3. *Social Security: Mark of the Beast*, Form #11.407, Section 10
- 19 3. Social Security Numbers are the “Mark of the Beast” described in Revelation 13:16-18. See:
  - 20 3.1. *Social Security: Mark of the Beast*, Form #11.407, Section 1.
  - 21 3.2. *Great IRS Hoax*, Form #11.302, Section 2.8.7.
- 22 4. The Bible in Revelation 19:19 identifies that political rulers, and by implication public servants who are their agents,  
23 are the real “beast”.

24 *“And I saw the beast, the kings [political rulers] of the earth, and their armies, gathered together to make war*  
25 *against Him [Jesus] who sat on the horse and against His army.”*  
26 *[Rev. 19:19, Bible, NKJV]*

- 27 5. Those who resist the mark and number of the beast, the Social Security Number, will be given the Harps of God  
28 according to Rev. 15:2. See *Social Security: Mark of the Beast*, Form #11.407, Section 1.
- 29 6. Those who resist the mark and number of the beast will avoid God’s wrath according to Rev. 16:2.
- 30 7. Those who die resisting the mark of the beast will reign with Christ according to Rev. 20:4.

31 Christians must believe every word of the New King James Bible. The findings within the *Social Security: Mark of the*  
32 *Beast*, Form #11.407 book are entirely consistent with the Bible and therefore must also be obeyed. Accordingly, either  
33 accepting or using Social Security Numbers violates biblical law and that God will withdraw His sovereign blessings upon  
34 Christians if they do not do *everything* in their power to eradicate the use of them from every aspect of their lives. The reason  
35 the Bible has such strong things to say about Social Security Numbers is the following characteristics that they possess:

- 36 1. They are issued by the government.
- 37 2. They create a presumption that one is a statutory “U.S. citizen” pursuant to [8 U.S.C. §1401](#). See 26 C.F.R. §301.6109-  
38 1(g) says the following about this presumption:

39 *26 C.F.R. §301.6109-1(g)*

40 (g) Special rules for taxpayer identifying numbers issued to foreign persons--(1) General rule--(i) Social

1 security number. **A social security number is generally identified in the records and database of the Internal**  
2 **Revenue Service as a number belonging to a U.S. citizen or resident alien individual.** A person may establish  
3 a different status for the number by providing proof of foreign status with the Internal Revenue Service under  
4 such procedures as the Internal Revenue Service shall prescribe, including the use of a form as the Internal  
5 Revenue Service may specify. Upon accepting an individual as a nonresident alien individual, the Internal  
6 Revenue Service will assign this status to the individual's social security number.

7 On the other hand, the Bible also says that we should not be citizens on earth because we belong to God, who created  
8 us. See:

9 2.1. Section 5.7.1.

10 2.2. Philippians 3:20: **“For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord**  
11 **Jesus Christ.”**

12 2.3. Hebrews 11:13: “These all died in faith, not having received the promises, but having seen them afar off were  
13 assured of them, **embraced them and confessed that they were strangers and pilgrims on the earth.”**

14 2.4. 1 Peter 2:1: “Beloved, I beg you **as sojourners and pilgrims**, abstain from fleshly lusts which war against the  
15 soul...”

16 2.5. James 4:4: “Do you not know that friendship [citizenship] with the world is enmity with God? Whoever  
17 therefore wants to be a friend [citizen] of the world makes himself an enemy of God.”

- 18 3. SSN’s are used as a means of universal identification. Universal identification simply facilitates gross violations of our  
19 Fourth Amendment right of privacy. Freedom cannot exist without privacy and we live in a free country. Therefore,  
20 we cannot have a universal means of numerical identification without violating the intent of the founding fathers to  
21 impart to us privacy and sovereignty.
- 22 4. The failure to use the Socialist Security Number results or can result either directly or indirectly in the inability to buy  
23 or sell goods or to obtain or maintain a job.
- 24 5. Slave Surveillance Numbers are required by the government in order to comply with illegal enforcement activities of  
25 the Internal Revenue Service and state taxing authorities.
- 26 6. The numbers are disclosed to agencies and organizations and third parties who are outside my immediate work  
27 environment, which violates my Fourth Amendment right of privacy unless I disclose it voluntarily, which in this case  
28 I do not.

29 At the same time, we as Christians should not be against the use of numbers for identification within an occupational context,  
30 but only so long as the application or use of the numbers does not have any of the characteristics listed above. For instance,  
31 if a private employer wants to assign individual employee numbers, then I am OK with that so long as these numbers are not  
32 used outside of the private employer for any other purpose or disclosed to any third party without my written, explicit, and  
33 advanced consent in each case. The fact that such a system may not currently exist is simply not my problem. Nor can the  
34 lack of such a system create an emergency or “compelling public interest” that could justify or warrant an invasion of my  
35 Constitutional rights by the government. Under no circumstances is the government authorized to violate the Bill of Rights,  
36 emergency or not, financial problem or not:

37 *THE AMERICAN CONSTITUTION IS NON-SUSPENDIBLE*

38 *“No emergency justifies a violation of any Constitutional provision.” 2*  
39 *[16 American Jurisprudence 2d, Constitutional law, §§71-72 (1999)]*

40 There is nothing we are aware of within biblical law or doctrine which prohibits Christians from procuring insurance of any  
41 kind. Certainly, Social Security constitutes what most people view as “insurance” from a legal perspective. The conflicts of  
42 biblical law caused by Social Security have nothing to do with the fact that it is insurance, but the following issues:

- 43 1. The enumeration of people by the government. The Bible forbids political rulers or governments from “numbering”  
44 their subjects. 2 Sam. 18:1; 2 Sam. 24; 1 Chronicles 21 all indicate that it is a sin to take a census of the people or to  
45 number them. Taking of census’ is the main method by which direct taxes are apportioned as required by Article 1,  
46 Section 9. Clause 4 and Article 1, Section 2, Clause 3 of the Constitution. Therefore the implication is that direct taxes  
47 violate the Bible and must be avoided. Recall also that Jesus was born on the occasion of the first world-wide census by  
48 Caesar Augustus for the purpose of taxing the entire earth. Jesus therefore came into the world as the remedy provided  
49 by God for the sins of governments in enslaving the people through direct taxation. For further information on the  
50 significance of the birth of Jesus, see:

*Jesus Is An Anarchist*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm>

- 1 2. Who offers the Insurance: The Bible forbids conducting commerce of any kind with the government, or in contracting  
2 with the government or choosing a domicile within the jurisdiction of any government. See sections 5.7.1, 5.7.4, 5.7.5,  
3 5.7.11. Therefore, only private companies can offer social insurance because we can't conduct commerce with "The  
4 Beast", which Rev. 19:19 identifies as "the kings of the earth", which today is our public servants and government.
- 5 3. The Consequences of Participation: Every federal franchise makes those who participate into federal public officers,  
6 employees, agents, trustees, and residents. In that context, they are serving and having allegiance to a secondary master  
7 in violation of [Luke 16:13](#) and [Matt. 6:24](#)

8 If the following reforms were introduced into Social Security, we believe it would not violate biblical law to participate at  
9 all:

- 10 1. Only competing private companies could offer "social insurance".
- 11 2. There was no government-sanctioned monopoly that prevented competition.
- 12 3. The information about participants in the program was not shared with the government for any reason and the member  
13 application specifically stated that the information belonged to the participant and not the company, and therefore was  
14 not discoverable or sharable for any reason.
- 15 4. Participation was voluntary:
  - 16 4.1. Government does not pass any laws or implement any policies to compel participation.
  - 17 4.2. Those who institute compulsion or duress to get people to participate are swiftly prosecuted for racketeering as  
18 existing laws on the books already require. See [18 U.S.C. §1956](#) and [18 U.S.C. §872](#).
  - 19 4.3. The courts refuse to enforce the terms of the insurance policy in the case of anyone who is compelled to participate.
- 20 5. Account numbers associated with the program may not be used or required in order to participate in any government  
21 franchise or program such as:
  - 22 5.1. Income taxes. The "trade or business" franchise forms the heart of the federal income tax. See:

*The "Trade or Business" Scam*, Form #05.001  
<http://sedm.org/Forms/FormIndex.htm>

- 23 5.2. Professional licensing.
- 24 5.3. Driver's licensing.
- 25 5.4. Marriage licensing.
- 26 5.5. Loans.
- 27 5.6. Issuance of passports.
- 28 5.7. Opening of financial or investment accounts.
- 29 5.8. Currency transaction reporting, such as IRS Form 8300 entitled "Currency Transaction Report".
- 30 6. The program was *only* offered to persons domiciled outside of federal jurisdiction and not available to people domiciled  
31 on federal territory, in order to prevent participants from being deliberately confused with persons who the federal  
32 government has legislative jurisdiction over. See:

*Why You are a "national", "state national", and Constitutional but not Statutory Citizen*, Form #05.006  
<http://sedm.org/Forms/FormIndex.htm>

### 33 **5.7.5.4 Christians cannot have a legal domicile within any government's jurisdiction and instead it must be in** 34 **the Kingdom of Heaven on earth**

35 This subject is exhaustively covered in the following free pamphlet:

*Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

### 36 **5.7.5.5 Churches not be a privileged 501(c)(3) religious entities**

37 [26 U.S.C. §501](#) addresses exemptions of charitable trusts and corporations. It does NOT mention churches.

38 [TITLE 26 > Subtitle A > CHAPTER 1 > Subchapter F > PART I > § 501](#)  
39 [§ 501. Exemption from tax on corporations, certain trusts, etc.](#)

40 [ . . . ]

41 (c) List of exempt organizations

1 The following organizations are referred to in subsection (a):

2 (3) Corporations, and any community chest, fund, or foundation, organized and operated exclusively for religious,  
3 charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or  
4 international amateur sports competition (but only if no part of its activities involve the provision of athletic  
5 facilities or equipment), or for the prevention of cruelty to children or animals, no part of the net earnings of  
6 which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which  
7 is carrying on propaganda, or otherwise attempting, to influence legislation (except as otherwise provided in  
8 subsection (h)), and which does not participate in, or intervene in (including the publishing or distributing of  
9 statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

10 Churches aren't even mentioned in the above statute. Therefore, any church which applies for this status and thereby accepts  
11 any privilege, franchise, exemption, or benefit from the government now has given the government permission to:

- 12 1. Treat it as a trust or corporation.
- 13 2. Treat it as an officer and franchisee of the government. See:

Government Instituted Slavery Using Franchises, Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

- 14 3. Has a new master to serve under the terms of the franchise agreement codified in I.R.C. Subtitle A. The franchise is  
15 called a "trade or business". This causes the church to now be subservient to THREE masters instead of just one, in clear  
16 violation of the Bible:

17 *"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to*  
18 *the one and despise the other. You cannot serve God and mammon."*  
19 [[Luke 16:13, Bible, NKJV](#)]

20 *"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the*  
21 *one and despise the other. You cannot serve God and mammon.*  
22 [[Matt. 6:24, Bible, NKJV](#)]

23 You might ask: How can a church become subject to THREE masters if it makes application for [I.R.C. 501\(c\)\(3\)](#) status?  
24 Well:

- 25 1. When you request any benefit from the government, you automatically agree to abide by all the statutes that regulate the  
26 benefit, which means the entire I.R.C. Subtitle A.

27 CALIFORNIA CIVIL CODE  
28 DIVISION 3. OBLIGATIONS  
29 PART 2. CONTRACTS  
30 CHAPTER 3. CONSENT

31 [Section 1589](#)

32  
33 1589. A voluntary acceptance of the benefit of a transaction is equivalent to a consent to all the obligations  
34 arising from it, so far as the facts are known, or ought to be known, to the person accepting.  
35

- 36 2. Those subject to the I.R.C. Subtitle A are subject to the agency that administers that code, which is the Internal Revenue  
37 Service.
- 38 3. In addition to the I.R.S., churches also become subject to regulation by state revenue agencies, because the Secretary of  
39 the Treasury has an ACTA agreement with the governors of most states of the Union which authorizes these states, under  
40 the Buck Act, to enforce their state income taxes within federal areas within the exterior limits of the state. Those who  
41 sign up for [I.R.C. 501\(c\)\(3\)](#) status are presumed to occupy these areas in law and be "residents" of these areas, even  
42 though they may have never set foot within them, under the terms of the Agreement on Coordination of Tax  
43 Administration (ACTA), I.R.C. Subtitle A, and their state revenue statutes. See the following for proof:

State Income Taxes, Form #05.031  
<http://sedm.org/Forms/FormIndex.htm>

44 The Bible is very explicit about churches NOT sacrificing the headship of Christ over them by applying for any government  
45 privilege, benefit, or exemption and thereby entering into "commerce" with the devil. The Bible says that those who  
46 participate in this kind of "commerce" with the government are practicing harlotry and idolatry. The Bible book of Revelation  
47 describes a woman called "Babylon the Great Harlot".

1                   *"And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten*  
2 *horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls,*  
3 *having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a*  
4 *name was written:*

5                   MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE  
6 EARTH.

7                   *I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw*  
8 *her, I marveled with great amazement."*  
9                   [[Rev. 17:3-6](#), Bible, NKJV]

10 This despicable harlot is described below as the "woman who sits on many waters".

11                   *"Come, I will show you the judgment of the great harlot [Babylon the Great Harlot] who sits on many waters,*  
12 *with whom the kings of the earth [politicians and rulers] committed fornication, and the inhabitants of the earth*  
13 *were made drunk [indulged] with the wine of her fornication."*  
14                   [[Rev. 17:1-2](#), Bible, NKJV]

15 These waters are simply symbolic of a democracy controlled by mobs of atheistic people who are fornicating with the Beast  
16 and who have made it their false, man-made god and idol:

17                   *"The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues."*  
18                   [[Rev. 17:15](#), Bible, NKJV]

19 Babylon the Great Harlot is "fornicating" with the government by engaging in commerce with it. Black's Law Dictionary  
20 defines "commerce" as "intercourse":

21                   *"**Commerce.** ...**Intercourse** by way of trade and traffic between different peoples or states and the citizens or*  
22 *inhabitants thereof, including not only the purchase, sale, and exchange of commodities, but also the*  
23 *instrumentalities [governments] and agencies by which it is promoted and the means and appliances by which it*  
24 *is carried on..."*  
25                   [Black's Law Dictionary, Sixth Edition, p. 269]

26 If you want your rights back people, you can't pursue government employment in the context of your private job. If you do,  
27 the Bible, not us, says you are a harlot and that you are CONDEMNED to hell!

28                   *"And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest*  
29 *you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. Render*  
30 *to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed,*  
31 *mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her*  
32 *torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'*  
33 *Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned*  
34 *with fire, for strong is the Lord God who judges her."*  
35                   [[Rev. 18:4-8](#), Bible, NKJV]

36 **5.7.5.6 Jesus refused a domicile, refused to participate in all franchises, benefits, and privileges, and refused the "civil**  
37 **status" that made them possible**

38 It may interest the reader to learn that Jesus had NO civil status and refused to participate in any government "benefit",  
39 franchise, or privilege:

40                   **The Humbled and Exalted Christ**

41                   *"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery*  
42 *to be equal with God, **but made Himself of no reputation, taking the form of a bondservant, and coming in the***  
43 ***likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the***  
44 ***point of death, even the death of the cross.** Therefore God also has highly exalted Him and given Him the name*  
45 *which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on*  
46 *earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory*  
47 *of God the Father."*  
48                   [[Phil 2:5-11](#), Bible, NKJV]

49 Below is a famous Bible commentary on the above passage:

1 *"Think of yourselves the way Christ Jesus thought of himself. **He had equal status with God but didn't think so***  
2 ***much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time***  
3 ***came, he set aside the privileges of deity and took on the status of a slave, became human! Having become***  
4 ***human, he stayed human. It was an incredibly humbling process. He didn't claim special privileges. Instead,***  
5 ***he lived a selfless, obedient life and then died a selfless, obedient death—and the worst kind of death at that—***  
6 ***a crucifixion."***

7 *"Because of that obedience, God lifted him high and honored him far beyond anyone or anything, ever, so that*  
8 *all created beings in heaven and on earth—even those long ago dead and buried—will bow in worship before*  
9 *this Jesus Christ, and call out in praise that he is the Master of all, to the glorious honor of God the Father."*  
10 *[Peterson, E. H. (2005). The Message: the Bible in contemporary language (Php 2:5–11). Colorado Springs, CO:*  
11 *NavPress]*

12 Below is a summary of lessons learned from the above amplified version of the same passage, put into the context of  
13 privileges, civil status, and franchises:

- 14 1. Jesus forsook having a civil status and the privileges and franchises of the Kingdom of Heaven franchise that made that  
15 status possible.
- 16 2. He instead chose a civil status lower for Himself than other mere humans below him in status.
- 17 3. BECAUSE He forsook the "benefits", privileges, and franchises associated with the civil status of "God" while here on  
18 earth, he was blessed beyond all measure by God.

19 Moral of the Story: We can only be blessed by God if we do not seek to use benefits, privileges, and franchises to elevate  
20 ourself above anyone else or to pursue a civil status above others.

21 *"Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and*  
22 *to keep oneself unspotted [“foreign”, “sovereign”, and/or “alien”] from the world [and the corrupt BEAST*  
23 *governments and rulers of the world]."*  
24 *[James 1:27, Bible, NKJV]*

25 One cannot be "unspotted from the world" without surrendering and not pursuing any and all civil statutory statuses,  
26 franchisees, or benefits.

27 The OPPOSITE of being "unspotted from the world" is the following. The pursuit of government "benefits" or the civil  
28 status that makes them possible is synonymous with the phrase "your desire for pleasure" in the following passage.

29 *"Where do wars and fights come from among you? Do they not come from your desires for pleasure [unearned*  
30 *money or “benefits”, privileges, or franchises, from the government] that war in your members [and your*  
31 *democratic governments]? You lust [after other people's money] and do not have. You murder [the unborn to*  
32 *increase your standard of living] and covet [the unearned] and cannot obtain [except by empowering your*  
33 *government to STEAL for you!]. You fight and war [against the rich and the nontaxpayers to subsidize your*  
34 *idleness]. Yet you do not have because you do not ask [the Lord, but instead ask the deceitful government]. You*  
35 *ask and do not receive, because you ask amiss, that you may spend it on your pleasures. **Adulterers and***  
36 ***adulteresses! Do you not know that friendship [statutory “citizenship”] with the world [or the governments of***  
37 ***the world] is enmity with God?** Whoever therefore wants to be a friend [STATUTORY “citizen”, “resident”,*  
38 *“inhabitant”, “person” franchisee] of the world [or the governments of the world] makes himself an enemy of*  
39 *God."*  
40 *[James 4:4, Bible, NKJV]*

41 The personification of those who did the OPPOSITE of Jesus and pursued civil status, rewards, benefits, privileges, and  
42 franchises were the Pharisees, and these people were the ONLY people Jesus got mad at. Here's what He said about them in  
43 one of his very few angry tirades. Back then, they had a theocracy and the Bible was their law book, so the term "religion  
44 scholars" meant the lawyers of that time, not the pastors of today's time.

45 *I've had it with you! You're hopeless, you religion scholars, you Pharisees! Frauds! Your lives are roadblocks to*  
46 *God's kingdom. You refuse to enter, and won't let anyone else in either.*

47 *"You're hopeless, you religion scholars and Pharisees! Frauds! You go halfway around the world to make a*  
48 *convert, but once you get him you make him into a replica of yourselves, double-damned.*

49 *"You're hopeless! What arrogant stupidity! You say, 'If someone makes a promise with his fingers crossed, that's*  
50 *nothing; but if he swears with his hand on the Bible, that's serious.' What ignorance! Does the leather on the*  
51 *Bible carry more weight than the skin on your hands? And what about this piece of trivia: 'If you shake hands on*  
52 *a promise, that's nothing; but if you raise your hand that God is your witness, that's serious'? What ridiculous*

1 hairsplitting! What difference does it make whether you shake hands or raise hands? A promise is a promise.  
2 What difference does it make if you make your promise inside or outside a house of worship? A promise is a  
3 promise. God is present, watching and holding you to account regardless.

4 “You’re hopeless, you religion scholars and Pharisees! Frauds! You keep meticulous account books, tithing on  
5 every nickel and dime you get, but on the meat of God’s Law, things like fairness and compassion and  
6 commitment—the absolute basics!—you carelessly take it or leave it. Careful bookkeeping is commendable, but  
7 the basics are required. Do you have any idea how silly you look, writing a life story that’s wrong from start to  
8 finish, nitpicking over commas and semicolons?

9 “You’re hopeless, you religion scholars and Pharisees! Frauds! You burnish the surface of your cups and bowls  
10 so they sparkle in the sun, while the insides are maggoty with your greed and gluttony. Stupid Pharisee! Scour  
11 the insides, and then the gleaming surface will mean something.

12 “You’re hopeless, you religion scholars and Pharisees! Frauds! You’re like manicured grave plots, grass clipped  
13 and the flowers bright, but six feet down it’s all rotting bones and worm-eaten flesh. People look at you and think  
14 you’re saints, but beneath the skin you’re total frauds.

15 “You’re hopeless, you religion scholars and Pharisees! Frauds! You build granite tombs for your prophets and  
16 marble monuments for your saints. And you say that if you had lived in the days of your ancestors, no blood would  
17 have been on your hands. You protest too much! You’re cut from the same cloth as those murderers, and daily  
18 add to the death count.

19 “Snakes! Reptilian sneaks! Do you think you can worm your way out of this? Never have to pay the piper? It’s  
20 on account of people like you that I send prophets and wise guides and scholars generation after generation—  
21 and generation after generation you treat them like dirt, greeting them with lynch mobs, hounding them with  
22 abuse.

23 “You can’t squirm out of this: Every drop of righteous blood ever spilled on this earth, beginning with the blood  
24 of that good man Abel right down to the blood of Zechariah, Barachiah’s son, whom you murdered at his prayers,  
25 is on your head. All this, I’m telling you, is coming down on you, on your generation.

26 “Jerusalem! Jerusalem! Murderer of prophets! Killer of the ones who brought you God’s news! How often I’ve  
27 ached to embrace your children, the way a hen gathers her chicks under her wings, and you wouldn’t let me. And  
28 now you’re so desolate, nothing but a ghost town. What is there left to say? Only this: I’m out of here soon. The  
29 next time you see me you’ll say, ‘Oh, God has blessed him! He’s come, bringing God’s rule!’”  
30 [Peterson, E. H. (2005). *The Message: the Bible in contemporary language* (Mt 23:13–39). Colorado Springs,  
31 CO: NavPress.]

32 Keep in mind that the term “hypocrite” is defined in the following passages as “trusting in privileges”, meaning franchises:  
33 Jer 7:4; Mt 3:9.

34 Jesus kept Himself unspotted from the world by not choosing a domicile there. The phrase “nowhere to lay His head” in the  
35 following passage is synonymous with a legal home or domicile.

36 **The Cost of Discipleship**

37 And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. Then a certain  
38 scribe came and said to Him, “Teacher, I will follow You wherever You go.”

39 And Jesus said to him, “**Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to**  
40 **lay His head.**”  
41 [Matt. 8:18-20, Bible, NKJV]

42 It is perhaps because of the content of this section that Jesus was widely regarded as an “anarchist”. See:

*Jesus Is An Anarchist*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm>

43 **5.7.6 May not engage in any kind of “presumption”<sup>207</sup>**

<sup>207</sup> Adapted with permission from Great IRS Hoax, Form #11.302, Section 2.8.2.

1                   *"The greatest enemy of the truth is very often not the lie - deliberate, contrived and dishonest - but the myth -*  
2                   *persistent, persuasive and unrealistic."*  
3                   *[President John F. Kennedy, at Yale University on June 11, 1962]*

4 The Holy Bible condemns "presumption" as one of the worst of all sins in Numbers. 15:30. One reason may be that  
5 presumption acts as the equivalent of religious faith and allows the government to establish a competing Civil Religion intent  
6 on destroying other competing religions and concentrating power into the hands of a few. See:

*Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction*, Form #05.017  
<http://sedm.org/Forms/FormIndex.htm>

7 The purpose of lying is to develop in the hearts and minds of the hearers a *false presumption*. The more ignorant and unwise  
8 and godless the hearers, the more likely they are to believe this false presumption. Those who promote such lies will do so  
9 for selfish reasons but ultimately their purposes are harmful and hateful.

10                   *"A lying tongue hates those who are crushed by it, and a flattering mouth works ruin."*  
11                   *[Prov. 26:28, Bible, NKJV]*

12 Most frequently, we also acquire false presumptions by less dishonest or more casual means. For instance, we acquire false  
13 presumptions mainly from the media and our associates in our normal interactions. This method is the most popular technique  
14 used by our government to brainwash the sheeple, I mean people. When our government does it, it is called "propaganda".  
15 The reason more informal techniques such as this are most successful is that we just accept what people say without thinking  
16 critically about it and without questioning it. We are among people and organizations that we supposedly love or trust and  
17 so our intellectual defenses are down. In effect, we are intellectually lazy and don't bother to process or analyze or question  
18 new ideas or look what God's word says about them before we commit them to our memory banks as *truth*.

19 Another very popular propaganda tool for creating false presumptions are the public schools which are run by our government.  
20 Good parents will take the time to counteract the myths and false presumptions that liberal teachers will try to program our  
21 children with, but Satan still gets his foot in the door because many children grow up in single parent families where the one  
22 parent who is present doesn't have the energy to counteract the government brainwashing on a regular basis.

23 The Bible has some very convicting things to say about presumption that every Christian ought to teach their children, and  
24 which should also be part of the jury instructions that every jury hears:

25                   *"Who can understand his errors? Cleanse me from secret faults. **Keep back Your servant also from***  
26                   ***presumptuous sins; Let them not have dominion over me. Then I shall be blameless, and I shall be innocent***  
27                   ***of great transgression."***  
28                   *[Psalm 19:12-13, Bible, NKJV]*

29 Evidently, being presumptuous is a sin for which God takes offense. Our King James Bible has a footnote under the above  
30 passage that says: "The right response to God's revelation is to pray for His help with errors, faults, and sins." That same  
31 passage above under the word "presumptuous" then points to Num. 15:30, which tells the rest of the very telling story on this  
32 subject:

33                   *"But **the person who does anything presumptuously, whether he is native-born or a stranger, that one brings***  
34                   ***reproach on the Lord, and he shall be cut off from among his people."***  
35                   *[Numbers 15:30, Bible, NKJV]*

36 So evidently, we're dealing with very serious sin here, folks. Presumption evidently is a very big offense to the Lord. If you  
37 further research the meaning of "presumptuous", you will find in Numbers 14:44 that it means defiance and disobedience to  
38 God's laws, the Bible, His commandments, and His will revealed to us by the Holy Spirit, and through His prophets.

39 The bedrock of our system of jurisprudence is the fundamental presumption of "innocent until proven guilty beyond a  
40 reasonable doubt". The Fifth Amendment to the U.S. Constitution then guarantees us a right of due process of law.  
41 Fundamental to the notion of due process of law is the *absence of presumption* of fact or law. Absolutely everything that is  
42 offered as proof or evidence of guilt must be *demonstrated and revealed* with evidence, and *nothing* can or should be based  
43 on presumption, or especially *false presumption*. ***The extent to which presumption is used to establish guilt is the extent to***  
44 ***which our due process rights have been violated.*** Black's Law Dictionary, Sixth Edition, on p. 400 under the term "due  
45 process" confirms these conclusions:

1 "If any question of fact or liability be conclusively **be presumed** [rather than proven] against him, this is **not due**  
2 **process of law.**"  
3 [Black's Law Dictionary, Sixth Edition, p. 400 under "due process"]

4 In our legal system, our government goes out of its way to create and perpetuate **false presumptions** to bias the legal system  
5 in their favor, and in so doing, based on the above, they commit a grave sin and violation of God's laws. The only reason  
6 they get away with this tyranny in most cases is because of our own legal ignorance along with corrupted government judges  
7 and lawyers who allow and encourage and facilitate this kind of abuse of our due process rights. Below are some examples  
8 of how they do this:

- 9 1. **False presumptions that the Internal Revenue Code is law.** The Internal Revenue Code has not been enacted into positive  
10 law. It says that at the beginning of the Title. Any title not enacted into "positive law" is described as "prima facie  
11 evidence" of law. That means it is "presumptive" evidence that is rebuttable:

12 "**Prima facie.** Lat. At first sight on the first appearance; on the face of it; so far as can be judged from the first  
13 disclosure; **presumably; a fact presumed to be true unless disproved by some evidence to the contrary.** State ex  
14 rel. Herbert v. Whims, 68 Ohio.App. 39, 38 N.E.2d. 596, 499, 22 O.O. 110. See also Presumption."  
15 [Black's Law Dictionary, Sixth Edition, p. 1189]

16 Since Christians are not allowed to presume anything, then they can't be allowed to presume that the Internal Revenue  
17 Code is "law" or that it even applies to them. Technically, the Internal Revenue Code can only be described as a "statute"  
18 or "code", but not as "law". Here is the way the Supreme Court describes it:

19 "To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow  
20 it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery  
21 because it is done under the forms of law and is called taxation. **This is not legislation. It is a decree under**  
22 **legislative forms.**

23 **Nor is it taxation.** 'A tax,' says Webster's Dictionary, 'is a rate or sum of money assessed on the person or  
24 property of a citizen by government for the use of the nation or State.' 'Taxes are burdens or charges imposed  
25 by the Legislature upon persons or property to raise money for public purposes.' Cooley, Const. Lim., 479."  
26 [Loan Association v. Topeka, 20 Wall. 655 (1874) ]

27 Law is evidence of explicit consent by the people. For a statute to be enacted into positive law, a majority of the people  
28 or their representatives must consent to it by voting in favor of it. When a statute is not enacted into positive law, this  
29 simply means that the people never collectively and explicitly consented to the enforcement of it. Consequently, they  
30 cannot be expected to accept any adverse impact on their rights that such legislation but not "law" might have on them.  
31 In a system of government based only on consent of the governed such as we have, such "legislation" and "presumptive  
32 evidence of law" is unenforceable and becomes mainly a political statement of public policy but **not** law. This is a polite  
33 way of saying that the Internal Revenue Code is simply an unenforceable, state-sponsored federal voluntary religion that  
34 has no force on the average American. Like the Bible itself, the Internal Revenue Code therefore only applies to people  
35 who volunteer or choose to "believe" in or accept its terms. To treat the I.R.C. any other way is essentially to hurt your  
36 neighbor and disrespect his sovereignty and his rights. Christians don't force things upon others who never consented.  
37 People in the legal profession and the tax profession will readily and frequently sin all the time by making false  
38 presumptions about the liability of people under Internal Revenue Code and they will falsely assume that the I.R.C. is  
39 "law". Indirectly, they are falsely "presuming" that the target of the IRS enforcement action "consented", which is a  
40 complete lie in most cases. This type of presumptuous behavior is forbidden to Christians under God's law because it  
41 violates the second great commandment to love our neighbor and not hurt him (see Bible, Gal. 5:14). Consequently, the  
42 Internal Revenue Code cannot be treated as "law" by Christians and shouldn't be treated as "law" by the courts either.  
43 To do so would constitute sin and idolatry toward any judge that might try to coerce either jurists or the accused to make  
44 such "presumptions". Since the I.R.C. is "presumptive evidence" of law, the easy way to disprove that it is law is to  
45 demand evidence that the people consented to it. The Supreme Court said the Sixteenth Amendment didn't constitute  
46 evidence of consent. The Congress cannot enact a law that applies in states of the Union without explicit evidence of  
47 consent found in the Constitution, and there is none according to the Supreme Court, as you will learn in sections 3.8.11  
48 of the **Great IRS Hoax**, Form #11.302 and following. If you would like to know more about the subject of the Internal  
49 Revenue Code not being "law", see:

[Requirement for Consent, Form #05.003  
http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

1 2. IRS authority to make assessments or to change your self-assessment presumptions. Because our income tax system is  
2 based on voluntary self-assessment and payment, according to the Supreme Court in *Flora v. United States*, [362 U.S.](#)  
3 [145](#) (1960) , then the only person who can assess you, a natural person, with a liability under Subtitle A of the Internal  
4 Revenue Code is YOU and only YOU and the only person who can file a return with your name on it is you. The IRS'  
5 own Internal Revenue Manual, in section [5.1.11.6.8](#) clearly shows that Substitute For Returns (SFRs), which are returns  
6 filed in place of those which "taxpayers" refuse to file, *cannot* be filed for any specie of 1040 forms (1040, 1040A,  
7 1040EZ, etc) and the reason is because the tax is voluntary, which is to say more properly that it is a DONATION and  
8 not a TAX. Once you make this "assessment" as authorized by [26 U.S.C. §6201\(a\)\(1\)](#) and send it in, the IRS has no  
9 lawful authority to change or adjust the assessment, even if they believe you made an error, *without* your permission!  
10 You can search for implementing regulations under 26 C.F.R. 1.X until the cows come home and you won't find a  
11 regulation that authorizes them to change your self-assessment! Your average misinformed American, however,  
12 naturally "assumes" that the IRS has the authority to change it whether you want to or not. If the IRS then finds that you  
13 did make an error, they will "presume" that they have the lawful authority to change it by typically sending back a revised  
14 assessment and give you a certain amount of time to respond or protest it before it becomes cast in stone. When they do  
15 this, they are basically asking you for permission to make the change, and your silence or acquiescence constitutes  
16 implied consent to the change. This whole scheme works in the IRS' favor because of the ignorance of the average  
17 American about what the law really says. It seems that too many people have been relying on IRS publications rather  
18 than reading the law for themselves. BUT, you can shift this contemptible situation completely around the other way in  
19 your favor by knowing the law! All you have to do is attach to your return specific instructions stating specifically and  
20 clearly that the IRS:

- 21 2.1. May NOT change or especially increase the amount of "income" on the return without invalidating EVERYTHING  
22 on the return and causing you to withdraw your consent. This makes the return to be filed under duress and  
23 inadmissible as evidence in court according to the Supreme Court in *Weeks v. United States*, 232 U.S. 383 (1914).
- 24 2.2. May not rely on hearsay evidence of receipt of funds from employers in the form of W-2 or 1099 forms, because  
25 they are not authenticated with a notary affidavit.
- 26 2.3. May not file a Substitute for Return (SFR) in place of your return because there is no statute or implementing  
27 regulation authorizing it and section [5.1.11.6.8](#) of the Internal Revenue Manual does not allow it either.
- 28 2.4. Should not assume that the form or ANY information on it is *accurate* if the form IN TOTAL is not accurate and  
29 acceptable AS SUBMITTED.
- 30 2.5. Is not authorized to "propose" any changes, only to file the return IN TOTAL in your administrative record and  
31 send you a letter explaining what they disagree with and the authorities (statutes and regulations and IRM sections  
32 and Supreme Court rulings) their determination is based on.
- 33 2.6. If they protest the amount of "income" on the return, must provide a definition of "income" that is consistent with  
34 the following web address and with the Constitutional definition made by the Supreme Court:  
35 <http://famguardian.org/TaxFreedom/CitesByTopic/income.htm>
- 36 2.7. Any protests or disagreements they make must include a cite of the specific statutes AND implementing regulations  
37 AND the section from the Internal Revenue Manual which document and authorize their position or their position  
38 will be will presumed in the absence of evidence to the contrary to be illegal, unlawful, not authorized by law, null  
39 and void, and *frivolous*.
- 40 2.8. May not cite any court case below the Supreme Court as justification for their position, based on the content of  
41 their own [Internal Revenue Manual, section 4.10.7.2.9.8](#).
- 42 2.9. May not institute penalties because they violate the prohibition on Bills of Attainder under Article 1, Section 9,  
43 Clause 3 of the Constitution and because such penalties can only apply to employees of a corporation per 26 C.F.R.  
44 §301.6671-1(b), which you are not until proven otherwise, with EVIDENCE.

45 If you use the above tactics and file a return with a 1 cent "income" and ask for all your money back, that along with the  
46 above tactics will drive the average IRS agent bonkers and he simply won't know what to do and he will have no choice  
47 but to give you your ALL your withheld tax back!

48 3. Presumption of correctness of IRS assessments. The federal courts assume that the IRS' assessments are correct, but the  
49 IRS must provide facts to support the assessment and it must appear on a 23C assessment form that is signed and certified  
50 by an assessment officer.

51 *"The tax collector's presumption of correctness has a Herculean masculinity of Goliathlike reach, but we strike*  
52 *an Achilles' heel when we find no muscles, no tendons, no ligaments of fact."*  
53 [*Portillo v. C.I.R.*, 932 F.2d. 1128 (5<sup>th</sup> Cir. 1991)]

54 *"Presumption of correctness which attends determination of Commissioner of Internal Revenue may be rebutted*  
55 *by showing that such determination is arbitrary or erroneous."*

However, the presumption of correctness is easily overcome by looking at the government’s own audits of the IRS. Several documents appear on the Family Guardian Website from the General Accounting Office (GAO) showing that the IRS is unable to properly account for its revenues or protect the security of its taxpayer records. Presenting these reports in court is a sure way to derail the presumption of correctness of any alleged assessment the IRS may say they have on you. You can examine these reports for yourself on that website at:

<http://famguardian.org/PublishedAuthors/Govt/GAO/GAO.htm>

4. **Legitimate authority presumptions:** When an IRS agent or investigator contacts someone to investigate a tax matter, the average Joe six-pack citizen “presumes” that they have authority to do what they are doing. After all, the agent will pull out a rather official-looking “pocket commission” that makes it look like they are official. However, in most cases, this pocket commission is an “Administrative” commission issued to administrative IRS employees who have no authority whatsoever to be doing any kind of enforcement actions such as investigations, seizures, liens, and levies. Administrative pocket commissions are easily recognizable because they have a serial number that begins with the letter “A”, indicating that they are Administrative rather than “E”, which means Enforcement. Enforcement Pocket Commissions are black instead of Red in color. Whenever you talk with an IRS agent in person or on the phone, demand to see their pocket commission and get the serial number of their pocket commission for your records so you can sue the bastard if he illegally institutes collection actions in violation of 26 U.S.C. §7433 and 26 U.S.C. §7214. When they appear or call for questions, tell them you are really glad to see them and say that you will be cooperating fully with them AFTER they answer your questions first which will prove they have authority to be doing what they are doing. This amounts to a conditional acceptance and it will be very hard for them to argue with you. This is the way that you can “question authority” if you have an IRS agent breathing down your neck. Then when they start answering your questions about their authority to investigate, grill them on camera or using a tape recorder with witnesses present in the room using the following:

*Tax Deposition Questions*, Form #03.016  
<http://famguardian.org/TaxFreedom/Forms/Discovery/Deposition/Deposition.htm>

5. **Court jurisdiction presumptions.** If you appear in front of a federal court that has no jurisdiction over you and you make a general appearance and do not challenge jurisdiction, you are “presumed” to voluntarily consent to the jurisdiction of the court, even though that court in most cases doesn’t have any jurisdiction whatsoever over you, including in personam or subject matter jurisdiction. Your ignorant and/or greedy attorney won’t even tell you that you have the option to make a *special* appearance instead of a general appearance or to challenge jurisdiction because it would threaten his profits and maybe even his license to practice law. You have to know this, and what you don’t know will definitely hurt you! However, even some federal courts admit the real truth of this matter:

*“There is a presumption against existence of federal jurisdiction; thus, party invoking federal court’s jurisdiction bears the burden of proof. 28 U.S.C.A. §§ 1332, 1332(c); Fed.Rules.Civ.Proc. rule 12(h)(3), 28 U.S.C.A.”*

*“If parties do not raise question of lack of jurisdiction, it is the duty of the federal court to determine the matter sua sponte. 28 U.S.C.A. §1332.”*

*“Lack of jurisdiction cannot be waived and jurisdiction cannot be conferred upon a federal court by consent, inaction, or stipulation. 28 U.S.C.A. §1332.”*

*“Although defendant did not present evidence to support dismissal for lack of jurisdiction, burden rested with plaintiffs to prove affirmatively that jurisdiction did exist. 28 U.S.C.A. §1332.”*  
*[Basso v. Utah Power and Light Company, 495 F.2d. 906 (1974)]*

6. **U.S. Supreme Court “cert denied” presumptions.** This it talked about in *Great IRS Hoax*, Form #11.302, Section 6.4.1 where the purpose of the Certiorari Act of 1925 is described. When a case is lost at the federal district or circuit court level, frequently it is appealed to the U.S. Supreme Court on what is called a “writ of certiorari”. When the Supreme Court doesn’t want to hear the case, they will “deny the cert”, which is often abbreviated “cert denied”. A famous and evil and unethical tactic by the IRS and DOJ is to cite as an authority a “cert denied” and then “presume” or “assume” that because the Supreme Court wouldn’t hear the appeal, then they agree with the findings of the lower court. An example of that tactic is found in the IRS’ famous document on their website entitled *The Truth About Frivolous Tax Arguments*, for instance, which we rebutted on the website at:

[http://famguardian.org/PublishedAuthors/Govt/IRS/friv\\_tax\\_rebuts.pdf](http://famguardian.org/PublishedAuthors/Govt/IRS/friv_tax_rebuts.pdf). However, this fallacious logic simply is *not* a valid *presumption* or inference to make absent a detailed explanation from the Supreme Court *itself* of why they denied the cert, and frequently they won't explain why they denied the appeal because it would be a public embarrassment for the government to do so! For instance, if a human being declares themselves to be a "nontaxpayer" and a "nonresident" but not "alien", does not file a return, and challenges the authority of the IRS and litigates his case all the way up to the Supreme Court to prove that the IRS has no assessment authority on him, do you think the Supreme Court is going to want most Americans to hear the truth by ruling in his favor and causing our income tax system to self-destruct? Rule 10 of the U.S. Supreme Court reveals *some*, but not *all* of the reasons why they might deny a cert., but there are a lot more reasons they don't list, and the rule even admits that the reasons listed are incomplete. The bold-faced type emphasizes the point we are trying to make here:

*Rule 10. Considerations Governing Review on Writ of Certiorari*

*Review on a writ of certiorari is not a matter of right, but of judicial discretion. A petition for a writ of certiorari will be granted only for compelling reasons. The following, **although neither controlling nor fully measuring the Court's discretion**, indicate the character of the reasons the Court considers:*

*(a) a United States court of appeals has entered a decision in conflict with the decision of another United States court of appeals on the same important matter; has decided an important federal question in a way that conflicts with a decision by a state court of last resort; or has so far departed from the accepted and usual course of judicial proceedings, or sanctioned such a departure by a lower court, as to call for an exercise of this Court's supervisory power;*

*(b) a state court of last resort has decided an important federal question in a way that conflicts with the decision of another state court of last resort or of a United States court of appeals;*

*(c) a state court or a United States court of appeals has decided an important question of federal law that has not been, but should be, settled by this Court, or has decided an important federal question in a way that conflicts with relevant decisions of this Court.*

*A petition for a writ of certiorari is rarely granted when the asserted error consists of erroneous factual findings or the misapplication of a properly stated rule of law.*

In the above, DISCRETION=REASON. The above list of reasons, by the court's own admission, is *incomplete*. Furthermore, there is no Supreme Court rule that says they have to list ALL their reasons for not granting a writ. This very defect, in fact, is how the government has transformed us into a society of men and no laws, in conflict with the intent of the founding fathers expressed in *Marbury v. Madison*, 5 U.S. 137 (1803):

*"The Government of the United States has been emphatically termed a government of laws, and not of men. It will certainly cease to deserve this high appellation if the laws furnish no remedy for the violation of a vested legal right."*  
[*Marbury v. Madison*, 5 U.S. 137 (1803)]

So don't let the IRS trick you into "assuming" that the supreme court agreed with them if an appeal was denied to it from a lower court that was ruled in the IRS' favor. The lower courts are obligated to follow the precedents established by the Supreme Court but frequently they don't. Rulings against gun ownership and the pledge of allegiance in 2002 coming from the radical and socialist Ninth Circuit Court of Appeals are good examples that contradict such a conclusion.

7. "U.S. citizen" presumptions. There is a very common misconception that we are all "U.S. citizens". In most cases, judges will insist that the only way that you cannot be one is if you meet the burden of proving that you *aren't*. As you will learn in section 4.11.9 of the *Great IRS Hoax*, Form #11.302, this presumption is *completely false* and is undertaken to illegally pull you inside the corrupt jurisdiction of the federal courts in order to rape and pillage your liberty and your property.

*"Unless the defendant can prove he is **not** a citizen of the United States, the IRS has the right to inquire and determine a tax liability."*  
[*U.S. v. Slater*, 545 Fed.Supp. 179,182 (1982).]

8. Social Security Number presumptions. The Treasury Regulations in 26 C.F.R. contain a presumption that if you have a Socialist Security Number, then you must be a "U.S. citizen":

2 (g) Special rules for taxpayer identifying numbers issued to foreign persons--(1) General rule--(i) Social security  
3 number. **A social security number is generally identified in the records and database of the Internal Revenue**  
4 **Service as a number belonging to a U.S. citizen or resident alien individual.** A person may establish a different  
5 status for the number by providing proof of foreign status with the Internal Revenue Service under such  
6 procedures as the Internal Revenue Service shall prescribe, including the use of a form as the Internal Revenue  
7 Service may specify. Upon accepting an individual as a nonresident alien individual, the Internal Revenue Service  
8 will assign this status to the individual's social security number.

- 9 9. **“Taxpayer” presumptions.** The IRS refers to everyone as “taxpayers”, creating a false presumption on everyone’s part  
10 that we indeed are. There is no statute making anyone liable for paying Subtitle A income taxes and without a liability  
11 statute, then no one is “subject to” that part of the Internal Revenue Code unless they volunteer to be. We also show in  
12 Form #05.013 that the only person who can lawfully identify you as a “taxpayer” is you, and that the government has no  
13 authority to use this word and civil statutory status to describe you without your consent. In most tax trials, the judges  
14 or juries will seldom question the determinations of the IRS. Instead, the burden falls on the “taxpayer” to prove that the  
15 IRS’ determinations were *incorrect*. Then the IRS will refuse to provide evidence to this alleged “taxpayer” that is  
16 needed for him to prove that they are wrong. Here is how the Supreme Court describes this scandal in *Bull v. United*  
17 *States*, 295 U.S. 247 (1935):

18 *Thus, the usual procedure for the recovery of debts is reversed in the field of taxation. Payment precedes defense,*  
19 *and the burden of proof, normally on the claimant, is shifted to the taxpayer.*

20 *The [tax] assessment supersedes the pleading, proof, and judgment necessary in an action at law, and has the*  
21 *force of such a judgment. The ordinary defendant stands in judgment only after a hearing. The taxpayer often is*  
22 *afforded his hearing after judgment and after payment, and his only redress for unjust administrative action is*  
23 *the right to claim restitution.*<sup>208</sup>

- 24 10. **Burden of proof presumptions.** In section 5.6.15 of the *Great IRS Hoax*, Form #11.302, a scandal is described in the  
25 Internal Revenue Code, where section 7491 places the burden of proving non-liability on the “taxpayer”. Note that this  
26 section of the code never requires the government to first prove that a natural person is a “taxpayer” BEFORE the burden  
27 of proof is shifted to the taxpayer. Here is the content of that section:

28 *If, in any court proceeding, a taxpayer introduces credible evidence with respect to any factual issue relevant to*  
29 *ascertaining the liability of the taxpayer for any tax imposed by subtitle A or B, the Secretary shall have the*  
30 *burden of proof with respect to such issue.*

- 31 11. **Consent for withholding of Social Security Insurance Premiums presumption.** If one is hired on to work for the  
32 government, then under [5 U.S.C. §8422](#), they are “deemed” to consent to the withholding of Social Security and Medicare  
33 and are never even asked whether they want to do so. Use of the word “deemed” is legalese for “presumed”. Below is  
34 the content of that section. Refer to section 5.9.7 of the *Great IRS Hoax*, Form #11.302 for further details on this  
35 conspiracy against your property rights:

36 [5 U.S.C. §8422](#) *Deductions of OASDI for Federal Employees*

37 (b) *Each employee or Member is deemed to consent and agree to the deductions under subsection (a).*  
38 *Notwithstanding any law or regulation affecting the pay of an employee or Member, payment less such deductions*  
39 *is a full and complete discharge and acquittance of all claims and demands for regular services during the period*  
40 *covered by the payment, except the right to any benefits under this subchapter, or under subchapter IV or V of*  
41 *this chapter, based on the service of the employee or Member.*

- 42 12. **Government form presumptions.** Filling out most government forms is in most cases completely voluntary and  
43 unnecessary. Whenever you submit a government form, you are “presumed” to be in pursuit of a government “privilege”  
44 and consent to be bound by all laws of the government that produced that form, even if you would not otherwise be so!  
45 For instance, if you submit an IRS Form 1040, you are “presumed” to be a “taxpayer” who is “subject to” the Internal  
46 Revenue Code, even though if you had not done so, you would not be. The Department of State DS-11 form used for  
47 obtaining a U.S. passport has only one block for indicating your citizenship, which contains “U.S. citizen” and NO blocks  
48 for specifying that you are a “national”, creating a presumption that the only thing you can be in order to get a passport

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<sup>208</sup> U.S. v. Bull, 295 U.S. 247, 26 (1935), emphasis added.

1 is a “U.S. citizen”. The IRS Form W-8BEN creates a presumption that you are a “beneficial owner”, which is then  
2 defined as someone who has to include ALL income as gross income on their tax return, even though the law says this  
3 is not required. All of these are major, very serious, and FALSE presumptions that significantly prejudice and abuse  
4 your rights. The government only gets away with this type of fraud and abuse because the people filling out the forms  
5 don’t question authority or challenge the presumptions on the form. We have successfully overcome most of these  
6 presumptions by modifying or redesigning the forms in original print to shift the presumption in our favor before we  
7 submit it. The modified forms then slip by inattentive and underpaid government clerks and we can then use this as  
8 evidence in our favor. Fight fire with fire!

9 There are many other similar “presumptions” like those above that we haven’t documented. We include these here only as  
10 examples so you can see how the scandal and violation of your rights and liberties is perpetrated by evil tyrants in our  
11 government who have transformed it into a socialist beast. Whatever the case, the Bible is very explicit about what we should  
12 do with those who act presumptuously: *Rebuke and banish them from society*. What does this mean in the case of juries and  
13 during court trials? It means that during the voir dire process of interviewing the jurors and the judges, they must both be  
14 asked about their presumptions and biases, and those who have such biases and presumptions should be banished from the  
15 jury and the case. If the judge has a bias or presumption in favor of the government’s position, such as those listed above,  
16 then he too should be removed for conflict of interest under [28 U.S.C. §455](#) and bias and prejudice under [28 U.S.C. §144](#).  
17 Likewise, if you ever hear a government prosecutor use the phrase “everyone knows”, then a BIG red flag should go up in  
18 your mind’s eye because you are dealing with a presumption. When this happens in a courtroom, you ought to stand up and  
19 object to such nonsense immediately because your WICKED opponent is trying to frame you with presumptions and thereby  
20 violate your due process rights under the Fifth Amendment!

### 21 **5.7.7 May not be surety for public debt or volunteer to become a “taxpayer” engaged in a franchise, who is the** 22 **surety**<sup>209</sup>

23 *“Owe no one anything except to love one another, for he who loves another has fulfilled the law.”*  
24 *[Romans 13:8, Bible, NKJV]*

25 The income tax system is the means of making free Americans into surety for public debts. Since the income tax is an excise  
26 tax upon a voluntary “trade or business” franchise, that surety is voluntary. The Bible forbids Christians from becoming  
27 surety for the debts of others, which means by implication that Christians may not participate in the “trade or business”  
28 franchise and thereby act as such surety. This section will prove why from a biblical perspective.

29 People, businesses, and countries with debts become slaves of their debts and to the lender. Here is the scripture that verifies  
30 this:

31 *“The rich ruleth over the poor, and the borrower [is] servant to the lender.”*  
32 *[Prov. 22:7, Bible, NKJV]*

33 The lender above, in the case of our federal government, is the private corporation known as the Federal Reserve. By  
34 becoming irresponsible in perpetually borrowing money to pay off its regular bills, our federal government has surrendered  
35 its sovereignty to the bankers. These same corrupted politicians who are surrendering our sovereignty and borrowing us  
36 deeper into the hole continually passed a Constitutional Amendment that says you have *no right* to question the debts they  
37 run up, but are obligated to pay them no matter what! Here it is, from Section 4 of the Fourteenth Amendment, which  
38 incidentally the southern states were FORCED to ratify at gun point while they were occupied by hostile northern forces  
39 during our civil war:

40 *Fourteenth Amendment*  
41 *Section. 4.*

42 ***The validity of the public debt of the United States, authorized by law, including debts incurred for payment of***  
43 ***pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned.** But neither*  
44 *the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or*  
45 *rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts,*  
46 *obligations and claims shall be held illegal and void.*

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<sup>209</sup> Adapted with permission from Great IRS Hoax, Form #11.302, Section 2.8.11.

1 Why is debt bad? When there are payments on debts that need to be made, then we often aren't able to meet our immediate  
2 obligations, especially if the payments or interest rates are excessive. Politicians like debt as a tool for political leverage  
3 because if they can put our country into a financial crisis or emergency by running up the debt, they can justify all kinds of  
4 unethical tactics that violate many different laws and Constitutional rights in the name of that crisis or emergency. Our whole  
5 civil framework goes out the window when there are national emergencies (read the War Powers Act of December 18, 1941,  
6 if you want more information about this, for instance), and yet a great many citizens are blissfully unaware of this fact because  
7 they have never been through a crisis situation. If you doubt this, go on the Internet and read some of the President's Executive  
8 Orders for cases of emergency and national crisis. A financial crisis caused by debt is the #1 vehicle or excuse politicians  
9 will use to create the "New World Order" in the coming years. The Federal Reserve, we predict, will be the vehicle used to  
10 institute the next depression. Recall that it was the first Great Depression which caused the people to be so willing to give  
11 up their rights and liberties for a socialistic government handout in the form of Social Security. The idea of "buying votes"  
12 using welfare and socialist security (socialism, in effect) was what caused President Roosevelt to be reelected three times in  
13 a row! This tactic, by the way, is ILLEGAL under [18 U.S.C. §597](#) entitled "Expenditures to influence voting". Why wasn't  
14 Roosevelt prosecuted for this?

15 One of the frequent vehicles that politicians use to argue that we need to continue paying voluntary federal income taxes is  
16 the idea that we have all this federal debt that needs to be paid off, and that the debt keeps growing rather than shrinking.  
17 They will state that if we don't continue paying, then the credit rating of the United States would be ruined. If ruining the  
18 credit rating of the United States is the only way to get our national leaders to be fiscally responsible, then it can't happen  
19 soon enough, as far as we are concerned, because it concerns us deeply that in a time of peace with no major wars going on,  
20 we continue to run up the national debt because that debt is a threat to our national sovereignty and our individual liberties.  
21 Of course, these same politicians will never talk instead about the urgency of keeping the federal budget balanced so we don't  
22 chronically have to borrow to fund our annual expenditures, and they will oppose balanced budget amendments over the  
23 objections of the vast majority of citizens. Their concept of paying off the debt is to inflate it away by printing more money,  
24 rather than taking the non-inflationary and fiscally responsible approach of simply paying it off.

25 For those of you who are Christians, we'd like to remind you of the following scriptures, which clearly say that borrowing is  
26 wrong because it is slavery, and that if you loan you should not charge interest to your brother but you can do so of a foreigner:

27 *"For the Lord your God will bless you just as He promised you; **you shall lend to many nations, but you shall***  
28 ***not borrow**; you shall reign over many nations, but they shall not reign over you."*  
29 *[Deut. 15:6]*

30 *"The Lord will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless*  
31 *all the work of your hand. **You shall lend to many nations, but you shall not borrow.**"*  
32 *[Deut. 28:12]*

33 ***You shall not charge interest to your brother**--interest on money or food or anything that is lent out at interest."*  
34 *[Deut. 23:19]*

35 *"To a foreigner you may charge interest, but to your brother you shall not charge interest, that the Lord your*  
36 *God may bless you in all to which you set your hand in the land which you are entering to possess."*  
37 *[Deut. 23:20.]*

38 Who are we in debt to? The Federal Reserve. In the context of the above, who is the Federal Reserve? They are  
39 FOREIGNERS. The federal courts have ruled that the Federal Reserve is not part of the U.S. government. Our own  
40 government is putting us into debt and slavery to foreigners, and because they are foreigners, they can charge interest  
41 according to the above scriptures. We contend that the Federal Reserve ought to be a part of the U.S. government, and not a  
42 private, for-profit corporation.

43 The debt that our politicians have put us in only incentivizes our government to violate our rights to make payments on the  
44 debt and perpetually raise our income taxes to pay for debts caused by their lack of ability to balance the federal budget and  
45 chronically deficit spend. It ought to be clear that politicians, by advocating chronic and growing public debt, are violating  
46 the above scriptures and being irresponsible in their public office. They are advocating loaning to our brother at interest and  
47 that debt becomes a tool for political leverage to be used to cause us to surrender our sovereign rights to the government and  
48 turn us all into slaves and servants of the politicians and the Federal Reserve. Thomas Jefferson put it very well in describing  
49 the evils of public debt:

1 "I sincerely believe... that banking establishments are more dangerous than standing armies, and that the  
2 principle of spending money to be paid by posterity under the name of funding is but swindling futurity on a large  
3 scale."

4 [Thomas Jefferson to John Taylor, 1816. ME 15:23]

5 "Funding I consider as limited, rightfully, to a redemption of the debt within the lives of a majority of the  
6 generation contracting it; every generation coming equally, by the laws of the Creator of the world, to the free  
7 possession of the earth He made for their subsistence, unencumbered by their predecessors, who, like them, were  
8 but tenants for life."

9 [Thomas Jefferson to John Taylor, 1816. ME 15:18]

10 "[The natural right to be free of the debts of a previous generation is] a salutary curb on the spirit of war and  
11 indebtedment, which, since the modern theory of the perpetuation of debt, has drenched the earth with blood, and  
12 crushed its inhabitants under burdens ever accumulating."

13 [Thomas Jefferson to John Wayles Eppes, 1813. ME 13:272 ]

14 "We believe--or we act as if we believed--that although an individual father cannot alienate the labor of his son,  
15 the aggregate body of fathers may alienate the labor of all their sons, of their posterity, in the aggregate, and  
16 oblige them to pay for all the enterprises, just or unjust, profitable or ruinous, into which our vices, our passions  
17 or our personal interests may lead us. But I trust that this proposition needs only to be looked at by an American  
18 to be seen in its true point of view, and that we shall all consider ourselves unauthorized to saddle posterity with  
19 our debts, and morally bound to pay them ourselves; and consequently within what may be deemed the period of  
20 a generation, or the life of the majority."

21 [Thomas Jefferson to John Wayles Eppes, 1813. ME 13:357]

22 "It is incumbent on every generation to pay its own debts as it goes. A principle which if acted on would save one-  
23 half the wars of the world."

24 [Thomas Jefferson to A. L. C. Destutt de Tracy, 1820. FE 10:175 ]

25 To preserve [the] independence [of the people,] we must not let our rulers load us with perpetual debt. We must  
26 make our election between economy and liberty, or profusion and servitude. If we run into such debts as that we  
27 must be taxed in our meat and in our drink, in our necessaries and our comforts, in our labors and our  
28 amusements, for our callings and our creeds, as the people of England are, our people, like them, must come to  
29 labor sixteen hours in the twenty-four, give the earnings of fifteen of these to the government for their debts and  
30 daily expenses, and the sixteenth being insufficient to afford us bread, we must live, as they now do, on oatmeal  
31 and potatoes, have no time to think, no means of calling the mismanagers to account, but be glad to obtain  
32 subsistence by hiring ourselves to rivet their chains on the necks of our fellow-sufferers."

33 [Thomas Jefferson to Samuel Kercheval, 1816. ME 15:39]

34 The Bible also condemns "surety", which means that we aren't allowed to be a cosigner for our friend or family member.  
35 Here is the definition of surety:

36 "**surety.** One who at the request of another, and for the purpose of securing to him a benefit, becomes responsible  
37 for the performance by the latter of some act in favor of a third person, or hypothecates property as security  
38 therefore. One who undertakes to pay money or to do any other act in event that his principal fails therein. A  
39 person who is primarily liable for payment of debt or performance of obligation of another."

40 [Black's Law Dictionary, Sixth Edition, p. 1441]

41 Below is some biblical wisdom about surety:

42 "A man devoid of understanding shakes hands in a pledge, and becomes surety for his friend."

43 [Proverbs 17:18, Bible, NKJV]

44 "He who is surety for a stranger will suffer, but one who hates being surety is secure."

45 [Prov. 11:15, NKJV]

46 When we have committed the sin and the mistake of becoming surety for anyone, the Bible emphatically tells us what we  
47 must do in no uncertain terms:

48 "My son, if you become surety for your friend, if you have shaken hands in pledge for a stranger, you are snared  
49 by the words of your mouth; you are taken by the words of your mouth. So do this, my son, and deliver yourself;  
50 for you have come into the hand of your friend [slavery!]: Go and humble yourself; plead with your friend. Give  
51 no sleep to your eyes, nor slumber to your eyelids. Deliver yourself like a gazelle from the hand of the hunter;  
52 and like a bird from the hand of the fowler."

53 [Prov. 6:1-5, Bible, NKJV]

1 So the Bible describes those who loan money, which in this case is the Federal Reserve, as a “hunter”. A more modern term  
2 is a “predator”! Our national debt to the private corporation called the Federal Reserve has made us surety and collateral for  
3 our friend, or in this case, our fellow citizens and politicians. The Bible says we have an obligation to eliminate this surety  
4 as quickly as we can and to not sleep until it has been eliminated! Why? Because our lives will be consumed with anxiety  
5 about meeting the debt obligation so that we may not focus on the things of the Lord or on our responsibilities to our families.  
6 It will also cloud our judgment and cause us to lose our objectivity. If we lose our job or our income source and are unable  
7 to replace it, our whole world will come crashing down around us! The security of our entire family will consequently be  
8 threatened and we are told in no uncertain terms in the Bible by God that we cannot permit this:

9 *“But if anyone does not provide for his own, and especially for those of his own household, he has denied the*  
10 *faith and is worse than an unbeliever.”*  
11 *[1 Tim. 5:8, Bible, KJV]*

12 When we either load ourselves with debt or we become surety for our friend, then we have in effect become citizens of  
13 Babylon, the worldly cosmopolitan city ruled by Satan which the Bible describes in Revelation as “The Great Harlot”. Have  
14 you prostituted yourself to “mammon”, “sex”, “money”, or “debt” or the cares of the world, and ignored your spiritual  
15 obligations to the Lord? This is idolatry and violates the first commandment to put God first in your life. Revelation 18:1-8  
16 confirms that a great and sudden disaster will destroy this city like what happened to Sodom and Gomorrah, and we predict  
17 the disaster will happen because this “city” will be deep in debt and when the business climate is disrupted, the whole big  
18 mess will implode on itself:

19 *After these things I saw another angel coming down from heaven, having great authority, and the earth was*  
20 *illuminated with his glory.*

21 *And he cried mightily with a loud voice saying, ‘Babylon the great is fallen, is fallen, and has become a dwelling*  
22 *place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!’*

23 *“For all the nations have drunk of the wine of the wrath of her fornication, the kings [politicians, who load us*  
24 *with debt] of the earth have committed fornication with her, and the merchants of the earth have become rich*  
25 *through the abundance of her luxury.’*

26 *And I heard another voice from heaven saying, ‘Come out of her, my people, lest you share in her sins, and lest*  
27 *you receive her plagues.*

28 *“For her sins have reached to heaven, and God has remembered her iniquities.*

29 *“Render to her just as she rendered to you, and repay her double according to her works; in the cup which she*  
30 *has mixed, mix double for her.*

31 *“In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow;*  
32 *for she says in her heart, ‘I sit as queen, and am no widow, and will not see sorrow.’*

33 *“Therefore her plagues [economic or stock market collapses] will come in one day—death and mourning and*  
34 *famine. And she will be utterly burned with fire [looting from all the greedy people who mortgaged themselves*  
35 *to the hilt and put their children into debt slavery to pay for their luxuries], for strong is the Lord God who judges*  
36 *her.”*

37 So Jesus is saying we should flee this city and pursue Christian liberty to serve our God instead of the false gods of money,  
38 sex, power, career, and new age philosophy. We must get ourselves out of debt and free from surety as quickly as possible  
39 or we are in peril of being destroyed when Babylon is destroyed! This means that we cannot be

#### 40 **5.7.8 May not allow lawyers or scholars, or “experts” deceive or be lead astray by the traditions or commandments** 41 **of men**

42 The Bible says that I should be very careful in dealing with the world, because it is full of deceivers, liars, thieves:

43 *“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.*  
44 *But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be*  
45 *brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they*  
46 *deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what*  
47 *you should speak: for it is not you who speak, but the Spirit of your Father who speaks in you. Now brother*

1 will deliver brother to death, and a father his child; and children will rise up against parents and cause them to  
2 be put to death. And you will be hated by all for My name's sake. But he who endures to the end will be saved."  
3 [[Matt. 10:16-22](#), Bible, NKJV]

4 The Bible also warns us to be leery of those who are learned in the world and who are praised by the world but who are  
5 ignorant about or against God. For instance, there's only one school mentioned in scripture, and that was a school of a tyrant  
6 ([Acts 19:9](#)). And a "degree" is a Masonic concept, not a scriptural one. Our response to this inquiry is this: in [John 7:14-16](#),  
7 the **same question** was asked among those to whom Christ Jesus was preaching. Notice that Jesus did not attend any school  
8 of human understanding of the Word of God.

9 "...Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters,  
10 having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me."  
11 [[John 7:14-16](#), Bible, NKJV]

12 Notice the scripture also says, "Out of the mouth of babes and sucklings hast thou ordained strength" ([Psalm 8:2](#)) it does not  
13 say "out of the mouth of men with degrees from schools hast thou ordained strength." It is babes innocent of the world,  
14 feeding on the milk of the living Word ([1 Peter 2:1-3](#)) whom God has appointed to rule over the affairs of men ([Isaiah 3:4](#)).

15 "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast  
16 hid these things from the wise and prudent [of the world], and hast revealed them unto babes: even so, Father;  
17 for so it seemed good in thy sight."  
18 [[Luke 10:21](#), Bible, NKJV]

19 And who exactly are these "babes"? They are His believers and followers!:

20 "At that time the disciples came to Jesus, saying, 'Who then is greatest in the kingdom of heaven?'

21 "Then Jesus called a little child to Him, set him in the midst of them, and said, 'Assuredly, I say to you, unless  
22 you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore  
23 whoever humbles himself as this little child is the greatest in the kingdom of heaven."  
24 [[Matt. 18:1-4](#), Bible, NKJV]

25 The apostle Paul says "That your faith should not stand in the wisdom of men, but in the power of God" ([1 Corinthians 2:5](#)).  
26 We as Christians are not allowed to be concerned about certificates of recognition from "recognized" universities or  
27 seminaries which are, after all, the creations of men and not of God. Having a certificate does not mean that someone is more  
28 qualified than one who knows the same thing without a certificate. In the end it is the knowledge which qualifies us, not a  
29 piece of paper saying I understand.

30 Proud men of degrees, like most lawyers, are a detriment to Christ and His assembly, because they will introduce leaven into  
31 God's Word, so as to make it more palatable and "man-pleasing". Here is what the Bible says about lawyers in particular:

32 Then Jesus said to them, "Take heed and beware of the leaven [teachings, laws, doctrine, and publications] of  
33 the Pharisees [lawyers] and the Sadducees." ...How is it you do not understand that I did not speak to you  
34 concerning bread?—but to beware of the leaven of the Pharisees and the Sadducees." Then they understood  
35 that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.  
36 [[Matt. 16:6,11,12](#); Bible, NKJV]

37 So, if you are a proud man of degrees and schooling, know that God is not a respecter of persons ([Romans 2:11](#)). Therefore,  
38 your degrees mean nothing to Him, and mean nothing to His servants. We are His servants. What is written in your heart  
39 is more important than what's written on a man-made document. Therefore, I am not to be afraid of lawyers or government  
40 "experts" such as you, but only of God. I am also not allowed to show partiality to government "experts" or lawyers, but  
41 must esteem all equally as a Christian.

## 42 **5.7.9 May not depend on government to support myself because this is idolatry**

43 "Cursed is the one who trusts in man [or man-made government], who depends on flesh for his strength and  
44 whose heart turns away from the Lord. He will be like a bush in the wastelands; he will not see prosperity when  
45 it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the  
46 man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends  
47 out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a  
48 year of drought and never fails to bear fruit."  
49 [[Jeremiah 17:5-8](#), Bible, NIV]

1 If I am not allowed to trust in man or government for my security or safety, then I am not allowed to either contribute to or  
2 draw Socialist Security, and note that word “security”.

3 **5.7.10 May not put anyone in government over or superior to me. I, like Jesus, serve ONLY God and not**  
4 **government**<sup>210</sup>

5 God’s laws, however, must always supersede man’s laws because He is the Creator of Heaven and Earth, which makes Him  
6 Sovereign over all existence, and we are His sovereign delegates and ambassadors on the earth from whom the government  
7 derives ALL of its sovereignty over the finite stewardship which we have entrusted to it. Our obedience to God’s laws, which  
8 sometimes puts us in conflict with man’s laws, is what sanctifies us and sets us apart.

9 *“Come out from among them [the unbelievers]  
10 And be separate, says the Lord.  
11 Do not touch what is unclean,  
12 And I will receive you.  
13 I will be a Father to you,  
14 And you shall be my sons and daughters,  
15 Says the Lord Almighty.”  
16 [2 Corinthians , Bible, NKJV]*

17 This faith and sanctification and obedience and joyful service to God makes us into “*ministers of a foreign state*” while we  
18 are here on earth from a legal perspective, and the “foreign state” in this case is “heaven” and “God’s kingdom”. Our ministry  
19 is for the glory of God and the love of our fellow man, in satisfaction of the two great commandments of Jesus found in Matt.  
20 22:36-40. No less than the Supreme Court in *U.S. v. Wong Kim Ark*, 169 U.S. 649 (1898) said that the phrase “and subject  
21 to the jurisdiction of the United States” found in Section 1 of the Fourteenth Amendment *excludes* “ministers of foreign  
22 states” from being “U.S. citizens”. That’s right: we can’t be “U.S. citizens” and thereby make government into our false god  
23 because we are only “pilgrims and strangers”<sup>211</sup> on a foreign mission while we are temporarily here. The only place that  
24 Christians can really intend or realistically expect to return permanently to is heaven because nothing here on earth is  
25 permanent for us anyway, and life would be *miserable* indeed if it were! I’d like to see someone litigate *that* in a state court.  
26 Wouldn’t it be fun to watch?

27 Here, in fact, is what God thinks about human governments and the nations created by man:

28 *“Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales.”*  
29 *[Isaiah 40:15, Bible, NKJV]*

30 *“All nations before Him are as **nothing**, and they are counted by Him **less than nothing and worthless**.”*  
31 *[Isaiah 40:17, Bible, NKJV]*

32 *“He brings the princes to nothing; He makes the judges of the earth useless.”*  
33 *[Isaiah 40:23, Bible, NKJV]*

34 *“Indeed **they are all worthless; their works are nothing**; their molded images are wind and confusion.”*  
35 *[Isaiah 42:29, Bible, NKJV]*

36 **Worthless!** Now do you understand why the Jews were hated, why Christians are persecuted to this day, and why Jesus  
37 was crucified and Paul was executed by the Roman government? The same thing happened to the early Jews, who refused  
38 to bow to man’s law and held steadfastly to God’s law:

39 *Then Haman said to King Ahasuerus, “There is a certain people scattered and dispersed among the people in all  
40 the provinces of your kingdom; **their laws are different from all other people’s, and they do not keep the king’s**  
41 **laws**. Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that  
42 they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring  
43 it into the king’s treasuries.”*  
44 *[Esther 3:8-9, Bible, NKJV]*

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<sup>210</sup> Adapted from Great IRS Hoax, Form #11.302, Section 4.1: Natural Order

<sup>211</sup> See Phil. 3:20, Hebrews 11:13, 1 Peter 2:1, and James 4:4 for biblical foundation for this fact.

1 Christians who are doing what God commands are basically ungovernable unless you put them in charge as the sovereigns  
2 and give them a servant government. Any other approach is idolatry and violates the first commandment (see Matt. 22:36-  
3 38). A jealous God (see Exodus 20:5) simply won't allow the government to compete with Him for the affections and the  
4 worship of His people, who He calls His "bride" in Rev. 21:9 and Rev. 22:17.

5 *Do not fear, for you will not be ashamed; neither be disgraced, for you will not be put to shame; for you will*  
6 *forget the shame of your youth, and will not remember the reproach of your widowhood anymore. **For your***  
7 ***Maker is your husband, the Lord of hosts is His name; and your Redeemer is the Holy One of Israel; he is***  
8 ***called the God of the whole earth**, for the Lord has called you like a woman forsaken and grieved in spirit, like*  
9 *a youthful wife when you were refused," says your God. "For a mere moment I have forsaken you, but with great*  
10 *mercies I will gather you. With a little wrath I hid My face from you for a moment; but with everlasting kindness*  
11 *I will have mercy on you," says the Lord, your Redeemer.*  
12 *[Isaiah 54:4-8, Bible, NKJV]*

13 When we do God's will and obey His commandments and His laws, we become His bride and an important part of His  
14 family!:

15 *"For whoever does the will of God is My brother and My sister and mother."*  
16 *[Jesus, in Mark 3:35, NKJV]*

17 When we as God's bride (yes, we're already married, you fornicators and idolaters in government looking for an easy lay!)  
18 and body of His believers and His children and family commit idolatry by selling ourselves into slavery and subjection to the  
19 government in exchange for their protection and privileges and a sense of false security, we are physically and spiritually  
20 united with and become "Babylon the Great Harlot" described in Revelation 17:5 of the Bible. The Bible reminds us, as a  
21 matter of fact, that it is a SIN to demand an earthly king or ruler and that we instead should by implication be self-governing  
22 men and women who are guided by the Holy Spirit to do God's will and who are servants to His personal and spiritual  
23 leadership in our daily lives. He communicates His sovereign will to us daily through our prayers and His word, the Bible.  
24 Below is one example where seeking an earthly king instead of God's leadership is described as a sin:

25 *"Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, 'Look, you are*  
26 *old, and your sons do not walk in your ways. **Now make us a king to judge us like all the nations** [and be OVER*  
27 *them]'.*

28 *"But the thing displeased Samuel when they said, '**Give us a king to judge us.**' So Samuel prayed to the Lord.*  
29 ***And the Lord said to Samuel, 'Heed the voice of the people in all that they say to you; for they have rejected***  
30 ***Me, that I should not reign over them.** According to all the works which they have done since the day that I*  
31 *brought them up out of Egypt, even to this day—**with which they have forsaken Me and served other gods—so***  
32 ***they are doing to you also** [government becoming idolatry]."  
33 *[1 Sam. 8:4-8, Bible, NKJV]*  
34*

35 *"And when you saw that Nahash king of the Ammonites came against you, you said to me, '**No, but a king shall***  
36 ***reign over us,**' when the Lord your God was your king.*

37 .....

38 *And all the people said to Samuel, "Pray for your servants to the Lord your God, that we may not die; for **we***  
39 ***have added to all our sins the evil of asking a king for ourselves.**"*  
40 *[1 Sam. 12:12, 19, Bible, NKJV]*

41 The king referred to above was Saul and that king was described in 1 Sam. chapters 12 through 15 as selfish and vain, and  
42 who did not serve God or follow His commandments, but instead served himself, like most of our current politicians as a  
43 matter of fact. The consequence of Saul the king's selfishness and disobedient and sinful leadership was harm to his people  
44 and a violation of his oath and commission of office direct from God at the time he was appointed by Samuel:

45 *"Now therefore, **here is the king whom you have chosen and whom you have desired.** **And take note, the Lord***  
46 ***has set a king over you.** If you fear the Lord and serve Him and obey His voice, and do not rebel against the*  
47 *commandment of the Lord, then both you and the king who reigns over you will continue following the Lord your*  
48 *God. **However, if you do not obey the voice of the Lord, but rebel against the commandment of the Lord, then***  
49 ***the hand of the Lord will be against you, as it was against your fathers.**"*  
50 *[1 Sam. 12:13-15, Bible, NKJV]*

1 We must therefore conclude that the vain promise of earthly security that comes from giving a government or a king authority  
2 over us is a downright fraud and a farce as we clearly explain in the coverage of the Social Security program in Social  
3 Security: Mark of the Beast, Form #11.407 book. Our one and only source of security is God, the creator of all things, and  
4 substituting anything else in His place is idolatry. The book of Isaiah chapter 46 and 47 describe what happens to those who  
5 elevate government above God and it's not pretty, folks. For a Satanic lie and a false promise of man-made security by an  
6 idolatrous government, we have in effect sold or exchanged our precious birthright from God, our sovereignty, and our  
7 greatest gift, to Satan and a covetous government for 20 pieces of silver, like Judas did to Jesus and like Esau did to Jacob in  
8 the Bible.

9 "As it is written, 'Jacob I have loved, but **Esau I have hated**.'"  
10 [Romans 9:13, Bible, NKJV]

11 "Again, **the kingdom of heaven is like treasure hidden in a field**, which a man found and hid; and for joy over  
12 it he goes and sells all that he has and buys that field."  
13 [Matt. 13:44, Bible, NKJV]

14  
15 Based on the above passage, the following conclusions summarize the requirements imposed by the Bible upon my  
16 worldview:

- 17 1. All governments are worthless.
- 18 2. God loves us and doesn't want us to be in subjection to "worthless things", but instead ONLY to Him, as required by the  
19 First Commandment to love our God with all our heart, mind and soul.
- 20 3. Christians are God's "wife" and his Bride.
- 21 4. Subjection to government represents adultery to Christians.
- 22 5. When we put ourselves in subjection to government instead of only to God, we have violated Matt. 6:24, which says that  
23 "no man can serve two masters".
- 24 6. While Christians are here on earth, they are "ministers of a foreign state" and not "citizens" or "U.S. citizens". Therefore,  
25 the only thing left that they can be and act consistent with the bible is "non-citizen nationals".
- 26 7. It is a sin to have a king over me or any public "servant", for that matter, and we can't be compelled to knowingly commit  
27 sin or violate our religion.
- 28 8. The result of not following God's advice about refusing to have a king over us is sin, bondage, and slavery to government,  
29 which God also told us not to do.

#### 30 **5.7.11 May not engage in or subsidize Socialism**<sup>212</sup>

31 "The American people will never knowingly adopt socialism. But, under the name of "liberalism", they will adopt  
32 every fragment of the socialist program, until one day America will be a socialist nation, without knowing how it  
33 happened."  
34 [Norman Thomas, for many years the U.S. Socialist Party presidential candidate ]

35 "We cannot expect the Americans to jump from Capitalism to Communism, but we can assist their elected leaders  
36 in giving Americans small doses of Socialism, until they suddenly awake to find they have Communism."  
37 [Nikita Krushchev, Premiere of the former Soviet Union, 3-1/2 months before his first visit to the United States.]

38 "But why, you might ask, should the richest people in the world promote a socialistic system? The answer appears  
39 to be that under socialism the state owns everything, and these people intend, quite simply, to own the state. It is  
40 the neatest and completest way of bagging the lot!"  
41 [W.D. Chalmers in "The Conspiracy Of Truth"]

42 "Socialism is not in the least what it pretends to be. It is not the pioneer of a better and finer world, but the spoiler  
43 of what thousands of years of civilization have created. It does not build, it destroys. For destruction is the essence  
44 of it. It produces nothing, it only consumes what the social order based on private ownership in the means of  
45 production has created."  
46 [Ludwig von Mises ("Socialism", 1922) ]

47 The Supreme Court ruled in the case of *Helvering v. Davis*, 301 U.S. 619 (1937) and *Flemming v. Nestor*, 363 U.S. 603  
48 (1960), that Social Security (and by implication all other government social programs!) are **NOT** insurance and are **NOT** a

<sup>212</sup> Adapted from Great IRS Hoax, Form #11.302, Section 4.3.5.

1 contract. The government isn't obligated to pay you back anything, much less even the amount of money you put into any  
2 social (or should we way socialist?) program. Because Social Security is therefore not insurance and not a trust fund, then  
3 what should Christians view it as? It is theft, plain and simple!

4 Social Security is socialism. Socialism is theft. Theft is a sin. There was never a promise to pay benefits. Rights can only  
5 come from responsibilities. You won't understand this yet, but those who accept public benefits cannot have rights. The  
6 Supreme Court agreed precisely with these conclusions below:

7 *"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on*  
8 *favoured individuals.. is none the less robbery because it is done under the forms of law and is called taxation.*  
9 *This is not legislation. It is a decree under legislative forms."*  
10 *[Loan Association v. Topeka, 20 Wall. 655 (1874)]*  
11

12 *"A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the*  
13 *support of the government. The word has never thought to connote the expropriation of money from one group*  
14 *for the benefit of another."*  
15 *[U.S. v. Butler, 297 U.S. 1 (1936)]*  
16

17 *"A statutory provision which is not a legitimate police regulation cannot be made such by being placed in the*  
18 *same act with a police regulation, or by being enacted under a title that declares a purpose which would be a*  
19 *proper object for the exercise of that power.*

20 *"It being self-evident that, unless all things are held in common, some persons must have more property than*  
21 *others, it is from the nature of things impossible to uphold freedom of contract and the right of private property*  
22 *without at the same time recognizing as legitimate those inequalities of fortune that are the necessary result of*  
23 *the exercise of those rights.*

24 *"The Fourteenth Amendment recognizes "liberty" and "property" as coexistent human rights, and debars the*  
25 *states from any unwarranted interference with either.*

26 *"Since a state may not strike down the rights of liberty or property directly, it may not do so indirectly, as by*  
27 *declaring in effect that the public good requires the removal of those inequalities that are but the normal and*  
28 *inevitable result of the exercise of those rights, and then invoking the police power in order to remove the*  
29 *inequalities, without other object in view.*

30 *"The Fourteenth Amendment debars the states from striking down personal liberty or property rights or*  
31 *materially restricting their normal exercise excepting so far as may be incidentally necessary for the*  
32 *accomplishment of some other and paramount object, and one that concerns the public welfare. The mere*  
33 *restriction of liberty or of property rights cannot, of itself, be denominated "public welfare" and treated as a*  
34 *legitimate object of the police power, for such restriction is the very thing that is inhibited by the Amendment. "*  
35 *[Coppage v. Kansas, 236 U.S. 1 (1915)]*

36 The reason why the Supreme Court ruled the way it did above is because:

37 *"Democracy is a form of government that cannot long survive, for as soon as the people learn that they have a*  
38 *voice in the fiscal policies of the government, they will move to vote for themselves all the money in the treasury,*  
39 *and bankrupt the nation".*  
40 *[Karl Marx, 1848 author of "The Communist Manifesto"]*

41 What protects us as Americans from the above excesses of democracy and mobocracy is the mandate imposed in Article 4,  
42 Section 4 of the U.S. Constitution to provide a Republican Government, which by implication is based on individual rather  
43 than collective sovereignty and rights:

44 *"The United States shall guarantee to every State in this Union a Republican Form of Government..."*

45 The U.S. Supreme Court in the landmark case of *Pollock v. Farmers' Loan and Trust*, 157 U.S. 429 (1895), which outlawed  
46 income taxes legislated by Congress, said the following regarding what happens when the government becomes a Robinhood  
47 and tries to promote equality of result rather than equality of opportunity. We end up with class warfare, in society done  
48 using the force of law and a mobocracy mentality:

1                    *"The present **assault upon capital** is but the beginning. **It will be but the stepping stone to others larger and***  
2                    ***more sweeping**, until our political contest will become war of the poor against the rich; a war of growing*  
3                    *intensity and bitterness.*

4                    ...

5                    *The legislation, in the discrimination it makes, is class legislation. Whenever a distinction is made in the burdens*  
6                    *a law imposes or in the benefits it confers on any citizens by reason of their birth, or wealth, or religion, it is class*  
7                    *legislation, and leads inevitably to oppression and abuses, and to general unrest and disturbance in society."*

8   Federal funds are *not* available to ordinary persons. Only indigents can qualify to receive federal benefits. It is highly unlikely  
9   that you ever qualified for a Social Security Card. [Social Security Act, Section 205\(c\)\(2\)\(B\)\(i\)](#) allows government to assign  
10   Social Security Numbers to applicants for benefits financed with government funds. Unless you need federal benefits, Social  
11   Security Cards are *not available* to you. You cannot qualify for a number. That's right! SOCIAL SECURITY NUMBERS  
12   ARE NOT AVAILABLE TO THOSE WHO CAN PROVIDE FOR THEMSELVES. If you can still provide for yourself, or  
13   if your family or church or state can support you, it would be fraud to apply for federal benefits.

14   Let me repeat this essential fact is several ways, until you understand: The application for an SS Card (the [SS-5 form](#)) is a  
15   form limited to a very specific purpose. It is only for indigents who need federal funds. People who can provide for  
16   themselves cannot be indigent. Social Security Cards cannot be issued to anyone until they apply for federal benefits. The  
17   government cannot know who is destitute; they must wait for applicants desperate enough to apply for federal funds. *It must*  
18   *be voluntary*. Social Security has no trust fund; it is solely a handout. It is limited to *government wards*. Only socialists can  
19   qualify for a card. ONLY THOSE WHO CANNOT SUPPORT THEMSELVES AND ARE WILLING TO ACCEPT  
20   SOCIALISM AND WILLING TO SWEAR SO WITH A PERJURY OATH ON A PERMANENT IRREVOCABLE  
21   RECORD, CAN QUALIFY TO RECEIVE A SOCIAL SECURITY NUMBER.

22   To remain constitutional, only wards of the government can receive benefits. This is a vow of poverty. You exchanged your  
23   rights to all future wages for the false promise of future benefits. You did so voluntarily. I'll discuss labor rights and poverty  
24   vows and taxable wages in other chapters.

25   According to the legal definition of "Tacit Procuration", you grant them the power of attorney if you expect them to provide  
26   for you. You asked them to provide for you - To steal for you. Government does not and cannot create wealth, it must tax in  
27   order to give. Government cannot provide benefits unless it takes them from someone else. Socialism is theft of your  
28   neighbor's money. Your new master will take money from your neighbors, against their will, and over their objections. These  
29   civil servants will eventually resort to the force of guns, on your behalf, to seize property from any neighbor who stubbornly  
30   and repeatedly refuses to hand over whatever is demanded. It is theft. They call it distraint. It is not insurance. Proverbs 1:10-  
31   19 gives us advice about those who entrap the innocent to fill their house with plunder.

32   In Matt. 20:25-27 and Mark 10:42-43 and Luke 22:25-27 Jesus tells us to not have dominion over others, but to serve.  
33   CHRISTIANS SERVE. CHRISTIANS DON'T LORD over those who are not under them. Not by force, not by vote, not by  
34   hiring a servant and then delegating to the servant an authority to steal - an authority that you don't have. Again: Christians  
35   don't have dominion over their neighbors. You cannot tax your neighbors to fund your retirement, and that's exactly what  
36   you are doing by collecting a Social Security Check, because the government isn't paying back the money you put in. As a  
37   matter of fact, it pays back many times the value of the money you put in and doesn't maintain a trust balance at all.  
38   Everything it takes in is paid right back out to beneficiaries!

39   Since there is no trust fund (nor can there be one) - Only by the deepest commitment to covetousness can you force others to  
40   pay for your retirement (or pay your doctor bills, or pay to educate your children). You are coveting your neighbors' goods.  
41   You are forcing your dominion over those who are not subject to your authority, contrary to Christ's command.

42   Conversely, if your bank account and property can be seized to pay for your neighbor's retirement (or doctor bills or tuition),  
43   then you must have somehow lost your right to keep `your' property or money. What do you suppose that you signed to waive  
44   any right to keep `your' property?

45   Have you become surety for the debts of a stranger? The security in Social Security is social. Look up "social insurance" in  
46   a law dictionary. You have become surety for your neighbor. Proverbs 11:15 "He that is surety for a stranger shall smart for  
47   it: and he that hateth suretiship is sure." Also: Proverbs 17:18

1 Only wards of the government (card carrying socialists) can receive the benefits of National Socialism.

2 SS is not a trust fund or insurance, it is an excise tax on the benefits of a limited citizenship (including the government granted  
3 privilege of earning wages). This tax revenue goes into the general fund. Authority for this taxation comes from the Buck  
4 Act, not the Internal Revenue Code. It is presumed, but not required, that congress will appropriate funds each year for  
5 maintenance of the government wards. The Supreme Court ruled in 1980 that Social Security benefits are not based on a  
6 fixed contract and therefore can change or be eliminated at any time. *Fleming v. Nestor*, 80 S.Ct. 1367.

7 In the 1891 naturalization case of Mr. Sauer, Title 81 Federal Reporter page 358 the court held that Mr. Sauer, although an  
8 industrious, law abiding man, could not become a citizen because he claimed to be a Socialist. Socialists could not become  
9 citizens. And they still cannot. I have another chapter that cites every court case where people were forced to get Social  
10 Security numbers. Every case is a welfare applicant. Social Security Numbers are only for socialists. Socialists cannot have  
11 rights. Read *Social Security: Mark of the Beast*, Form #11.407, Appendix C (<http://sedm.org/Forms/FormIndex.htm>) and  
12 prove to yourself that they have changed their citizenship and are not protected by the first eight amendments to your  
13 Constitution (Hague case) and do not have the right to a trial by jury (Colegate case). If you want to lose your birthright just  
14 fill out a form claiming socialist benefits. If you think you still have a right to a trial by jury, read Appendix F of Mark of  
15 the Beast.

16 A Christian cannot be a socialist. Christians are not to associate with freeloaders, according to 2nd Thessalonians 3:6-14:

17 2nd Thessalonians 3:6 (NIV): In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every  
18 brother who is idle and does not live according to the teaching you received from us.  
19 3:7 For you yourselves know how you ought to follow our example. We were not idle when we were with you,  
20 3:8 nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that  
21 we would not be a burden to any of you.  
22 3:9 We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow.  
23 3:10 For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat." I want to interject a  
24 note here: this isn't a snobbish threat to starve the poor, it is a fundamental Biblical principle. In the same sentence where  
25 God condemned us to die, he condemned us to work for food. That's right! To acknowledge socialism is to deny God's  
26 authority. Genesis 3:19 (KJV): "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of  
27 it wast thou taken: for dust thou art, and unto dust shalt thou return." The socialists that want you to provide not only  
28 their food but also health care, deny God's authority to sentence us to hardships.  
29 3:11 We hear that some among you are idle. They are not busy; they are busybodies.  
30 3:12 Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat.  
31 3:13 And as for you, brothers, never tire of doing what is right.  
32 3:14 If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that  
33 he may feel ashamed."

34 That the freeloader may feel ashamed. I've been told that I am too sarcastic just because I quote the Bible.

35 Do not confuse voluntary charity with forced socialism. Christians are often in need of charity, yet cannot accept socialism.

36 *"We have rights, as individuals, to give as much of our own money as we please to charity; but as members of*  
37 *Congress we have no right so to appropriate a dollar of public money."*  
38 [David Crockett, Congressman 1827-35]

39 Does the Bible support the notion that socialism can provide for Christians? Let's take a closer look:

- 40 1. 1st Thessalonians 2:9 (NIV): " Surely you remember, brothers, our toil and hardship; we worked night and day in order  
41 not to be a burden to anyone ..."
- 42 2. 1st Thessalonians 4:11-12 "work with your hands...so that you will not be dependent on anybody."
- 43 3. 1st Corinthians 4:11 (NIV): "To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are  
44 homeless." [note: they were homeless but they were not freeloaders. Even Christ was homeless, Matt. 8:20, Luke 9:58.]
- 45 4. Proverbs 10:26: (NKJV) "As vinegar to the teeth and smoke to the eyes, so is the lazy man to those who send him."
- 46 5. Proverbs 20:4: (NKJV): "The lazy man will not plow because of winter; he will beg during harvest and have nothing."
- 47 6. Proverbs 21:25 (KJV): "The desire of the slothful killeth him; for his hands refuse to labour."
- 48 7. Ephesians 4:28 (NIV): "He who has been stealing must steal no longer, but must work, doing something useful with his  
49 own hands, that he may have something to share with those in need."

- 1 8. Acts 14:22 (NIV) ..."We must go through many hardships to enter the kingdom of God," [You will understand this after
- 2 you study the topic of citizenship]
- 3 9. Luke 19:26 (NIV): "He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has
- 4 nothing, even what he has will be taken away.'"
- 5 10. 2nd Corinthians 11:9 (NIV) "And when I was with you and needed something, I was not a burden to anyone,... I have
- 6 kept myself from being a burden to you in any way, and will continue to do so."
- 7 11. 2nd Corinthians 7:2 (NIV) "... we have exploited no one. "
- 8 12. Jesus is quoted in Matthew 25:29-30 (KJV) "For unto every one that hath shall be given, and he shall have abundance:
- 9 but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer
- 10 darkness: there shall be weeping and gnashing of teeth."
- 11 13. Proverbs 13:4 (NIV) "The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied."
- 12 14. Proverbs 20:4 (KJV) "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have
- 13 nothing."

14 If a Christian cannot be a socialist, then a Christian cannot have an ID card available only to socialists. Theodore Roosevelt:

15 *"The first requisite of a citizen in this Republic of ours, is that he shall be able and willing to pull his own weight."*

16 As further proof that socialists have never had rights, in *Social Security: Mark of the Beast*, Form #11.407, Appendix C

17 describes how the Articles of Confederation extended the rights of citizenship to inhabitants with the exceptions of paupers

18 and vagabonds and fugitives. A vagrant is not a vagabond. Even Christ was homeless (Matt. 8:20, Luke 9:58). A vagabond

19 is a homeless freeloader. A pauper is a person that must be supported at public expense. Social Security partakers are

20 supported at public expense, therefore cannot have the rights of citizens any more than a fugitive would have.

21 The English word "stigma" comes from the Greek and, in English, means a mark of shame or a brand of disgrace. The third

22 six in 666 is the Greek *stigma* (666= *chi-xi-stigma*). The mark is not necessarily a tattoo or implant. Do you have a permanent

23 mark of shame?

24 Conclusions so far: There is no Social Security trust fund, there is no insurance, and there is no pension. It is plunder. It is

25 pure orthodox socialism. Socialists are not and cannot become citizens. Socialists cannot have rights. Never could, still can't.

26 Christians cannot be socialists. Christians cannot have socialist ID. Did your government school teach you this?

## 27 **PUBLIC EDUCATION**

28 Karl Marx wrote the *Communist Manifesto* in 1848. Public schools is the 10th plank. As I said earlier: Those who accept

29 public benefits cannot have rights. Rights can only come from responsibilities. You have no right to force others to pay your

30 children's tuition. Hillary Clinton's village will raise the children of those who forfeit their rights to their own children. Even

31 the U.S. Supreme Court in *Meyer v. Nebraska*, [262 US 390](#) (1923), concluded

32 *"it is the natural duty of the parent to give his children education suitable to their station in life..."*

33 The U.S. Supreme Court in *Plyler v. Doe*, [457 U.S. 202](#) (1982), concluded,

34 *"...education is not a fundamental right..."*

35 *"the Fourteenth Amendment's protection extends to anyone, citizen or stranger, who is subject to the laws of a*

36 *State..."*

37 US Congressman in the 1840's Robert Dale Owen, later known as the father of American socialism, believed that the Christian

38 faith hindered man's evolution. An Owen associate wrote:

39 *"The great object was to get rid of Christianity and to convert our churches into halls of science... the plan was*

40 *not to make open attacks upon religion - although we might belabor the clergy and bring them into contempt*

41 *where we could ... but to establish a system of state - we said national - schools... from which all religion would*

42 *be excluded and to which all parents were to be compelled by law to send their children."*

43 These views influenced John Dewey at the Columbia Teacher's College, and by 1900 a socialist system of compulsory

44 schools, which exclude religion, became a reality.

## SUMMARY

The seven-headed scarlet beast is a socialist confederation of beast powers that raised up from the sea. The sea symbolizes multitudes of people (Rev. 17:5). Seas of people (democracies) demand socialist benefits. These people received not the love of the truth that they might be saved. They want to be taken care of, but not by God. They won't accept the responsibility to take care of themselves, or suffer God's trials. They fabricated a counterfeit image of God [the government] to provide for them and protect them. They get their rights from their god that they created. This is without a doubt idolatry and the new god is government. Here is the way one of our readers described it:

*"The people want 'Zeus' and 'Gods'/'gods' --- paganism!  
They' got PAY-GUN-ISM!!!"*  
<http://www.bayith-yvh.org/index.Segmented-1.htm.html/>

They expect you to worship their counterfeit image of God. In their courts, your rights come from the god they created.

*"Accustomed to trampling on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you."*  
[Abraham Lincoln, September 11, 1858]

If you want to learn more about the subject of this section, we refer you to the following document, which you can freely download and read at:

[Social Security: Mark of the Beast](http://sedm.org/Forms/FormIndex.htm), Form #11.407  
<http://sedm.org/Forms/FormIndex.htm>

### **5.7.12 May not participate in, subsidize, condone, or benefit from efforts by government to enumerate the people**

God regards it as a sin for rulers or governments to number people:

1. God forbids the numbering of His people. 1 Chron. 27:24.
2. The hosts of heaven cannot be numbered. Christians are the hosts of Heaven. Jeremiah 33:22.
3. Jesus was born into the world on the occasion of the first world-wide census by the Roman Emperor Caesar Augustus. This was a numbering of the people that God forbid and Jesus was the remedy for this evil. Luke 2:1-7.
4. When God was angry with his people for disobeying Him, he moved Satan through David to number his people. 2 Sam. 24:1-9; 1 Chronicles 21.
5. King David admitted it was a sin to number the people and 70,000 people were killed because he numbered them in defiance of God's wishes. 1 Chronicles 21; 2 Sam. 24:10-17.

#### **The Judgment on David's Sin**

*10 And David's heart condemned him after he had numbered the people. So David said to the LORD, "I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have done very foolishly."*

*11 Now when David arose in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, 12 "Go and tell David, 'Thus says the LORD: "I offer you three things; choose one of them for yourself, that I may do it to you."' 13 So Gad came to David and told him; and he said to him, "Shall seven<sup>[a]</sup> years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."*

*14 And David said to Gad, "I am in great distress. Please let us fall into the hand of the LORD, for His mercies are great; but do not let me fall into the hand of man."*

*15 So the LORD sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died. 16 And when the angel<sup>[b]</sup> stretched out His hand over Jerusalem to destroy it, the LORD relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the LORD was by the threshing floor of Araunah the Jebusite.*

1                    *17 Then David spoke to the LORD when he saw the angel who was striking the people, and said, "Surely I have*  
2                    *sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me*  
3                    *and against my father's house."*  
4                    *[2 Sam 24:10, Bible, NKJV]*

- 5     6.     The Bible book of Revelation identifies Social Security Numbers as the "mark of the Beast". Rev. 19:19 identifies "the  
6     beast" as the rulers of the earth.

7                    *"And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who*  
8                    *sat on the horse and against His army."*  
9                    *[Rev. 19:19, Bible, NKJV]*

- 10    7.     20 C.F.R. §422.103(d) identifies the Social Security number and the Social Security Card it is printed on as the property  
11    of the government and not the holder. That means it is "public property". It is ILLEGAL for a private person to hold or  
12    use public property for a private purpose, therefore all those who possess government-issued identifying numbers are  
13    fiduciaries, trustees, and transferees over public property in their temporary custody, and therefore become part of the  
14    government. In that sense, they have nominated a Master to replace God, which is forbidden by Luke 16:13. Anything  
15    the number connects to becomes private property donated to a public use to procure the benefits of a government  
16    franchise:

17         7.1.   Christians are not allowed to participate in government franchises. This is covered earlier in section 5.7.5

18         7.2.   Christians are not allowed to participate in Social Security, which is a type of government franchise. See section  
19         5.7.5.2 earlier.

- 20    8.     The Bible says Christians cannot contract or conduct commerce with the government. See sections 5.7.4 earlier. The  
21    purpose of Social Security Numbers and Taxpayer Identification Numbers are to facilitate contracting and commerce  
22    with the government.

23    The Biblical prohibition against numbering of the people extends to every type of government-issued identifying number,  
24    including Social Security Numbers, Taxpayer Identification Numbers, professional license numbers, etc. If you would like  
25    to know more about why participation in Social Security and the obtaining of an identifying number violates God's Law, see:

*Social Security: Mark of the Beast*, Form #11.407  
<http://sedm.org/Forms/FormIndex.htm>

## 26    5.8     **Rewards for obedience/worship**

### 27    5.8.1   **Freedom and liberty**

28    Jesus Christ said on the subject of His religion, the following:

29                    *The Truth Shall Make You Free*

30                    *Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And*  
31                    *you shall know the truth, and the truth shall make you free."*

32                    *They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How can You*  
33                    *say, "You will be made free?"*

34                    *Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not*  
35                    *abide in the house forever, but a son abides forever. **Therefore if the Son makes you free, you shall be free***  
36                    ***indeed.***  
37                    *[John 8:31-34, Bible, NKJV]*

38                    \_\_\_\_\_  
39                    *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue*  
40                    *on the Sabbath day, and stood up to read. 17 And He was handed the book of the prophet Isaiah. And when He*  
41                    *had opened the book, He found the place where it was written*

42                    \_\_\_\_\_  
43                    *" The Spirit of the LORD is upon Me,*  
44                    *Because He has anointed Me*  
45                    *To preach the gospel to the poor;*  
46                    *He has sent Me to heal the brokenhearted,<sup>[a]</sup>*  
47                    *To proclaim liberty to the captives*

1 *And recovery of sight to the blind,*  
2 *To set at liberty those who are oppressed;*

3  
4 *Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the*  
5 *synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing."*  
6 *So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they*  
7 *said, "Is this not Joseph's son?"*  
8 *[Luke 4:16-22, Isaiah 61:1; Bible, NKJV]*

9 The Bible also told Jacob when he asked God why his prayers were not answered, the following. Note that the reason his  
10 prayers were not answered is because he disobeyed God's commandments, statutes, ordinances, and laws:

11 *"Is this not the fast [act of faith, obedience, and worship] that I [God] have chosen:*  
12 *To loose the bonds of wickedness,*  
13 *To undo the heavy burdens,*  
14 *To let the oppressed go free,*  
15 *And that you break every yoke?"*  
16 *[Isaiah 58:6, Bible, NKJV]*  
17

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18 *"Wash yourselves, make yourselves clean;*  
19 *Put away the evil of your doings from before My eyes.*  
20 *Cease to do evil,*  
21 **Learn to do good;**  
22 **Seek justice,**  
23 **Rebuke the oppressor [the IRS];**  
24 **Defend the fatherless,**  
25 **Plead for the widow [and the "nontaxpayer"].**  
26 *"Come now, and let us reason together,"*  
27 *Says the LORD,*  
28 *"Though your sins are like scarlet,*  
29 *They shall be as white as snow;*  
30 *Though they are red like crimson,*  
31 *They shall be as wool.*  
32 **If you are willing and obedient,**  
33 **You shall eat the good of the land;**  
34 *But if you refuse and rebel,*  
35 *You shall be devoured by the sword";*  
36 *For the mouth of the LORD has spoken.*  
37 *[Isaiah 1:16-20, Bible, NKJV]*  
38

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39 *"Therefore thus says the LORD: 'You have not obeyed Me in proclaiming liberty, every one to his brother and*  
40 *every one to his neighbor. Behold, I **proclaim liberty** to you,' says the LORD—'to the sword, to pestilence, and*  
41 *to famine! And I will deliver you to trouble among all the kingdoms of the earth.'*  
42 *[Jeremiah 34:18, Bible, NKJV]*

## 43 **5.8.2 Great blessings**

44 The following blessings for disobeying God's laws appear in the Holy Bible:

### 45 1. Lev. 26:2-13

46 *2 You shall keep My Sabbaths and reverence My sanctuary:*  
47 *I am the LORD.*

48 *3 'If you walk in My statutes and keep My commandments, and perform them,*

49 *4 then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield*  
50 *their fruit.*

51 *5 Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing;*  
52 *you shall eat your bread to the full, and dwell in your land safely.*

53 *6 I will give peace in the land, and you shall lie down, and none will make you afraid;*  
54 *I will rid the land of evil beasts, and the sword will not go through your land.*

1                   7 You will chase your enemies, and they shall fall by the sword before you.

2                   8 Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight;  
3 your enemies shall fall by the sword before you.

4                   9 'For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you.

5                   10 You shall eat the old harvest, and clear out the old because of the new.

6                   11 I will set My tabernacle among you, and My soul shall not abhor you.

7                   12 I will walk among you and be your God, and you shall be My people.

8                   13 I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves;  
9 I have broken the bands of your yoke and made you walk upright.

10                  [Lev. 26:2-13, Bible, NKJV]

## 11   2.   Deut. 7:12-26

### 12                  Blessings of Obedience

13                 12 "Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your  
14 God will keep with you the covenant and the mercy which He swore to your fathers. 13 And He will love you and  
15 bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and  
16 your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He  
17 swore to your fathers to give you. 14 You shall be blessed above all peoples; there shall not be a male or female  
18 barren among you or among your livestock. 15 And the LORD will take away from you all sickness, and will  
19 afflict you with none of the terrible diseases of Egypt which you have known, but will lay them on all those who  
20 hate you. 16 Also you shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall  
21 have no pity on them; nor shall you serve their gods, for that will be a snare to you.

22                 17 "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'— 18 you  
23 shall not be afraid of them, but you shall remember well what the LORD your God did to Pharaoh and to all  
24 Egypt: 19 the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched  
25 arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom  
26 you are afraid. 20 Moreover the LORD your God will send the hornet among them until those who are left, who  
27 hide themselves from you, are destroyed. 21 You shall not be terrified of them; for the LORD your God, the great  
28 and awesome God, is among you. 22 And the LORD your God will drive out those nations before you little by  
29 little; you will be unable to destroy them at once, lest the beasts of the field become too numerous for you. 23 But  
30 the LORD your God will deliver them over to you, and will inflict defeat upon them until they are destroyed. 24  
31 And He will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall  
32 be able to stand against you until you have destroyed them. 25 You shall burn the carved images of their gods  
33 with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it;  
34 for it is an abomination to the LORD your God. 26 Nor shall you bring an abomination into your house, lest you  
35 be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it is an accursed thing.

36                  [Deut. 7:12-26, Bible, NKJV]

## 37   5.9   Penalties and curses for disobeying God's Law

38   The following penalties for disobeying God's laws appear in the Holy Bible:

### 39   1.   Deut. 28:15-68:

#### 40                  Curses on Disobedience

41                 15 "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His  
42 commandments and His statutes which I command you today, that all these curses will come upon you and  
43 overtake you:

44                 16 "Cursed shall you be in the city, and cursed shall you be in the country.

45                 17 "Cursed shall be your basket and your kneading bowl.

1 18 "Cursed shall be the fruit of your body and the produce of your land, the increase of your cattle and the  
2 offspring of your flocks.

3 19 "Cursed shall you be when you come in, and cursed shall you be when you go out.

4 20 "The LORD will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are  
5 destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.  
6 21 The LORD will make the plague cling to you until He has consumed you from the land which you are going to  
7 possess. 22 The LORD will strike you with consumption, with fever, with inflammation, with severe burning fever,  
8 with the sword, with scorching, and with mildew; they shall pursue you until you perish. 23 And your heavens  
9 which are over your head shall be bronze, and the earth which is under you shall be iron. 24 The LORD will  
10 change the rain of your land to powder and dust; from the heaven it shall come down on you until you are  
11 destroyed.

12 25 "The LORD will cause you to be defeated before your enemies; you shall go out one way against them and  
13 flee seven ways before them; and you shall become troublesome to all the kingdoms of the earth. 26 Your  
14 carcasses shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten them  
15 away. 27 The LORD will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from  
16 which you cannot be healed. 28 The LORD will strike you with madness and blindness and confusion of heart. 29  
17 And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall  
18 be only oppressed and plundered continually, and no one shall save you.

19 30 "You shall betroth a wife, but another man shall lie with her; you shall build a house, but you shall not dwell  
20 in it; you shall plant a vineyard, but shall not gather its grapes. 31 Your ox shall be slaughtered before your eyes,  
21 but you shall not eat of it; your donkey shall be violently taken away from before you, and shall not be restored  
22 to you; your sheep shall be given to your enemies, and you shall have no one to rescue them. 32 Your sons and  
23 your daughters shall be given to another people, and your eyes shall look and fail with longing for them all day  
24 long; and there shall be no strength in your hand. 33 A nation whom you have not known shall eat the fruit of  
25 your land and the produce of your labor, and you shall be only oppressed and crushed continually. 34 So you  
26 shall be driven mad because of the sight which your eyes see. 35 The LORD will strike you in the knees and on  
27 the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.

28 36 "The LORD will bring you and the king whom you set over you to a nation which neither you nor your fathers  
29 have known, and there you shall serve other gods—wood and stone. 37 And you shall become an astonishment,  
30 a proverb, and a byword among all nations where the LORD will drive you.

31 38 "You shall carry much seed out to the field but gather little in, for the locust shall consume it. 39 You shall  
32 plant vineyards and tend them, but you shall neither drink of the wine nor gather the grapes; for the worms shall  
33 eat them. 40 You shall have olive trees throughout all your territory, but you shall not anoint yourself with the  
34 oil; for your olives shall drop off. 41 You shall beget sons and daughters, but they shall not be yours; for they  
35 shall go into captivity. 42 Locusts shall consume all your trees and the produce of your land.

36 43 "The alien who is among you shall rise higher and higher above you, and you shall come down lower and  
37 lower. 44 He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

38 45 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because  
39 you did not obey the voice of the LORD your God, to keep His commandments and His statutes which He  
40 commanded you. 46 And they shall be upon you for a sign and a wonder, and on your descendants forever.

41 47 "Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of  
42 everything, 48 therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst,  
43 in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you.  
44 49 The LORD will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a  
45 nation whose language you will not understand, 50 a nation of fierce countenance, which does not respect the  
46 elderly nor show favor to the young. 51 And they shall eat the increase of your livestock and the produce of your  
47 land, until you are destroyed; they shall not leave you grain or new wine or oil, or the increase of your cattle or  
48 the offspring of your flocks, until they have destroyed you.

49 52 "They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down  
50 throughout all your land; and they shall besiege you at all your gates throughout all your land which the LORD  
51 your God has given you. 53 You shall eat the fruit of your own body, the flesh of your sons and your daughters  
52 whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress  
53 you. 54 The sensitive and very refined man among you will be hostile toward his brother, toward the wife of his  
54 bosom, and toward the rest of his children whom he leaves behind, 55 so that he will not give any of them the  
55 flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your  
56 enemy shall distress you at all your gates. 56 The tender and delicate woman among you, who would not venture  
57 to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse<sup>al</sup> to the husband  
58 of her bosom, and to her son and her daughter, 57 her placenta which comes out from between her feet and her

1 children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits  
2 in which your enemy shall distress you at all your gates.

3 58 "If you do not carefully observe all the words of this law that are written in this book, that you may fear this  
4 glorious and awesome name, THE LORD YOUR GOD, 59 then the LORD will bring upon you and your  
5 descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses. 60  
6 Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to  
7 you. 61 Also every sickness and every plague, which is not written in this Book of the Law, will the LORD bring  
8 upon you until you are destroyed. 62 You shall be left few in number, whereas you were as the stars of heaven in  
9 multitude, because you would not obey the voice of the LORD your God. 63 And it shall be, that just as the LORD  
10 rejoiced over you to do you good and multiply you, so the LORD will rejoice over you to destroy you and bring  
11 you to nothing; and you shall be plucked from off the land which you go to possess.

12 64 "Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you  
13 shall serve other gods, which neither you nor your fathers have known—wood and stone. 65 And among those  
14 nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give  
15 you a trembling heart, failing eyes, and anguish of soul. 66 Your life shall hang in doubt before you; you shall  
16 fear day and night, and have no assurance of life. 67 In the morning you shall say, 'Oh, that it were evening!'  
17 And at evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and  
18 because of the sight which your eyes see.

19 68 "And the LORD will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it  
20 again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy  
21 you."  
22 [Deut. 28:15-68, Bible, NKJV]

23 2. Deut. 29:20-29:

24 20 "The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that  
25 man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from  
26 under heaven. 21 And the LORD would separate him from all the tribes of Israel for adversity, according to all  
27 the curses of the covenant that are written in this Book of the Law, 22 so that the coming generation of your  
28 children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues  
29 of that land and the sicknesses which the LORD has laid on it:

30 23 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow  
31 there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger  
32 and His wrath.' 24 All nations would say, 'Why has the LORD done so to this land? What does the heat of this  
33 great anger mean?' 25 Then people would say: 'Because they have forsaken the covenant of the LORD God of  
34 their fathers, which He made with them when He brought them out of the land of Egypt; 26 for they went and  
35 served other gods and worshiped them, gods that they did not know and that He had not given to them. 27 Then  
36 the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book. 28  
37 And the LORD uprooted them from their land in anger, in wrath, and in great indignation, and cast them into  
38 another land, as it is this day.'

39 29 "The secret things belong to the LORD our God, but those things which are revealed belong to us and to our  
40 children forever, that we may do all the words of this law.  
41 [Deut. 29:20-29, Bible, NKJV]  
42

43 3. Lev. 26:14-46:

44 14 'But if you do not obey Me, and do not observe all these commandments,

45 15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My  
46 commandments, but break My covenant,

47 16 I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume  
48 the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.

49 17 I will set My face against you, and you shall be defeated by your enemies.  
50 Those who hate you shall reign over you, and you shall flee when no one pursues you.

51 18 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins.

52 19 I will break the pride of your power; I will make your heavens like iron and your earth like bronze.

1 20 And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the  
2 land yield their fruit.

3 21 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more  
4 plagues, according to your sins.

5 22 I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and  
6 make you few in number;  
7 and your highways shall be desolate.

8 23 'And if by these things you are not reformed by Me, but walk contrary to Me, 24 then I also will walk  
9 contrary to you, and I will punish you yet seven times for your sins.

10 25 And I will bring a sword against you that will execute the vengeance of the covenant; when you are gathered  
11 together within your cities I will send pestilence among you; and you shall be delivered into the hand of the  
12 enemy.

13 26 When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring  
14 back your bread by weight, and you shall eat and not be satisfied.

15 27 'And after all this, if you do not obey Me, but walk contrary to Me, then I also will walk contrary to you in  
16 fury; and I, even I, will chastise you seven times for your sins.

17 29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.

18 30 I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of  
19 your idols; and My soul shall abhor you.

20 31 I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of  
21 your sweet aromas.

22 32 I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.

23 33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your  
24 cities waste.

25 34 Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land; then the  
26 land shall rest and enjoy its sabbaths.

27 35 As long as it lies desolate it shall rest—for the time it did not rest on your sabbaths when you dwelt in it.

28 36 'And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies; the  
29 sound of a shaken leaf shall cause them to flee; they shall flee as though fleeing from a sword, and they shall  
30 fall when no one pursues.

31 37 They shall stumble over one another, as it were before a sword, when no one pursues; and you shall have no  
32 power to stand before your enemies.

33 38 You shall perish among the nations, and the land of your enemies shall eat you up.

34 39 And those of you who are left shall waste away in their iniquity in your enemies' lands; also in their fathers'  
35 iniquities, which are with them, they shall waste away.

36 40 'But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they  
37 were unfaithful to Me, and that they also have walked contrary to Me,

38 41 and that I also have walked contrary to them and have brought them into the land of their enemies;  
39 if their uncircumcised hearts are humbled, and they accept their guilt— 42 then I will remember My covenant  
40 with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember;  
41 I will remember the land.

42 43 The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them;  
43 they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.

44 [. . .]

1 46 These are the statutes and judgments and laws which the LORD made between Himself and the children of  
2 Israel on Mount Sinai by the hand of Moses.  
3 [Lev. 26:14-46, Bible, NKJV]

#### 4 4. Jeremiah 6

#### 5 5.10 Topical index of rules of conduct of believers

6 The following document organizes summarizes laws from the Bible governing relationships of every kind, and is organized  
7 by relationship type, not unlike the U.S. Code is organized by subject.

*Family Constitution*, Form #13.003  
<http://sedm.org/Forms/FormIndex.htm>

#### 8 5.11 Index of Biblical Laws

9 The following document provides an index to all laws found in the Holy Bible, and which the Submitter is bound to observe  
10 as part of his sincerely held religious beliefs:

*Laws of the Bible*, Form #13.001  
<http://sedm.org/Forms/FormIndex.htm>

#### 11 5.12 Summary of terms of the Delegation of Authority Order from God

12 The Bible is a sacred covenant and a contract between Christians and their God. The government may not interfere with your  
13 right to contract as an American under Article 1, Section 10 of the U.S. Constitution, and that includes both states and the  
14 federal government.

15 Below is a summary of the requirements that the Bible imposes upon Christians and upon all interactions between them and  
16 the government. These requirements are part of the sincerely held religious convictions of devout Christians and their exercise  
17 are protected by the First Amendment. To ask a Christian to violate these practices and beliefs is to ask them to violate the  
18 only thing the regard as law, which is the Bible.

19 The table below summarizes the requirements and prohibitions imposed by the Bible upon the conduct of Christians and as  
20 described throughout this chapter. Collectively, they comprise the Delegation of Authority Order from God to his trustees  
21 and fiduciaries, who are Christians all over the world. We will refer to these requirements collectively as “God’s Laws”:

- 22 1. God commands Christians to submit ONLY to Him and resist the devil, and right now I view lawless actions and the  
23 agency that you work for, the IRS, as the devil because they will not obey the tax laws as explained exhaustively in the  
24 *Great IRS Hoax*, Form #11.302 book and the Tax Deposition Questions, Form #03.016  
25 (<http://famguardian.org/TaxFreedom/Forms/Discovery/Deposition/Deposition.htm>):

26 *“God resists the proud, but gives grace to the humble.”*

27 *“Therefore submit to God. Resist the devil [the IRS] and he will flee from you. Draw near to God and He will*  
28 *draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.”*  
29 *[James 4:6-8, Bible, NKJV]*

31 *“Be sober, be vigilant; because your adversary the devil [IRS] walks about like a roaring lion, seeking whom*  
32 *he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your*  
33 *brotherhood in the world.”*  
34 *[1 Peter 5:8-9, Bible, NKJV]*

- 35 2. In this country, the people *as individuals*, are the sovereigns, not the government or “public *servants*” working in  
36 government:

37 *“You were bought at a price; **do not become slaves of men** [and remember that government*  
38 *is made up of men].”*

1 [1 Cor. 7:23, Bible, NKJV]  
2

3 "*Don't you know that when you offer yourselves to someone to obey him [or be subject to his or the government's*  
4 *laws] as slaves, you are slaves to the one whom you obey...*"  
5 [Romans 6:16, Bible, NIV]  
6

7 "*It will be sufficient to observe briefly, that the sovereignties in Europe, and particularly in England, exist on*  
8 *feudal principles. That system considers the Prince as the sovereign, and the people as his subjects; it regards*  
9 *his person as the object of allegiance, and excludes the idea of his being on an equal footing with a subject, either*  
10 *in a Court of Justice or elsewhere. That system contemplates him as being the fountain of honor and authority;*  
11 *and from his grace and grant derives all franchises, immunities and privileges...*" at 471.

12 "*From the differences existing between feudal sovereignties and Government founded on compacts, it necessarily*  
13 *follows that their respective prerogatives must differ. Sovereignty is the right to govern; a nation or State-*  
14 *sovereign is the person or persons in whom that resides. In Europe the sovereignty is generally ascribed to the*  
15 *Prince; here it rests with the people; there, the sovereign actually administers the Government; here, never in*  
16 *a single instance; our Governors are the agents of the people, and at most stand in the same relation to their*  
17 *sovereign, in which regents in Europe stand to their sovereigns. Their Princes have personal powers, dignities,*  
18 *and pre-eminences, our rulers have none but official; nor do they partake in the sovereignty otherwise, or in any*  
19 *other capacity, than as private citizens."* at 472.  
20 [Chisholm, Ex'r. v. Georgia, 2 Dall. (U.S.) 419, 1 L.Ed. 454, 457, 471, 472 (1794) ]

- 21 3. Any attempt to dethrone the people of their sovereignty over their *servant* government is a violation of both the  
22 Constitution, and the Bible. It is also a violation of the Separation of Powers Doctrine explained on the Family Guardian  
23 Website at: <http://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>. The Constitution in  
24 Article 4, Section 4 *mandates* [this is the *only* mandate anywhere in the Constitution] a "republican form of government",  
25 which is based on *individual* sovereignty and rights. Such a government is NOT based on *collective* sovereignty or  
26 "democracy", but on *republican* individual rights, and the passage of time cannot alter the legislative intent of the  
27 founding fathers or the original meaning of the Constitution.

28 "*The people of this State [as individuals], as the successors of its former sovereign, are entitled to all the rights*  
29 *which formerly belonged to the King by his prerogative. Through the medium of their Legislature they may*  
30 *exercise all the powers which previous to the Revolution could have been exercised either by the King alone, or*  
31 *by him in conjunction with his Parliament; subject only to those restrictions which have been imposed by the*  
32 *Constitution of this State or of the U.S."*  
33 [Lansing v. Smith, 21 D. 89., 4 Wendel 9 (1829) (New York) ]

34 The people of each state are "kings" over their servants in government, and here is what the bible says these "servants"  
35 are supposed to do for their king:

36 "*Servants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in*  
37 *sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men, knowing that*  
38 *from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. But he who does*  
39 *wrong will be repaid for the wrong which he has done, and there is no partiality."*  
40 [Col. 3:22-25, Bible, NKJV]

- 41 4. The government's and the legal profession's favorite technique for depriving its master of sovereignty is obfuscating or  
42 confusing the law using "words of art", which gives tyrants in the judiciary the wiggle room to use "judicial activism"  
43 to change the *interpretation* of the obfuscated law to suit the vain fancies of greedy politicians in office or the socialist  
44 public at large. Therefore, God requires me as a Christian to be on the look-out for such false teachings on the part of  
45 the leadership and the judiciary, and to sound the alarm to other believers so that they can fight this corruption. My  
46 *Great IRS Hoax*, Form #11.302 book is the vehicle to sound the alarm as God requires:

47 "*But there were also false prophets among the people, even as there will be false teachers [in the public schools*  
48 *and the judiciary and the legal profession] among you, who will secretly bring in destructive heresies, even*  
49 *denying the Lord who brought them, and bring on themselves swift destruction.*"

50 "*And many will follow their destructive ways, because of whom the way of truth will be blasphemed.*"

51 "*By covetousness [of your money] they will exploit you with deceptive words; for a long time their judgment*  
52 *has not been idle, and their destruction does not slumber."*

1 "...While they [the politicians, the judges, and the legal profession] promise them [the Sovereign People]  
2 liberty, they themselves are slaves of corruption [income tax]; for by whom a person is overcome, by him also  
3 he is brought into bondage [slavery and involuntary servitude in violation of the Thirteenth Amendment, by  
4 virtue of income taxes on labor]."  
5 [2 Peter 2:1-3 19, Bible, NKJV]

- 6 5. Because the people are the sovereigns by the admission of no less than the Supreme Court, then in this country, "Caesar",  
7 is "the people" as individuals, which means "Caesar" is me and you as a government servant are to "render to Caesar his  
8 due" as required by Matt. 22:15-22 (see Great IRS Hoax, Form #11.302, Sections 4.1 and 4.3.7):

9 *"Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their*  
10 *disciples with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth;*  
11 *nor do You care about anyone, for You do not regard the person of men.*

12 *Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?*

13 *But Jesus perceived their wickedness and said, "Why do you test Me, you hypocrites? Show Me the tax money."*  
14 *So they brought Him a denarius.*

15 *And he said to them, "Whose image and inscription is this?"*

16 *They said to Him, "Caesar's." And He said to them, "**Render therefore to Caesar the things***  
17 ***that are Caesar's, and to God the things that are God's.**"*

18 *When they had heard these words, they marveled, and left Him and went their way."*  
19 [Matthew 22:15-22, Bible, NKJV]

- 20 6. You, who work for the government as a public servant, are the servant and I am the master, who is a member of the  
21 public. This fact is abundantly established in section 4.1 of the Great IRS Hoax, Form #11.302 book of which you were  
22 provided a copy prior to this proceeding. Jesus said that the servant [that's you] cannot be greater than the master, which  
23 is me (see John 15:20). Federalist Paper #78 written by Alexander Hamilton also reiterated this as well (see Great IRS  
24 Hoax, Form #11.302, Section 4.1). Consequently, absolutely everything you ask me to do I will ask you to also do, and  
25 if you refuse, I will refuse as well. I'm going to follow your example and you will be the leader. Any authority you  
26 possess, since it came from me and was delegated by me to you through the Constitution, I possess, by implication.  
27 6.1. If you ask me a question, then you won't get an answer until I am able to ask you a question and get an answer on  
28 the record from you. Tit for tat.  
29 6.2. If you want my personal information, then you as my servant will give me your personal information as well.  
30 6.3. If you want Me to produce records, then you will have to produce an equal number of records. I gave you a long  
31 list of records I expect prior to this meeting and if you failed to provide them, then you will fail to get any records  
32 from me.  
33 6.4. If you refuse to allow recording of this meeting or refuse to allow witnesses so that I cannot hold you personally  
34 accountable for what you say on the record, then I will refuse to be accountable as well by refusing to speak or by  
35 telling you "Fifth Amendment" in response to your question. Tit for tat.  
36 6.5. The job of government is to nurture and protect the people in its jurisdiction and it does so using its police powers  
37 delegated by the Constitution. This important job of government is a fulfillment of the second greatest  
38 commandment to "love your neighbor as yourself" found in Rom. 13:9, Matt. 22:39. I am a member of the public  
39 and you are a servant of that public who has a fiduciary relationship to pursue my best interest and the collective  
40 best interest. See sections 2.1 and 4.1 of the Great IRS Hoax, Form #11.302 for further details. Therefore, you  
41 MUST help me protect my liberty and property by helping me to gather evidence of criminal government  
42 wrongdoing that would jeopardize my liberty and property. If you do not cooperate with me fully in the process of  
43 gathering such evidence by allowing me to record and have witnesses at this meeting, then you are a criminal  
44 because you are obstructing justice and violating your fiduciary relationship as my servant. I don't cooperate in  
45 the least with criminals and rebellious servants.  
46 7. I cannot and will not take any oath. Jesus said in Matt. 5:33-37 NOT to take oaths. Oaths imply servitude and slavery  
47 to man and God said I should only serve and trust Him. A perjury statement is a form of oath. See section 5.2.1 of the  
48 Great IRS Hoax, Form #11.302.  
49 8. The entire goal of everything I do while I am here on earth and before I die and rejoin my creator is to respect God and  
50 DO, not just talk about, his commandments:

1 "Let us hear the conclusion of this whole matter: Fear [respect] God and **keep His**  
2 **commandments, for this is man's all.** For God will bring every work into judgment,  
3 including every secret thing, whether good or evil."  
4 [Eccl. 12:13-14, Bible, NKJV]

5 "**Keep justice, and do righteousness,** for My salvation is about to come, and My righteousness is revealed.  
6 Blessed is the man who does this, and the son of man who lays hold of it; who keeps from defiling the Sabbath,  
7 and keeps his hand from doing any evil."  
8 [Isaiah 56:1-2, Bible, NKJV]

9 "Therefore, to him who knows to do good and **does not DO it,** to him it is sin."  
10 [James 4:17, Bible, NKJV]

11 "Blessed are those who **do** His commandments, that they may have the right to the tree of life, and may  
12 enter through the gates into the city."  
13 [Rev. 22:14; Bible, NKJV]

14 "Now therefore, listen to me, my children, For **blessed are those who keep my ways.**"  
15 [Prov. 8:32; Bible, NKJV]

16 "He has shown you, O man, what is good;  
17 And **what does the Lord require of you**

18 **But to DO justly,**  
19 **To love mercy,**  
20 **And to walk humbly with your God?"**  
21 [Micah 6:8, Bible, NKJV]

22 "For I have come [as Truth] to set a man against his father, a daughter against her mother, and a daughter-in-  
23 law against her mother-in law; and a man's enemies will be those of his own household. [Truth and allegiance  
24 to Truth divides] **He who loves father or mother more than Me is not worthy of Me.** [and He who loves his  
25 **money or his possessions more than Me is not worthy of Me, Matt. 19:21]** And he who loves son or daughter

26 more than Me is not worthy of Me. **And he who does not take his**  
27 **cross and follow after Me is not worthy of Me.** He  
28 who finds his life will lose it, and he who loses his life for My sake will find it. He who receives you receives  
29 Me, and he who receives Me receives Him who sent Me."  
30 [Jesus in Matt. 10:35-38, Bible, NKJV]

31 "But **he who looks into the perfect law of liberty** and continues in it, and is not a forgetful hearer **but a**  
32 **DOER of the work,** this one **will be blessed in what he does."**  
33 [James 1:25, Bible, NKJV]

- 34 9. Any attempt by my servants and agents in government to interfere with my attempts to DO justice as God commands is  
35 an act of rebellion and mutiny and must be righted (see Great IRS Hoax, Form #11.302, Section 4.1).

36 "But if that servant says in his heart 'My master is delaying his coming,' and begins to beat the male and female  
37 servants, and to eat and drink and be drunk, **the master** of that servant will come on a day when he is not looking  
38 for him, and at an hour when he is not aware, and **will cut him in two and appoint him his portion with the**  
39 **unbelievers. And that servant who knew his master's will, and did not prepare himself or do according to his**  
40 **will, shall be beaten with many stripes."**  
41 [Luke 12:45-47, Bible, NKJV]

- 42 10. Any man or public servant working in government who refuses to obey God's laws shall be dethroned eventually by  
43 God and if Christians are doing justice as God requires, they will hasten that process:

44 "**For rebellion is as the sin of witchcraft,**  
45 **And stubbornness is as iniquity and idolatry.**

1 **Because you have rejected the word of the LORD,**  
2 **He also has rejected you from being king[and sovereign or servant within government].**  
3 [1 Sam. 15:22-23, Bible, NKJV]

- 4 11. For Christians, their *only* Lawgiver and their only King is God (see *Great IRS Hoax*, Form #11.302, Section 3.2) and  
5 they can't serve two masters, which means they can't serve government and God simultaneously:

6 *"For the Lord is our Judge, the Lord is our Lawgiver, The Lord is our King; He will save us."*  
7 [Isaiah 33:22, Bible, NKJV]

8 *"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to*  
9 *the one and despise the other. You cannot serve God and mammon."*  
10 [Jesus [God] speaking in the Bible, Luke 16:13]

- 11 12. Christians who are doing God's will are "foreigners" and "non-citizen nationals" in their own land, do not mix with the  
12 unbelievers, and do not obey heathen or earthly laws that conflict with God's laws (see *Great IRS Hoax*, Form #11.302,  
13 Section 4.1):

14 *"For our citizenship is in heaven [NOT earth], from which we also eagerly wait for the Savior, the Lord Jesus*  
15 *Christ"*  
16 [Philippians 3:20]

17 *"But now they [God's disciples and believers] desire a better, that is, a heavenly country. Therefore God is not*  
18 *ashamed to be called their God, for He has prepared a city for them."*  
19 [Heb. 11:16, Bible, NKJV]

20 *"Set your mind on things above, not on things on the earth."*  
21 [Col. 3:2, Bible, NKJV]

22 *"You therefore must endure hardship as a good soldier for Jesus Christ. **No one engaged in warfare entangles***  
23 ***himself with the affairs of this life [or this world], that he may please him who enlisted him as a soldier."***  
24 [2 Tim. 2:3-4, Bible, NKJV]

25 *"If you were of the world, the world would love its own. **Yet because you are not of the world, but I chose you***  
26 ***out of the world, therefore the world [and the IRS] hates you."***  
27 [John 15:19, Bible, NKJV]

28 *"**Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble,***  
29 ***and to keep oneself unspotted from the world."***  
30 [James 1:27, Bible, NKJV]

31 *"Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in*  
32 *all the provinces of your kingdom; **their laws are different from all other people's, and they do not keep the***  
33 ***king's [unjust] laws.** Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree*  
34 *be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the*  
35 *work, to bring it into the king's treasuries."*  
36 [Esther 3:8-9, Bible, NKJV]

37 *"Come out from among them [the unbelievers]*  
38 *And **be separate [foreign to the government and the IRS], says the Lord.***  
39 *Do not touch what is unclean [unjust laws and governments],*  
40 *And I will receive you.*  
41 *I will be a Father to you,*  
42 *And you shall be my sons and daughters,*  
43 *Says the Lord Almighty."*  
44 [2 Corinthians 6:17-18, Bible, NKJV]

45 *"**Shall the throne of iniquity, which devises evil by law [in the income tax code], have***  
46 ***fellowship with You?** They gather together against the life of the righteous, and condemn innocent blood. But*  
47 *the Lord has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity,*  
48 *and shall cut them off in their own wickedness; **the Lord our God shall cut them off."***  
49 [Psalm 94:20-23, Bible, NKJV]

50 *"**Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world,***  
51 ***do you subject yourselves to [government or heathen] regulations—"***  
52 [Col. 2:20, Bible, NKJV]

1 13. The Bible says I can't be "presumptuous" and I therefore simply refuse to allow you to deceive me using presumptuous  
2 words found in the tax code. I won't allow you, as my servant and agent, to assume anything in matters that could affect  
3 or damage my liberty and property, and especially regarding matters of citizenship or liability:

4 "Who can understand his errors? Cleanse me from secret faults. **Keep back Your servant also from**  
5 **presumptuous sins; Let them not have dominion over me. Then I shall be blameless, and I shall be innocent**  
6 **of great transgression.**"  
7 [Psalm 19:12-13, Bible, NKJV]

8 "But **the person who does anything presumptuously, whether he is native-born or a stranger, that one brings**  
9 **reproach on the Lord, and he shall be cut off from among his people.**"  
10 [Numbers 15:30, Bible, NKJV]

11 The implications of the above scriptures are that you can't force me to "presume" that you are correct in stating that I  
12 have a tax liability. Under God's law, I can't consent to any assessment you make until I have seen the facts and the law  
13 for myself, and you cause me to sin by not using the law to educate me about my imputed liability (see Prov. 28:9). The  
14 Supreme Court has also said that the law ought to be understandable by the common man, and if it isn't, its "void for  
15 vagueness", which means there is no reason you can't share the law with me regarding these matters.

16 "A statute which either forbids or requires the doing of an act in terms so vague that **men and women of common**  
17 **intelligence must necessarily guess at its meaning and differ as to its application, violates the first essential of**  
18 **due process of law.**"  
19 [Connally v General Const. Co., 269 U.S. 385 (1926)]

20 Consequently, either you can and will show me the statute and the implementing regulation that makes me liable to pay  
21 the tax and explain it to me in a way that a common man like me can understand, or you are without moral authority to  
22 enforce a "vague" law to begin with!

23 14. I am worse than an unbeliever if I can't support my family, and if you STEAL the money I have earned, you interfere  
24 with and destroy my ability to support my family the way God wants me to.

25 "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith  
26 and is worse than an **unbeliever.**"  
27 [1 Tim. 5:8, Bible, NKJV]

28 15. Stealing the money I have earned forces me to rely on government (Socialist Security) to support myself, for instance,  
29 in my retirement. This is a sin (see Great IRS Hoax, Form #11.302, Section 4.3.2):

30 "For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on  
31 the road, because we had spoken to the king, saying 'The hand of our God is upon all those for good who seek  
32 Him, but His power and His wrath are against all those who forsake Him.' So we fasted and entreated our God  
33 for this, and He answered our prayer."  
34 [Ezra 8:21-22, Bible, NKJV]

35 "**Cursed is the one who trusts in man [or man-made government], who depends on flesh for his strength and**  
36 **whose heart turns away from the Lord.** He will be like a bush in the wastelands; he will not see prosperity when  
37 it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the  
38 man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends  
39 out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a  
40 year of drought and never fails to bear fruit."  
41 [Jeremiah 17:5-8, Bible, NIV]

42 16. I am not allowed to sit around arguing with fools and criminals or those who refuse to learn or read or observe the law,  
43 including both God's law and man's law. That is to say that I am not allowed to sit around arguing with slanderers,  
44 devil-worshippers, irrational, or selfish people, and I hope our interactions don't sink to that level:

45 "**But avoid foolish and ignorant disputes** [and the legally ignorant people who refuse to be educated that  
46 perpetrate them], knowing that they generate strife."  
47 [2 Tim. 2:23, Bible, NKJV]

48 "But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and  
49 useless. **Reject a divisive man after the first and second admonition, knowing that such a person is warped and**  
50 **sinning, being self-condemned.**"  
51 [Titus 3:9-11, Bible, NKJV]

1 *"He who walks with wise men will be wise, But the companion [that's me] of fools [who refuse to discuss the*  
2 *law at an IRS audit] will be destroyed."*  
3 *[Prov. 13:20, Bible, NKJV]*

4 *"Do not be envious of evil men, nor desire to be with them; for their heart devises violence, and their lips talk of*  
5 *troublemaking."*  
6 *[Prov. 24:1-2, Bible, NKJV]*

7 *"He who corrects a **scoffer** gets shame for himself, And he who rebukes a wicked man only harms himself."*  
8 *[Prov. 9:6-8, Bible, NKJV]*

9 *"Do not correct a **scoffer**, lest he hate you; Rebuke a wise man, and he will love you."*  
10 *[Prov. 9:7-9, Bible, NKJV]*

11 *"A wise son heeds his father's instruction, But a **scoffer** does not listen to rebuke."*  
12 *[Prov. 13:1, Bible, NKJV]*

13 *"Judgments are prepared for scoffers, And beatings for the backs of **fools**."*  
14 *[Prov. 19:29, Bible, NKJV]*

15 *"Cast out the **scoffer**, and contention will leave; Yes, strife and reproach will cease."*  
16 *[Prov. 22:10, Bible, NKJV]*

17 *"The devising of foolishness is sin, And the **scoffer** is an abomination to men."*  
18 *[Prov. 24:9, Bible, NKJV]*

19 *"Understanding is a wellspring of life to him who has it. But the correction of fools [at an IRS audit] is folly."*  
20 *[Prov. 16:22, Bible, NKJV]*

- 21 17. People who hate me for talking only about the law and the Truth and the facts in this case reveal themselves as a scoffer.  
22 By being here, I am trying to help you learn what your own laws say you are allowed to do, and the only reason you  
23 wouldn't want to learn, is because you are a rebellious servant to the sovereign people.

24 *"The fear of the LORD is the beginning of knowledge, But **fools** despise wisdom and instruction."*  
25 *[Prov. 1:7, Bible, NKJV]*

26 *"How long, you simple ones, will you love simplicity? For scorners delight in their scorning, And **fools** hate*  
27 *knowledge."*  
28 *[Prov. 1:22, Bible, NKJV]*

- 29 18. Anger and rashness is the hallmark of those who are fools and people reveal themselves as fools who get angry at a tax  
30 audit:

31 *"Do not hasten in your spirit to be angry, For anger rests in the bosom of **fools**."*  
32 *[Eccl. 7:9, Bible, NKJV]*

33 *"He who is slow to **anger** is better than the mighty, And he who rules his spirit than he who takes a city."*  
34 *[Prov. 16:32, Bible, NKJV]*

35 *"The discretion of a man makes him slow to **anger**, And his glory is to overlook a transgression."*  
36 *[Prov. 19:11, Bible, NKJV]*

37 *"But I say to you that whoever is angry with his brother without a cause[5:22 NU-Text omits [without a cause.]*  
38 *] shall be in **danger** of the judgment. And whoever says to his brother, "Raca!" shall be in **danger** of the council.*  
39 *But whoever says, "You fool!" shall be in **danger** of hell fire."*  
40 *[Matt. 5:22, Bible, NKJV]*

41 *"Let all bitterness, wrath, **anger**, clamor, and evil speaking be put away from you, with all malice."*  
42 *[Eph. 4:31, Bible, NKJV]*

43 *"But now you yourselves are to put off all these: **anger**, wrath, malice, blasphemy, filthy language out of your*  
44 *mouth."*  
45 *[Col. 3:8, Bible, NKJV]*

1 19. Unrighteous people are the criminals based on God's laws. The tendency of these selfish people is to suppress and hide  
2 the truth, in order to obstruct divine justice and man's justice:

3 *"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who  
4 suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has  
5 shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood  
6 by the things that are made, even His eternal power and Godhead, so that they are without excuse, because,  
7 although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts,  
8 and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the  
9 incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping  
10 things.*

11 *"Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among  
12 themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the  
13 Creator, who is blessed forever. Amen.*

14 *"For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is  
15 against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another  
16 [homosexuals], men with men committing what is shameful, and receiving in themselves the penalty of their error  
17 which was due.*

18 *"And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do  
19 those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness,  
20 covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,  
21 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,  
22 undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of  
23 God, that those who practice such things are deserving of death, not only do the same but also approve of those  
24 who practice them."*

25 *[Rom. 1:18-32, Bible, NKJV]*

26 If you attempt to suppress the truth or the discovery of the truth per man's law and God's laws, in these proceedings,  
27 then you reveal yourself as an unrighteous public servant who is misusing his public office for personal gain and self-  
28 protection from criminal wrongdoing.

29 20. God's laws do not allow me to be concerned about whether you dislike the free exercise of my religious beliefs, because  
30 this is not a popularity contest, nor am I undertaking anything for personal gain, but only for the glory and sovereignty  
31 of God.

32 *"Do you not know that friendship with the world is enmity with God. Whoever therefore wants to be a friend  
33 of the world makes himself an enemy of God."*

34 *[James 4:3-4, Bible, NKJV]*

35 *"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that  
36 which is highly esteemed among men is abomination in the sight of God"*

37 *[Luke 16:15, Bible, NKJV]*

38 21. I will not help you in any way to accomplish what I view as an unconstitutional or illegal or unlawful end because the  
39 Bible forbids me to do this (See Eph. 5:11). I will tell you every time I think you are doing so. Below are some of the  
40 illegal activities that I will not cooperate with you in accomplishing:

41 21.1. Allow you to use the IRS Publications, the Internal Revenue Manual, what you say, or what 26 C.F.R. Part 601  
42 says as a basis for establishing your authority or my rights, because none of these sources have the force of law.

43 See: <http://famguardian.org/TaxFreedom/LegalRef/PrecOfLaws.htm>

44 21.2. Allow you to demand anything in this meeting without showing me the statute and the regulation that authorizes  
45 you to demand it.

46 21.3. Provide financial information to you about me before you have legally established your authority personally and  
47 under statute and regulation to collect such information.

48 21.4. Allow you to enforce a Subtitle A income tax if you can't demonstrate your authority to do so with the statutes and  
49 implementing regulations by showing that I personally have a liability.

50 21.5. Making "presumptions" of any kind, and especially about the definitions of words, because presumptions violate  
51 due process of law and violate scripture as found in Psalm 19:12-13, and Numbers 15:30:

52 21.6. Allow you to presume that I am a "U.S. citizen" or a "taxpayer" without proving this with evidence.

1 *"Keeping in mind the well-settled rule that **the citizen is exempt from taxation unless the same is imposed by***  
2 ***clear and unequivocal language, and that where the construction of a tax law is doubtful, the doubt is to be***  
3 ***resolved in favor of those upon whom the tax is sought to be laid."***  
4 *[Spreckels Sugar Refining Co. v. McClain, 192 U.S. 397 (1904)]*

5 21.7. Characterizing my website or my writings as "commercial speech", because they aren't.

6 21.8. Give you financial information about protected religious expression and dealings on my website in order to help  
7 you to illegally treat my website as a business.

8 21.9. Answer any question without requiring a definition of all the terms used, and especially such terms as:

9 "Income".

10 "Employee".

11 "United States".

12 "State".

13 "taxpayer".

14 "trade or business".

15 "includes".

16 "gross income".

17 22. My faith as a Christian requires me to not be a privileged STATUTORY "citizen" or "national and citizen of the United  
18 States\*\* at birth" per 8 U.S.C. §1401, but instead to be a Constitutional but not Statutory "citizen" and a STATUTORY  
19 "non-resident non-person". The Bible says that while I am on this earth, I am a "minister of a foreign state" and the  
20 "foreign state" in this case is "Heaven".

21 *"For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ"*  
22 *[Philippians 3:20]*

23 *"These all died in faith, not having received the promises, but having seen them afar off were assured of them,*  
24 *embraced them and confessed that they were strangers and pilgrims on the earth."*  
25 *[Hebrews 11:13]*

26 *"Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul..."*  
27 *[1 Peter 2:1]*

28 *"Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of*  
29 *the world makes himself an enemy of God. "*  
30 *[James 4:4]*

31 Even the Supreme Court in *U.S. v. Wong Kim Ark*, 169 U.S. 649 (1898), acknowledged that the status of "citizen of the  
32 United States" under the Fourteenth Amendment excludes "ministers of foreign states". See also *Great IRS Hoax*, Form  
33 #11.302, Sections 4.1 and 4.3.6 for further details on this subject.

34 23. As a Christian, I can have allegiance to a government, but only to the extent that the allegiance doesn't interfere with my  
35 primary allegiance to God. "non-citizen Nationals" have allegiance to their country, but not exclusive allegiance, as  
36 shown in [8 U.S.C. §1101\(a\)\(21\)](#).

37 [TITLE 8 > CHAPTER 12 > SUBCHAPTER I > Sec. 1101.](#)  
38 [Sec. 1101. - Definitions](#)

39 (a) As used in this chapter -

40 (21) The term "national" means a person owing permanent allegiance to a state.

41 24. As a "non-citizen National", I am classified as a "nonresident" but not "alien" under the Internal Revenue Code. See  
42 sections 5.6.12 through section 5.6.12.6 and sections 4.11 through 4.11.10 of the *Great IRS Hoax*, Form #11.302 for  
43 further details on why this is the case. You do NOT have the authority under Subtitle A of the I.R.C. to pronounce me  
44 as having any other citizenship status except that which I declare on a tax return under penalty of perjury, because our  
45 system of taxation is based on voluntary self-assessment and payment, and not on distraint (force), according to the  
46 Supreme Court.

47 *"Our system of taxation is based upon voluntary assessment and payment, not distraint."*  
48 *[Flora v. U.S., 362 U.S. 145 (1959)]*

1 *"And by statutory definition the term "taxpayer" includes any person, trust or estate **subject to** a tax imposed by*  
2 *the revenue act. ...Since the statutory definition of taxpayer is exclusive, the federal [and state] courts do not have*  
3 *the power to create nonstatutory taxpayers for the purpose of applying the provisions of the Revenue Acts..."*  
4 *[C.I.R. v. Trustees of L. Inv. Ass'n., 100 F.2d.18 (1939)]*

5 You will also note that not only do you not have the authority to change my declared citizenship status, but neither do  
6 the federal courts have the authority to unilaterally do so either, as shown under [28 U.S.C. §2201](#).

- 7 25. As a Christian, my duty is to serve and trust and love and be subject only to God and not to any man or any government,  
8 and this is especially true if the subjection relates to a law of man that conflicts with God's Law found in the Bible.

9 *"**Stand fast therefore in the liberty** wherewith Christ hath made us free, **and be not entangled again with the***  
10 ***yoke of bondage to the government or the income tax.**"*  
11 *[Galatians 5:1, Bible, NKJV]*

12 *"We ought to obey God rather than men."*  
13 *[Acts 5:27-29, Bible, NKJV]*

14 *"Away with you , Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the*  
15 *government!] you shall serve.'"*  
16 *[Matt. 4:10, Bible, NKJV]*

17 *"It is better to trust the Lord*  
18 *Than to put confidence in man.*  
19 *It is better to trust in the Lord*  
20 *Than to put confidence in princes."*  
21 *[Psalm 118:8-9, Bible, NKJV]*

22 The only exception to the above rule is if I have harmed someone. If the government can demonstrate that I have harmed  
23 someone's liberty or property with evidence and that it has been done within their territorial jurisdiction and in violation  
24 of the criminal statutes applying within that jurisdiction, then they have a moral and a legal right to assert in personam  
25 jurisdiction and I have a moral and religious obligation to submit to that jurisdiction, because the reason government  
26 exists is to protect its citizens and the inhabitants under its jurisdiction. Absent proof of harm of the equal rights of other  
27 sovereigns like myself, I am a child and a bond servant (property and a slave) of God. If you tax any property under my  
28 stewardship as God's servant, then you are taxing God Himself, because I am God's property. You can't tax the servant  
29 without taxing the master or sovereign that the servant works for. If you want to know why I am God's fiduciary, His  
30 "wife", and his "bondservant", then consult section 5.6.1.

- 31 26. *I am cursed by my God if I don't learn and use and follow the law, and that includes both God's law and man's law:*

32 *"He that turneth away his ear from hearing the law, even his prayer [shall be] abomination."*  
33 *[Proverbs 28:9, Bible, NKJV]*

34 By implication, if I allow my servant or my agent to turn away from hearing or using the law, it is also sin. And you are  
35 my public servant, so I can't allow you to do that. The last word in your name is "service". See 2 Sam. 11:1-27, where  
36 King David was held responsible for a murder that one of his servants did in his name. See also [Great IRS Hoax](#), Form  
37 #11.302, Section 1.9.4.

- 38 27. In this meeting, if you attempt to remove all discussion of the law or regulations, then what you are doing is establishing  
39 a religion and I won't bow down to your religion or your false god because it violates the first commandment found in  
40 Exodus 20:1-11 to love my God with all my heart, soul, and mind and to not bow down to or serve other man-made gods.  
41 You are establishing a religion because:

42 27.1. The Supreme Court in *Marbury v. Madison*, [5 U.S. 137](#); 1 Cranch 137, 2 L.Ed. 60 (1803), stated that we are "a  
43 society of law and not of men." Therefore, the government is a creature of law and must obey and understand the  
44 law in order to properly and faithfully execute its fiduciary duty to the people, who the Supreme Court said are the  
45 sovereigns. How can we be a "society of law and not of men" if people in the government refuse to discuss the  
46 law? Take away the law from the picture and you end up with a "society of men", which is a recipe for tyranny  
47 and ultimately for the destruction of our Constitutional rights and freedoms. Such an act is therefore inconsistent  
48 with and contrary to the legislative intent of both the Constitution and the Bill of Rights and the intent of the  
49 founding fathers, which makes it unlawful and illegal.

50 27.2. By refusing to talk about statutes and regulations which give you your authority, you are removing the only rational  
51 basis for determining what the law requires of me. You can't use the excuse that you don't understand the law  
52 because:

1 27.2.1. The Supreme Court says that every “citizen of the United States” is supposed to know the law, including  
2 “citizens” who work in government. Saying you don’t know the law is equivalent to saying that you are a bad  
3 citizen!

4 “Every citizen of the United States is supposed to know the law, ...”  
5 [*Pierce v. United States*, 7 Wall (74 U.S. 169) 666 (1869)]

6 27.2.2. The law itself is the definition and limitation of your power:

7 “Sovereignty itself is, of course, not subject to law, for it is the author and source of law; but in our system, while  
8 sovereign powers are delegated to the agencies of government, **sovereignty itself remains with the people, by  
9 whom and for whom all government exists and acts. And the law is the definition and limitation of power.**”  
10 [*Yick Wo v. Hopkins*, 118 U.S. 356, 370 (1886)] [emphasis added]

11 To ignore or avoid the law is to avoid or ignore any limitations on your power as a public servant, which is the  
12 equivalent of treason because in so doing, you ignore and violate the Constitution and make yourself into the  
13 master instead of the servant that the Constitution was created to ensure.

14 27.2.3. You simply can’t ethically or properly administer the tax laws that you don’t even understand, and you  
15 certainly can’t prevent government wrongdoing or honor your fiduciary relationship to the people if you don’t  
16 know the limits of your lawful or delegated authority or are unwilling to explain those limits to the sovereign  
17 people that you serve. To do otherwise is to in effect make you the servant into a master over the people.

18 27.3. By refusing to talk about or understand the law, you are praising and promoting evil and wickedness, according to  
19 my religious beliefs:

20 “Those who forsake [avoid or are ignorant about] the law praise the wicked, but such as keep the law contend  
21 with them.”  
22 [*Prov. 28:4*, Bible, NKJV]

23 I cannot and I will not cooperate with a lawless or insolent public servant. My religious beliefs say that insolent  
24 servants are practicing witchcraft and I will have no part of witchcraft:

25 “**Behold, to obey [God and His Law] is better than sacrifice, and to heed than the fat of rams. For**  
26 **rebellion is as the sin of witchcraft, and stubbornness is an iniquity and**  
27 **idolatry. Because you have rejected the word of the Lord, He also has**  
28 **rejected you from being king [or sovereign over government].**”  
29 [*1 Sam. 15:22-28*, Bible, NKJV]

30 27.4. Furthermore, such a public servant is described by our very own Congress as a communist, which is defined as  
31 anyone who does not recognize the lawful limits on their authority:

32 [TITLE 50 > CHAPTER 23 > SUBCHAPTER IV > Sec. 841.](#)  
33 [Sec. 841. - Findings and declarations of fact](#)

34 “...Unlike political parties, **the Communist Party acknowledges no constitutional or statutory [lawful]**  
35 **limitations upon its conduct or upon that of its members.** The Communist Party is relatively small numerically,  
36 and gives scant indication of capacity ever to attain its ends by lawful political means. **The peril inherent in its**  
37 **operation arises not from its numbers, but from its failure to acknowledge any limitation as to the nature of its**  
38 **activities, and its dedication to the proposition that the present constitutional Government of the United States**  
39 **ultimately must be brought to ruin by any available means, including resort to force and violence [or using**  
40 **income taxes]. Holding that doctrine, its role as the agency of a hostile foreign power [the Federal Reserve and**  
41 **the American Bar Association (ABA)] renders its existence a clear present and continuing danger to the security**  
42 **of the United States.**”

43 27.5. Once you remove the law from our discussion, you are then in effect forcing me to rely ONLY upon what you  
44 “think” I owe. This is a violation of my religious beliefs, which say that I am not allowed by God to depend on  
45 man and should only depend on God and His law, which is the Bible:

46 “**Cursed is the one who trusts in man [or man-made government], who depends on flesh for his strength and**  
47 **whose heart turns away from the Lord.** He will be like a bush in the wastelands; he will not see prosperity when  
48 it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the  
49 man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends

1 out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a  
2 year of drought and never fails to bear fruit."  
3 [Jeremiah 17:5-8, Bible, NIV]

4 27.6. God's law also tells me that those people who refuse to read or understand or follow the law are cursed and an  
5 abomination, and I can't allow those public servants who are responsible for protecting my liberties and property  
6 to be practicing such abominable rebellion and witchcraft!:

7 "He that turneth away his ear from hearing the **law**, even his **prayer** [shall be] abomination."  
8 [Proverbs 28:9]

9 27.7. The federal courts have said that I can be fined and penalized for relying on ANYTHING that an IRS agent says.  
10 See the following link for details: <http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm>. See  
11 also section 3.18 of the Great IRS Hoax, Form #11.302. Consequently, by forcing me to rely on what you "think"  
12 I owe without reading or using the law, you are forcing me to believe what amounts to fantasy of yours and ignorant  
13 "superstition". I won't put my life and my property on the line because you're so lazy and incompetent that you  
14 don't care enough to even read the very law that authorizes you to even call me into the office today. Is it because  
15 you don't want to be held accountable if you violate it? I think so!

16 27.8. By forcing me to "believe" or have "blind faith" in the integrity of a lazy person who won't do his legal homework,  
17 you are forcing me to believe a vain fantasy and a lie, and I won't do it because it is against my religious beliefs!  
18 You are asking me to rely on a "man", which is you, instead of what the law really says and I simple WILL NOT  
19 do it. That's religion, and it is the vain worship of ignorance and superstition and tyrants like you who promote it.  
20 You have made yourself into an idol that I'm supposed to worship and I won't do it.

21 27.9. Black's Law Dictionary defines "religion" as follows:

22 "**Religion.** Man's relation to Divinity, to reverence, worship, obedience, and submission to mandates and  
23 precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of  
24 superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards  
25 and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as  
26 source of all being and principle of all government of things. *Nikulnikoff v. Archbishop, etc., of Russian Orthodox*  
27 *Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.*"  
28 [Black's Law Dictionary, Sixth Edition, p. 1292]

29 You have created a "religion" because you are forcing me to rely on your "belief" rather than facts and law and  
30 evidence. You are forcing me to substitute my sovereign will with yours and to suppress my intellect, my education,  
31 and my critical thought for yours because if I don't, then I'll be terrorized, intimidated, raped, pillaged, and destroyed  
32 by tyrants who refuse to be accountable to the same law they claim to want me to be accountable to.

33 27.10. You have made yourself into a "superior being" and a "religion" by asking me to be subject to things that  
34 you yourself refuse to be subject to. All tyrants are hypocrites and if you don't set the example by doing everything  
35 you expect me to do, then you are a tyrant. I won't bow down to tyrants, nor serve them, and you aren't God.  
36 Instead, the founding fathers said you are my servant, and you WILL do what I say or you will be prosecuted for  
37 wrongful collection activity. You are not God and you have no right to ask me to do anything that you wouldn't  
38 also do for me. Here is what the founding fathers said about this subject:

39 "Those people who are not governed by GOD will be ruled by tyrants."  
40 [William Penn (after which Pennsylvania was named)]

41 "A free people [claim] their rights as derived from the laws of nature, and not as the gift of their chief magistrate  
42 [or their local benevolent IRS agent]."  
43 [Thomas Jefferson: Rights of British America, 1774. ME 1:209, Papers 1:134]

44 "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the  
45 minds of the people that these liberties are of the gift of God? That they are not to be violated but with His wrath?"  
46 [Thomas Jefferson: Notes on Virginia Q.XVIII, 1782. ME 2:227 ]

47 "Resistance to tyrants is obedience to God."  
48 [Benjamin Franklin]

49 27.11. Here is what the Supreme Court said about the authority of government (public) servants to force me to  
50 "believe" something or to believe what some bureaucrat "thinks" they should believe instead of what the law

1 actually says. Note the subject of the suit also relates to the matter of freedom of speech, which is also the issue  
2 here as it relates to the distribution of the free Great IRS Hoax, Form #11.302 book:

3 “Courts, no more than the Constitutions, can intrude into the consciences of men or compel them to believe  
4 contrary to their faith or think contrary to their convictions, but courts are competent to adjudge the acts men  
5 do under the color of a constitutional right, such as that of freedom of speech or of the press or the free exercise  
6 of religion and to determine whether the claimed right is limited by other recognized powers, equally precious to  
7 mankind. So the mind and the spirit of man remain forever free, while his actions rest subject to necessary  
8 accommodation to the competing needs of his fellows.”

9 “If all expression of religion or opinion, however, were subject to the discretion of authority, our unfettered  
10 dynamic thoughts or moral impulses might be made only colorless and sterile ideas. To give them life and  
11 force, the Constitution protects their use. No difference of view as to the importance of the freedoms of press or  
12 religion exist. They are “fundamental personal rights and liberties” *Schneider v. State*, 308 U.S. 147, 161, 60  
13 *S.Ct. 146, 150, 84 L.Ed. 155. To proscribe the dissemination of doctrines or arguments which do not transgress*  
14 *military or moral limits is to destroy the principal bases of democracy, --knowledge and discussion. One man,*  
15 *with views contrary to the rest of his compatriots, is entitled to the privilege of expressing his ideas by speech or*  
16 *broadside to anyone willing to listen or to read. ...*

17 “Ordinances absolutely prohibiting [or penalizing] the exercise of the right to disseminate information are, a  
18 fortiori, invalid.”  
19 [*Jones v. City of Opelika*, 316 U.S. 584, 62 S.Ct. 1231 (1942), *Emphasis added*]

20 27.12. Under the coercive circumstances you have created in this proceeding, there is no possible way that you  
21 can call any aspect of this proceeding voluntary and I am therefore completely incapable of consenting to anything  
22 under such circumstances, in which case, why are we even having this meeting? I hope you aren't expecting me to  
23 “consent” under your tyranny and “duress” to a fictitious assessment that you have no legal authority whatsoever  
24 to institute to begin with, because I can prove you don't have such authority with your own laws and procedures.  
25 The only reason you wouldn't want to know why this is the case is because you don't want to face the fact that you  
26 are without legal or moral authority to do most of what you do all day, and that if you followed the law, you would  
27 probably be on the street unemployed because there wouldn't be any taxes to lawfully collect.

28 28. God says the following about how you are to treat me under the circumstances of this audit:

29 “He who oppresses the poor to increase his riches,  
30 And he who gives to the rich, will surely come to poverty.”  
31 [*Prov. 22:16, Bible, NKJV*]

32 “Do not withhold good from those to whom it is due, When it is in the power of your hand to do so.”  
33 [*Prov. 3:27, Bible, NKJV*]

34 “Do not lie in wait, O wicked man, against the dwelling of the righteous; Do not plunder his resting place; For  
35 a righteous man will fall seven times and rise again, but the wicked shall fall by calamity.”  
36 [*Prov. 24:15-16, Bible, NKJV*]

37 “Woe to him who builds his house by unrighteousness and his chambers by injustice, who uses his neighbor's  
38 service without wages and gives him nothing for his work,”  
39 [*Jeremiah 22:13, Bible, NKJV*] [*INTERPRETATION: You can't steal my labor by taxing it, and giving me*  
40 *government services that I DON'T want in exchange for my labor doesn't constitute just compensation for the*  
41 *theft of my labor*]

42 “The heart is deceitful above all things,  
43 And desperately wicked;  
44 Who can know it?  
45 *10 I, the Lord, search the heart,*  
46 *I test the mind,*  
47 *Even to give every man according to his ways,*  
48 *According to the fruit of his doings*  
49 *11 As a partridge that broods but does not hatch,*  
50 So is he who gets riches, but not by right;  
51 *It will leave him in the midst of his days,*  
52 And at his end he will be a fool.”  
53 [*Jeremiah 17:9-11, Bible, NKJV*]

54 “One who increases his possessions by usury and extortion [the IRS] gathers it for him who will pity the poor.”  
55 [*Prov. 29:8, Bible, NKJV*]

1 29. You are sinning and discriminating against me by claiming that my research on the illegality of your efforts to mis-  
2 enforce the tax laws is frivolous or incorrect without addressing each issue, point-by point found in my Tax Deposition  
3 Questions, Form #03.016, appearing at: <http://sedm.org/Forms/FormIndex.htm>. These questions are a Petition for  
4 Redress of Grievances protected as a right by the First Amendment to the Constitution. It's not a right unless you provide  
5 an answer. Servants always answer their masters when they are asked about how they are fulfilling their stewardship  
6 and fiduciary relationship to the master. **If you don't answer your master, which is me, then you are practicing**  
7 **discrimination**, because you are "presuming" that I am in error without actually proving it using only facts and law. You  
8 are favoring high-paid and arrogant and rich lawyers and judges over naked truth and evidence of wrongdoing. That is  
9 idolatry and worship toward the false god of government, the legal profession, and the First Amendment prohibits  
10 government from establishing such a religion or such idolatry. Every man, both the poor man and the lawyer, are equal  
11 under the law. The U.S. Supreme Court building in Washington, D.C. confirms this because at the top above the entrance  
12 in large letters it says "Equal Justice Under Law". The prince and the pauper alike deserve accountability and  
13 responsibility from their government servants. The Bible confirms this as follows:

14 **"For if there should come into your assembly a man with gold rings, in fine apparel, and there should also**  
15 **come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes [for having the**  
16 **law degree or the judgeship] and say to him, "You sit here in a good place," and say to the poor man, "You**  
17 **stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves, and become**  
18 **judges with evil thoughts?**

19 **"Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the**  
20 **kingdom which He promised to those who love Him? But you have dishonored the poor man. Do not the rich**  
21 **oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called?**

22 **"If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do**  
23 **well; but if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever**  
24 **shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, "Do not commit**  
25 **adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become**  
26 **a transgressor of the law. So speak and so do as those who will be judged by the law of liberty. For judgment is**  
27 **without mercy to the one who has shown no mercy. Mercy triumphs over judgment."**  
28 **[James 2:2-13, Bible, NKJV]**

29 30. Once you violate the free exercise of my religious beliefs as I've just explained them, then the burden of proof shifts to  
30 you in demonstrating that there is a "compelling public interest" in violating them, according to the U.S. Supreme Court:

31 **"Once bona fide First Amendment issue is joined, burden that must be shouldered by government to defend a**  
32 **regulation with impact on religious actions is a heavy one, and basic standards is that a compelling state interest**  
33 **must be demonstrated."**  
34 **[Stevens v. Berger, 428 F.Supp. 896 (1977)]**

35 31. I demand that you demonstrate now what compelling public interest authorizes you to establish a religion by making  
36 yourself into a being "superior being" to me to be worshipped and obeyed without question and without facts or law to  
37 demonstrate your authority evidenced during this proceeding. What authorizes you as the public servant to abuse your  
38 power and thereby make yourself superior to the public in this case, which is me? The Founding Fathers said you don't  
39 have that authority:

40 **"No legislative act contrary to the Constitution can be valid. To deny this would be to affirm that the deputy**  
41 **(agent) is greater than his principal; that the servant is above the master; that the representatives of the people**  
42 **are superior to the people; that men, acting by virtue of powers may do not only what their powers do not**  
43 **authorize, but what they forbid...[text omitted] It is not otherwise to be supposed that the Constitution could**  
44 **intend to enable the representatives of the people to substitute their will to that of their constituents. It is far**  
45 **more rational to suppose, that the courts were designed to be an intermediate body between the people and the**  
46 **legislature, in order, among other things, to keep the latter within the limits assigned to their authority. The**  
47 **interpretation of the laws is the proper and peculiar province of the courts. A Constitution is, in fact, and must**  
48 **be regarded by judges, as fundamental law. If there should happen to be an irreconcilable variance between the**  
49 **two, the Constitution is to be preferred to the statute."**  
50 **[Alexander Hamilton (Federalist Paper # 78)]**

## 51 **6. RELATIONSHIP BETWEEN CHRISTIANITY AND GOVERNMENT**

52 If you would like to learn more about the subject of the biblical relationship between Christianity and government beyond  
53 that described in the following subsections, please refer to the following resources:

1. *Christian Citizenship Training Course*, Forms 12.007 and 12.008:  
<http://sedm.org/Forms/FormIndex.htm>
2. *Christian Citizenship Course Notes*, Form #12.009:  
<http://sedm.org/Forms/FormIndex.htm>
3. *Family Constitution*, Form #13.003, Chapter 7  
<http://famguardian.org/Publications/FamilyConst/FamilyConst.htm>
4. Family Guardian Website, Spirituality Page, Section 7:  
<http://famguardian.org/Subjects/Spirituality/spirituality.htm>
5. *Social Security: Mark of the Beast*, Form #11.407:  
<http://sedm.org/Forms/FormIndex.htm>

**6.1 Government Corruption as a Cause for Diaspora and Political Fragmentation of Communities into Private Membership Associations (PMAs)<sup>213</sup>**

This article will examine government corruption as the main cause of diaspora and political fragmentation of communities into Private Membership Associations (PMAs) or new governments. This is a very important subject, because this phenomenon can also trace the very origin of the United States of America and its war of revolution against Britain at the time.

There are many reasons that governments degenerate, and the cause in most cases is the corruption of the morality of the culture. There are specific phases in this degeneration and rebirth of governments:

1. Sin – Israel chooses idolatry. See:  

<i>Government Corruption</i> , Form #11.401 <a href="https://sedm.org/home/government-corruption/">https://sedm.org/home/government-corruption/</a>
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2. Servitude – Israel is enslaved or made to suffer. This often happens when foreign countries invade or the people are sent in exile to other countries, like the Israelites were sent to captivity in Babylon for 70 years. See [John 8:34](#).
3. Sorrow and Repentance – They sorrow, begin to cry out to the Lord, and offer supplication.
4. Salvation – They were sent a judge restored to repentance, and a time of rest and peace and prosperity would follow.

Right now, our culture is in phase 1 above. Diaspora happens in this phase. When a society is in phase 3 and 4, people from OTHER countries come to the country to escape the corruption in THEIR country. In that sense, they become “scattered remnants” of the society they left. This scattering in fact is how Christianity quickly spread throughout the world, in fact! Early Christians were persecuted by Rome in their country of origin and left elsewhere to escape the persecution. Eventually, however, the Roman empire evolved to be BASED on Christianity at the Council of Nicaea in AD300. See:

Wikipedia: Council of Nicaea <a href="https://en.wikipedia.org/wiki/First_Council_of_Nicaea">https://en.wikipedia.org/wiki/First_Council_of_Nicaea</a>
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The above cycle is described in the Bible Book of Judges. See:

<i>The Cycle of Judges</i> , Oak Grove Church of Christ <a href="https://www.ogchurchofchrist.org/Sermons/the-cycle-of-the-judges-2/">https://www.ogchurchofchrist.org/Sermons/the-cycle-of-the-judges-2/</a>
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The last phase of the cycle, step 4 above, is described in its entirety in the Bible Book of Nehemiah, in which Nehemiah gathers the originally scattered people into a destroyed city of Jerusalem to rebuilt it, and rebuild the wall separating it from the pagans outside. A sort of physical sanctification is what he sought as a kind of diaspora: Living IN THE WORLD but not being OF THE WORLD. This is our favorite book in the Bible, in fact. That book is described in the following sermon:

<i>Laboring for a God Who Fights for Us</i> , Pastor Tim Keller <a href="https://sedm.org/laboring-for-a-god-who-fights-for-us-tim-keller/">https://sedm.org/laboring-for-a-god-who-fights-for-us-tim-keller/</a>
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<sup>213</sup> Source: *Government Corruption as a Cause for Diaspora and Political Fragmentation of Communities into Private Membership Associations (PMAs)*, SEDM Blog: <https://sedm.org/government-corruption-as-a-cause-for-diaspora-and-political-fragmentation-of-communities-into-private-membership-associations/>

1 The main theme of this website is:

2 1. Trusting and obeying God and His holy law. See:

*The Laws of God*, SEDM

<https://sedm.org/education/the-laws-of-god/>

3 2. Applying biblical law to discern and correct and avoid government corruption. See:

*Delegation of Authority Order from God to Christians*, Form #13.007

<https://sedm.org/Forms/13-SelfFamilyChurchGovnce/DelOfAuthority.pdf>

4 3. Following the biblical mandate to sanctify and separate ourselves from corrupt government as much as possible unless and  
5 until they at least respect biblical law and do not try to persecute or interfere with those who want to follow it. See:

*Non-Resident Non-Person Position*, Form #05.020

<https://sedm.org/Forms/05-MemLaw/NonresidentNonPersonPosition.pdf>

6 The last step above, that of separating ourselves as Christians civilly from a corrupt state we happen to live in, leads to a  
7 phenomenon called “diaspora”, which is defined as follows:

8 *Wikipedia: Diaspora*

9 A **diaspora** (*/ˈdaɪˈæspərə/* *dye-AS-pər-ə*) is a population that is scattered across regions which are separate from its  
10 geographic place of origin.<sup>[2][3]</sup> Historically, the word was used first in reference to the dispersion of **Greeks** in the  
11 **Hellenic world**, and later **Jews** after the **Babylonian exile**.<sup>[4][5][6][7]</sup> The word “diaspora” is used today in reference  
12 to people who identify with a specific geographic location, but currently reside elsewhere.<sup>[8][9][10]</sup>

13 Examples of notably large diasporic populations are the **Assyrian–Chaldean–Syriac diaspora**, which originated  
14 during and after the **early Arab-Muslim conquests** and continued to grow in the aftermath of the **Assyrian**  
15 **genocide**;<sup>[11][12]</sup> the **southern Chinese** and **Indians** who left their homelands during the 19th and 20th centuries; the  
16 **Irish diaspora** that came into existence both during and after the **Great Famine**;<sup>[13]</sup> the **Scottish diaspora** that  
17 developed on a large scale after the **Highland Clearances** and **Lowland Clearances**;<sup>[14]</sup> the nomadic **Romani**  
18 **population** from the **Indian subcontinent**;<sup>[15]</sup> the **Italian diaspora** and the **Mexican diaspora**; the **Circassians**  
19 in the aftermath of the **Circassian genocide**; the **Palestinian diaspora** due to the **Israeli–Palestinian conflict** and the  
20 broader **Arab–Israeli conflict**;<sup>[16]</sup> the **Armenian diaspora** following the **Armenian genocide**;<sup>[17][18]</sup> the **Lebanese**  
21 **diaspora** due to the **Lebanese Civil War**;<sup>[19]</sup> the **Greek population** that fled or was displaced following the **fall of**  
22 **Constantinople**<sup>[20]</sup> and the later **Greek genocide**<sup>[21]</sup> as well as the **Istanbul pogroms**;<sup>[22]</sup> and the emigration of **Anglo-**  
23 **Saxons** (primarily to the **Byzantine Empire**) after the **Norman Conquest of England**.<sup>[23]</sup>

24 In contemporary times, scholars have differentiated the different kinds of diasporas which currently exist based  
25 on the causes of them, such as **colonialism**, trade/labour migrations, or the kinds of social coherence which exist  
26 within the diaspora communities and their ties to the ancestral lands; some diaspora communities maintain strong  
27 cultural and political ties to their homelands. Other qualities that may be typical of many diasporas are thoughts  
28 of return to the ancestral lands, maintaining any form of ties with the region of origin as well as relationships  
29 with other communities in the diaspora, and lack of full integration into the new host countries. Diasporas often  
30 maintain ties to the country of their historical affiliation and usually influence their current host country’s policies  
31 towards their homeland.

32 According to a 2019 **United Nations** report, the **Indian diaspora** is the world’s largest diaspora, with a population  
33 of 17.5 million, followed by the **Mexican diaspora**, with a population of 11.8 million, and the **Chinese diaspora**,  
34 with a population of 10.7 million.<sup>[24]</sup>

35 [*Wikipedia: Diaspora*, Downloaded 11/24/22; SOURCE: <https://en.wikipedia.org/wiki/Diaspora>]

36  
37 **FOOTNOTES:**

- 38 1. **“Population Facts”** (PDF). **United Nations Department of Economic and Social Affairs. Population**  
39 **Division**. December 2017. p. 3. Retrieved 8 February 2019. In 2017, with 16.6 million persons living  
40 abroad, India was the leading country of origin of international migrants. Migrants from Mexico  
41 constituted the second largest ‘diaspora’ in the world (13.0 million), followed by those from the Russian  
42 Federation (10.6 million), China (10.0 million), Bangladesh (7.5 million), the Syrian Arab Republic (6.9  
43 million), Pakistan (6.0 million), Ukraine (5.9 million), the Philippines (5.7 million) and the United  
44 Kingdom Since 2000, countries experiencing the largest increase in their diaspora populations were the  
45 Syrian Arab Republic (872 per cent), India (108 per cent) and the Philippines (85 per cent).
- 46 2. ^ Jump up to:<sup>a</sup> <sup>b</sup> <sup>c</sup> **“Diaspora”**. **Merriam Webster**. Retrieved 22 February 2011.

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16. [^ "No way home: The tragedy of the Palestinian diaspora". The Independent. 22 October 2009. Retrieved 23 November 2019.](#)
17. [^ Bloxham, Donald \(2005\). "The Great Game of Genocide: Imperialism, Nationalism, and the Destruction of the Ottoman Armenians". Oxford: Oxford University Press.](#)
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Diasporas are almost always accompanied by SOME form of CIVIL LEGAL separation between a group and the country or state they live in. In that sense, they are "foreign" with respect to civil legislative jurisdiction in relation to the community they live in. The commonality of this civil legal separation between diaspora groups and the countries they live in, in fact, explains the great divide between the TWO legal systems found throughout our country: Civil and Criminal. Civil is based on consent and Criminal is not. People who don't integrate into the country or state they live in simply do not CONSENT to be "governed" by the civils statutes that regulate VOLUNTARY members of the CIVIL state called "citizens" and "residents" (aliens), and therefore DO NOT surrender any of their constitutional rights in exchange for POLITICAL privileges within a group they don't want to be part of:

*"When one becomes a member of society, he necessarily parts with some rights or privileges which, as an individual not affected by his relations to others, he might retain. HN4 "A body politic," as aptly defined in the preamble of the Constitution of Massachusetts, "is a social compact by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good." This does not confer power upon the whole people to control rights which are purely and exclusively private, Thorpe v. R. & B. Railroad Co., 27 Vt. 143; but it does authorize the establishment of laws requiring each citizen to so conduct himself, and so use his own property, as not unnecessarily to injure another. This is the very essence of government, and has found expression in the maxim sic utere tuo ut alienum non loedas. From this source come the HN5 police powers, which, as was said by Mr. Chief Justice Taney in the License Cases, 5 How. 583, "are nothing more or less than the powers of government inherent in every sovereignty, . . . that is to say, . . . the power to govern men and things." Under these powers the government regulates the conduct of its citizens one towards another, and the manner in which each shall use his own property, when such regulation becomes necessary for the public good.*  
*[Munn v. Illinois, 94 U.S. 113 (1876)]*

1 The above Wikipedia article mentions that people engaged in diaspora originated in a different geographic place. In the Bible,  
2 that place is the Kingdom of Heaven. In a legal sense for Christians, the corporation called “The Kingdom of Heaven” is  
3 their “domicile of origin”. Before we as Christians came here, we started in the presence of God in Heaven, as [Jeremiah 1:5](#)  
4 indicates. Thus, while visiting earth, we are AMBASSADORS and REPRESENTATIVES of God on a temporary diplomatic  
5 mission.

6 *“Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on*  
7 *Christ’s behalf, be reconciled to God.*  
8 *[2 Cor. 5:20, Bible, NKVJ]*

9 That mission is described in:

*Delegation of Authority Order from God to Christians*, Form #13.007  
<https://sedm.org/Forms/13-SelfFamilyChurchGovnce/DelOfAuthority.pdf>

10 The Bible is replete with many historical examples of WHY people become “scattered” abroad in other countries. In ALL  
11 cases, it is because people DID NOT follow or REFUSED to follow the LAWS OF GOD! For examples with many more  
12 NOT mentioned, see:

- 13 1. [Leviticus 26:33](#)
- 14 2. [Deut. 4:27](#)
- 15 3. [Deut. 28:64](#)
- 16 4. [1 Kings 14:15](#)
- 17 5. [Nehemiah 1:8](#)
- 18 6. [Jeremiah 9:16](#)
- 19 7. [Jeremiah 13:24](#)
- 20 8. [Jeremiah 18:17](#)
- 21 9. [Jeremiah 49:32](#)

22 The First Amendment protects the right of people of faith to live a CIVILLY separate and foreign lifestyle while they live in  
23 the United States of America. From a legal perspective, that lifestyle consists of the following:

- 24 1. Not having a civil domicile or “residence” in the place we physically live. See:  
*Why Domicile and Becoming a “Taxpayer” Require Your Consent*, Form #05.002  
<https://sedm.org/Forms/05-MemLaw/Domicile.pdf>
- 25 2. Avoiding all civil franchises which might create a political hierarchy that competes with God’s sovereign dominion  
26 over our lives. See:  
*Government Instituted Slavery Using Franchises*, Form #05.030  
<https://sedm.org/Forms/05-MemLaw/Franchises.pdf>
- 27 3. Identifying politically and legally as:  
28 3.1. Nonresident alien.  
29 3.2. Transient foreigner.  
30 3.3. Sojourner.  
31 3.4. Stateless person.
- 32 4. Being protected ONLY by the common law, the Constitution, and the criminal law and NEVER the civil statutory  
33 code. See:  
*Choice of Law*, Litigation Tool #01.010  
<https://sedm.org/Litigation/01-General/ChoiceOfLaw.pdf>
- 34 5. Being a CIVIL anarchist, as Jesus was. See:  
*Jesus Is An Anarchist*, Family Guardian Fellowship  
<https://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm>
- 35 6. NOT being against ALL law, the criminal law, the constitution, or the common law. See:  
*Problems with Atheistic Anarchism*, Form #08.020  
SLIDES: <https://sedm.org/Forms/08-PolicyDocs/ProbsWithAtheistAnarchism.pdf>  
VIDEO: <http://youtu.be/n883Ce11ML0>

1 Following the above essentially legally and civilly divorces the state we are physically within and substitutes in its place  
2 essentially a Private Membership Association (PMA). This, in fact, is what ALL civil statutory codes do: Recognize and  
3 create a system of government in which:

- 4 1. A club or group is established.
- 5 2. Identify the CIVIL “rules” for those who CONSENT to be “club members”.
- 6 3. Designate a default law system to replace the civil law if or when some people within the geography DO NOT consent  
7 to join “the club” called “the State”. That would be the CRIMINAL law and the COMMON law.

8 Sometimes, it is easier to LEAVE a corrupted society physically than to be a diaspora within it. This happens, for instance,  
9 when Mexicans leave Mexico to come to the United States. It has also happened with Muslims leaving the war and violence  
10 torn Middle East.

11 Christians, by the way, are NOT the ONLY religion that takes this approach of sanctification and separation from the society  
12 they live within . Muslims immigrants who travel to western countries are famous for:

- 13 1. Rejecting local CIVIL laws and customs in favor of Sharia law.
- 14 2. Not integrating politically into the society by being a voter or a jurist.
- 15 3. Having large families and out-multiplying the society they are in to eventually overtake and replace it. This, by the  
16 way, is an important characteristic of all patriarchal societies and also happens with the Amish, who also have large  
17 families.

18 Even within secular communities, this kind of political separation occurs. For instance, the American Indians were displaced  
19 when the white man arrived. Eventually, they were put on legally and physically separate “reservations”. This also happened  
20 with the Canadian and Australian aboriginals. These reservations are legally and politically foreign to the geographies they  
21 are within, although the American Indians have since been declared STATUTORY citizens under [8 U.S.C. §1401](#) like other  
22 territorial citizens in Puerto Rico.

23 Lastly, an ENTIRE LAW system was invented by the Romans as they conquered new places and found that the people there  
24 wanted to be a diaspora group that did NOT integrate with THEIR law system. It's called the common law! That law system  
25 in fact, is still in place in America and most western countries and you can invoke it in most state courts if you don't like the  
26 civil statutory law.

## 27 *Chapter II: The Civil and the Common Law*

28 **29. In the original civil law, jus civile, was exclusively for Roman citizens; it was not applied in controversies**  
29 **between foreigners.** *But as the number of foreigners increased in Rome it became necessary to find some law for*  
30 *deciding disputes among them. For this the Roman courts hit upon a very singular expedient. Observing that all*  
31 *the surrounding peoples with whom they were acquainted had certain principles of law in common, they took*  
32 *those common principles as rules of decision for such cases, and to the body of law thus obtained they gave the*  
33 *name of Jus gentium. The point on which the jus gentium differed most noticeably from the Jus civile was its*  
34 *simplicity and disregard of forms. All archaic law is full of forms, ceremonies and what to a modern mind seem*  
35 *useless and absurd technicalities. This was true of the [civil] law of old Rome. In many cases a sale, for instance,*  
36 *could be made only by the observance of a certain elaborate set of forms known as mancipation; if any one of*  
37 *these was omitted the transaction was void. **And doubtless the laws of the surrounding peoples had each its own***  
38 **peculiar requirements. But in all of them the consent of the parties to transfer the ownership for a price was**  
39 **required.** *The Roman courts therefore in constructing their system of Jus gentium fixed upon this common*  
40 *characteristic and disregarded the local forms, so that a sale became the simplest affair possible.*

41 *30. After the conquest of Greece, the Greek philosophy made its way to Rome, and stoicism in particular obtained*  
42 *a great vogue among the lawyers. With it came the conception of natural law (Jus naturale) or the law of nature*  
43 *(jus naturae); to live according to nature was the main tenet of the stoic morality. The idea was of some simple*  
44 *principle or principles from which, if they could be discovered, a complete, systematic and equitable set of rules*  
45 *of conduct could be deduced, and the unfortunate departure from which by mankind generally was the source of*  
46 *the confusion and injustice that prevailed in human affairs. To bring their own law into conformity with the law*  
47 *of nature became the aim of the Roman jurists, and the praetor's edict and the responses were the instruments*  
48 *which they used to accomplish this. Simplicity and universality they regarded as marks of natural law, and since*  
49 *these were exactly the qualities which belonged to the jus gentium, it was no more than natural that the two should*  
50 *to a considerable extent be identified. The result was that under the name of natural law principles largely the*  
51 *same as those which the Roman courts had for a long time been administering between foreigners permeated and*  
52 *transformed the whole Roman law.*

1           The way in which this was at first done was by recognizing two kinds of rights, rights by the civil law and rights  
2 by natural law, and practically subordinating the former to the latter. Thus if Caius was the owner of a thing by  
3 the civil law and Titius by natural law, the courts would not indeed deny up and down the right of Caius. They  
4 admitted that he was owner ; but they would not permit him to exercise his legal right to the prejudice of Titius,  
5 to whom on the other hand they accorded the practical benefits of ownership; and so by taking away the legal  
6 owner's remedies they practically nullified his right. Afterwards the two kinds of laws were more completely  
7 consolidated, the older civil law giving way to the law of nature when the two conflicted. **This double system of**  
8 **rights in the Roman law is of importance to the student of the English law, because a very similar dualism**  
9 **arose and still exists in the latter, whose origin is no doubt traceable in part to the influence of Roman ideas.**

10           [An Elementary Treatise on the Common Law for the Use of Students, Henry T. Terry, The Maruzen-Kabushiki-  
11           Kaisha, 1906, pp. 18-20]

## 12 Further references and research:

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16 <https://www.merriam-webster.com/dictionary/diaspora>
- 17 3. Wikipedia: Indigenous Peoples in America  
18 [https://en.wikipedia.org/wiki/Indigenous\\_peoples\\_of\\_the\\_Americas](https://en.wikipedia.org/wiki/Indigenous_peoples_of_the_Americas)
- 19 4. The Cycle of Judges, Oak Grove Church of Christ  
20 <https://www.ogchurchofchrist.org/Sermons/the-cycle-of-the-judges-2/>
- 21 5. Socialism: The New American Civil Religion, Form #05.016  
22 <https://sedm.org/Forms/05-MemLaw/SocialismCivilReligion.pdf>
- 23 6. Delegation of Authority Order from God to Christians, Form #13.007  
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33 <https://sedm.org/home/government-corruption/>

## 34 6.2 What the Government Thinks of God and His Trust Document, the Bible

### 35 6.2.1 What the Founders think about God and the Bible

36           *"The bible is the most venerable book of antiquity; there we find expatriation practiced, approved, and never*  
37 *restrained. The family of Jacob became subjects to the Egyptian monarch. Moses abandoned Egypt, his native*  
38 *land, and David left Saul, his prince."*  
39 *[M'Ilvaine v. Coxe's Lessee, 2 Cranch 280, 1805 WL 1080 (U.S.,1805)]*

40           *"Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable*  
41 *supports. In vain would that man claim the tribute of Patriotism who should labour to subvert these great*  
42 *Pillars of human happiness, these firmest props of the duties of Men and citizens. The mere politician, equally*  
43 *with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with*  
44 *private and public felicity. Let it simply be asked, "where is the security for property, for reputation, for life, if*  
45 *the sense of religious obligation desert the oaths which are the instruments of investigation in courts of*  
46 *justice?" And let us with caution indulge the supposition that morality can be maintained without religion.*  
47 *Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and*  
48 *experience both forbid us to expect that national morality can prevail in exclusion of religious principle."*  
49 *[George Washington in his Farewell Address]*

50           *"We have no government armed with the power capable of contending with human passions unbridled by morality*  
51 *and religion. Avarice [greed], ambition, revenge, or gallantry [debauchery], would break the strongest cords of*  
52 *our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious [and*  
53 *a well educated and self-governing] people. It is wholly inadequate to the government of any other."*  
54 *[John Adams, 2nd President]*

1 **6.2.2 What current law says about the Christian God**

2 *Declaration of Independence*

3 *When in the Course of human events, it becomes necessary for one people to dissolve the political bands which*  
4 *have connected them with another, and to assume among the powers of the earth, the separate and equal station*  
5 *to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind*  
6 *requires that they should declare the causes which impel them to the separation.*

7 *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator*  
8 *with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to*  
9 *secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the*  
10 *governed. --That whenever any Form of Government becomes destructive of these ends, it is the Right of the*  
11 *People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and*  
12 *organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.*

13  
14 *"The American people have always regarded education and acquisition of knowledge as matters of supreme*  
15 *importance which should be diligently promoted [in order to maintain and protect their liberty]. The Ordinance*  
16 *of 1787 declares: 'Religion, morality and knowledge being necessary to good government and the happiness*  
17 *[and liberty] of mankind, schools and the means of education shall forever be encouraged.'"*  
18 *[Meyer v. State of Nebraska, [262 U.S. 390](#) (1923)]*

19 **6.2.3 What current government thinks of the Bible and God**

20 **-WANTED-**  
21 **JESUS CHRIST**

22 By the FBI, NEA, ADL, IRS, FDA, OSHA etc.

- 23 1. WANTED by the FBI for teaching that there is a higher power and authority than the government.  
24 2. WANTED by the FDA for turning water into wine without a license.  
25 3. WANTED by the EPA for feeding a crowd of 5000 in the wilderness without a permit.  
26 4. WANTED by the AMA for practicing medicine without a license.  
27 5. WANTED by the NEA for teaching without certification.  
28 6. WANTED by the ADL for calling Pharisees the children of hell.  
29 7. WANTED by the IRS for failing to report income.  
30 8. WANTED by the NAACP for teaching people to work and depend on GOD rather than the welfare dole.  
31 9. WANTED by NOW for never having a woman as an apostle.  
32 10. WANTED by the FEDERAL RESERVE for driving the money changers out of the Temple.  
33 11. WANTED by the Abortion Rights League for saying that whoever harms children it is better that they were never born.  
34 12. WANTED by the U.S. Judicial System for refusing to swear an oath or bear witness against Himself.  
35 13. WANTED by the Human Rights Bureau for condemning all other religions as false by announcing that no one can get  
36 to the Father except through Him.

37 **WANTED DEAD—BOUNTY OFFERED**

38 30 Pieces of Silver in the form of welfare benefits, government pensions, IRS exemptions, Witness Protection.

39 **6.3 What Scripture and God Say About the Government**

40 **6.3.1 Nations and Kings are Worthless and The Earth is controlled by Satan**

41 The Bible says that all countries and nations are worthless and less than nothing.

42 *"Arise, O Lord,*  
43 *Do not let man prevail;*  
44 *Let the nations be judged in Your sight.*  
45 *Put them in fear, O Lord,*

1 That the nations may know themselves to be but men.”  
2 [Psalm 9:19-20, Bible, NKJV]

3 “Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales.”  
4 [Isaiah 40:15, Bible, NKJV]

5 “All nations before Him are as nothing, and they are counted by Him less than nothing and worthless.”  
6 [Isaiah 40:17, Bible, NKJV]

7 “He brings the princes to nothing; He makes the judges of the earth useless.”  
8 [Isaiah 40:23, Bible, NKJV]

9 “Indeed they are all worthless; their works are nothing; their molded images are wind and confusion.”  
10 [Isaiah 41:29, Bible, NKJV]

11 Finally, Jesus Himself said the entire world is “in the sway of the wicked one”, meaning controlled by Satan. The world  
12 cannot be controlled by Satan unless all of its rulers are also controlled by Satan:

13 “We know that we are of God, and the whole world lies under the sway of the wicked one [Satan].”  
14 [1 John 5:19, Bible, NKJV]

15 Rulers who have become corrupted have the bad habit throughout history of elevating themselves to become like pagan gods,  
16 as revealed in Ezekial 28:

17 The word of the LORD came to me again, saying, 2 “Son of man, say to the prince of Tyre, ‘Thus says the Lord  
18 GOD:

19 “ Because your heart is lifted up,  
20 And you say, ‘I am a god,  
21 I sit in the seat of gods,  
22 In the midst of the seas,’  
23 Yet you are a man, and not a god,  
24 Though you set your heart as the heart of a god  
25 (Behold, you are wiser than Daniel!  
26 There is no secret that can be hidden from you!  
27 With your wisdom and your understanding  
28 You have gained riches for yourself,  
29 And gathered gold and silver into your treasuries;  
30 By your great wisdom in trade you have increased your riches,  
31 And your heart is lifted up because of your riches),”

32 ‘Therefore thus says the Lord GOD:

33 “ Because you have set your heart as the heart of a god,  
34 Behold, therefore, I will bring strangers against you,  
35 The most terrible of the nations;  
36 And they shall draw their swords against the beauty of your wisdom,  
37 And defile your splendor.  
38 They shall throw you down into the Pit,  
39 And you shall die the death of the slain  
40 In the midst of the seas.  
41 “Will you still say before him who slays you,

42 ‘I am a god’?  
43 But you shall be a man, and not a god,  
44 In the hand of him who slays you.  
45 You shall die the death of the uncircumcised  
46 By the hand of aliens;  
47 For I have spoken,” says the Lord GOD. ’”  
48 [Ezekial 28:1-10, Bible, NKJV]

49 What is being described above in no uncertain terms is idolatry towards civil rulers, where our allegiance to a civil ruler is  
50 higher or more important than our allegiance to God or His laws. Civil rulers typically arrogate to themselves prerogatives  
51 and discretion of God. Such behavior is obviously contemptible to God, because He promises a death penalty to those who  
52 practice it above. Why? Because it violates the first four commandments of the Ten Commandments in Exodus 20, which

1 require that our allegiance to God must be above all others. Our source of law must be consistent with our allegiance or we  
2 are hypocrites.

3 **The Ten Commandments**

4 And God spoke all these words, saying:

5 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.  
6 “You shall have no other gods before Me.

7 “You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in  
8 the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For  
9 I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and  
10 fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My  
11 commandments.

12 You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes  
13 His name in vain  
14 [Exodus 20:1-7, Bible, NKJV].

15 Not only is obedience to God’s Law the will of God, but so also is the identification and destruction of all competing law  
16 sources. Failure to heed this principle results in cultural suicide:

17 “. . .there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a  
18 new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its  
19 hostility to the Biblical law-system and has claimed to be an “open” system. But Cohen, by no means a Christian,  
20 has aptly described the logical positivists as “nihilists” and their faith as “nihilistic absolutism.”<sup>214</sup> Every law-  
21 system must maintain its existence by hostility to every other law-system and to alien religious foundations or  
22 else it commits suicide.”  
23 [The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog  
24 Card Number 72-79485, pp. 4-5, Emphasis added]

25 **6.3.2 All civil rulers are representatives of Satan, and not God**

26 The Bible identifies civil rulers and civil societies as representatives of Satan. This is confirmed by the following:

27 “And I saw the beast, the kings [heathen political rulers and the unbelieving democratic majorities who control  
28 them] of the earth [controlled by Satan], and their armies, gathered together to make war against Him [God]  
29 who sat on the horse and against His army.”  
30 [[Revelation 19:19](#), Bible, NKJV]

31 Notice that the Beast and the kings of the earth are both fighting against God and are on the same side. Political rulers  
32 throughout history have constantly warred against God. Isaiah 14 also reveals that these same kings and rulers are agents of  
33 Satan and not God. The message below is addressed to the King of Babylon, who is the same Beast personified above:

34 “Hell from beneath is excited about you,  
35 To meet you [the King of Babylon] at your coming;  
36 It stirs up the dead for you,  
37 All the chief ones of the earth;  
38 It has raised up from their thrones  
39 All the kings of the nations.  
40 They all shall speak and say to you:

41 ‘ Have you also become as weak as we?  
42 Have you become like us?  
43 Your pomp is brought down to Sheol,  
44 And the sound of your stringed instruments;  
45 The maggot is spread under you,  
46 And worms cover you.’  
47 [Isaiah 14:9-11, Bible, NKJV]

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<sup>214</sup> Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

1 Conclusion from the above:

2 1. The King of Babylon is going to hell:

3 *"Hell from beneath is excited about you, to meet you at your coming".*

4 2. All kings of the nations were raised to their thrones by Hell:

5 *"Hell from beneath...it has raised up from their thrones all the kings of the nations".*

6 3. All the dead kings are already in hell. That is the only way they could be raised up by Hell to speak to the King of  
7 Babylon in the first place.

8 Not only does God identify political rulers (kings) as agents and representatives of Satan, but he also identifies the cities  
9 where they rule and derive their authority as an abomination. The very first city described in the Bible, Babylon, was created  
10 by Nimrod, who the Bible described as a hunter of men. Gen. 10:8-12. Nimrod was a predator of men, not a protector of  
11 them. Hence, a "mighty hunter", as the Bible describes him. For a fascinating sermon on this subject, see:

SEDM Sermons, Section 4.1: Statism  
<http://sedm.org/Sermons/Sermons.htm>

12 Some really good corroborating sources that confirm the conclusions of this section so far are:

- 13 1. *Devil's Advocate: Lawyers*, SEDM. Al Pacino plays Satan and demonstrates how Satan is taking over the legal  
14 profession and the government to destroy you and society. Very enlightening  
15 <https://sedm.org/what-we-are-up-against/>  
16 2. *Society is a Blessing, But Government is Evil*. Essay by Thomas Paine, who also authored Common Sense, a document  
17 that started the American Revolution.  
18 <http://mises.org/story/2897>

19 The passage below talks about what God thinks of evolutionists. Evolutionists believe that they descended from a rock or a  
20 tree through "natural selection". Notice the comment about cities being gods. In the old days, each city had a King and that  
21 king was the personification of the city and a pagan deity all his own. People could only enter his presence or the city by  
22 going through the gate of the city walls, and they had to pledge allegiance to the king to do so, which was privilege induced  
23 slavery.

24 *"As the thief is ashamed when he is found out,*  
25 *So is the house of Israel ashamed;*  
26 *They and their kings and their princes, and their priests and their prophets,*  
27 *Saying to a tree, 'You are my father,'*  
28 *And to a stone, 'You gave birth to me.'*  
29 *For they have turned their back to Me, and not their face.*  
30 *But in the time of their trouble*  
31 *They will say, 'Arise and save us.'*  
32 *But where are your gods that you have made for yourselves?*  
33 *Let them arise,*  
34 *If they can save you in the time of your trouble;*  
35 ***For according to the number of your cities***  
36 ***Are your gods, O Judah.***  
37 *[Jeremiah 2:26-28, Bible, NKJV]*

38 The passage above is also confirmed by the following, which is an address to the King of Babylon and indirectly to Lucifer  
39 himself:

40 *"All the kings of the nations,*  
41 *All of them, sleep in glory,*  
42 *Everyone in his own house;*  
43 *But you are cast out of your grave*  
44 *Like an abominable branch,*  
45 *Like the garment of those who are slain,*  
46 *Thrust through with a sword,*

1 Who go down to the stones of the pit,  
2 Like a corpse trodden underfoot.  
3 You will not be joined with them in burial,  
4 Because you have destroyed your land  
5 And slain your people.  
6 The brood of evildoers shall never be named.  
7 **Prepare slaughter for his children**  
8 **Because of the iniquity of their fathers,**  
9 **Lest they rise up and possess the land,**  
10 **And fill the face of the world with cities.”**  
11 [Isaiah 14:18-21, Bible, NKJV]

12 The above passages confirm that the term “governing authorities” mentioned in Romans 13 cannot refer to kings or civil  
13 rulers, but only to rulers and governors acting under the delegated authority of ONLY God’s Holy Law, and that most pastors  
14 misinterpret this chapter for the benefit of Satan himself. We have added amplifying words to the cite below to make it  
15 consistent with the above scriptures:

16 “Let every soul be subject to the **governing authorities**. For there is no authority except from God, and the  
17 [righteous but not unrighteous] authorities that exist are appointed by God. Therefore whoever resists the  
18 [godly/righteous] authority resists the ordinance of God, and those who resist [godly/righteous] will bring  
19 judgment on themselves. For [godly/righteous] rulers are not a terror to good works, but to evil. [But  
20 unrighteous rulers encourage, promote, and even subsidize evil.] Do you want to be unafraid of the  
21 [godly/righteous] authority? Do what is good, and you will have praise from the same. **For he [the godly ruler,**  
22 **not the Satanic ruler] is God’s minister to you for good.** But if you do evil [meaning, violate ONLY God’s law],  
23 be afraid [of godly/righteous rulers who administer that law]; for he does not bear the sword in vain [unless he  
24 is an evil ruler]; for he [the godly/righteous ruler] is God’s minister, an avenger to execute wrath on him who  
25 practices evil [violations of God’s laws]. Therefore you must be subject [ONLY to godly/righteous laws or rulers,  
26 but NOT unrighteous or evil laws or rulers], not only because of wrath but also for conscience’ [Holy Spirit’s]  
27 sake [enlightened by God’s Law]. For because of this [righteous rulers administering only God’s laws] you also  
28 pay taxes, for they are God’s ministers attending continually to this very thing. Render therefore to all  
29 [godly/righteous rulers] their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear,  
30 honor to whom honor [but do not subsidize or condone evil in your government if it is violating God’s Laws].  
31 [Romans 13:1-7, Bible, NKJV]

32 Based on the above:

- 33 1. God cannot contradict Himself or He isn’t God. Neither the Truth nor the Law can contradict itself, or it isn’t either.  
34 God can’t on the one hand tell you to obey ALL rulers if violating His Laws would be the result in the case of obeying  
35 evil rulers. Otherwise, He would be condoning and even encouraging evil, which violates His very nature.
- 36 2. There is no authority except from God, meaning that all legitimate “governing authority” derives and is delegated directly  
37 and only from God and His Holy Laws. Below is a proof of this from the Bible, wherein judges and magistrates are  
38 required and expected to judge under God’s delegated authority:

39 Psalm 82  
40 A Psalm of Asaph.

41  
42 <sup>1</sup>GOD STANDS in the assembly [of the representatives] of God; in the midst of the magistrates or judges He  
43 gives judgment [as] among the gods.  
44 <sup>2</sup>How long will you [magistrates or judges] judge unjustly and show partiality to the wicked? Selah [pause, and  
45 calmly think of that]!  
46 <sup>3</sup>Do justice to the weak (poor) and fatherless; maintain the rights of the afflicted and needy.  
47 <sup>4</sup>Deliver the poor and needy; rescue them out of the hand of the wicked.  
48 <sup>5</sup>**[The magistrates and judges] know not, neither will they understand; they walk on in the darkness [of**  
49 **complacent satisfaction]; all the foundations of the earth [the fundamental principles upon which rests the**  
50 **administration of justice] are shaking.**  
51 <sup>6</sup>**I said, You are gods [since you judge on My behalf, as My representatives]; indeed, all of you are children of**  
52 **the Most High.<sup>(A)</sup>**  
53 <sup>7</sup>**But you shall die as men and fall as one of the princes.**  
54 <sup>8</sup>**Arise, O God, judge the earth! For to You belong all the nations.<sup>(B)</sup>**  
55 [Psalm 82:1-8, Bible, Amplified Version]

- 56 3. The essence of God is love, and the essence of love is obedience to His Holy Laws. Therefore, the essence of who God  
57 is becomes obedience to His Holy Law:

58 “He who does not love does not know God, for God is love.”  
59 [1 John 4:8, Bible, NKJV]

1 "He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who  
2 loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."  
3 [John 14:21, Bible, NKJV]

4 "And we have known and believed the love that God has for us. God is love, and he who abides in love [obedience  
5 to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him."  
6 [1 John 4:16, Bible, NKJV]

7 "Now by this we know that we know Him [God], if we **keep** His commandments. He who says, "I know Him," and  
8 does not **keep** His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the  
9 love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in  
10 Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked."  
11 [1 John 2:3-6, Bible, NKJV]

12 4. All law must have some origin of authority and whatever that origin is becomes the God of that society:

13 Law is in every culture religious in origin. Because law governs man and society, because it establishes and  
14 declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical  
15 fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every  
16 study of law must be, first, a recognition of this religious nature of law.

17 Second, it must be recognized that in any culture the source of law is the god of that society. If law has its source  
18 in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler,  
19 then that source is the god of that system.

20 [. . .]

21 Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly reveals,  
22 in fact, the religious change in a society than a legal revolution. When the legal foundations shift from Biblical  
23 law to humanism, it means that the society now draws its vitality and power from humanism, not from Christian  
24 theism.  
25 [The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog  
26 Card Number 72-79485, pp. 4-5, Emphasis added]

27 5. Rulers who deviate from God's Law are not "governing authorities" or de jure authorities, but aliens, foreigners, usurpers  
28 and Satan's representatives, not God's and need not be obeyed.

29 *A Prayer for Restoration*

30 <sup>1</sup> Remember, O LORD, what has come upon us;  
31 Look, and behold our reproach!

32 <sup>2</sup> Our inheritance has been turned over to aliens [the District of Columbia is foreign in relation to the  
33 states].

34 And our houses to foreigners.

35 <sup>3</sup> We have become orphans and waifs,  
36 Our mothers are like widows.

37 <sup>4</sup> We pay for the water we drink,  
38 And our wood comes at a price.

39 <sup>5</sup> They [the IRS] pursue at our heels;<sup>[a]</sup>

40 We labor and have no rest.

41 <sup>6</sup> We have given our hand to the Egyptians

42 And the Assyrians, to be satisfied with bread.

43 <sup>7</sup> Our fathers sinned and are no more,  
44 But we bear their iniquities.

45 <sup>8</sup> Servants rule over us [a "dulocracy"]:

46 There is none to deliver us from their hand.  
47 [Lamentations 5:1-8, Bible, NKJV]

48 6. It is impossible to construe Romans 13 above in any way other than we have construed it without conflicting with some  
49 other scripture in the Bible. Satan is not God's "minister for good", but for evil. God did not and cannot call us to violate  
50 His laws. Lucifer cannot be in rebellion against God and be God's minister acting under the authority of God at the same  
51 time.

52 There is a reason that the main thing that governments throughout the world have the authority to control and regulate is  
53 commerce:

1 1. The love of money is the root of all evil.

2 *For the love of money is the root of all evil: which while some coted after, they have erred from the faith, and*  
3 *pierced themselves through with many sorrows.*  
4 *[1 Tim. 6:10, Bible, NKJV]*

5 2. Governments are created to prevent evil by protecting us from the injuries to our God given rights inflicted by those who  
6 love money.

7 *"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator*  
8 *with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure*  
9 *[protect] these rights, Governments are instituted among Men, deriving their just powers from the consent of the*  
10 *governed, -"*  
11 *[Declaration of Independence]*

12 3. The reason Satan was cast from the Garden and separated from God was corruption in commerce:

13 *" By the abundance of your trading [commerce]*  
14 *You became filled with violence within,*  
15 *And you sinned;*  
16 *Therefore I cast you as a profane thing*  
17 *Out of the mountain of God;*  
18 *And I destroyed you, O covering cherub,*  
19 *From the midst of the fiery stones.*  
20 *[Eze. 28:16, Bible, NKJV]*

21 4. Commerce is defined in Black's Law Dictionary as "intercourse", meaning fornication:

22 *"Commerce. ...Intercourse by way of trade and traffic between different peoples or states and the citizens or*  
23 *inhabitants thereof, including not only the purchase, sale, and exchange of commodities, but also the*  
24 *instrumentalities [governments] and agencies by which it is promoted and the means and appliances by which it*  
25 *is carried on..."*  
26 *[Black's Law Dictionary, Sixth Edition, p. 269]*

27 5. Those who commit idolatry are called "playing the harlot" in the Bible. Idolatry towards government or civil rulers is  
28 only one of many forms of idolatry and all these forms result in making the object of pagan worship the recipient of  
29 commercial tithes or offerings designed to buy "liability insurance" from the deity to protect us from the consequences  
30 of our sin:

31 *"Yet they would not listen to their judges, but they played the harlot with other gods, and bowed down to them."*  
32 *[Judges 2:17, Bible, NKJV]*

33 *Then Gideon made it into an ephod and set it up in his city, Ophrah. And all Israel played the harlot with it there.*  
34 *It became a snare to Gideon and to his house.*  
35 *[Judges 8:27, Bible, NKJV]*

36 *So it was, as soon as Gideon was dead, that the children of Israel again played the harlot with the Baals, and*  
37 *made Baal-Berith their god.*  
38 *[Judges 8:33, Bible, NKJV]*

39 *"And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the*  
40 *land, whom God had destroyed before them."*  
41 *[1 Chron. 5:25, Bible, NKJV]*

42 *"Thus they were defiled by their own works, And played the harlot by their own deeds."*  
43 *[Psalm 106:39, Bible, NKJV]*

44 6. Babylon the Great is described in the Book of Revelations as "seas of people".

45 *"Come, I will show you the judgment of the great harlot [the atheist totalitarian democracy] who sits on many*  
46 *waters [which are described as seas and multitudes of people in Rev. 17:15], with whom the kings of the earth*  
47 *[political rulers of today] committed fornication [intercourse], and the inhabitants of the earth were made*  
48 *drunk with the wine of her fornication [intercourse, usurious and harmful commerce]."*

1 So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was  
2 full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet,  
3 and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and  
4 the filthiness of her fornication [intercourse]. And on her forehead a name was written: MYSTERY, BABYLON  
5 THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6 I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw  
7 her, I marveled with great amazement."  
8 [[Rev. 17:1-6](#), Bible, NKJV]

9 7. "The Beast" is described as the Kings (rulers) of the Earth. Rev. 19:19.

10 8. Babylon is described as fornicating with "The Beast", meaning conducting commerce with the government or political  
11 rulers.

12 In conclusion, only those who love money or evil or both would be attracted to the otherwise boring job that government  
13 does, which focuses almost exclusively upon evil involving money. Those with the job of preventing evil spend most of their  
14 time around money and evil people. They inevitably become corrupted themselves and emulate the very evil that they were  
15 hired to prevent and protect us from. Money, after all, is the mother's milk of politics and those who are attracted to politics  
16 are simply fulfilling their greater interest in and love for YOUR money.

### 17 **6.3.3 Civil Rulers are a Punishment by God for Those who Can't or Won't Govern Themselves**

18 Whenever God's children, which is us, are disobedient to either God or His Law, the punishment and discipline God  
19 administers to us is to put us under a king. The word "king" and the word "evil" are therefore synonymous throughout the  
20 Bible:

21 1. Judges 4:1-3:

22 "*When Ehud was dead, **the children of Israel again did evil in the sight of the LORD. So the LORD sold them***  
23 ***into the hand of Jabin king of Canaan, who reigned in Hazor.** The commander of his army was Sisera, who*  
24 *dwelt in Harosheth Hagoyim. And the children of Israel cried out to the LORD; for Jabin had nine hundred*  
25 *chariots of iron, and for twenty years he had harshly oppressed the children of Israel."*  
26 [[Judges 4:1-3](#), Bible, NKJV]

27 2. Judges 3:12:

28 "*And the **children of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon king of***  
29 ***Moab against Israel, because they had done evil in the sight of the LORD.**"*  
30 [[Judges 3:12](#), Bible, NKJV]

31 3. 2 Sam. 16:8:

32 "*The LORD has brought upon you all the blood of the house of Saul, in whose place you have reigned; **and the***  
33 ***LORD has delivered the kingdom into the hand of Absalom your son. So now you are caught in your own evil,***  
34 ***because you are a bloodthirsty man!**"*  
35 [[2 Sam. 16:8](#), Bible, NKJV]

36 4. 2 Kings 8:18, 2 Chron. 21:6:

37 "***And he walked in the way of the kings of Israel, just as the house of Ahab had done, for the daughter of Ahab***  
38 ***was his wife; and he did evil in the sight of the LORD.**"*  
39 [[2 Kings 8:18](#), [2 Chron. 21:6](#), Bible, NKJV]

40 5. Prov. 20:8:

41 "*A king who sits on the throne of judgment Scatters [spreads] all evil with his eyes."*  
42 [[Prov. 20:8](#), Bible, NKJV]

43 6. Jer. 32:26-44:

44 *God's Assurance of the People's Return*

1 Then the word of the LORD came to Jeremiah, saying, "Behold, I am the LORD, the God of all flesh. Is there  
2 anything too hard for Me? **Therefore thus says the LORD: 'Behold, I will give this city into the hand of the**  
3 **Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it. And the Chaldeans who**  
4 **fight against this city shall come and set fire to this city and burn it, with the houses on whose roofs they have**  
5 **offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger; 30 because the**  
6 **children of Israel and the children of Judah have done only evil before Me from their youth.** For the children  
7 of Israel have provoked Me only to anger with the work of their hands,' says the LORD. 31 'For this city has been  
8 to Me a provocation of My anger and My fury from the day that they built it, even to this day; so I will remove it  
9 from before My face **because of all the evil of the children of Israel and the children of Judah, which they have**  
10 **done to provoke Me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah,**  
11 **and the inhabitants of Jerusalem.** And they have turned to Me the back, and not the face; though I taught them,  
12 rising up early and teaching them, yet they have not listened to receive instruction. But they set their abominations  
13 in the house which is called by My name, to defile it. And they built the high places of Baal which are in the  
14 Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, which I  
15 did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to  
16 sin.'

17 "Now therefore, thus says the LORD, the God of Israel, concerning this city of which you say, **'It shall be**  
18 **delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence:** Behold, I will  
19 gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will  
20 bring them back to this place, and I will cause them to dwell safely. They shall be My people, and I will be their  
21 God; then I will give them one heart and one way, that they may fear Me forever, for the good of them and their  
22 children after them. And I will make an everlasting covenant with them, that I will not turn away from doing them  
23 good; **but I will put My fear in their hearts so that they will not depart from Me.** Yes, I will rejoice over them  
24 to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.'

25 "For thus says the LORD: 'Just as I have brought all this great calamity on this people, so I will bring on them  
26 all the good that I have promised them. And fields will be bought in this land of which you say, "It is desolate,  
27 without man or beast; it has been given into the hand of the Chaldeans." Men will buy fields for money, sign  
28 deeds and seal them, and take witnesses, in the land of Benjamin, in the places around Jerusalem, in the cities of  
29 Judah, in the cities of the mountains, in the cities of the lowland, and in the cities of the South; for I will cause  
30 their captives to return,' says the LORD."  
31 [Jer. 32:26-44, Bible, NKJV]

32 Notice in the last scripture that the purpose of bringing the children of Israel under an evil king controlled by Satan was:

- 33 1. As a punishment for their evil and sin.
- 34 2. To ensure that they reap all the evil consequences of their bad choices and violation of God's Laws and commandments.
- 35 3. To draw the people as a collective closer to Himself and eventually reunite them physically and spiritually with Him.
- 36 4. As a fulfillment of His Law, which is a covenant between them and Him. That covenant contains punishments for their  
37 violation of the "protection contract" which is His Law.

38 That last scripture also describes an evil that exists in our modern society. This fact escapes even most Christians. In the old  
39 days, the God of Baal that people worshipped in the high places was actually a pagan god of sexual hedonism. Religious  
40 ceremonies that worshipped Baal were actually sexual ceremonies that produced unwanted children. The god of Molech was  
41 invented as a way to deal with the consequences of the Baal worship, because the unwanted children resulting from the Baal  
42 worship were then burned in the fire as a human sacrifice. Today, the god of Baal is called "sexual promiscuity" or  
43 "fornication", and the god of Molech is called "abortion". The contemporary message of Jer. 32:26-44 is that unless we  
44 eliminate sexual promiscuity and abortion by outlawing both, we will ultimately be punished by God with WICKED socialist  
45 rulers who make themselves into pagan gods as a substitute for His protection. Here is the proof:

#### 46 **Baal.**

47 Name of the most prominent Canaanite deity. As the god of fertility in the Canaanite pantheon (roster of gods),  
48 Baal's sphere of influence included agriculture, animal husbandry, and human sexuality. The word Baal occurs  
49 in the OT in combination with other terms, such as place-names (Baal-peor, Hos 9:10; Baal-hermon, Jgs 3:3),  
50 or with other adjuncts as in Baal-berith (Baal of the covenant, Jgs 8:33). Use of the name in connection with a  
51 local place-name may indicate a local cult of Baal worship.

52 Baal worship became prominent in the northern Kingdom of Israel during the days of King Ahab (9th century  
53 B.C.) when he married Jezebel of Tyre, a city in Phoenicia (1 Kgs 16:29-33; 18:19-40). It later infiltrated the  
54 Kingdom of Judah when Athaliah, daughter of Ahab and Jezebel, married King Jehoram of Judah (2 Kgs 8:17,

18, 24–26). Places for worship of Baal were often high places in the hills consisting of an altar and a sacred tree, stone, or pillar (2 Kgs 23:5). The predominantly urban Phoenicians built temples to Baal; while Athaliah was queen of Judah, even Jerusalem had one (2 Chr 23:12–17).

In the Ugaritic epic material Baal is pictured as descending into the netherworld, the domain of the god Mot. That descent was evidently part of a cycle intended to coincide with the cycle of seasons. In order to bring Baal up from the realm of Mot and thus insure initiation of the fertile rainy season, the Canaanites engaged in orgiastic worship that included human sacrifice as well as sexual rites (Jer 7:31; 19:4–6). Sacred prostitutes evidently participated in the autumnal religious ritual. The worship of Baal was strongly condemned in the OT (Jgs 2:12–14; 3:7, 8; Jer 19).<sup>215</sup>

Molech.

Ammonite god worshiped with human sacrifice (Lv 18:21; Jer 32:35).<sup>216</sup>

The above may explain why the litmus test for all new federal judges which every Senate Judiciary Committee puts new federal judges through is whether they approve of abortion. If they do, they are endorsed by the liberal socialists and get the job. Anyone who would kill defenseless babies that can't even speak for themselves has got to be the epitome of evil and would make an excellent paid mercenary for the nearest socialist tyrant. They would literally do ANYTHING for a buck if they would kill on a political whim or even legalize such forms of murder. God, however, commands righteous rulers to speak out for and defend the fatherless and the unborn, as shown below. The "speechless" who are "appointed to die" are those who will have their brains sucked out by the abortionists knife before they exit the womb. One of the first three legislative acts of new President Obama was to sign into law legislation authorizing late term abortions. Therefore, he worships the god of Molech. Those who elected him who need to worship the god of Molech must do so because of their sexual promiscuity. Those that do survive in the future and are born are further enslaved because they become surety for the trillions of dollars of debt accumulated by reckless and irresponsible politicians who refuse to do the main job we elected them to office to do, which is balance the budget and protect ONLY PRIVATE rights.

"Open your mouth for the speechless [the unborn],  
In the cause of all who are appointed to die [by the abortionist's knife].  
Open your mouth, judge righteously,  
And plead the cause of the poor and needy."  
[Prov. 31:8-9, Bible, NKJV]

Isaiah 33:22 reminds us that God is our ONLY Lawgiver, King, Protector, and Judge and that we may not substitute any earthly ruler or King without violating our delegation of authority order found in His holy law and word.

"For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."  
[Isaiah 33:22, Bible, NKJV]

When we won't accept or reject either God or His law as our sole source of protection, tyrants replace Him who will forge our chains and place us into bondage to our own sin:

"Most assuredly, I say to you, **whoever commits sin is a slave of sin.**"  
[Jesus in John 8:34, Bible, NKJV]

"It is when a people forget God that tyrants forge their chains ..."  
[Patrick Henry]

"Those people who are not governed by GOD will be ruled by tyrants."  
[William Penn (after which Pennsylvania was named) ]

One of our most endearing Presidents described the above a little differently. He implied that if we won't govern ourselves from within by allowing God, His Laws, and the Holy Spirit to govern our lives, then we must be governed externally by evil

<sup>215</sup>Elwell, Walter A. ; Beitzel, Barry J.: *Baker Encyclopedia of the Bible*. Grand Rapids, Mich. : Baker Book House, 1988, S. 239

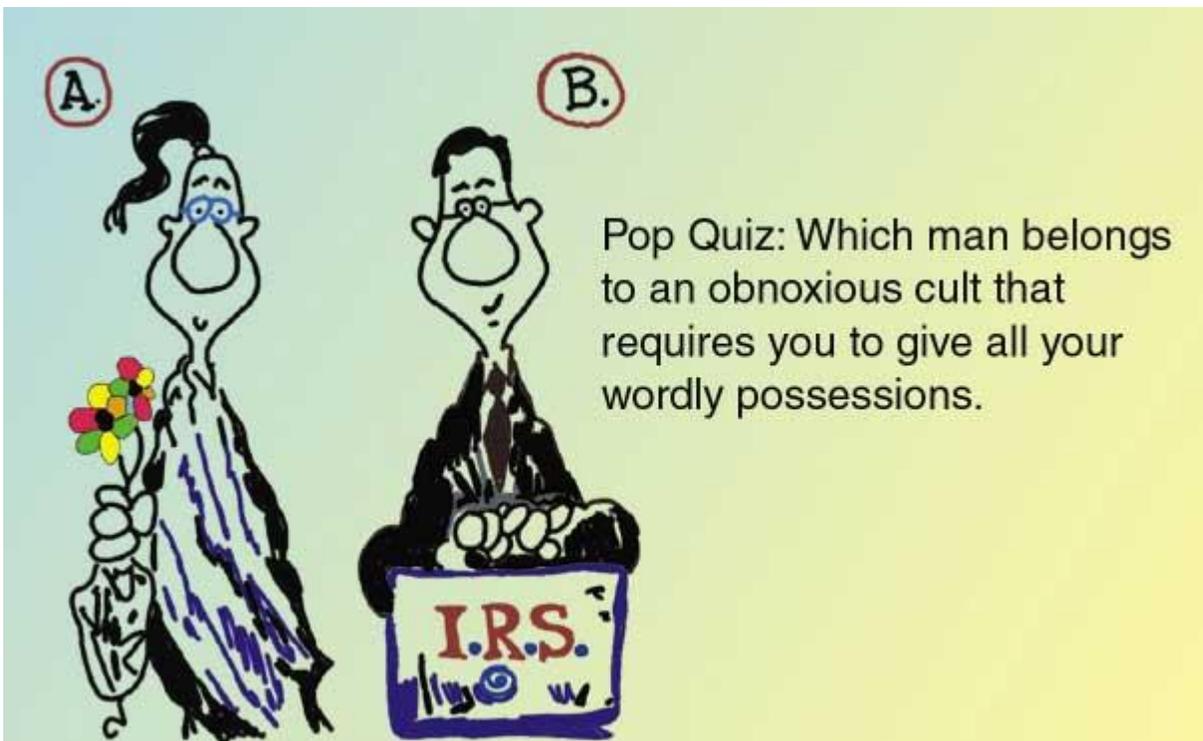
<sup>216</sup>Elwell, Walter A. ; Beitzel, Barry J.: *Baker Encyclopedia of the Bible*. Grand Rapids, Mich. : Baker Book House, 1988, S. 1480

1 tyrants, kings, political rulers, and even governments, all of whom represent Satan himself. Since Satan is a murderer and a  
2 liar, then they too will be murderers, liars, and slanderers:

3 *"We of this mighty western Republic have to grapple with the dangers that spring from popular self-government  
4 tried on a scale incomparably vaster than ever before in the history of mankind, and from an abounding material  
5 prosperity greater also than anything which the world has hitherto seen.*

6 *As regards the first set of dangers, it behooves us to remember that men can never escape being governed.  
7 Either they must govern themselves or they must submit to being governed by others. If from lawlessness or  
8 fickleness, from folly or self-indulgence, they refuse to govern themselves [under God's Law] then most  
9 assuredly in the end they will have to be governed from the outside [by a pagan tyrant ruler who makes himself  
10 into a god]. They can prevent the need of government from without only by showing they possess the power of  
11 government from within [under God and His Holy Spirit].* A sovereign cannot make excuses for his failures; a  
12 sovereign must accept the responsibility for the exercise of power that inheres in him; and where, as is true in  
13 our Republic, the people are sovereign, then the people must show a sober understanding and a sane and steadfast  
14 purpose if they are to preserve that orderly liberty upon which as a foundation every republic must rest."  
15 [President Theodore Roosevelt; Opening of the Jamestown Exposition; Norfolk, VA, April 26, 1907]

16 **6.3.4 Government has become a religion that competes with Christianity**



17  
18 *"Tyranny is the inevitable consequence of rule from above, a point that the Founding Fathers understood well  
19 when they separated the powers of a small and restrained government.*

20 *"Liberty is a human achievement, the product of a 1,000-year struggle. We have taken too lightly our obligation  
21 to "earn it anew." Consequently, we are ceasing to possess 'that which thy fathers bequeathed thee.' Our  
22 legislative political order has become an administrative state in which 'We the People' are increasingly fearful  
23 of the government that we allegedly control.*

24 *"If Thomas Jefferson was right, we cannot get self-rule back without a revolution."  
25 [Jeff Bowman]*

26 God, in Exodus 20:3, as part of the Ten Commandments, said:

27 *"You shall have no other gods before Me."*

1 Our life as Christians should revolve around putting God at the top of our priority list. That means supporting His causes  
2 with the first fruits of our labor and tithing to the church. Here's the scripture to back up this assertion:

3 *"Honor the Lord with your possessions, and with the firstfruits of all your increase: so your barns will be filled  
4 with plenty, and your vats will overflow with new wine."  
5 [Prov. 3:9-10, Bible, NKJV]*

6 But how can we tithing to the church and put God first, if we illegally pay almost 50% of our income to all the following  
7 combined taxes before God even gets his first dime in our tithes?:

- 8 1. Federal income tax (25% of our income).
- 9 2. State income tax. (15% of our income)
- 10 3. Property tax. (5% of our income)
- 11 4. Sales tax. (2% of our income)
- 12 5. Estate (Death) taxes. (up to 100% of our income and our assets over a lifetime!)

13 Instead, the first fruits of our labor and almost 50% of our living income (and 100% of our assets when we die) go to the  
14 GOVERNMENT first in the form of income taxes, before we ever even see a dime of our own income, and we put way too  
15 much emphasis and reliance on the government to help us. In effect, we allow or permit or volunteer ourselves to become  
16 government slaves and they become our masters and thus we lose our sovereignty and thereby make God of secondary  
17 importance, presumably because we want a hand-out and government "security". But listen to what God says about this type  
18 of abomination:

19 *"Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from  
20 the Lord. He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the  
21 parched places of the desert, in a salt land where no one lives. But blessed is the man who trusts in the Lord,  
22 whose confidence is in Him. He will be like a tree planted by the water that sends out its roots by the stream. It  
23 does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never  
24 fails to bear fruit."  
25 [Jeremiah 17:5-8, Bible, NIV]*

26 By surrendering our sovereignty and letting government become our god or our cult, we have committed idolatry: relying  
27 more on government and man than we do on God or ourselves to meet our needs. Jesus Himself, however, specifically  
28 warned us not to do this:

29 *"Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him ONLY [NOT the  
30 government!] you shall serve.'  
31 [Matt. 4:10, Bible, NKJV]*

32 This kind of pernicious evil violates Psalm 118:8-9, which says: "It is better to trust in the Lord than to put confidence in  
33 man. It is better to trust the Lord than to put confidence in princes." I translate "princes" to mean "government". Likewise,  
34 such idolatry also violates Psalm 146:3, which says: "Put not your trust in princes, [nor] in the son of man, in whom [there  
35 is] no help."

36 But can government REALLY be a religion from a genuine legal perspective and can we prove this in court? Absolutely!  
37 Let's look at the definition of "religion" from Black's Law Dictionary to answer this question, and notice the highlighted  
38 words:

39 *"Religion. Man's relation to Divinity, to reverence, **worship**, obedience, and **submission to mandates and**  
40 **precepts** of supernatural or superior beings. In its broadest sense includes all forms of **belief in the existence of**  
41 **superior beings exercising power over human beings by volition, imposing rules of conduct, with future**  
42 **rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship**  
43 **due him as source of all being and principle of all government of things.** *Nikulnikoff v. Archbishop, etc., of*  
44 *Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."*  
45 *[Black's Law Dictionary, Sixth Edition, p. 1292]**

46 Now we will take the highlighted words from this definition of "religion" above and put them into a table and compare  
47 worship of God on the left to worship of government on the right. The results are very surprising. The attributes in the left  
48 column of the table below are listed in the same sequence presented in the above definition and have asterisks next to them.  
49 Those attributes without asterisks provide additional means of comparison between worship of God and worship of  
50 government (god with a little "g").

1 **Table 3: Worship of God (Christianity) v. Worship of Government (idolatry)**

<i>Attributes of “religion”</i>	<i>Worship of God (Christianity: “God” with a Big “G”)</i>	<i>Worship of Government (Idolatry: “god” with a little “g”)</i>
<b>Lawgiver</b>	God (see Isaiah 33:22)	Legislature
<b>Law</b>	Bible	Constitution, statutes, and regulations (in a republic) Whatever judge or ruler says (tyranny or oligarchy)
<b>Purpose of obedience to Law</b>	Protection (see Isaiah 54:11-17)	Protection
<b>Method of rendering “worship”</b>	Faith Prayer Fasting Service to fellow man/family Reverencing (respecting) God	Paying income taxes Surrendering rights to judicial jurisdiction and government authority Not questioning or challenging authority. Dying in defense of (if serving in military).
<b>“Submission to mandates and precepts of”*</b>	God	Man (The Beast/Satan)
<b>“Superior being”*</b>	God	President/Congressmen/Mammon (the BEAST/Satan)
<b>What makes “superior beings” superior</b>	Agents of a sovereign God	Not subject to the <u>same</u> laws as everyone else (hypocrisy)
<b>“Exercising power”*</b>	Church or clergy discipline, censure, or excommunication	Jurisdiction
<b>Source of power</b>	Love	Fear, insecurity
<b>“Rules of conduct”*</b>	God’s law (Bible or Natural Law)	Man’s law (statutes)
<b>“Future rewards”*</b>	Eternal life	Absence of IRS harassment for not paying taxes
<b>“Future punishment”*</b>	Slavery to sin for those who disobey. Eternal damnation	Harassment, oppression for those who challenge government authority
<b>“Bond uniting man” to “superior being”*</b>	Love	Government- granted “Privileges”, covetousness, limited liability (in the case of corporations)
<b>Source of “virtue”*</b>	“God” and his worship	“Self” and “Vain Rulers” and their aggrandizement
<b>Object of belief/faith*</b>	Trust in God (see Psalm 118:8-9)	Trust in man/the flesh (see Jeremiah 17:5-8)
<b>Influence spread through</b>	Evangelizing	Fear, uncertainty, insecurity introduced through media and demagoguery. Propaganda Military and political warfare. Bribing sheep into submission with government benefits derived from stolen/extorted tax money.
<b>Spokesperson</b>	Pope/prophet	Judge (witchdoctor)
<b>How spokespersons are appointed</b>	Ordained	Appointed by President/Governor
<b>Representatives of spokesperson</b>	Priests	Lawyers (scumbag Pharisees)
<b>Attire of spokesperson</b>	Robe	Black robe
<b>Title of spokesperson</b>	“Pastor”	“Your honor”
<b>Disciples called</b>	Apostles (qty 12)	Grand Jury (qty 12) Petit Jury (qty 12)
<b>How representatives are appointed</b>	Ordained	Licensed by state Supreme Court
<b>Persons who violate laws are</b>	Sinners ( <u>God’s</u> law)	Criminals (man’s/ <u>god’s</u> law)
<b>Submission</b>	“...knowing that a man is not justified by the works of the law but by faith in	“I am a criminal because no one can obey all of man’s laws. There are too many of them!”

<i>Attributes of “religion”</i>	<i>Worship of God (Christianity: “God” with a Big “G”)</i>	<i>Worship of Government (Idolatry: “god” with a little “g”)</i>
	Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.” (see Gal. 2:16)	(see section 5.12 of the <i>Great IRS Hoax</i> , Form #11.302 entitled “The Government’s REAL approach to tax law”)
<i>Obedience</i>	“If you love me, keep my commandments” (see John 14:15)	Follow the law or we will throw you in jail and steal your property! (fear)
<i>Control by “superior being” imposed through</i>	Holy Spirit/conscience	Criminal punishment for violating law.
<i>Ultimate punishment exists in</i>	Hell	Jail
<i>Result of punishment is:</i>	Separation from God	Separation from Society (neo-god)
<i>Worship service</i>	Sunday service	Court (worship the judge/lawyers)
<i>Place of worship</i>	Church	Courthouse
<i>Language of worship service</i>	Latin (Roman Catholic church)	Latin (habeus corpus, malum prohibitum, ex post facto, etc)
<i>Method of removing evil from the world</i>	Exorcism	Court and/or jail
<i>Pleadings to the superior being (Sovereign) for help take the form of</i>	Prayer	Prayer (petitions to courts used to be called “prayers” and those that go in front of the Supreme Court are still called “prayers” in some cases).
<i>Source of truth</i>	God’s law	Whatever the judge says
<i>Truth is</i>	Absolute and sovereign	Relative to whoever is in charge (and whatever corrupted politicians will let even more corrupted judges get away with before they get removed from office for misconduct)
<i>Method of supporting “superior being”</i>	Tithes (10%)	Taxes (50-100%)
<i>Power expanded by</i>	Evangelism	Obfuscating law Attorney licensing Legal “terrorism” (excessive or unwarranted or expensive litigation) Unconstitutional or unlawful acts Lies, propaganda, and deceit

1 Isn’t that interesting? The other thing you MUST conclude after examining the above table is that if anyone in government  
2 is a “superior being” relative to any human in the society they govern, then the government unavoidably becomes an idol and  
3 a god to be “worshipped” and submitted to as if the government or its servants individually were a religion. In the feudal  
4 system of British Common Law from which our legal system derives, they even call judges “Your Worship”:

5 *“worship 1. chiefly Brit: a person of importance—used as a title for various officials (as magistrates and some*  
6 *mayors) 2: reverence offered a divine being or supernatural power; also: an act of expressing such reverence*  
7 *3: a form of religious practice with its creed and ritual 4: extravagant respect or admiration for or devotion to*  
8 *an object of esteem <~ the dollar>.”*  
9 *[Webster’s Ninth New Collegiate Dictionary, ISBN 0-87779-510-X, 1983, p. 1361]*

10 This kind of hypocrisy and idolatry not only violates the first and greatest Commandment in the bible found in Exodus 20:3  
11 and Matt. 22:37-38, but is also more importantly violates the First Amendment to the U.S. Constitution:

12 ***First Amendment:** Congress shall make no law respecting an establishment of religion, or prohibiting the free*  
13 *exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to*  
14 *assemble, and to petition the Government for a redress of grievances.*

1 How do government servants make themselves or the government they are part of into a “superior being”? Here are just a  
2 few highly unethical and evil ways:

- 3 1. Write laws that apply to everyone but them.
- 4 2. Manipulate the enforcement of laws so that government servants don’t have to obey.
- 5 3. Exceed their jurisdiction or lawful authority and not be punished or prosecuted for it.
- 6 4. Abuse official immunity or sovereign immunity with the blessing and collusion of a corrupted judiciary to protect  
7 themselves from punishment for their wrongdoing.
- 8 5. Lie to or mislead a grand jury and not be held accountable for it because they would have to prosecute themselves if they  
9 did.
- 10 6. Judges setting courtroom policy prohibiting audio or video recording of any proceeding so that they cannot be held  
11 accountable for their own violations of law in the courtroom.
- 12 7. Judges suppressing admission of evidence in court that would undermine their power or control over society.
- 13 8. Judges making cases unpublished where the government was litigated against and lost, thus preventing them from being  
14 cited as precedent. See:

Nonpublication.com  
<http://www.nonpublication.com/>

- 15 9. Judges telling juries that they must rule in the case based on what the judge says is the law rather than based on a reading  
16 of the actual law themselves.
- 17 10. Judges issuing general orders to the law librarian in the public/government courthouse prohibiting jurists or litigants  
18 from using the law library so as to make their profession into a priesthood and prevent jurists from ensuring that they are  
19 following the law. See:

SEDM Tax DVD  
<https://sedm.org/reference/dvds/tax-dvd/>

Look in: /Evidence/JudicialCorruption/GenOrder228C-Library.pdf

- 20 11. Government judges and prosecutors abusing the purpose of the legal system to terrorize and persecute Americans for  
21 their political activities or to coerce them into giving up some right that the law entitles them to. Most Americans can’t  
22 afford legal representation and government abuses this vulnerability by litigating maliciously and endlessly against their  
23 enemies to terrorize them into submission and run up their legal bills. This makes their victims into a financial slave of  
24 an expensive attorney who is licensed by the same state he is litigating against, which imparts a conflict of interest that  
25 prejudices the rights of his client.

26 [TITLE 18](#) > [PART 1](#) > [CHAPTER 77](#) > *Sec. 1589.*  
27 [Sec. 1589.](#) - *Forced labor*

28 **Whoever knowingly provides or obtains the labor or services of a person -**

29 **(3) by means of the abuse or threatened abuse of law or the legal process,**

30 **shall be fined under this title or imprisoned not more than 20 years, or both.** *If death results from the violation*  
31 *of this section, or if the violation includes kidnapping or an attempt to kidnap, aggravated sexual abuse or the*  
32 *attempt to commit aggravated sexual abuse, or an attempt to kill, the defendant shall be fined under this title or*  
33 *imprisoned for any term of years or life, or both*

34 By making itself a “superior being” relative to the people it governs and using the color but not actual *force* of law to compel  
35 the people to pay homage to and “worship” and to serve it with their stolen labor (extorted through illegally enforced income  
36 taxes), Congress has mandated a religion, with all the many necessary characteristics found in the legal definition of “religion”  
37 indicated above, and this is clearly unconstitutional. The only way to guarantee the elimination of the conflict of law that  
38 results from putting government above the people is to:

- 39 1. Make God the sovereign over all of creation.
- 40 2. Make the people **servants to God** and His *fiduciary agents*.
- 41 3. Create government as a **servant to the People** and their fiduciary agent. Make the only source of government authority  
42 that of protecting the people from evil, injustice, and abuse.

1 There is no other rational conclusion one can reach based on the above analysis. There is simply no other way to solve this  
2 logical paradox of government becoming a religion in the process of making itself superior to the people or the “U.S.  
3 citizens”. The definition of “religion” earlier confirmed that God must be the origin of an earthly government, when it said:

4 “Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being  
5 and principle of all government of things.”

6 One of our readers, Humberto Nunez, wrote a fascinating and funny article showing just how similar government and most  
7 religions really are:

8 GOVERNMENT IS A PAGAN CULT AND WE'VE ALL BEEN DRINKING THE KOOL AID

9 By: Humberto Nunez

10 Government is a pagan cult. When you join the Armed Forces, the first thing they do is shave your head. Just like  
11 in many cults, where they shave your head. The Army also uses sleep deprivation in Boot Camp, just like many  
12 cults do, to brainwash their people.

13 Secret Service Agents are willing to “die for their beliefs” (in defense of The President: their cult leader).

14 Many men say that they would “die for their country”. This is a form of pagan Martyrdom for the pagan cult  
15 State.

16 Many today say that “religion has caused more war... “ and blah blah blah.

17 But the fact is that governments send out draft cards, not churches. Governments started WWI and WWII, not  
18 religion. In fact, during times of peace governments hate religion because religion is the governments' #1  
19 competition for allegiance, and during times of war, governments use religion for their own agenda.

20 Another similarity to cults: FBI Agents even dress similar to Mormons, and have the same type of haircuts. Many  
21 cults have a dress code of some kind, just like in the Army, and even in the Corporate world.

22 When you join the Moonies you would probably end up selling flowers for them, and the Moonies will keep all  
23 the profits from the work you do. When you work today, the pagan cult State takes your profits (in the form of  
24 income taxes), and they won't let you leave their cult (the State). If you attempt to not pay your taxes, you would  
25 be arrested and branded a criminal.

26 Now, I did a little research into the symptoms and signs of a cult and found these 5 Warning Signs: (to distinguish  
27 a cult from a 'normal' religion)

- 28 1. The organization is willing to place itself above the law; this is probably the most important  
29 characteristic.
- 30 2. The leadership dictates, (rather than suggests) important personal (as opposed to spiritual) details  
31 of followers' lives, such as whom to marry, what to study in college, etc.
- 32 3. The leader sets forth ethical guidelines members must follow but from which the leader is exempt.
- 33 4. The group is preparing to fight a literal, physical Armageddon against other human beings.
- 34 5. The leader regularly makes public assertions that he or she knows is false and/or the group has a  
35 policy of routinely deceiving outsiders.

36 Now, let's break these down one by one.

37 1. The organization is willing to place itself above the law; this is probably the most important characteristic.

38 Example: Death Penalty.

39 What is the purpose and intention behind State sponsored Death Penalty? The primary purpose and intention  
40 behind State sponsored Death Penalty is not to deter crime, nor is it to be tough on crime. To understand the  
41 purpose and intent behind this, we must study psychology, in particular, behavioral psychology; like in training a  
42 dog. To train a dog, one must use behavioral modification techniques. For example, the primary purpose and  
43 intention behind anti-smoking laws is to get you to obey the State. Before you can train a dog to kill, you must  
44 first train the dog to obey simple commands; like sit, and roll over. The same is true of recycling laws. Glass  
45 bottles are actually much safer for the environment than plastic bottles. The primary purpose and intention behind  
46 recycling laws is not to save the environment, it is a behavioral modification technique to get the people to obey  
47 the Government.

1 Now, back to State sponsored death penalty laws. The primary purpose and intention behind Death Penalty laws  
2 is to get people used to the idea that the State is above the law. It is illegal for people to kill and to murder. With  
3 State sponsored Death Penalty laws, the State is Above the Law.

4 There you have symptom #1:

5 1. The organization is willing to place itself above the law; this is probably the most important characteristic.

6 2. The leadership dictates, (rather than suggests) important personal (as opposed to spiritual) details of followers'  
7 lives, such as whom to marry, what to study in college, etc.

8 I can give a dozen examples of this behavioral modification ploy of cults. Recycling and anti-smoking laws were  
9 two examples I explained above. Dictating the behavior of Americans today is pervasive throughout our entire  
10 society.

11 3. The leader sets forth ethical guidelines members must follow but from which the leader is exempt.

12 We can see this today very clearly when it comes to violence. Many Americans today are forced to attend Anger  
13 Management Courses while at the same time the State uses violence (like in the Iraq War).

14 4. The group is preparing to fight a literal, physical Armageddon against other human beings.

15 Three words: War on Terrorism

16 5. The leader regularly makes public assertions that he or she knows is false and/or the group has a policy of  
17 routinely deceiving outsiders.

18 I don't think that last symptom (of a cult) needs further explanation.

19 Well there you have it; the Government has all of the 5 major signs/symptoms of being a cult.

20 For the philosophy behind The Nature of Government I recommend this read:

21 [http://www.apfn.org/apfn/nature\\_gov.htm](http://www.apfn.org/apfn/nature_gov.htm)

22 It is A MUST READ for all Americans and all freedom loving peoples of the world. It is so good that if I start  
23 quoting from it, I'll just end up pasting the entire article here in my article. So I'll just leave it at that and say you  
24 the reader here MUST READ IT.

25 Now, the atheist says "Show me God." I say, "Show me government." I do not believe in the existence of  
26 government. Now hold your horses, I know that sounds silly at first, but let me explain.

27 Let's say you were on a ship full of people. Now the people in that ship went insane and started hallucinating,  
28 thinking that you were an alien from another planet and that you must be killed. If those people on that ship killed  
29 you, you would really be dead, literally. Just because of the reality of the consequences of that mass hallucination  
30 (you being dead) does not prove that you were really an alien. It just proves that the people were suffering from  
31 mass hallucination. So, just because the so-called 'government' can arrest you and put you in jail, that does not  
32 prove the existence of government. It just proves mass hallucination.

33 Let's start again now:

34 The atheist says "Show me God." I say, "Show me government." Now don't tell me the White House. That is  
35 not 'government'. That is a building. That's just as if I were to show an atheist a church (a building), that would  
36 not prove the existence of God.

37 Ok now, you might show me a Police Officer in uniform, and offer proof on how he can actually arrest me, to  
38 prove the existence of Government.

39 Well, I can show an atheist a priest in uniform, but that would not prove the existence of God. Even if Congress  
40 gave priests the authority to arrest people on the streets that would still not prove the existence of God to an  
41 atheist. Just like a cop in uniform does not prove the existence of government, it only proves that the people are  
42 suffering from mass hallucination.

43 People today are obsessed with the laws of the pagan-cult State. The Constitution, the Bill of Rights, etc. etc,  
44 people meditating day and night on the 'laws' of the pagan-cult State, as opposed to the Law of God. Thomas

1 *Jefferson, Benjamin Franklin, these men have become cult figures. They have replaced Abraham, Isaac, Jacob,*  
2 *Noah, Moses, as the men of God to be pondered on and studied.*

### 3 **Sacrifice for Protection**

4 *In ancient times, people performed human sacrifice to their pagan false gods for 'Protection' from the gods. They*  
5 *believed their gods also played the role of 'Provider' by performing human sacrifice for rain for their crops for*  
6 *example.*

7 *Today, the US Fed. Govt. is asking for "Sacrifice for Protection". The State today is now saying that the people*  
8 *must sacrifice their Freedoms and Liberties for 'Protection' from terrorism (demons, evil spirits, etc.) and that*  
9 *the State will then 'Provide' them with safety.*

10 *This is metaphorically a form of human sacrifice. It is not a human sacrifice where you literally kill someone (like*  
11 *in the Death Penalty), but it is a "human" sacrifice. I mean, the State is not asking the animals to sacrifice their*  
12 *Freedoms and Liberties, it is asking us humans, so it is a "human" sacrifice as opposed to an 'animal' sacrifice*  
13 *in that sense. Also, there is death involved; the death of our Freedoms and Liberty.*

14 *By the way, State sponsored Death Penalty is another form of human sacrifice for the pagan-cult State, and State*  
15 *sponsored abortion is a form of child sacrifice for this pagan-cult State.*

### 16 **Black Robes: Judges and Devil worshippers**

17 *Judges wear Black Robes just like Devil worshippers. The Judges' Desk is the altar of Baal. They bring men tied*  
18 *up in handcuffs before the altar (Judges' desk) and these men are for the human sacrifice and the entire court*  
19 *proceeding is a satanic ritual.*

20 *Sounds crazy? Is it a coincidence that the 'language of the court' is Latin (ex: Habeas Corpus) just like the*  
21 *'language of a Catholic Exorcism' is also in Latin? Lawyers speak Latin in the court room just like Priests use*  
22 *Latin when performing exorcisms when you have a 'case' of full DEMONIC POSSESSION.*

23 *Also, the same type of 'respect' a Priest would expect from a visitor to his church is the same type of respect a*  
24 *Judge expects in his court room. There's even a penalty for disobeying this 'respect'; it's called "Contempt of*  
25 *Court".*

26 *Another psychological conditioning behavior modification technique being applied on the American Public is*  
27 *this: Television shows like Judge Judy, Judge Joe, all these People's Courts television shows. The primary*  
28 *intention and purpose behind these so-called Court Room Justice shows is to condition the public to get used to*  
29 *entering a court room with NO Trial by Jury. In not one of any of these types of shows do you ever see a Trial by*  
30 *Jury; that is not a mistake, it is intentional, and by design.*

31 *I can go on and on with this article and offer a million more details.*

32 *To conclude, if the US Govt. plans to attack Iran, North Korea, etc. in the future. And if there is the possibility*  
33 *that this War on Terrorism might lead to WWII. Then, that is nothing but pagan-cult MASS SUICIDE. And the*  
34 *US Govt. is a pagan cult, and WE'VE ALL BEEN DRINKING THE KOOL AID. [Does Jim Jones from Ghana*  
35 *ring a bell?]*

36 *Now, some readers of this article (especially neo-conservatives) would automatically brand me an Anarchist. I*  
37 *am not an Anarchist, what I am questioning is the role of government. According to the Founding Fathers of*  
38 *America, the role of government was to protect your Individual Rights. NOT TO TAKE THEM AWAY.*

39 *And finally, if the people will not serve God, they will end up serving and being slaves of government. I am sure*  
40 *many Christians would believe this, and even some followers of eastern philosophies; for this is a form of 'Bad*  
41 *Karma'.*

42 *And, if man will not serve God, then woman will not serve man. This is also a form of 'bad karma' [and it may*  
43 *also explain why the divorce rate is so high].*

44 **Another fascinating and funny article that helps to clarify just how God-like our government has become is as follows:**

### 45 **The Ten Commandments of the U.S. Government**

46 *I. I am the Lord of the Talmud, thou shalt have no Biblical God before me.*

1 *II. Thou shalt not make unto thee any but Satanic images: the witch, symbol of the city government and police*  
2 *department of Salem, Massachusetts; the five-pointed occult pentagram of Sirius, of the state religion of Egypt,*  
3 *emblem of the Department of Defense and our Armed Forces, and the badge of US law enforcement at all levels;*  
4 *the pyramid of Pharaoh, capped by the all-Seeing Eye of Horus, emblazoned on the currency in the denomination*  
5 *of one shekel.*

6 *III. Thou shalt not take the name of thy god in vain: thou shalt not blaspheme the name Rabbi, Israeli, Zionism,*  
7 *"U.S. government", or any politician or agency.*

8 *IV. Remember the Wal Mart sale on the Sabbath Day, and keep it holy by spending. Seven days must thou labor,*  
9 *that thereby thou shalt spend ever more.*

10 *V. Honor thy son and thy daughter. Neither spank nor say no to them when they seek to consume the sex and*  
11 *violence that is dangled before them from every lawful venue. Thy daughter shalt dress like a cheap harlot from*  
12 *the age of eight onward, and thy son shall engage in bloody video games, likewise from his eighth year. All of*  
13 *these are legal and profitable, saith the Lord.*

14 *VI. Thou shalt not kill the molester of 150 children in his prison cell, and thou shalt condemn the convict who*  
15 *executes the molester, lest such justice be encouraged, and lest it be known that the convict had greater common*  
16 *sense and honor than a legion of our judges.*

17 *VII. Thou shalt commit adultery and televise and popularize it throughout the land, and broadcast it into*  
18 *Afghanistan and Iraq, that thereby the Muslims shall be vouchsafed a share in our democracy and freedom.*

19 *VIII. Thou shalt not steal from us, for we detest competition.*

20 *IX. Thou shalt indeed bear false witness, for by perjury our Law is established.*

21 *X. Covet thy neighbor's goods and thy neighbor's wife, for thereby doth our Order prosper.*

22 I'll bet you never even dreamed that there were so many parallels between Christianity and government, did you? I'll bet  
23 you also never thought of government as a religion, but that is exactly what it has become. The idea of making government  
24 into a religion (statism) or creating false idols for the people to worship is certainly not new. Here is an example from the  
25 bible, where "cities" are referred to as "gods". Notice this passage also criticizes evolutionists when it says "Saying to.. a  
26 stone 'you gave birth to me.'". Evolutionists believe that we literally descended from rocks that evolved from a primordial  
27 soup:

28 *"As the thief is ashamed when he is found out,*  
29 *So is the house of Israel ashamed;*  
30 ***They and their kings and their princes, and their priests and their prophets,***  
31 ***Saying to a tree, "You are my father,'***  
32 ***And to a stone, "You gave birth to me.'***  
33 *For they have turned their back to Me, and not their face.*  
34 *But in the time of their trouble*  
35 *They will say, "Arise and save us.'  
36 *But where are your gods [governments] that you have made for yourselves?*  
37 *Let them arise,*  
38 *If they can save you in the time of your trouble;*  
39 ***For according to the number of your cities***  
40 ***Are your gods, O Judah."***  
41 *[Jeremiah 2:26-28, Bible, NKJV]**

42 Leaders know that if you can get people to worship false idols and thereby blaspheme God with their sin, then you can use  
43 this idolatry to captivate and enslave them. For instance, in the Bible in 1 Kings Chapters 11 and 12, we learn that Solomon  
44 disobeyed the Lord by marrying foreign wives and worshipping the idols of these foreign wives. When Solomon died, his  
45 son Rehoboam hardened his heart against God and alienated his people. Then he fought a competitor named Jeroboam over  
46 the spoils of his vast father's remnant kingdom (1 Kings 12). The weapon that Jeroboam used to compete with Rehoboam  
47 was the creation of a false idol for the ten tribes of Israel that were under his leadership. This false idol consisted of two  
48 calves of solid gold. The false idol distracted ten of the 12 tribes of Israel from wanting to reunite with the other two tribes  
49 and worship the true God. To this day, the twelve tribes have never again been able to reunite, because they were divided by  
50 idolatry toward false gods. Here is a description of how Jeroboam did it from 1 Kings 12:25-33:

51 Golden Calves at Bethel and Dan

1 Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there. From there he went out and built  
2 up Peniel.

3 **Jeroboam thought to himself, "The kingdom will now likely revert to the house of David. 27 If these people go  
4 up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their lord,  
5 Rehoboam king of Judah. They will kill me and return to King Rehoboam."**

6 **After seeking advice, the king made two golden calves. He said to the people, "It is too much for you to go up to  
7 Jerusalem. Here are your gods, O Israel, who brought you up out of Egypt." One he set up in Bethel, and the  
8 other in Dan. And this thing became a sin; the people went even as far as Dan to worship the one there.**

9 *Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were not  
10 Levites. He instituted a festival on the fifteenth day of the eighth month, like the festival held in Judah, and offered  
11 sacrifices on the altar. This he did in Bethel, sacrificing to the calves he had made. And at Bethel he also installed  
12 priests at the high places he had made. On the fifteenth day of the eighth month, a month of his own choosing,  
13 he offered sacrifices on the altar he had built at Bethel. So he instituted the festival for the Israelites and went up  
14 to the altar to make offerings.  
15 [1 Kings 12:25-33, Bible, NIV]*

16 Similar to Jeroboam, our present government conquers the people by encouraging them to become distracted with false idols.  
17 These false idols include:

- 18 1. **Government.** This translates into worship of and slavery to government through the income tax and an obsession with  
19 petitioning government to protect people from discrimination or punishment for the consequences of their sins, including  
20 homosexuality, dishonesty, and infidelity.
- 21 2. **Money.** They use this lust for money to divide and conquer and control families by getting them fighting over money  
22 within their marriage. They encourage people to get marriage licenses they never needed in order to get jurisdiction over  
23 the spouses and their assets, and then they make it so easy to get divorced that it becomes economically attractive to  
24 marry people for their money. This means that people get married for all the wrong reasons, and make themselves into  
25 slaves of the state in the process of using the state courts as a vehicle to plunder their partner using community property  
26 laws.
- 27 3. **Sex.** A fixation with sex, homosexuality, fornication, and adultery. People who are obsessed with anything, and  
28 especially sex, are far less likely to be informed about the law or vigilant about holding their government accountable.
- 29 4. **Sports and television.** People who are hooked on Monday night football or the latest host soap or sitcom aren't likely  
30 to be caught visiting the law library or reading the Bible as God says they should.
- 31 5. **Materialism.** This manifests itself in an obsession to acquire and keep "things".
- 32 6. **Sin.** In the past, the government outlawed gambling and lotteries. Now most states have actually institutionalized this  
33 kind of sin. The government holds lotteries and even advertises them. Indian reservations have become havens for  
34 legalized gambling.

35 Have you ever visited a doctor's office for minor surgery? What the doctor does is administer a local anesthetic to numb  
36 your senses in the area he will be cutting and operating on so you won't experience pain or feel what he is doing. The  
37 government does the same thing. Before they hook you up to "The Matrix" using their umbilical called the "income tax" to  
38 painfully suck you dry, they use a "local anesthetic" that numbs your senses and your discretion. This "local anesthetic" is  
39 the sin and hedonism and idolatry they try to get you addicted to and distracted with that they use to make you into a slave:

40 *"Most assuredly, I say to you, whoever commits sin is a slave of sin."  
41 [Jesus in John 8:34, Bible, NKJV]*

42 Once you are a slave to your sin, you are far less likely to give them any trouble about being a host organism for the umbilical  
43 they hook up to you called the income tax that sucks your life and your labor and your property dry. They supplement this  
44 local anesthetic with a combination of cognitive dissonance, lies and propaganda, ignorance generated by the public schools,  
45 and an occasional media report about how they trashed a famous person to keep you in fear and immobilized to oppose their  
46 organized extortion and racketeering. This trains you never to trust or respect your own judgment well enough to even  
47 conceive of questioning authority or challenging their jurisdiction.

48 *"Surely oppression destroys a wise man's reason.  
49 And a [compelled] bribe [called income tax] debases the heart."  
50 [Ecclesiastes 7:7, Bible, NKJV]*

1 This concept of government as a religion especially applies to the field of taxation. The Internal Revenue Code is 9,500  
2 pages of very fine print. We know because we have a personal copy and read it often. How many people have taken the time  
3 to read the Internal Revenue Code in its entirety, and even among those very few people who have read it completely, how  
4 many believe that they fully and completely understand it well enough to swear under penalty of perjury that facts they reveal  
5 and statements they might make about their own personal tax liability would be completely consistent with it? If you don't  
6 meet these two criteria of having read it completely and often and having a full and accurate understanding about it that is  
7 truthful and consistent with its legislative intent, then any statement you make on a tax return that is based on your state of  
8 mind in that instance becomes simply a matter of usually misinformed or ignorant "belief". There's a good word for this  
9 condition of believing something without knowing all the facts. It is called "faith" and it is the foundation of all religions in  
10 the world!:

11 *"Now faith is the substance of things hoped for, the evidence of things not seen."*  
12 *[Heb. 11:1, Bible, NKJV]*

13 Isn't "faith" based on a "belief" in something which you have not seen sufficient scientific evidence to prove? If you are like  
14 most Americans who have never read or even seen any part of the Internal Revenue Code, which is the only admissible  
15 "evidence" of your legal tax obligation, then any action you might take and any statement you might make regarding your  
16 tax "liability" under such circumstances could be rationally described only as an act of "faith" and "belief". Here's the legal  
17 definition of "faith":

18 *"**Faith.** Confidence; credit; reliance. Thus, an act may be said to be done 'on the faith' of certain*  
19 *representations.*

20 *"**Belief; credence; trust.** Thus, the Constitution provides that 'full faith and credit' shall be given to the*  
21 *judgments of each state in the courts of the others.*

22 *Purpose; intent; sincerity; state of knowledge or design. This is the meaning of the word in the phrase "good*  
23 *faith" and "bad faith". See Good faith."*  
24 *[Black's Law Dictionary, Sixth Edition, p. 599]*

25 Even when you hire an expensive professional to prepare your tax return, you still have all of the responsibility and liability  
26 for the content and the accuracy of the return and if the IRS institutes a penalty for errors or omissions, isn't it you rather than  
27 your tax preparer who has to pay the penalty? What exactly are you "trusting" (see the definition of "faith" above) when you  
28 sign a tax return and state under penalty of perjury that it is truthful without even reading or knowing or understanding the  
29 tax laws? What you are in fact "trusting" is "man" or your "government". You are trusting what the IRS told you in its  
30 publications, right? Or you're trusting an ignorant and greedy and unethical tax lawyer or a misinformed accountant to tell  
31 you what your legal responsibilities are, aren't you? That is called trusting "man" because a man wrote those publications or  
32 gave you the advice that you formed your "belief" from. The Bible says we shouldn't trust men or a "worthless" government,  
33 and instead ought to trust only Him:

34 *"Cursed be he that confirmeth not all the words of this law [God's Law, not Caesar's law] to do them. And all*  
35 *the people shall say, Amen."*  
36 *[Deu 27:26, Bible, NKJV]*

37 *"Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales."*  
38 *[Isaiah 40:15, Bible, NKJV]*

39 *"All nations before Him are as nothing, and they are counted by Him less than nothing and worthless."*  
40 *[Isaiah 40:17, Bible, NKJV]*

41 *"Cursed is the one who trusts in man [or by implication man-made government], who depends on flesh for his*  
42 *strength and whose heart turns away from the Lord. He will be like a bush in the wastelands; he will not see*  
43 *prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives.*  
44 *But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the*  
45 *water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has*  
46 *no worries in a year of drought and never fails to bear fruit."*  
47 *[Jeremiah 17:5-8, Bible, NIV]*

48 Now if our government had stuck to its original charter to be "a society of laws and not men", then we wouldn't be forced to  
49 have to depend on "men" to know what our tax responsibilities are because we would be able to read the law ourselves  
50 without consulting an "expert" and KNOW what we are supposed to do:

1 *"The government of the United States has been emphatically termed a government of laws, and not of men. It*  
2 *will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested*  
3 *legal right."*  
4 *[Marbury v. Madison, 5 U.S. 137; 1 Cranch 137, 2 L.Ed. 60 (1803)]*

5 If our government had remained honorable and honest, the laws would be simple and clear and short. Read the earlier tax  
6 laws: they are very short and easy to understand. These laws were KNOWABLE by the common man. The easiest way to  
7 make the law respectable is to make it short and simple enough so that every person can read and understand it. When it  
8 grows too large and/or too complicated to be knowable by every citizen, then at that point, we have transformed our society  
9 from a society of laws to a society of men, which is the root and the foundation of tyranny and the very reason we rebelled  
10 against English monarchs to form this country! That kind of corruption of our laws began starting in around 1913, shortly  
11 after the Federal Reserve Act and the Sixteenth Amendment were passed. At that point, our government became a gigantic  
12 parasite completely unrestrained by the Constitutional limits that had kept it under control. It became a socialist bureaucracy  
13 bent on destroying our liberties and making itself into a false god.

14 The IRS publications are the only thing that most Americans have ever read that even comes close to claiming to represent  
15 what is in the real tax law found in the Internal Revenue Code. Because most people can't afford a high-priced lawyer or  
16 accountant who understands the tax laws completely, and don't have the time to read the entire IRC or buy and read a  
17 comprehensive and complete book on taxes, then Americans in effect are economically coerced into relying on and having a  
18 "religious faith" in the IRS publications as their only source of the tax law. Add to that the legal ignorance perpetuated in  
19 them by our government schools and you have additional government duress. Worst yet, the federal courts have said that  
20 none of these IRS publications are credible and that they "confer no rights". Read the article on the following website about  
21 this scam because it will blow your mind!:

*Federal Courts and the IRS' own IRM Say the IRS is NOT RESPONSIBLE for Its Actions or Its Words or for Following  
Its Own Written Procedures, Family Guardian Fellowship*  
<http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm>

22 Even the IRS says you can't rely on their own publications in their Internal Revenue Manual:

23 *"IRS Publications, issued by the National Office, explain the law in plain language for taxpayers and their*  
24 *advisors... While a good source of general information, publications should not be cited to sustain a position."*  
25 *[Internal Revenue Manual (I.R.M.), Section 4.10.7.2.8 (05-14-1999)]*

26 So once again, if you haven't personally read the entire Internal Revenue Code, don't understand it completely, or have  
27 trusted the IRS publications, then your "faith" is ill-founded and in effect becomes "bad faith" because you are relying on a  
28 completely unaccountable, criminal, and lawless organization called the IRS to define and fulfill your purported legal  
29 responsibilities, and that can only be described as despicable, morally wrong, and biblically unsound:

30 *"Bad faith. The opposite of 'good faith,' generally implying or involving actual or constructive fraud, or a*  
31 *design to mislead or deceive another, or a neglect or refusal to fulfill some duty or some contractual obligation,*  
32 *not prompted by an honest mistake as to one's rights or duties, but by some interested or sinister motive. Term*  
33 *'bad faith' is not simply bad judgment or negligence, but rather it implies the conscious doing of a wrong because*  
34 *of dishonest purpose or moral obliquity; it is different from the negative idea of negligence in that it contemplates*  
35 *a state of mind affirmatively operating with furtive design or ill will..."*  
36 *[Black's Law Dictionary, Sixth Edition, p. 139]*

37 You are not alone in your compelled depravity and violation of God's law because most Americans, including us, are just  
38 like you. But you have to trust "somebody" on this tax subject don't you, because if you don't file the government is going  
39 to go after you and penalize you, aren't they? So you are compelled to have "faith" in something, right? You get to choose  
40 what that "something" is, but the result is a compelled "faith" or "trust" in "something" because of demands the government  
41 is making on you to satisfy your alleged tax responsibilities.

42 Now if the Constitution says in the First Amendment that "Congress shall make no law respecting an establishment of  
43 religion, or prohibiting the free exercise thereof", and yet the IRS tells you under the "color of law" that you have to in effect  
44 trust or have "religious faith" in "something" in order to satisfy their criminal extortion under the "color of law", then isn't  
45 the government in effect "making a law respecting the establishment of a religion"? When corrupt judges make rulings on  
46 tax issues that violate the Constitution and prejudice our sacred rights, aren't they making law? Isn't this kind of judicial  
47 activism called "judge-made law" and isn't Congress' failure to discipline such tyrant judges the equivalent of allowing them  
48 to write law that will then be used as precedent in the future? Isn't the object of that "religious faith" and "trust" that the

1 government compels us to have the fraudulent IRS Publications directly, and the IRS that prepares them indirectly? So in  
2 effect, if the income tax is indeed an “enforced” or “compelled” tax, then the government has established “faith in the IRS”  
3 as a religion by the operation of law. And then the federal courts of that same government have turned around and said that  
4 even though the only basis for most people’s beliefs is the IRS publications, they aren’t trustworthy nor credible, and in fact,  
5 you can be penalized for relying on what the IRS told you in them! So you are in effect being compelled to trust or have  
6 “religious faith” in a lie, aren’t you? But then out of the other side of that same hypocritical and criminal government’s  
7 mouth, the U.S. Supreme Court says:

8 “Courts, no more than the Constitutions, can intrude into the consciences of men or compel them to believe  
9 contrary to their faith or think contrary to their convictions, but courts are competent to adjudge the acts men  
10 do under the color of a constitutional right, such as that of freedom of speech or of the press or the free exercise  
11 of religion and to determine whether the claimed right is limited by other recognized powers, equally precious to  
12 mankind. So the mind and the spirit of man remain forever free, while his actions rest subject to necessary  
13 accommodation to the competing needs of his fellows.”

14 “If all expression of religion or opinion, however, were subject to the discretion of authority, our unfettered  
15 dynamic thoughts or moral impulses might be made only colorless and sterile ideas. To give them life and  
16 force, the Constitution protects their use. No difference of view as to the importance of the freedoms of press or  
17 religion exist. They are “fundamental personal rights and liberties” *Schneider v. State*, 308 U.S. 147, 161, 60  
18 S.Ct. 146, 150, 84 L.Ed. 155. To proscribe the dissemination of doctrines or arguments which do not transgress  
19 military or moral limits is to destroy the principal bases of democracy, --knowledge and discussion. One man,  
20 with views contrary to the rest of his compatriots, is entitled to the privilege of expressing his ideas by speech or  
21 broadside to anyone willing to listen or to read. ...

22 “Ordinances absolutely prohibiting [or penalizing] the exercise of the right to disseminate information are, a  
23 fortiori, invalid.”  
24 [*Jones v. City of Opelika*, 316 U.S. 584, 62 S.Ct. 1231 (1942), *Emphasis added*]

25 And when we raise the issue in court that the payment of federal income taxes violates our religious beliefs as documented  
26 here, then the courts frequently say that our arguments are “frivolous”. See section 4.19 of the Great IRS Hoax, Form #11.302  
27 and U.S. v. Lee, 455 U.S. 252 (1982) for further confirmation of how the government essentially labels our religious beliefs  
28 as being frivolous in the process of enforcing their “love for your money” in the courts. That too is a government action to  
29 create a religion, because all of the arguments here are based on the law and words right out of the mouths of the government’s  
30 own judges and lawyers. Indirectly, they are saying that their own words are frivolous! That’s religion and idolatry, and the  
31 object of worship is the almighty dollar. The result of them calling our claims “frivolous” is a maximization of federal  
32 revenues and personal retirement benefits of federal judges through illegal and unconstitutional extortion. That too violates  
33 Christian beliefs, which say that “covetousness” is idolatry, which is the religious worship of idols:

34 “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and  
35 covetousness, which is idolatry.”  
36 [*Colossians 3:5, Bible, NKJV*]

37 “Behold, to obey [God and His Law] is better than sacrifice, and to heed than the fat of rams. **For**  
38 rebellion is as the sin of witchcraft, and stubbornness is an iniquity and  
39 idolatry. Because you have rejected the word of the Lord, He also has  
40 rejected you from being king [or sovereign over government].”  
41 [*1 Sam. 15:22-28, Bible, NKJV*]

42 The implication of the above scripture is that when public servants in the government violate God’s law, they cease to be part  
43 of the government and are acting as private individuals absent the authority of law. They are no longer the sovereigns who  
44 are serving the public they are there to protect. Instead they are serving themselves mainly and thereby violating the fiduciary  
45 relationship they have as part of the public trust and federal corporation known as the “United States government”. Christians  
46 are supposed to disobey such unlawful and immoral actions, including those of courts.

47 “We ought to obey God rather than men.”  
48 [*Acts 5:27-29, Bible, NKJV*]

49 So we have a paradox, folks. Either Subtitle A income taxes are mandatory and enforced and “religious faith in the IRS” has  
50 become the new religion, or the taxes are instead entirely “voluntary” donations and therefore do not conflict with religious  
51 views or the First Amendment. We can’t have it both ways, but the government’s fraudulent way of calling them mandatory  
52 conflicts with so many aspects of our Constitution that we may as well throw the whole Bill of Rights in the toilet and tell

1 everyone the truth: which is that all their freedoms are suspended to pay for the extravagant debts of an out-of-control  
2 government and everyone is an economic slave and a serf to the government.

3 In our time, government has not only become a religion, it has also become an anti-religion intent on driving Christianity out  
4 of public life so that its only competitor (God) can be eliminated and it can continue to grow in power without resistance and  
5 graduate to that of a totalitarian communist state. Christianity, it turns out, is the only competitor to government at the moment  
6 for the worship of the people, and the one thing that most minority groups focused on rights (homosexuals, women's  
7 liberation, abortion, etc) have in common is a hate for Christianity, because Christianity is the only check on their corruption  
8 and hedonism. Christianity is the salt, the preservative, and the immune system for our society, and when you want to  
9 overtake society with sin and disease and death, the first thing you have to attack is its immune system.

10 The kind of idolatrous thinking that accepts the income tax as legal therefore leads to socialism ultimately, and turns the  
11 government into a tyrannical police state that robs citizens of their assets and puts them to use for the alleged "common good."  
12 It is a product of mobocracy masquerading as democracy, where less privileged or poorer groups use their voting power to  
13 compel the government to plunder the assets of wealthier people for their personal benefit. This is the central approach the  
14 demagogues (I mean democrats) use: buy votes with money extorted from hard-working citizens. The Supreme Court agreed  
15 precisely with these conclusions below in the following case::

16 *"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on*  
17  *favored individuals.. is none the less robbery because it is done under the forms of law and is called taxation.*  
18 *This is not legislation. It is a decree under legislative forms."*  
19 *[Loan Association v. Topeka, 20 Wall. 655 (1874)]*

20 The only way a socialist state can justify its existence is to assert that the government knows better how to take care of you  
21 than you do, and past experience, especially with the Soviet Union, proves that approach **doesn't work!** Forcing you to have  
22 "faith" in the government is a violation of the First Amendment by establishing government as a "religion". Worship of  
23 government as a religion is the essence of socialism. Socialism has never worked throughout all of history, because the  
24 corruption of men at the highest levels who are in charge of the public funds always leads to usury, abuse, evil, and tyrannical  
25 oppression of the people they are supposed to serve.

26 *"Remember the word that I said to you , 'A servant is not greater than his master.' If they persecuted Me, they*  
27 *will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you*  
28 *for My name's sake, because they do not know Him who sent Me."*  
29 *[Jesus speaking in the Bible, John 15:20-21]*

30 Our own country was formed by Christian patriots more than 200 years ago because they rejected this very thing happening  
31 to us! They founded the first country whose legal system was based entirely on Natural Law and Natural Order, which is  
32 further explained in section 3.4 of the Great IRS Hoax, Form #11.302 and section 5.6.1 earlier.

33 Socialism also makes us into unwitting slaves of the government. Would anyone argue that we don't already have a police  
34 state, where the Gestapo are the tyrants at the IRS, and fear of the IRS is what keeps us paying our "tribute to the king" in the  
35 form of income taxes? Would anyone argue that we are not a country full of cowards when it comes to facing our oppressors?  
36 Realistically speaking: How long can cowards remain free and sovereign? Remember that the original American colonies  
37 waged an entire violent war of independence and risked everything they had to fight against Britain when their taxes to Britain  
38 were only 7%? Now some of us are paying 50% of our income in taxes without even flinching or whimpering or fighting.  
39 We're a bunch of wimps if you ask me!

40 The point is that it's much more difficult to put God first with federal income taxes because out of the remaining 50% of our  
41 income left after we pay taxes, we have to feed our families and pay our bills. Is it any wonder then that less than 1% of  
42 Christians tithe 10% of their income to the church as the bible requires in Malachi 3:8-10? They can't afford to because they  
43 are being taxed/raped and financially enslaved by the government illegally! And then the IRS compels churches to shut up  
44 about this kind of abuse by taking away their tax-exempt status if they speak up!

45 But if you didn't have to pay income taxes and the IRS would honor your right to do so legally (why does the IRS call it  
46 "voluntary compliance" if we can't choose not to pay?), wouldn't you give MUCH more to God and put God first? I certainly  
47 would! Therefore, implementing the advice found in this document will, in the long run, result in equipping you with the  
48 income you need to be more generous to your local church and to the noble causes and preservation of American liberties  
49 and freedoms that we all believe in.

1 **HOWEVER:** *If your intent is to take the money you saved in taxes as a result of following the guidance in this document*  
2 *and spend it on your own selfish desires and not on the church (whatever church you belong to) or helping others, then you*  
3 *are violating the copyright on this document and acting illegally. We demand that you destroy this book and **NOT** read or*  
4 *use this document because we would submit that you are a less than honorable steward over the gracious gifts that God*  
5 *(whatever God you believe in) has bestowed upon you and deserve to have your income taken away by the tyrants at the IRS.*  
6 *Selfishness and deceit are their own best avengers, and we should rightly reap what we sow. Anything less would be to*  
7 *promote anarchy, hypocrisy, injustice, and oppression in our society. Recall that it was selfishness and vanity on the part of*  
8 *government employees which created the problems so clearly documented in this book to begin with. You can't cure*  
9 *selfishness with more selfishness, and you will be maligning the tax honesty movement and other noble patriots by abusing*  
10 *these materials for your own selfish gain and associating yourself with them in so doing.*

11 The above comment is based on the following scriptures:

12 *"A man with an evil eye hastens after riches, and does not consider that poverty will come upon him."*  
13 *[Prov. 28:22, Bible, NKJV]*

14 *"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves [the IRS and*  
15 *the government] break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust*  
16 *destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."*  
17 *[Matt. 6:19-21, Bible, NKJV]*

18 Now some of you, in fear, might say that we need to obey the government and not make any noise. *When should a Christian*  
19 *disobey the civil government? (Rom. 13:7; Acts 5:27-29) When a civil government refuses people the liberty to worship and*  
20 *obey God freely or violates God's law, it has lost its mandate of authority from God. Then the Christian should feel justified*  
21 *and maybe even compelled in disobeying. How are we to worship God freely? With the first fruits of our labor and our*  
22 *income!*

23 Ben Franklin, who incidentally was one of the attendees at the Constitutional Convention, believed that when a government  
24 began to be tyrannical, it was the right and even the DUTY of the citizens to rebel against that government. Here is what he  
25 said:

26 *"Resistance to tyrants is obedience to God."*

27 The Christian, however, is called to bear with his government whenever possible, but there must be a limit to that forbearance.

28 *"Those who stand for nothing will fall for anything."*  
29 *[Alex Hamilton]*

30 Jesus did not call for revolution against Rome, even though it was an oppressive conqueror of Israel. On the other hand, the  
31 apostles refused to obey a government order not to preach and teach in Jesus' name (Acts 5:27-29). On that occasion, one of  
32 Jesus' apostles said:

33 *"We ought to obey God rather than men."*

34 Whenever the civil government forbids the practice of things that God has commanded us to do, or tells us to do things He  
35 has commanded us not to do, then we are on solid ground in disobeying the government. Blind obedience to government is  
36 never right or biblically sound. However difficult or costly it may be, we all must reserve the right to say no to things that  
37 we consider oppressive or immoral or sinful. If we don't and we make government our unquestioned god, here is the future  
38 that awaits us:<sup>217</sup>

39 *The 23rd Psalm (A present-day Lamentation)*

40 *The politician is my shepherd...I am in want;*  
41 *He maketh me to lie down on park benches,*  
42 *He leadeth me beside still factories;*  
43 *He disturbeth my soul.*

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<sup>217</sup> A parody of the Bible, Psalm 23. Submitted by Pastor Wayne Teel and authored by Bob Phillips in his book *The Best of the Good Clean Jokes*.

1                    *Yea, thou I walk through the valley of the shadow of depression and recession,*  
 2                    *I anticipate no recovery, for he is with me.*  
 3                    *He prepareth a reduction in my salary in the presence of my enemies;*  
 4                    *He anointeth my small income with great losses;*  
 5                    *My expenses runneth over.*  
 6                    *Surely unemployment and poverty shall follow me all the days of my life,*  
 7                    *And I shall dwell in a mortgaged house forever.*

8    **6.4    Government establishment of religion**

9    The following document provides authorities on how governments generally establish themselves as a pagan religion in  
 10 violation of the First Amendment Establishment Clause, and describes remedies for combating the techniques described.

*Government Establishment of Religion*, Form #05.038  
<http://sedm.org/Forms/FormIndex.htm>

11   **6.5    Socialism: The New American Civil Religion**

12   Additional proof that government has become a religion that competes directly with God for the worship and obedience of  
 13 the people is found in the following reference:

*Socialism: The New American Civil Religion*, Form #05.016  
<http://sedm.org/Forms/FormIndex.htm>

14   **6.6    How You Can Know if God is Judging America**



Category	Reference	Application
Religiously	The idols of America will tremble – Is. 19:1	Americans now fear CONgress, the Senate, the Legislature, the courts, and the White House. America has rejected the Ten Commandments and replaced them with the commandments of socialistic humanists. The NWO and the UN and the IMF and the Federal Reserve now govern this country.
Socially	I will incite Americans against Americans-Is. 19:2	Multiculturalism and cultural wars and cultural division: conservatives v. liberals; ACLU and ACORN against Christians; constitutionalists v. progressives; right wing v. left wing; Moslems v. everybody; Illegal aliens v. American citizens; democrats v. republicans; the republic v. a democracy.
Environmentally	The waters of the sea will dry up- Is. 19:5	America’s Chernobyl-the gulf oil crisis not to mention the usual floods, tornados, hurricanes, earthquakes, and the like.
Economically	The fishermen will lament and commerce will decline and laborers will be out of work- Is. 19:8-10	Inflation, deflation, devaluation of the dollar, trillion dollars of spending, trillions of dollars in debt, unemployment at 20 + %, and entire industries shutting down in the southern coasts: fishermen, oil riggers, hotels, businesses.

Category	Reference	Application
Politically	America's leaders are fools who are totally deluded- Is. 19:11	<p>Idiots now run America's institutions: Ignorant Americans now elect and protect foolish politicians and revote them back into office: Amazing!</p> <ul style="list-style-type: none"> <li>• Spend trillions we don't have</li> <li>• Provide health care we can't afford</li> <li>• Sanction the killing of babies</li> <li>• Imprison one out of seven Americans.</li> <li>• Tax citizens into poverty and businesses into bankruptcy</li> <li>• Refuse to enforce our immigration laws.</li> <li>• Allow illegal aliens amnesty and tax Americans to provide for their security.</li> <li>• Permit perverts to recruit for gays and lesbians among our vulnerable youth.</li> <li>• Outlaw army chaplains from praying in Jesus' name.</li> <li>• Permit CONgress to bribe fellow members for votes: Does the Louisiana purchase or Cornhusker kick-back ring a bell?</li> <li>• Pass ten gazillion laws and call right wrong and wrong right.</li> <li>• Sanction the marriage of perverts of Sodomites and grant them a pervert pride month (not a day but a month!)</li> <li>• Embroil America in ten years of war in a country in which we have no American interest.</li> <li>• Provide condoms to first graders</li> <li>• Etc., etc., etc., etc.,</li> <li>• Loons to lead us like Pelosi, Reid, and Barry Sotero-a Moslem born in Kenya.</li> </ul>

1 The solution:

2 *2 Chronicles 7:14. "If my people, which are called by my name, shall humble themselves, and pray, and seek my*  
3 *face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their*  
4 *land."*

5 **6.7 Meaning of the First Commandment**

6 A ten year war, trillions of dollars of debt, 20% unemployment, baby killing, promotion of sodomy as a legitimate sexual  
7 preference, more people in jail than all the countries of the world combined, millions of illegal aliens stealing across the  
8 border, outlawing the singing of Christmas carols while protecting Islamic prayers in public schools . . . what a mess, America!  
9 What a mess!!

10 Where did you go wrong, America?

11 The essence of your problem is not race, nor economics, but religion. Your downfall began with breaking the First  
12 Commandment, "Thou shall have no gods before me?"

- 13 1. You failed to protect your source of law, the Scriptures, by the Lord thy God, . . . and adopted alien, humanistic, liberal  
14 laws of the secular humanists.
- 15 2. You failed to recognize your greatness was due to fruits of the Christian Gospel.
- 16 3. You accepted the doctrine of evolution.
- 17 4. You plunged into eastern mysticism through the field of psychology.
- 18 5. You failed to recognize atheism, humanism, and liberalism as religions and a defective source of law.
- 19 6. Your men neglected the study of God.
- 20 7. Your women fell for the divisive lies of feminism.
- 21 8. Your children worship "Mother Earth."
- 22 9. You feed on T.V. sitcoms.
- 23 10. Your teenage daughters are pregnant.

- 1 11. You are infatuated with the humbuggery of political idealists.
- 2 12. You allowed arrogant liberals to force their atheistic beliefs down your throat so that babies are now murdered, sodomy
- 3 is promoted in schools, pornography is considered art, condoms are passed out in schools for use after school, and
- 4 Islam (a murdering, vile religion) is protected by the government.
- 5 13. You failed to resist the atheistic, religious beliefs of George Bernard Shaw, Henry Kissinger, Larry Flint, and George
- 6 Soros.
- 7 14. You fell in love with the honey-mouthed progressive artistry of Bill and Hillary Clinton and the suave speeches of the
- 8 radical socialist Barak Obama.
- 9 15. You failed to expose Republicans for selling the country out to Big Bankers out of love for money.
- 10 16. You lacked the moral energy to restrain Big Government.
- 11 17. You accept political propaganda, police oppression, and oppressive taxation.
- 12 18. You believed the ignorant, ill-tempered feminist, Rosy O'Donnell, when she said, "Radical Christianity is just as
- 13 threatening as radical Islam. [Applause]".

14 Since when did Christianity and its radical doctrines of love and holiness become more of a threat than Islam? Where can  
15 you find a more wholesome, healthy, beneficial, fair set of laws for mankind than the Ten Commandments?

16 "Return unto me" [Is. 44:22]. Return to your source of law, the Ten Commandments and the whole of Scripture—to the  
17 simple requirement of His law--love of justice, mercy, and faithfulness (Micah 6:8)? No God ever required so little. ". . .  
18 then shall thy light rise" [Is. 58:10].

19 One, absolute, unchanging God which means there is one, absolute, unchanging law. In the Bible there is one source of law—  
20 the God of Israel. The First Commandment, if it means anything, is that all other competing law sources must be rejected!

## 21 **6.8 State Owned Churches are Killing America**<sup>218</sup>

22 America was birthed in the spirit of liberty and baptized in the blood of patriots and tyrants. Leading the charge in America's  
23 fight for independence was a courageous group of patriot-preachers that came to be known as the "Black Robed Regiment."  
24 I have written several columns on this subject. Suffice it to say here that I invite readers to take a look at my Black Regiment  
25 web page to learn more about this early American phenomenon. There is little doubt that without these stalwart Christian  
26 pastors, this country would not have come into existence. (I extended this call for a modern-day Black Regiment 5 years  
27 before Glenn Beck ever mentioned it.)

28 See my Black Robed Regiment page at:

29 [http://chuckbaldwinlive.com/home/?page\\_id=23](http://chuckbaldwinlive.com/home/?page_id=23)

30 Plus, to read my column regarding the Black Robed Regiment that was published in The New American magazine in 2009,  
31 go to:

32 <http://www.thenewamerican.com/index.php/history/american/1789>

33 So, what did these colonial preachers have that today's preachers don't? The better question might be: what did these colonial  
34 preachers NOT have that today's preachers do? The answer? Two things:

- 35 1. An IRC 501(c)(3) tax-exempt corporation status, and
- 36 2. A 50-year misinterpretation of Romans chapter 13.

37 The now infamous 501(c)(3) section of the Internal Revenue Code (I.R.C.) goes back to 1936 (the seeds of this Venus Fly  
38 Trap date back to 1872). But then-Senator Lyndon Johnson was the Dr. Frankenstein who, in 1954, unleashed this monster  
39 upon America. His motivation was: he did not like the way pastors and churches were opposing his liberal agenda, and he  
40 wanted to use the power of law to silence them. He, therefore, introduced verbiage to the IRC that churches were prohibited  
41 from influencing political legislation and supporting political campaigns, or risk losing their tax-exempt status.

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<sup>218</sup> Adapted from: *State Owned Churches are Killing America*, Chuck Baldwin, February 3, 2011.

1 Of course, colonial pastors didn't have to worry about their churches being "incorporated" as State-created (and controlled)  
2 entities, or about IRS agents intimidating them regarding what they could or could not say. In early America, preachers were  
3 free men; they could say whatever they darned well pleased. Gasp! Beyond that, virtually everyone regarded preachers as  
4 being "God's men," not the "servants of men."

5 Today, however, the average pastor has become the servant of the State and the church he pastors, more often than not, has  
6 become a creature of the State. It is an absolute fact that State-owned churches are killing America!

7 Dick Greb of the Save-A-Patriot Fellowship in Westminster, Maryland, wrote:

8 *"Many Americans find it disturbing that some of our churches today are little more than milquetoast corporations*  
9 *that fear our federal government more than the great I AM. Moreover, it can even be said that some preachers*  
10 *have the appearance of cringing, 'politically correct' cowards, rather than committed Godly men of fortitude with*  
11 *backbone, such as those we read of in the Bible."*  
12 *[Source: Greb, Dick. "The 501(c)(3) Hallucination: A Bane to Liberty." Reasonable Action Issue #244 Winter*  
13 *2003.]*

14 Dear reader, you can take this to the bank: the vast majority of pastors and board members of these 501(c)(3) corporations,  
15 when push comes to shove (and it always does), will demonstrate unconditional loyalty to the State. Plus, they will  
16 compromise or sacrifice any and every Bible doctrine or principle in order to preserve their tax-exempt status and stay on the  
17 smiley side of the IRC. They will also throw anyone under the old proverbial bus who might risk them falling out of favor  
18 with the IRS. (I can give painful and personal testimony to that fact!) Greb is right! Many, or most, of today's pastors and  
19 church officers fear the federal government far more than they fear God.

20 Not only did colonial preachers not have to contend with putting their churches under some State-controlled corporation, they  
21 would never have allowed it to happen! Can one imagine John Leland, Jonas Clark, or John Witherspoon being told by any  
22 State official what he could or could not say, or what his church could or could not do? What a joke! These men were willing  
23 to go to prison or even the grave in order to remain faithful to their spiritual calling and to their political and moral convictions!

24 The other thing that colonial preachers did not suffer from was a 50-year indoctrination of a misinterpretation of Romans 13.

25 This "Submit-to-the-government-no-matter-what" doctrine (using Romans 13 as the pretext) is a satanically inspired lie  
26 designed to turn free men and women into slaves of the state! Students of history know that Adolf Hitler encouraged German  
27 pastors and churches to promote this same fallacious philosophy among the German people. Gee! I wonder why?

28 And according to Erwin Lutzer's book, "Hitler's Cross" (must reading, I might add), out of the more than 14,000 evangelical  
29 churches and pastors in Germany at the time, only about 800 remained faithful to Scripture and opposed Hitler's brand of  
30 state worship. If my math is correct, that's about 5%. And it would not surprise me if 5% is about the percentage of pastors  
31 and churches in America today that are opposing this modern-day worship of the state.

32 At this point, instead of embellishing upon Romans 13, I am going to insert a commercial. I began a series of messages on  
33 Romans 13 last Sunday at Liberty Fellowship in Kalispell, Montana. In fact, by the time you read this, Part 1 of my message  
34 on Romans 13 will be available online.

35 To view my message, "The Truth About Romans 13, Part 1," go to:

36 <http://chuckbaldwinlive.com/home/?p=3014>

37 Edmund Burke Said:

38 *"The only thing necessary for evil to triumph is for good men to do nothing."*

39 And, unfortunately, the good men that are mostly doing nothing and allowing evil to triumph in our land are the good men  
40 (and women) of America's churches who have either been intimidated by the 501(c)(3) tax-exempt corporation status, or who  
41 have been put into a sheepish, servile, Satan-induced coma from an overdose of misapplied Romans 13 poison.

42 To quote the famous Bible commentator, Matthew Henry:

1 *"It is the devil that stirs up his instruments, wicked men [in government or without], to persecute the people of*  
2 *God; tyrants and persecutors are the devil's tools, though they gratify their own sinful malignity, and know not*  
3 *that they are actuated by a diabolical malice."*  
4 *[Source: Matthew Henry's Commentaries on the Bible, notes on Revelation 2:10]*

5 Yes, the Black Regiment preachers of colonial America helped lead America's fight for freedom and independence. But, they  
6 did not have their hands out to the IRS, or their minds and hearts numbed into apathy and indifference by decades of misuse  
7 and abuse of Romans chapter 13.

## 8 **6.9 Is there a Curse on 501 C (3) Organizations?**

9 *"The fig tree you cursed has withered"*  
10 *[Mark 11:12-14, 21, Bible, NKJV]*

11 What's the Question? If Jesus were on earth today, do you think he would approve of your 501 c (3) church organization or  
12 do you think he would condemn it?

13 Jesus cursed . . . Yes, Jesus cursed the fig tree saying, "May no one eat fruit from you again" [Mk. 11:14ff]. This seems totally  
14 out of character with the sweet Jesus we all know who went about "doing good." It was the only time he ever cursed anything  
15 unless it be the Bay of Pigs near the Gesarenes on the eastern shore of Galilee. But, Jesus did curse the fig tree as a symbolic  
16 message to the disciples.

17 Next in the story, Jesus went into the temple and drove out the money changers.

18 Both stories represent the same truth—that Jesus was going to destroy the temple, the priesthood, and the faithless, fruitless  
19 Nation of Israel. James Brooks explains:

20 *"The usual designation, 'the cleansing of the temple,' leaves a wrong impression. Jesus' purpose was not to reform*  
21 *the temple, but to abolish it. This is symbolized by the expulsion of the merchants [and the curse fig tree], who in*  
22 *turn represent the priestly establishment and beyond that the whole nation"*  
23 *[The New American Commentary, James Brooks, p. 183, 184]*

24 Notice that Jesus did not prune the tree or fertilize it. He destroyed it! He did not seek to reform the temple practices or revive  
25 its vitality, but to abolish it symbolically by shutting down its commercial practices. The literal fulfillment of the nation's  
26 destruction was accomplished during the siege of Titus in 70 A.D.

27 What's the point? The point is this, some religious systems are so corrupt, they are beyond repair. The corrupt nature of the  
28 commercial interest of the priesthood and the corrupt commercial nature of Hebraic temple practices was beyond "cleansing",  
29 beyond fixing, and beyond redemption. Jesus solution was not revival nor reformation, but death of the system.

30 What's the application? Chuck Baldwin, in his article, "State-Owned Churches Are Killing America," February 3, 2011  
31 exposed the truth that America's 501 c (3) church organizations are corrupt--a blight on Christianity and the death of America.  
32 He is correct! And, the solution is not revival nor reformation, but total destruction of the state- church incorporation system.  
33 God destroyed the State-church system of Germany in 1944 and He can do it again in America.

34 What's the Question? If Jesus was on earth today, do you think he would bless your 501 c (3) church organization or do you  
35 think he would curse it? My conclusion is that the 501 c (3) church system is so corrupt, the only answer to the question is  
36 that Jesus would curse it and demand that it be abolished just like He did the corrupt commercial temple system. This does  
37 not mean Jesus will curse his church!! That will never happen. The church is his bride and His Bride is blessed. However,  
38 the incorporated "church" has no such protection and is destined to bear His curse. Why? Because it has wedded itself to the  
39 State and the corrupt interests of commerce. Consequently, it behooves every Christian to do what he can to end these IRS  
40 controlled, State-owned, non-prophet organizations.

41 May no one eat fruit from an I.R.C. 501(c)(3) "Church" organization again . . . they "Are Killing America"!

42 And, may God's free Church rise again to be a blessing to the world.

## 7. ENFORCING GOD'S DELEGATION OF AUTHORITY ORDER AGAINST THE GOVERNMENT

### 7.1 Render Unto Caesar: A Most Misunderstood New Testament Passage<sup>219</sup>



#### 7.1.1 Introduction

Christians have traditionally interpreted the famous passage "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's," to mean that Jesus endorsed paying taxes. This view was first expounded by St. Justin Martyr in [Chapter XVII of his First Apology](#), who wrote:

*And everywhere we, more readily than all men, endeavor to pay to those appointed by you the taxes both ordinary and extraordinary, as we have been taught by Him; for at that time some came to Him and asked Him, if one ought to pay tribute to Caesar; and He answered, Tell Me, whose image does the coin bear?' And they said, Caesar's.'*

The passage appears to be important and well-known to the early Christian community. The Gospels of [St. Matthew](#), [St. Mark](#), and [St. Luke](#) recount this "Tribute Episode" nearly verbatim. Even [Saying 100 of non-canonical Gospel of Thomas](#) and Fragment 2 Recto of the Egerton Gospel record the scene, albeit with some variations from the Canon.

But by His enigmatic response, did Jesus really mean for His followers to provide financial support (willingly or unwillingly) to Tiberius Caesar — a man, who, in his personal life, was a [pedophile, a sexual deviant](#), and a [murderer](#) and who, as emperor, claimed to be a god and oppressed and [enslaved millions of people](#), including Jesus' own? The answer, of course, is: the traditional, pro-tax interpretation of the Tribute Episode is simply wrong. Jesus never meant for His answer to be interpreted as an endorsement of Caesar's tribute or any taxes.

This essay examines four dimensions of the Tribute Episode: the historical setting of the Episode; the rhetorical structure of the Episode itself; the context of the scene within the Gospels; and finally, how the Catholic Church, Herself, has understood

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<sup>219</sup> Adapted and expanded from: [Render Unto Caesar: A Most Misunderstood New Testament Passage](#), Jeff Barr, Mises Institute. This article in turn was adapted from the lecture "[Render Unto Caesar: A Most Misunderstood New Testament Passage](#)" presented March 13th, 2010, at the Ludwig von Mises Institute.

1 the Tribute Episode. These dimensions point to one conclusion: the Tribute Episode does not stand for the proposition that it  
2 is morally obligatory to pay taxes.

3 The objective of this piece is not to provide a complete exegesis on the Tribute Episode. Rather, it is simply to show that the  
4 traditional, pro-tax interpretation of the Tribute Episode is utterly untenable. The passage unequivocally does not stand for  
5 the proposition that Jesus thought it was morally obligatory to pay taxes.

### 6 **7.1.2 The Historical Setting: The Undercurrent of Tax Revolt**

7 In 6 A.D., Roman occupiers of Palestine imposed a census tax on the Jewish people. The tribute was not well-received, and  
8 by 17 A.D., Tacitus reports in [Book II.42 of the Annals](#), "The provinces, too, of Syria and Judaea, exhausted by their burdens,  
9 implored a reduction of tribute." A tax-revolt, led by [Judas the Galilean](#), soon ensued. Judas the Galilean taught that "[taxation](#)  
10 [was no better than an introduction to slavery](#)," and he and his followers had "[an inviolable attachment to liberty](#)," recognizing  
11 God, alone, as king and ruler of Israel. The Romans brutally combated the uprising for decades. Two of [Judas' sons were](#)  
12 [crucified in 46 A.D.](#), and a third was an [early leader of the 66 A.D. Jewish revolt](#). Thus, payment of the tribute conveniently  
13 encapsulated the deeper philosophical, political, and theological issue: Either God and His divine laws were supreme, or the  
14 Roman emperor and his pagan laws were supreme.

15 This undercurrent of tax-revolt flowed throughout Judaea during Jesus' ministry. All three synoptic Gospels place the episode  
16 immediately after Jesus' triumphal entry into Jerusalem in which throngs of people proclaimed Him king, as [St. Matthew](#)  
17 states, "And when he entered Jerusalem the whole city was shaken and asked, 'Who is this?' And the crowds replied, 'This is  
18 Jesus the prophet, from Nazareth in Galilee.'" All three agree that this scene takes place near the celebration of the Passover,  
19 one of the holiest of Jewish feast days. Passover commemorates [God's deliverance of the Israelites from Egyptian slavery](#)  
20 and also celebrates the divine restoration of the Israelites to the land of Israel, land then-occupied by the Romans. Jewish  
21 pilgrims from throughout Judaea would have been streaming into Jerusalem to fulfill their periodic religious duties at the  
22 temple.

23 Because of the mass of pilgrims, the Roman procurator of Judaea, Pontius Pilate, had also temporarily taken up residence in  
24 Jerusalem along with a multitude of troops so as to suppress any religious violence. In her work, [Pontius Pilate: The Biography](#)  
25 [of an Invented Man](#), Ann Wroe described Pilate as the emperor's chief soldier, chief magistrate, head of the judicial system,  
26 and above all, the chief tax collector. In [Book XXXVIII of On the Embassy to Gaius](#), Philo has depicted Pilate as "cruel,"  
27 "exceedingly angry," and "a man of most ferocious passions," who had a "habit of insulting people" and murdering them  
28 "untried and uncondemned" with the "most grievous inhumanity." Just a few years prior to Jesus' ministry, the image of  
29 Caesar nearly precipitated [an insurrection in Jerusalem](#) when Pilate, by cover of night, surreptitiously erected effigies of the  
30 emperor on the fortress Antonia, adjoining the Jewish Temple; Jewish law forbade both the creation of graven images and  
31 their introduction into holy city of Jerusalem. Pilate averted a bloodbath only by removing the images.

32 In short, Jerusalem would have been a hot-bed of political and religious fervor, and it is against this background that the  
33 Tribute Episode unfolded.

### 34 **Think about it!**

35 Almost every Hero or Heroine in the Bible, in fact, everyone named by name in both the old and new Testament, is a person  
36 who said "NO". to the dominant authority of their day. They defied entire populations to live into their God-given life's  
37 purpose. So surely Render unto Cesar does not mean one should abdicate Biblically principled values in favor of the Despot  
38 of the day. Right???

39 The Geneva Bible, (GNV), the first English language Bible was the most widely read and influential English language Bible  
40 of the 16th and 17th centuries. Again, the first English language Bible, the first one that did not require learning Latin or an  
41 Ordained Priest to read.

42 It was one of the Bibles carried to America on the Mayflower. And a primary inspiration of the Founders of The United  
43 States.

44 One could lose their eyes for reading it, or their tongue for reading aloud, or their life for even having it. The ruling elites of  
45 the day were fearful of the idea that one could read the Bible for oneself and make one's own determination as to its meaning.  
46 This notion, "I will decide for myself." Was a primary catalyst of the Protestant Reformation.

1 Ownership of this book was punishable by death because it said in the margin notes that the Followers of Christ should ‘obey’  
2 only so long as doing so does not violate any other part of Biblical principles.

3 Contrast this with the prevailing Catholic view that the Pope and his crew must be obeyed as though they speak with the  
4 voice of God.

5 Remember, it was the Church that moved the Crown from one Royal head to another, the power behind the Power, the Elite.  
6 “How dare you question us?!”

### 7 **7.1.2.1      Back to Jesus**

8 In His day, the purveyors of Orthodoxy, The Pharisees, the Jewish Lawyers, were those who believed they were guardians  
9 of the Law. The ones who could have you stoned to death for violation of the Law, had come to “catch him in his words.”  
10 They wanted to show him up as a false teacher. They ask;

11 *“Is it lawful to pay taxes to Caesar or not?”*

12 These exact words are used in all four accounts.

13 So, I asked, as a 16-year-old, “Who’s Law? Of Moses or of Rome?”

14 We must remember who is asking. The Religious Lawyers. It is the Jewish Law they are talking about. The first five books.  
15 Mosaic Law. And their interpretation of it.

16 If Jesus said, “No, we should not pay tax,” he would be accused of rebellion against Rome.

17 If he said, “Yes, we should pay tax,” he would appear a traitor to his Jewish roots, and unsympathetic toward his own people,  
18 who resented paying tax to their Roman conquerors. After all there had been a number of Tax Revolts at the time of Jesus.  
19 There were Tax Resisters hanging on Crosses outside the gates at that very moment. Remember, the Jews are fond of saying,  
20 since they walked out of Egypt, “We are slaves of no one.” They regarded the Roman Occupiers as enslaving them.

21 Jesus says, “Show me the Tribute Money” (used for paying the tax.) Holding it up, Jesus asks, “And he said unto them,  
22 Whose is this image and superscription?”

23 They said unto him, Caesar’s.

24 Give therefore to Caesar, the things which are Caesar’s, and give unto God, those things which are God’s.”

25 Back to the Law.

26 After all, the Law is the crux of the matter.

27 *¿Is it Lawful (under the Law of Moses) to pay Tribute to our conquerors?*

28 The ‘image and superscription’ on the coin say, in essence, “Cesar, God on earth, Source of peace.”  
29 This statement, Claiming to be God, to the Religious Lawyers, is the ultimate Blasphemy. This coin is so reviled by the Jews  
30 that it is not even allowed inside the Temple. So, when Jesus says Give Cesar what he deserves under the Law, he is saying,  
31 “By your law, you must Stone him to death.”

32 “When they had heard these words, they marveled and left Him and went their way.”

33 And ‘give to God what is God’s means complete surrender to God’s Divine Will. “Thy will be done, oh Lord, on earth as it  
34 is in heaven.”

35 We are all familiar with this story. However, its meaning dovetails into the other stories of the Money Changers.

36 What were the money changers doing in the Temple?

1 Why did they need to “Change” money? It was all silver.

2 The Religious Rulers had made a rule; “You can not buy a sanctified sacrifice with money that has a Blasphemy on it. You  
3 can not even bring it into the Temple. Therefore you must “Change” your Blasphemous Roman money, the Denarius, that  
4 says “Caesar is God and the source of peace.” for the non-offensive Shekel. Note that it was punishable by death under Roman  
5 law to bring the Emperors coin into a bathroom or a Brothel. (Coins were the major instrument of imperial propaganda)

6 The Emperor was a bit insecure eh?

7 Each time you visit the Money Changers out in the Court of the Gentiles and ‘change’ money, you lose some value in the  
8 transaction. Talk about a Racket.

9 So, the Jew comes into town for the temple festival. He must first go to the money changer, out in the Court of the Gentiles,  
10 to get some “non-offensive” coin. Then he can go to the “Sellers of lambs and doves.” Where you can buy a sacrificial animal  
11 at inflated prices, kind of like water at the airport. You bring your sanctified sacrificial Lamb to the priest who, for a small  
12 fee, slaughters the animal for you. You say your prayers, do penance. Then go out to the market for lunch, your sins forgiven.

13 *“I’ll have the lamb chops.”*

14 Hmmm. You bought the lamb with inflated money at an inflated price and paid the priest twice. Once for the commission on  
15 “Changing” the Blasphemes coins and again on the inflated lamb, which is now Kosher Meat. Sold to the vendors out the  
16 back door of the Temple. And, Re-sold as your lunch.

17 Now we understand what Jesus meant by “For they bind heavy burdens, hard to bear,”

18 *Matthew 23:4 NKJV, For they bind heavy burdens, hard to bear, and lay them on men’s shoulders; but they  
19 themselves will not move them with one of their fingers.*

20 The priests also told the people that God wants it this way, and you must be sure to follow the other 619 laws we, the priests,  
21 have added to Gods. “Or, we’ll kick your ass.”

22 (Side note; These extra “Laws” are the meaning of the commandment; “Do not take God’s Name in vain.” The direct  
23 translation is, “Do not carry God’s name in vain.” Carrying God’s name means to attribute to God what you yourself think.)

24 Yes, the Bible is the Word of God, but that does not necessarily mean that your interpretation is true or accurate.

25 (An example of Carrying God’s name in vain is; The anti-abortionist who murders an abortion doctor saying that God told  
26 him to murder. Or the priest who told me that “Our boys are over there, Killing Communists for Christ.”)

27 *JKV Matt: 22:*

28 *15 Then the Pharisees went and plotted how they might entangle Him in His talk. 16 And they sent to Him their  
29 disciples with the \*Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth;  
30 nor do You care about anyone, for You do not [c]regard the person of men. 17 Tell us, therefore, what do You  
31 think? Is it lawful to pay taxes to Caesar, or not?”  
32 18 But Jesus [d]perceived their wickedness, and said, “Why do you test Me, you hypocrites? 19 Show Me the  
33 tax money.”  
34 So they brought Him a denarius.  
35 20 And He said to them, “Whose image and inscription is this?”  
36 21 They said to Him, “Caesar’s.”  
37 And He said to them, “Render[e] therefore to Caesar the things that are Caesar’s, and to God the things that  
38 are God’s.” 22 When they had heard these words, they marveled, and left Him and went their way.*

39 *GNV Matt: 22:*

40 *15 Then went the Pharisees and took counsel how they might tangle him in talk.  
41 16 And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and  
42 teachest the way of God truly, neither carest for any man: for thou considerest not\* the person of men.  
43 (\*you are not swayed by the wealth or station of people)  
44 17 Tell us therefore, how thinkest thou? Is it lawful to give tribute unto Caesar, or not?  
45 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?  
46 19 Show me the tribute money. And they brought him a penny.*

1 20 And he said unto them, Whose is this image and superscription? (whose blasphemy is this?)  
2 21 They said unto him, Caesar's. Then said he unto them, Give therefore to Caesar, the things which are  
3 Caesar's, and give unto God, those things which are God's.  
4 22 And when they heard it, they marveled, and left him, and went their way.

5 The liner notes next to 'Render' in the Geneva Bible says:

6 *"The Christians must obey their Magistrates, although they be wicked and extortioners, but so far forth as the*  
7 *authority that God hath over us may remain safe unto him, and his honor be not diminished."*

8 *Matthew 23:4 New King James Version (NKJV)*

9 *4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not*  
10 *move them with one of their fingers.*

### 11 7.1.2.2 Herodians

12 *The Herodians were a sect of Hellenistic Jews mentioned in the New Testament on two occasions — first in*  
13 *Galilee, and later in Jerusalem — being hostile to Jesus. In each of these cases their name is coupled with that of*  
14 *the Pharisees.*

15 *According to many interpreters, the courtiers or soldiers of Herod Antipas were intended; others argue that the*  
16 *Herodians were probably a public political party, who distinguished themselves from the two great historical*  
17 *parties of post-exilic Judaism by the fact that they were and had been sincerely friendly to Herod the Great, the*  
18 *King of the Jews, and to his dynasty. The Herodians are often mentioned in the gospels at the same time as the*  
19 *Pharisees. Like the Pharisees, the Herodians wanted political independence for the Jewish people. Unlike the*  
20 *Pharisees, who sought to restore the kingdom of David, the Herodians wished to restore a member of the*  
21 *Herodian dynasty to the throne in Judea.*

22 *[Wikipedia: Herodians, Downloaded 11/26/22; <https://en.wikipedia.org/wiki/Herodians>]*

### 23 7.1.2.3 Pharisee

24 A member of an ancient Jewish sect, distinguished by strict observance of the traditional and written law, and commonly held  
25 to have pretensions to superior sanctity.

26 Unlike the Sadducees, who tried to apply Mosaic law strictly, the Pharisees allowed some freedom of interpretation. Although  
27 in the Gospels they are represented as the chief opponents of Jesus, they seem to have been less hostile than the Sadducees  
28 to the nascent Church, with which they shared belief in the Resurrection:

29 *pharisee*

30 *Definitions*

31 *from The American Heritage® Dictionary of the English Language, 5th Edition.*

32 *noun A member of an ancient Jewish sect that emphasized strict interpretation and observance of the Mosaic law*  
33 *in both its oral and written form.*

34 *noun A hypocritically self-righteous person.*

35 *from The Century Dictionary.*

36 *noun One of an ancient Jewish school, sect, or party which was specially exact in its interpretation and*  
37 *observance of the law, both canonical and traditional.*

38 *noun Any scrupulous or ostentatious observer of the outward forms of religion without regard to its inward spirit:*  
39 *a formalist; hence, a scrupulous observer of external forms of any kind; in general, a hypocrite.*

40 *from the GNU version of the Collaborative International Dictionary of English.*

41 *noun One of a sect or party among the Jews, noted for a strict and formal observance of rites and ceremonies*  
42 *and of the traditions of the elders, and whose pretensions to superior sanctity led them to separate themselves*  
43 *from the other Jews.*

44 *from WordNet 3.0 Copyright 2006 by Princeton University. All rights reserved.*

1                    *noun a self-righteous or sanctimonious person*

2                    *noun a member of an ancient Jewish sect noted for strict obedience to Jewish traditions*

3                    [*Wordnik.com; <https://www.wordnik.com/words/pharisee>]*

### 4    **7.1.3    The Rhetorical Structure of the Episode**

5    The Gospel of Matthew states:

6                    *[15] Then the Pharisees going, consulted among themselves how to insnare him in his speech. [16] And they sent*  
7                    *to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the*  
8                    *way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men. [17] Tell us*  
9                    *therefore what dost thou think? Is it lawful to give tribute to Caesar, or not? [18] But Jesus knowing their*  
10                   *wickedness, said: Why do you tempt me, ye hypocrites? [19] Show me the coin of the tribute. And they offered*  
11                   *him a penny [literally, in Latin, "denarium," a denarius]. [20] And Jesus saith to them: Whose image and*  
12                   *inscription is this? [21] They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things*  
13                   *that are Caesar's; and to God, the things that are God's. [22] And hearing this, they wondered and, leaving him,*  
14                   *went their ways.*

15                   [*Matt 22:15–22 (Douay-Rheims translation)*]

#### 16    **7.1.3.1    The Question**

17    All three synoptic Gospels open the scene with a plot to trap Jesus. The questioners begin with, what is in their minds, false  
18    flattery — "Master [or Teacher or Rabbi] we know that you are a true speaker and teach the way of God in truth." As David  
19    Owen-Ball forcefully argues in his 1993 article, "Rabbinic Rhetoric and the Tribute Passage," this opening statement is also  
20    a challenge to Jesus' rabbinic authority; it is a halakhic question — a question on a point of religious law. The Pharisees  
21    believed that they, alone, were [the authoritative interpreters](#) of Jewish law. By appealing to Jesus' authority to interpret God's  
22    law, the questioners accomplish two goals: (1) they force Jesus to answer the question; if Jesus refuses, He will lose credibility  
23    as a Rabbi with the very people who just proclaimed Him a King; and (2) they force Jesus to base this answer in Scripture.  
24    Thus, they are testing His scriptural knowledge and hoping to discredit Him if He cannot escape a prima facie intractable  
25    interrogatory. As Owen-Ball states, "The gospel writers thus describe a scene in which Jesus' questioners have boxed him in.  
26    He is tempted to assume, illegitimately, the authority of a Rabbi, while at the same time he is constrained to answer according  
27    to the dictates of the Torah."

28    The questioners then pose their malevolently brilliant question: "Is it lawful to give tribute to Caesar, or not?" That is, is it  
29    licit under the Torah to pay taxes to the Romans? At some point, Jesus must have led His questioners to believe that He  
30    opposed the tribute; otherwise His questioners would not have posed the question in the first instance. As John Howard Yoder  
31    argues in his book, [The Politics of Jesus: vicit Agnus noster](#), "It is hard to see how the denarius question could have been  
32    thought by those who put it to be a serious trap, unless Jesus' repudiation of the Roman occupation were taken for granted,  
33    so that he could be expected to give an answer which would enable them to denounce him."

34    If Jesus says that it is lawful to pay the tribute, He would have been seen as a collaborator with the Roman occupiers and  
35    would alienate the people who had just proclaimed Him a king. If Jesus says that the tribute is illegitimate, He risked being  
36    branded a political criminal and incurring the wrath of Rome. With either answer, someone would have been likely to kill  
37    Him.

38    Jesus immediately recognizes the trap. He exposes the hostility and the hypocrisy of His interrogators and recognizes that  
39    His questioners are daring Him to enter the temporal fray of Judeo-Roman politics.

#### 40    **7.1.3.2    The Coin**

41    Instead of jumping into the political discussion, though, Jesus curiously requests to see the coin of the tribute. It is not  
42    necessary that Jesus possess the coin to answer their question. He could certainly respond without seeing the coin. That He  
43    requests to see the coin suggests that there is something meaningful about the coin itself.

44    In the Tribute Episode, the questioners produce a denarius. The denarius was approximately 1/10 of a troy ounce (at that time  
45    about 3.9 grams) of silver and roughly worth [a day's wages](#) for a common laborer. The denarius was a remarkably stable  
46    currency; Roman emperors did not begin [debasement with any vigor](#) until Nero. The denarius in question would have been

1 issued by the Emperor Tiberius, whose reign coincided with Jesus' ministry. Where Augustus issued hundreds of denarii,  
2 Ethelbert Stauffer, in his masterful, [Christ and the Caesars](#), reports that Tiberius issued only three, and of those three, two are  
3 relatively rare, and the third is quite common. Tiberius preferred this third and issued it from his personal mint for twenty  
4 years. The denarius was truly the emperor's property: he used it to pay his soldiers, officials, and suppliers; it bore the imperial  
5 seal; it differed from the copper coins issued by the Roman Senate, and it was also the coin with which subjected peoples, in  
6 theory, were required to pay the tribute. Tiberius even made it a [capital crime](#) to carry any coin stamped with his image into  
7 a bathroom or a brothel. In short, the denarius was a tangible representation of the emperor's power, wealth, deification, and  
8 subjugation.

9 Tiberius' denarii were minted at Lugdunum, modern-day Lyons, in Gaul. Thus, J. Spencer Kennard, in a well-crafted, but  
10 out-of-print book entitled [Render to God](#), argues that the denarius' circulation in Judaea was likely scarce. The only people  
11 to transact routinely with the denarius in Judaea would have been soldiers, Roman officials, and Jewish leaders in  
12 collaboration with Rome. Thus, it is noteworthy that Jesus, Himself, does not possess the coin. The questioners' quickness to  
13 produce the coin at Jesus' request implies that they routinely used it, taking advantage of Roman financial largess, whereas  
14 Jesus did not. Moreover, the Tribute Episode takes place in the Temple, and by producing the coin, the questioners reveal  
15 their religious hypocrisy – they bring a potentially [profane item](#), the coin of a pagan, into the sacred space of the Temple.

16 Finally, both Stauffer and Kennard make the magnificent point that coins of the ancient world were the major instrument of  
17 imperial propaganda, promoting agendas and promulgating the deeds of their issuers, in particular the apotheosis of the  
18 emperor. As Kennard puts it, "For indoctrinating the peoples of the empire with the deity of the emperor, coins excelled all  
19 other media. They went everywhere and were handled by everyone. Their subtle symbolism pervaded every home." While  
20 Tiberius' propaganda engine was not as prolific as Augustus' machine, all of Tiberius' denarii pronounced his divinity or his  
21 debt to the deified Augustus.

### 22 **7.1.3.3 The Counter-Question and Its Answer**

23 After seeing the coin, Jesus then poses a counter-question, "Whose image and inscription is this?" It is again noteworthy that  
24 this counter-question and its answer are not necessary to answer the original question of whether it is licit to pay tribute to  
25 Caesar. That Jesus asks the counter-question suggests that it and its answer are significant.

#### 26 **(1) Why Is The Counter-Question Important?**

27 The counter-question is significant for two reasons.

28 First, Owen-Ball argues that the counter-question follows a pattern of formal rhetoric common in first century rabbinic  
29 literature in which (1) an outsider poses a hostile question to a rabbi; (2) the rabbi responds with a counter-question; (3) by  
30 answering the counter-question, the outsider's position becomes vulnerable to attack; and (4) the rabbi then uses the answer  
31 to the counter-question to refute the hostile question. Jesus' use of this rhetorical form is one way to establish His authority  
32 as a rabbi, not unlike a modern lawyer who uses a formal, legal rhetoric in the courtroom. Moreover, the point of the rhetorical  
33 exchange is ultimately to refute the hostile question.

34 Second, because the hostile question was a direct challenge to Jesus' authority as a rabbi on a point of law, His interrogators  
35 would have expected a counter-question grounded in scripture, in particular, based upon the Torah. Two words, "image" and  
36 "inscription," in the counter-question harkens to two central provisions in the Torah, the First (Second) Commandment and  
37 the Shema. These provide the scriptural basis for this question of law.

38 God Prohibits False Images. The [First \(Second\) Commandment](#) prohibits worship of anyone or anything but God, and it also  
39 forbids crafting any image of a false god for adoration, "I am the Lord thy God, who brought thee out of the land of Egypt,  
40 out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor  
41 the likeness [image] of any thing. . . ." God demands the exclusive allegiance of His people. Jesus' use of the word, "image,"  
42 in the counter-question reminds His questioners of the First (Second) Commandment's requirement to venerate God first and  
43 its concomitant prohibition against creating images of false gods.

44 The Shema Demands The Worship Of God Alone. Jesus' use of the word "inscription" alludes to the Shema. The Shema is a  
45 Jewish prayer based upon Deuteronomy 6:4–9, 11:13–21 and Numbers 15:37–41 and is the most important prayer a pious  
46 Jew can say. It commences with the words, "Shema Yisrael Adonai Eloheinu Adonai Echad," which can be translated, "Hear,  
47 O Israel, the Lord is our God — the Lord alone." This opening line stresses Israel's worship of God to the exclusion of all

1 other gods. The Shema then commands a person to love God with his whole heart, whole soul, and whole strength. The  
2 Shema further requires worshipers to keep the words of the Shema in their hearts, to instruct their children in them, to bind  
3 them on their hands and foreheads, and to inscribe them conspicuously on their doorposts and on the gates to their cities.  
4 Observant Jews take literally the command to bind the words upon their arms and foreheads and wear tefillin, little leather  
5 cases which contain parchment on which are inscribed certain passages from the Torah. Words of the Shema were to be  
6 metaphorically inscribed in the hearts, minds, and souls of pious Jews and physically inscribed on parchment in tefillin, on  
7 doorposts, and on city gates. [St. Matthew](#) and [St. Mark](#) both recount Jesus quoting the Shema in the same chapter just a few  
8 verses after the Tribute Episode. This proximity further reinforces the reference to the Shema in the Tribute Episode. Finally,  
9 it is noteworthy that when Satan tempts Jesus by offering Him all the kingdoms of the [Roman] world in exchange for His  
10 worship, Jesus rebukes Satan by [quoting the Shema](#). In short, Jesus means to call attention to the Shema by using the word  
11 "inscription" in the counter-question as His appeal to scriptural authority for His response.

## 12 **(2) Why Is The Answer To The Counter-Question Important?**

13 The answer to the counter-question is significant for two reasons.

14 First, while the verbal answer to the counter-question of whose image and inscription the coin bears is a feeble, "Caesar's,"  
15 the actual image and inscription is much more revealing. The front of the denarius shows a profiled bust of Tiberius crowned  
16 with the laurels of victory and divinity. Even a modern viewer would immediately recognize that the person depicted on the  
17 coin is a Roman emperor. Circumscribed around Tiberius is an abbreviation, "TI CAESAR DIVI AUG F AUGUSTUS,"  
18 which stands for "Tiberius Caesar Divi August Fili Augustus," which, in turn, translates, "Tiberius Caesar, Worshipful Son  
19 of the God, Augustus."

20 On the obverse sits the Roman goddess of peace, Pax, and circumscribed around her is the abbreviation, "Pontif Maxim,"  
21 which stands for "Pontifex Maximus," which, in turn, means, "High Priest."

22 The coin of the Tribute Episode is a fine specimen of Roman propaganda. It imposes the cult of emperor worship and asserts  
23 Caesar's sovereignty upon all who transact with it.

24 In the most richly ironic passage in the entire Bible, all three synoptic Gospels depict the Son of God and the High Priest of  
25 Peace, newly-proclaimed by His people to be a King, holding the tiny silver coin of a king who claims to be the son of a god  
26 and the high priest of Roman peace.

27 The second reason the answer is significant is that in following the pattern of rabbinic rhetoric, the answer exposes the hostile  
28 questioners' position to attack. It is again noteworthy that the interrogators' answer to Jesus' counter-question about the coin's  
29 image and inscription bears little relevance to their original question as to whether it is licit to pay the tribute. Jesus could  
30 certainly answer their original question without their answer to His counter-question. But the rhetorical function of the answer  
31 to the counter-question is to demonstrate the vulnerability of the opponent's position and use that answer to refute the  
32 opponent's original, hostile question.

### 33 **7.1.3.4 Refuting by Rendering Unto God**

34 In the Tribute Episode, it is only after Jesus' counter-question is asked and answered does He respond to the original question.  
35 Jesus tells His interrogators, "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's."  
36 This response begs the question of what is licitly God's and what is licitly Caesar's.

37 In the Hebrew tradition, everything rightfully belonged to God. By using the words, "image and inscription," Jesus has already  
38 reminded His interrogators that God was owed exclusive allegiance and total love and worship. Similarly, everything  
39 economically belonged to God as well. For example, the physical land of Israel was God's, as He instructed in [Leviticus](#)  
40 [25:23](#), "The land [of Israel] shall not be sold in perpetuity; for the land is mine, and you [the Israelites] are but aliens who  
41 have become my tenants." In addition, the Jewish people were to dedicate the [firstfruits](#), that first portion of any [harvest](#) and  
42 the first-born of any animal, to God. By giving God the firstfruits, the Jewish people acknowledged that all good things came  
43 from God and that [all things, in turn, belonged to God](#). God even [declares](#), "Mine is the silver and mine the gold."

44 The emperor, on the other hand, also claimed that all people and things in the empire rightfully belonged to Rome. The  
45 denarius notified everyone who transacted with it that the emperor demanded exclusive allegiance and, at least, the pretense  
46 of worship — Tiberius claimed to be the worshipful son of a god. Roman occupiers served as a constant reminder that the

1 land of Israel belonged to Rome. Roman tribute, paid with Roman currency, impressed upon the populace that the economic  
2 life depended on the emperor. The emperor's bread and circuses maintained political order. The propaganda on the coin even  
3 attributed peace and tranquility to the emperor.

4 With one straightforward counter-question, Jesus skillfully points out that the claims of God and Caesar are mutually  
5 exclusive. If one's faith is in God, then God is owed everything; Caesar's claims are necessarily illegitimate, and he is therefore  
6 owed nothing. If, on the other hand, one's faith is in Caesar, God's claims are illegitimate, and Caesar is owed, at the very  
7 least, the coin which bears his image.

8 Jesus' counter-question simply invites His listeners to choose allegiances. Remarkably, He has escaped the trap through a  
9 clever rhetorical gambit; He has authoritatively refuted His opponents' hostile question by basing His answer in scripture,  
10 and yet, He never overtly answers the question originally posed to Him. No wonder that St. Matthew ends the Tribute Episode  
11 this way: "When they heard this they were amazed, and leaving him they went away."

#### 12 **7.1.4 The Context in the Gospels: A Tradition of Subtle Sedition**

13 Subtle sedition refers to scenes throughout the Gospels which were not overtly treasonous and would not have directly  
14 threatened Roman authorities, but which delivered political messages that first century Jewish audiences would have  
15 immediately recognized. The Gospels are replete with instances of subtle sedition. Pointing these out is not to argue that Jesus  
16 saw Himself as a political king. Jesus makes it explicit in [John 18:36](#) that He is not a political Messiah. Rather, in the context  
17 of subtle sedition, no one can interpret the Tribute Episode as Jesus' support of taxation. To the contrary, one can only  
18 understand the Tribute Episode as Jesus' opposition to the illicit Roman taxes.

19 In addition to the Tribute Episode, three other scenes from the Gospels serve as examples of subtle sedition: (1) Jesus'  
20 temptation in the desert; (2) Jesus walking on water; and (3) Jesus curing the Gerasene demoniac.

##### 21 **7.1.4.1 Emperors of Bread and Circuses**

22 Around 200 A.D., the Roman satirist Juvenal lamented that the Roman emperors, masters of the known world, tenuously  
23 maintained political power by way of "[panem et circenses](#)," or "bread and circuses," a reference to the ancient practice of  
24 pandering to Roman citizens by providing free wheat and costly circus spectacles. Caesar Augustus, for example, boasted of  
25 feeding more than 100,000 men from his [personal granary](#). He also bragged of putting on [tremendous exhibitions](#):

26 *Three times I gave shows of gladiators under my name and five times under the name of my sons and grandsons;*  
27 *in these shows about 10,000 men fought. \* \* \* Twenty-six times, under my name or that of my sons and grandsons,*  
28 *I gave the people hunts of African beasts in the circus, in the open, or in the amphitheater; in them about 3,500*  
29 *beasts were killed. I gave the people a spectacle of a naval battle, in the place across the Tiber where the grove*  
30 *of the Caesars is now, with the ground excavated in length 1,800 feet, in width 1,200, in which thirty beaked*  
31 *ships, biremes or triremes, but many smaller, fought among themselves; in these ships about 3,000 men fought in*  
32 *addition to the rowers.*

33 By the time of Jesus and the reign of Tiberius Caesar, the Roman [grain dole](#) routinely fed 200,000 people.

34 At the beginning of Jesus' ministry, the Spirit led Him into the desert "to be [tempted by the devil](#)." The devil challenged Him  
35 with three tests. First, he dared Jesus to turn [stones into bread](#). Second, the devil took Jesus to the highest point on the temple  
36 in Jerusalem and tempted Him to cast Himself down to force the angels into a [spectacular, miraculous rescue](#). Finally, for the  
37 [last temptation](#), "the devil took him up to a very high mountain, and showed him all the [kingdoms of the world](#) in their  
38 magnificence, and he said to him, 'All these I shall give to you, if you will prostrate yourself and worship me.'"

39 The devil dared Jesus to be a king of bread and circuses and offered Him dominion over the whole earthly world. These  
40 temptations are an instantly recognizable reference to the power of the Roman emperors. Jesus forcefully rejects this power.  
41 Jesus' rejection illustrates that the things of God and the things of Rome/the world/the devil are mutually exclusive. Jesus'  
42 allegiance was to the things of God, and His rebuff of the metaphorical power of Rome is an example of subtle sedition.

##### 43 **7.1.4.2 Treading Upon the Emperor's Seas**

44 At the beginning of [Chapter 6](#) in St. John's Gospel, Jesus performs a miracle and feeds 5,000 people from five loaves of  
45 bread; He then refuses to be crowned a king of bread and circuses. Immediately thereafter, St. John recounts the episode of

1 Jesus [walking on a body of water](#) in the middle of a storm. That body of water was the Sea of Galilee, which, St. John reminds  
2 his readers, was also known as the [Sea of Tiberias](#). Around 25 A.D., Herod Antipas built a pagan city on the western shore  
3 of the Sea of Galilee and [named it in honor](#) of the Roman emperor, Tiberius. By Jesus' time, the city had become so important  
4 that the Sea of Galilee came to be called the "Sea of Tiberias." Thus, not only does Jesus refuse to be coronated a Roman  
5 king of bread and circuses, but He literally treads upon the emperor's seas, showing that even the emperor's waters have no  
6 dominion over Him. Treading on the emperor's seas is an additional instance of subtle sedition.

#### 7 **7.1.4.3 A Legion of Demons**

8 St. Mark details Jesus' encounter with the [Gerasene demoniac](#) in another example of subtle sedition. The territory of the  
9 Gerasenes was pagan territory, and this particular demoniac was exceptionally strong and frightening. In attempting to  
10 exorcise the demon, Jesus asked its name. The demon replied, "Legion is my name. There are many of us." Jesus then expels  
11 the demons and casts them into a herd of swine. The herd immediately drive themselves into the sea. First century readers  
12 would have been well-acquainted with the name, "Legion." At that time, an [imperial legion](#) was roughly 6,000 soldiers. Thus,  
13 the demon "Legion," an agent of the devil, was a thinly-veiled reference to the Roman occupiers of Judaea. Swine were  
14 considered [unclean animals](#) under Jewish law. The symbol of the Roman Legion which occupied Jerusalem was a [boar](#). The  
15 first century audience would have easily grasped the symbolism of Jesus' casting the demon Legion into the herd of unclean  
16 swine, and the herd driving itself into the sea. Thus, the healing of the Gerasene demoniac is another example of subtle  
17 sedition.

#### 18 **7.1.4.4 Tribute as Subtle Sedition**

19 In the Tribute Episode, Jesus' response is subtly seditious. The first-century audience would have immediately apprehended  
20 what it meant to render unto God the things that are God's. They would have known that the things of God and Caesar were  
21 mutually exclusive. No Jewish listener would have mistaken Jesus' response as an endorsement of paying Caesar's taxes. To  
22 the contrary, His audience would have understood that Jesus thought the tribute was illicit. Indeed, opposition to the tribute  
23 was one of the [charges](#) the authorities levied at His trial, "They brought charges against him, saying, 'We found this man  
24 misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Messiah, a king.'" To the  
25 Roman audience, however, the pronouncement of rendering unto Caesar what is Caesar's sounds benign, almost supportive.  
26 It is, however, one of many vignettes of covert political protest contained in the Gospels. In short, the Tribute Episode is a  
27 subtle form of sedition. When viewed in this context, no one can say that the Episode supports the payment of taxes.

#### 28 **7.1.5 What Does the Catholic Church Say?**

29 The Catholic Church considers Herself the [authoritative interpreter](#) of Sacred Scripture. The 1994 Catechism of the Catholic  
30 Church " [is a statement of the Church's faith and of catholic doctrine, attested to or illumined by Sacred Scripture, the](#)  
31 [Apostolic Tradition, and the Church's Magisterium.](#)"

32 The 1994 Catechism [instructs](#) the faithful that it is morally obligatory to pay one's taxes for the common good. (What the  
33 definition of the "common good" is may be left for a different debate.) The 1994 Catechism also [quotes](#) and [cites](#) the Tribute  
34 Episode. But the 1994 Catechism does NOT use the Tribute Episode to support the proposition that it is morally obligatory  
35 to pay taxes. Instead, the 1994 Catechism refers the Tribute Episode *only to justify acts of civil disobedience*. It quotes St.  
36 Matthew's version to teach that a Christian [must refuse](#) to obey political authority when that political authority makes a  
37 demand contrary to the demands of the moral order, the fundamental rights of persons, or the teachings of the Gospel.  
38 Similarly, the 1994 Catechism also cites to St. Mark's version to instruct that a person "should not submit his personal freedom  
39 in an absolute manner to any earthly power, but only to God the Father and the Lord Jesus Christ: [Caesar is not the Lord.](#)"  
40 Thus, according to the 1994 Catechism, the Tribute Episode stands for the proposition that a Christian owes his allegiance to  
41 God and to the things of God alone. If the Tribute Episode unequivocally supported the proposition that it is morally  
42 obligatory to pay taxes, the 1994 Catechism would not hesitate to cite to it for that position. That the 1994 Catechism does  
43 not interpret the Tribute Episode as a justification for the payment of taxes suggests that such an interpretation is not an  
44 authoritative reading of the passage. In short, even the Catholic Church does not understand the Tribute Episode to mean that  
45 Jesus endorsed paying Caesar's taxes.

#### 46 **7.1.6 Conclusion**

47 St. John's Gospel recounts the scene of a woman caught in adultery, brought before Jesus by the Pharisees so that they might  
48 "test" Him "so that they could have some charge to bring against Him." When asked, "'Teacher, this woman was caught in

1 the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say," Jesus  
2 appears trapped by only two answers: the strict, legally-correct answer of the Pharisees, or the mercifully-right, morally-  
3 correct, but technically-illegal answer undermining Jesus' authority as a Rabbi. Notably, Jesus never does overtly respond to  
4 the question posed to Him; instead of answering, "Jesus bent down and began to write on the ground with his finger." When  
5 pressed by His inquisitors, He finally answers, "Let the one among you who is without sin be the first to throw a stone at  
6 her," and, of course, the shamed Pharisees all leave one by one. Jesus then refuses to condemn the woman.

7 The scene of the woman caught in adultery and the Tribute Episode are similar. In both, Jesus is faced with a hostile question  
8 challenging His credibility as a Rabbi. In each, the hostile question has two answers: one answer which the audience knows  
9 is morally correct, but politically incorrect, and the other answer which the audience knows is wrong, but politically correct.  
10 In the scene of the woman caught in adultery, no one roots for Jesus to say, "Stone her!" Everyone wants to see Jesus extend  
11 the woman mercy. Likewise, in the Tribute Episode, no one hopes Jesus answers, "Pay tribute to the pagan, Roman  
12 oppressors!" The Tribute Episode, like the scene of the woman caught in adultery, has a "right" answer — it is not licit to pay  
13 the tribute. But Jesus cannot give this "right" answer without running afoul of the Roman government. Instead, in both Gospel  
14 accounts, Jesus gives a quick-witted, but ultimately ambiguous, response which exposes the hypocrisy of His interrogators  
15 rather than overtly answers the underlying question posed by them. Nevertheless, in each instance, the audience can infer the  
16 right answer embedded in Jesus' response.

## 17 **7.2 Who is “Caesar” and Who Should be Doing the “Rendering”?**

18 There are many, including Christian Pastors, who will cite the following famous passage from Matt. 22 in opposition to this  
19 section, and to use this as a basis to say that we must “render to Caesar that which is Caesar’s”

20 *"Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their  
21 disciples with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth;  
22 nor do You care about anyone, for You do not regard the person of men.*

23 *Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?*

24 *But Jesus perceived their wickedness and said, "Why do you test Me, you hypocrites? Show Me the tax money."  
25 So they brought Him a denarius.*

26 *And he said to them, "Whose image and inscription is this?"*

27 *They said to Him, "Caesar's." And He said to them, "**Render therefore to Caesar the things**  
28 **that are Caesar's, and to God the things that are God's.**"*

29 *When they had heard these words, they marveled, and left Him and went their way.  
30 [Matt. 22:15-22, Bible, NKJV]*

31 Their admonition is a shallow one based on a superficial understanding of scripture. Jesus never directly addressed in the  
32 Bible exactly what belongs to Caesar, but the answer is clearly provided elsewhere in the Bible.

33 *"Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it."  
34 [Deuteronomy 10:14, Bible, NKJV]*

35 The answer to the question of what belongs to Caesar is NOTHING. God owns EVERYTHING because God created  
36 EVERYTHING, leaving nothing left for Caesar. Neither does the Bible address exactly who is “Caesar” in this country, but  
37 the U.S. Supreme Court has also answered that question, and the answer is YOU are Caesar, because YOU are part of “We  
38 the People”!

39 *"A State does not owe its origin to the Government of the United States, in the highest or in any of its branches.  
40 It was in existence before it. It derives its authority from the same pure and sacred source as itself: The  
41 voluntary and deliberate choice of the people...A State is altogether exempt from the jurisdiction of the Courts  
42 of the United States, or from any other exterior authority, unless in the special instances when the general  
43 Government has power derived from the Constitution itself."  
44 [Chisholm v. Georgia, 2 Dall. (U.S.) 419 (Dall.) (1793) ]*

45 *"Sovereignty itself is, of course, not subject to law, for it is the author and source of law...While sovereign  
46 powers are delegated to...the government, sovereignty itself remains with the people."*

1 [Yick Wo v. Hopkins, [118 U.S. 356](#) (1886)]

2 *"The ultimate authority ... resides in the people alone."*  
3 [James Madison, [The Federalist, No. 46](#)]

4 ***"The words 'people of the United States' and 'citizens,' are synonymous terms, and mean the same thing. They both describe the political body who, according to our republican institutions, form the sovereignty, and who hold the power [sovereignty] and conduct the government [govern themselves!] through their representatives. They are what we familiarly call the 'sovereign people,' and every citizen is one of this people, and a constituent member of this sovereignty. ..."***  
5  
6  
7  
8  
9 [Boyd v. State of Nebraska, [143 U.S. 135](#) (1892)]

10 *"There is no such thing as a power of inherent sovereignty in the government of the United States .... In this country sovereignty resides in the people, and Congress can exercise no power which they have not, by their Constitution entrusted to it: All else is withheld."*  
11  
12  
13 [Juilliard v. Greenman, [110 U.S. 421](#) (1884)]

14 ***"In the United States\*\*\*, sovereignty resides in the people who act through the organs established by the Constitution. [cites omitted] The Congress as the instrumentality of sovereignty is endowed with certain powers to be exerted on behalf of the people in the manner and with the effect the Constitution ordains. The Congress cannot invoke the sovereign power of the people to override their will as thus declared."***  
15  
16  
17  
18 [Perry v. United States, [294 U.S. 330](#), 353 (1935)]

19 Instead, the person who should be doing the rendering are the SERVANTS, and your PUBLIC SERVANTS are the servants.

20 *"Humble yourselves in the sight of the Lord, and He will lift you up [above your public servants and government]."*  
21  
22 [James 4:10, Bible, NKJV]

23 *"Having thus avowed my disapprobation of the purposes, for which the terms, State and sovereign, are frequently used, and of the object, to which the application of the last of them is almost universally made; it is now proper that I should disclose the meaning, which I assign to both, and the application, [2 U.S. 419, 455] which I make of the latter. **In doing this, I shall have occasion incidentally to evince, how true it is, that States and Governments were made for man; and, at the same time, how true it is, that his creatures and servants have first deceived, next vilified, and, at last, oppressed their master and maker.**"*  
24  
25  
26  
27  
28  
29  
30 [Justice Wilson, [Chisholm v. Georgia](#), 2 Dall. (2 U.S.) 419, 1 L.Ed. 440, 455 (1793)]

31 The "rendering" that our PUBLIC SERVANTS should be doing is providing everything that you consent *in writing* to procure from the government in the form of protection and "social services". Nothing more, nothing less. The District of Columbia, pursuant to the Constitution, is the equivalent of an "independent contractor" to the states of the Union, and its only job is to provide protection and facilitate commerce ONLY within the context of foreign affairs. What the states do internally is supposed to be entirely their choice and responsibility.

36 *"While the states are not sovereign in the true sense of that term, but only quasi sovereign, yet in respect of all powers reserved to them they are supreme-'as independent of the general government as that government within its sphere is independent of the States.' The Collector v. Day, 11 Wall. 113, 124. And since every addition to the national legislative power to some extent detracts from or invades the power of the states, it is of vital moment that, in order to preserve the fixed balance intended by the Constitution, the powers of the general government [298 U.S. 238, 295] be not so extended as to embrace any not within the express terms of the several grants or the implications necessarily to be drawn therefrom. **It is no longer open to question that the general government, unlike the states, Hammer v. Dagenhart, 247 U.S. 251, 275, 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1918E 724, possesses no inherent power in respect of the internal affairs of the states; and emphatically not with regard to legislation. The question in respect of the inherent power of that government as to the external affairs of the Nation and in the field of international law is a wholly different matter which it is not necessary now to consider. See, however, Jones v. United States, 137 U.S. 202, 212, 11 S.Ct. 80; Nishimur Ekiu v. United States, 142 U.S. 651, 659, 12 S.Ct. 336; Fong Yue Ting v. United States, 149 U.S. 698, 705 et seq., 13 S.Ct. 1016; Burnet v. Brooks, 288 U.S. 378, 396, 53 S.Ct. 457, 86 A.L.R. 747."***  
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51 [Carter v. Carter Coal Co., [298 U.S. 238](#), 56 S.Ct. 855 (1936)]

52 *"Thus, Congress having power to regulate commerce with foreign nations, and among the several States, and with the Indian tribes, may, without doubt, provide for **granting** coasting licenses, licenses to pilots, licenses to trade with the Indians, and any other licenses necessary or proper for the exercise of that great and extensive power; and the same observation is applicable to every other power of Congress, to the exercise of which the granting of licenses may be incident. All such licenses confer authority, and give rights to the licensee."*  
53  
54  
55  
56

1 But very different considerations apply to the internal commerce or domestic trade of the States. Over this  
2 commerce and trade Congress has no power of regulation nor any direct control. This power belongs  
3 exclusively to the States. No interference by Congress with the business of citizens transacted within a State is  
4 warranted by the Constitution, except such as is strictly incidental to the exercise of powers clearly granted to  
5 the legislature. The power to authorize a business within a State is plainly repugnant to the exclusive power of  
6 the State over the same subject. It is true that the power of Congress to tax is a very extensive power. It is given  
7 in the Constitution, with only one exception and only two qualifications. Congress cannot tax exports, and it must  
8 impose direct taxes by the rule of apportionment, and indirect taxes by the rule of uniformity. Thus limited, and  
9 thus only, it reaches every subject, and may be exercised at discretion. But, it reaches only existing subjects.  
10 Congress cannot authorize a trade or business within a State in order to tax it."  
11 [License Tax Cases, [72 U.S. 462](#), 18 L.Ed. 497, 5 Wall. 462, 2 A.F.T.R. 2224 (1866)]

12 The Bible also says we cannot have any man or earthly King, public servant, or ruler above us, because this would be idolatry:

13 *Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are*  
14 *old, and your sons do not walk in your ways. **Now make us a king to judge us like all the nations** [and be OVER*  
15 *them]".*

16 *But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the Lord.*  
17 ***And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have rejected***  
18 ***Me [God], that I should not reign over them.*** According to all the works which they have done since the day that  
19 I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods  
20 [Kings, in this case]—so they are doing to you also [government becoming idolatry]. Now therefore, heed their  
21 voice. **However, you shall solemnly forewarn them, and show them the behavior of the king who will reign**  
22 **over them."**

23 *So Samuel told all the words of the LORD to the people who asked him for a king. And he said, "This will be the*  
24 *behavior of the king who will reign over you: He will take [STEAL] your sons and appoint them for his own*  
25 *chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his*  
26 *thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to*  
27 *make his weapons of war and equipment for his chariots. He will take [STEAL] your daughters to be*  
28 *perfumers, cooks, and bakers. And he will take [STEAL] the best of your fields, your vineyards, and your olive*  
29 *groves, and give them to his servants. He will take [STEAL] a tenth of your grain and your vintage, and give*  
30 *it to his officers and servants. And he will take [STEAL] your male servants, your female servants, your finest*  
31 *young men, and your donkeys, and put them to his work [as SLAVES]. He will take [STEAL] a tenth of your*  
32 *sheep. And you will be his servants. And you will cry out in that day because of your king whom you have*  
33 *chosen for yourselves, and the LORD will not hear you in that day."*

34 *Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,*  
35 *that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."*  
36 [[1 Sam. 8:4-20](#), Bible, NKJV]

37 If you would like to know more about the fascinating subject described in this section, please refer to the following free  
38 training course on our website:

[What Pastors and Clergy Need to Know about Government and Taxation Course](http://sedm.org/Forms/FormIndex.htm), Form #12.006  
<http://sedm.org/Forms/FormIndex.htm>

### 39 **7.3 The Legal Status of Believers According to the Holy Bible Trust Indenture**

40 We want to be neither "legalistic" nor "pious", but at the same, we believe the Bible makes Christians into God's "defense  
41 counsel", His "Attorney General", His "Department of Justice", His "Department of State", and His "Ambassador" on earth  
42 just as Jesus was, and we believe that doing so is the only way to achieve true sovereignty. In that sense:

- 43 1. We are fiduciaries of God, who is a "[nontaxpayer](#)", and therefore we are "nontaxpayers". Our legal status takes on the  
44 character of the sovereign who we represent. Therefore, we become "[foreign diplomats](#)".

45 *"For God is the King of all the earth; Sing praises with understanding."*  
46 [[Psalm 47:7](#), Bible, NKJV]

47 *"For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."*  
48 [[Isaiah 33:22](#), Bible, NKJV]

1 2. The laws which apply to all civil litigation relating to us are from the domicile of the Heavenly sovereign we represent,  
2 which are the Holy Bible pursuant to:

3 2.1. God's Laws found in the memorandum of law below:

*Laws of the Bible*, Form #13.001  
<http://sedm.org/Forms/FormIndex.htm>

4 2.2. [Federal Rule of Civil Procedure 17\(b\)](#)

5 2.3. [Federal Rule of Civil Procedure 44.1](#)

6 3. Our "[domicile](#)" is the Kingdom of God on Earth, and not within the jurisdiction of any man-made government. We can  
7 have a domicile on earth and yet not be in the jurisdiction of any government because the Bible says that God, and not  
8 man, owns the WHOLE earth and all of Creation. We are therefore "transient foreigners" and "stateless persons" in  
9 respect to every man-made government on earth. See the following for details:

*Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

10 4. We are "[Nonresidents](#)" but not "aliens" and "[nationals](#)" but not "[citizens](#)" under federal law. The reason this must be so  
11 is that a "[citizens of the United States](#)" (who are all born in and resident within exclusive federal jurisdiction under [8](#)  
12 [U.S.C. §1401](#)) may not be classified as an instrumentality of a foreign state under [28 U.S.C. §1332\(c\)](#) and (d) and [28](#)  
13 [U.S.C. §1603\(b\)](#).

14 5. We are not and cannot be "[residents](#)" of any earthly jurisdiction without having a conflict of interest and violating the  
15 first four Commandments of the [Ten Commandments](#) found in [Exodus 20](#). Heaven is our exclusive legal "[domicile](#)",  
16 and our "permanent place of abode", and the source of **ALL** of our permanent protection and security. We cannot and  
17 should not rely upon man's vain earthly laws as an idolatrous substitute for Gods sovereign laws found in the Bible.  
18 Instead, only [God's laws](#) and the Common law, which is derived from God's law, are suitable protection for our God-  
19 given rights.

20 *"For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on*  
21 *the road, because we had spoken to the king, saying 'The hand of our God is upon all those for good who seek*  
22 *Him, but His power and His wrath are against all those who forsake Him.' So we fasted and entreated our God*  
23 *for this, and He answered our prayer."*  
24 [[Ezra 8:21-22](#), Bible, NKJV]

25 6. We are "Foreign Ambassadors" and "Ministers of a [Foreign State](#)" called the Kingdom of Heaven. We are exempt from  
26 taxation by any other foreign government, including the U.S. government, pursuant to [26 U.S.C. §892\(a\)\(1\)](#) who are  
27 obligated to stop withholding using IRS Form W-8EXP, which specifically exempts foreign government officials from  
28 taxation. The U.S. Supreme Court said in *U.S. v. Wong Kim Ark* below that "ministers of a foreign state" may not be  
29 statutory "citizens of the United States".

30 *"For our citizenship is in heaven [and not earth], from which we also eagerly wait for the Savior, the Lord Jesus*  
31 *Christ"*  
32 [[Philippians 3:20](#), Bible, NKJV]

33 *"I am a stranger in the earth; Do not hide Your commandments [laws] from me."*  
34 [[Psalm 119:19](#), Bible, NKJV]

35 *"I have become a stranger to my brothers, and an alien to my mother's children; because zeal for Your [God's]*  
36 *house has eaten me up, and the reproaches of those who reproach You have fallen on me."*  
37 [[Psalm 69:8-9](#), Bible, NKJV]

38 *"And Mr. Justice Miller, delivering the opinion of the court [legislating from the bench, in this case], in analyzing*  
39 *the first clause [of the [Fourteenth Amendment](#)], observed that "the phrase 'subject to the jurisdiction thereof'*  
40 *was intended to exclude from its operation children of ministers, consuls, and citizens or subjects of foreign*  
41 *states, born within the United States."*  
42 [*U.S. v. Wong Kim Ark*, [169 U.S. 649](#), 18 S.Ct. 456; 42 L.Ed. 890 (1898)]

43 7. Our dwelling is a "Foreign Embassy". Notice we didn't say "residence", because only "[residents](#)" can have a "residence".  
44 See the following for more details on this SCAM.

*Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

45 8. We are protected from federal government persecution by [18 U.S.C. §112](#) and the [Foreign Sovereign Immunities Act of](#)  
46 [1976](#) .

- 1 9. We are a "[stateless person](#)" within the meaning of [28 U.S.C. §1332](#)(a) immune from the jurisdiction of the [federal courts, which are all Article IV, legislative, territorial courts](#). We are "stateless" because we do not maintain a domicile within  
2 the "state" defined in [28 U.S.C. §1332](#)(d), which is a federal territory and excludes states of the Union.  
3  
4 10. We are not allowed under God's law to conduct "[commerce](#)" or "intercourse" with the government by sending to it our  
5 money or receiving benefits we did not earn. Black's Law Dictionary defines "[commerce](#)" as "intercourse". The Bible  
6 defines "the Beast" as the "kings of the earth"/political rulers in Rev. 19:19:

7 *"And I saw the beast, the kings [heathen political rulers and the unbelieving democratic majorities who control  
8 them] of the earth [controlled by Satan], and their armies, gathered together to make war against Him [God]  
9 who sat on the horse and against His army."  
10 [Revelation 19:19, Bible, NKJV]*

11 This is consistent with the Foreign Sovereign Immunities Act found in [28 U.S.C. §1605](#)(a)(2) , which says that those  
12 who conduct "[commerce](#)" with the "[United States](#)" federal corporation within its legislative jurisdiction thereby surrender  
13 their sovereignty. See:  
14 [http://travel.state.gov/law/info/judicial/judicial\\_693.html](http://travel.state.gov/law/info/judicial/judicial_693.html)

15 Our Lord agreed with the above conclusions when he said:

16 *"Adulterers and adulteresses! Do you now know that friendship [and "citizenship"] with the world [or the  
17 governments of the world] is enmity with God? Whoever therefore wants to be a friend [ "citizen" or "taxpayer"  
18 or "resident" or "inhabitant" ] of the world makes himself an enemy of God."  
19 [James 4:4, Bible, NKJV]*

20 Go to the link below to listen to a message from Pastor Mike Macintosh of [Horizon Christian Fellowship](#) given on 5/14/2006  
21 confirming the above. In this message, he mentions that Christians are "aliens" when in fact, what we believe he really means  
22 is "foreigners". We also note that a "national" but not "citizen" is a "foreigner" and a "foreign person" in respect to every  
23 subject matter of federal legislation.

<http://sedm.org/Aliens-20060514-Macintosh-MothDay.mp3>

24 See the following resource below to learn more about the status described in this section:

["Sovereign"="Foreign", Family Guardian Fellowship  
http://famguardian.org/Subjects/Freedom/Sovereignty/Sovereign=Foreign.htm](http://famguardian.org/Subjects/Freedom/Sovereignty/Sovereign=Foreign.htm)

25 Any other status imputed or assumed by the government other than "foreign" and "sovereign" and "alien" amounts to  
26 "compelled association" in violation of the [First Amendment](#) (see section 6 later for explanation). We must surrender our  
27 sovereignty to Him and become His [fiduciaries](#) in order to be granted sovereignty over our government and our own affairs,  
28 because ALL SOVEREIGNTY ultimately comes from Him:

29 *"Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant and  
30 My statutes [violated God's laws], which I have commanded you, I will surely tear the kingdom [and all your  
31 sovereignty] away from you and give it to your [public] servant."  
32 [1 Kings 11:9-13, Bible, NKJV]*

33  
34 *"Humble yourselves in the sight of the Lord, and He will lift you up [above your government]."  
35 [James 4:10, Bible, NKJV]*

36  
37 *"Those people who are not governed by GOD [and His law, both figuratively and literally] will be ruled by  
38 tyrants."  
39 [William Penn (after which Pennsylvania was named)]*

40  
41 *"Let us hear the conclusion of this whole matter: Fear [respect] God and keep His commandments [Laws found  
42 in the Bible], for this is man's all. For God will bring every work into judgment, including every secret thing,  
43 whether good or evil."  
44 [Ecl. 12:13-14, Bible, NKJV]*

#### 45 **7.4 Government view of allegiance generally**

46 *"Yet, it is to be remembered, and that whether in its real origin, or in its artificial state, allegiance, as well as  
47 fealty, rests upon lands, and it is due to persons. Not so, with respect to Citizenship, which has arisen from the*

dissolution of the feudal system and is a substitute for allegiance, corresponding with the new order of things. Allegiance and citizenship, differ, indeed, in almost every characteristic. Citizenship is the effect of compact; allegiance is the offspring of power and necessity. Citizenship is a political tie; allegiance is a territorial tenure. Citizenship is the charter of equality; allegiance is a badge of inferiority. Citizenship is constitutional; allegiance is personal. Citizenship is freedom; allegiance is servitude. Citizenship is communicable; allegiance is repulsive. Citizenship may be relinquished; allegiance is perpetual. With such essential differences, the doctrine of allegiance is inapplicable to a system of citizenship; which it can neither serve to controul, nor to elucidate. And yet, even among the nations, in which the law of allegiance is the most firmly established, the law most pertinaciously enforced, there are striking deviations that demonstrate the invincible power of truth, and the homage, which, under every modification of government, must be paid to the inherent rights of man.....The doctrine is, that allegiance cannot be due to two sovereigns; and taking an oath of allegiance to a new, is the strongest evidence of withdrawing allegiance from a previous, sovereign...."  
[Talbot v. Janson, 3 U.S. 133 (1795); From the syllabus but not the opinion; SOURCE: [http://www.law.cornell.edu/supct/search/display.html?terms=choice%20or%20conflict%20and%20law&url=/supt/html/historics/USSC\\_CR\\_0003\\_0133\\_ZS.html](http://www.law.cornell.edu/supct/search/display.html?terms=choice%20or%20conflict%20and%20law&url=/supt/html/historics/USSC_CR_0003_0133_ZS.html)]

## 7.5 Requirements of The Religious Freedom Restoration Act

The Religious Freedom Restoration Act is codified at 42 U.S.C. Chapter 21B. The provision within that act which protects religious worship is the following:

[TITLE 42](#) > [CHAPTER 21B](#) > § 2000bb-1  
[§ 2000bb-1. Free exercise of religion protected](#)

(a) *In general*

*Government shall not substantially burden a person's exercise of religion even if the burden results from a rule of general applicability, except as provided in subsection (b) of this section.*

(b) *Exception*

*Government may substantially burden a person's exercise of religion only if it demonstrates that application of the burden to the person—*

*(1) is in furtherance of a compelling governmental interest; and*

*(2) is the least restrictive means of furthering that compelling governmental interest.*

(c) *Judicial relief*

*A person whose religious exercise has been burdened in violation of this section may assert that violation as a claim or defense in a judicial proceeding and obtain appropriate relief against a government. Standing to assert a claim or defense under this section shall be governed by the general rules of standing under article III of the Constitution.*

The requirements of the Religious Freedom Restoration Act are summarized below:

1. [42 U.S.C. §2000bb-1\(c\)](#) constitutes a waiver of sovereign immunity against the government in the case of government interference with the free exercise of religion.
2. The government has the burden of proving that the government is NOT burdening the free exercise of religion.
3. The claimant does NOT have the burden of proving that his religious beliefs are substantially burdened.
4. The only justification for any burden upon a person's religious beliefs or exercise are:
  - 4.1. In furtherance of a compelling government interest; and
  - 4.2. The least restrictive means of furthering that compelling governmental interest.

## 7.6 Relationship between allegiance to God v. Allegiance to Government

### 7.6.1 Government's view

*Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that*

1 supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and  
2 law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those [283  
3 U.S. 605, 634] arising from any human relation. As was stated by Mr. Justice Field, in *Davis v. Beason*, 133  
4 U.S. 333, 342, 10 S.Ct. 299, 300: 'The term 'religion' has reference to one's views of his relations to his Creator,  
5 and to the obligations they impose of reverence for his being and character, and of obedience to his will.' One  
6 cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without  
7 assuming the existence of a belief in supreme allegiance to the will of God. Professor Macintosh, when pressed  
8 by the inquiries put to him, stated what is axiomatic in religious doctrine. And, putting aside dogmas with their  
9 particular conceptions of deity, freedom of conscience itself implies respect for an innate conviction of paramount  
10 duty. The battle for religious liberty has been fought and won with respect to religious beliefs and practices,  
11 which are not in conflict with good order, upon the very ground of the supremacy of conscience within its proper  
12 field. What that field is, under our system of government, presents in part a question of constitutional law, and  
13 also, in part, one of legislative policy in avoiding unnecessary clashes with the dictates of conscience. There is  
14 abundant room for enforcing the requisite authority of law as it is enacted and requires obedience, and for  
15 maintaining the conception of the supremacy of law as essential to orderly government, without demanding that  
16 either citizens or applicants for citizenship shall assume by oath an obligation to regard allegiance to God as  
17 subordinate to allegiance to civil power. The attempt to exact such a promise, and thus to bind one's conscience  
18 by the taking of oaths or the submission to tests, has been the cause of many deplorable conflicts. The Congress  
19 has sought to avoid such conflicts in this country by respecting our happy tradition. In no sphere of legislation  
20 has the intention to prevent such clashes been more conspicuous than in relation to the bearing of arms. It would  
21 require strong evidence [283 U.S. 605, 635] that the Congress intended a reversal of its policy in prescribing  
22 the general terms of the naturalization oath. I find no such evidence.  
23 [U.S. v. Macintosh, 283 U.S. 605 (1931)]  
24

25 To Madison, then, duties to God were superior to duties to civil authorities-the ultimate loyalty was owed to God  
26 above all. Madison did not say that duties to the Creator are precedent only to those laws specifically directed at  
27 religion, nor did he strive simply to prevent deliberate acts of persecution or discrimination. **The idea that civil**  
28 **obligations are subordinate to religious duty is consonant with the notion that government must accommodate,**  
29 **where possible, those religious practices that conflict with civil law.**

30 \*562 **Other early leaders expressed similar views regarding religious liberty. Thomas Jefferson, the drafter of**  
31 **Virginia's Bill for Establishing Religious Freedom, wrote in that document that civil government could**  
32 **interfere in religious exercise only "when principles break out into overt acts against peace and good order."**  
33 **In 1808, he indicated that he considered "the government of the United States as interdicted by the**  
34 **Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises."** 11 The  
35 Writings of Thomas Jefferson 428-429 (A. Lipscomb ed.1904) (quoted in Office of Legal Policy, U.S. Dept. of  
36 Justice, Report to the Attorney General, Religious Liberty under the Free Exercise Clause 7 (1986)). Moreover,  
37 Jefferson believed that " '[e]very religious society has a right to determine for itself the time of these exercises,  
38 and the objects proper for them, according to their own particular tenets; and this right can never be safer than  
39 in their own hands, where the Constitution has deposited it.' " Ibid.

40 **George Washington expressly stated that he believed that government should do its utmost to accommodate**  
41 **religious scruples, writing in a letter to a group of Quakers:**

42 "[I]n my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness; and  
43 it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to  
44 the protection and essential interests of the nation may justify and permit." Letter from George Washington to  
45 the Religious Society Called Quakers (Oct. 1789), in *George Washington on Religious Liberty and Mutual*  
46 *Understanding* 11 (E. Humphrey ed.1932).

47 **Oliver Ellsworth, a Framers of the First Amendment and later Chief Justice of the United States, expressed the**  
48 **similar view that government could interfere in religious matters only when necessary "to prohibit and punish**  
49 **gross immoralities\*563 and impieties; because the open practice of these is of evil example and detriment."**  
50 *Oliver Ellsworth, Landholder, No. 7* (Dec. 17, 1787), reprinted in *4 Founders' Constitution* 640. Isaac Backus, a  
51 Baptist minister who was a delegate to the Massachusetts ratifying convention of 1788, declared that " 'every  
52 person has an unalienable right to act in all religious affairs according to the full persuasion of his own \*2185  
53 mind, where others are not injured thereby.' " Backus, *A Declaration of Rights, of the Inhabitants of the State of*  
54 *Massachusetts-Bay*, in *Isaac Backus on Church, State, and Calvinism* 487 (W. McLoughlin ed.1968).

55 **These are but a few examples of various perspectives regarding the proper relationship between church and**  
56 **government that existed during the time the First Amendment was drafted and ratified.** Obviously, since these  
57 thinkers approached the issue of religious freedom somewhat differently, see Adams & Emmerich 21-31, it is not  
58 possible to distill their thoughts into one tidy formula. Nevertheless, a few general principles may be discerned.  
59 **Foremost, these early leaders accorded religious exercise a special constitutional status. The right to free**  
60 **exercise was a substantive guarantee of individual liberty, no less important than the right to free speech or**  
61 **the right to just compensation for the taking of property.** See P. Kauper, *Religion and the Constitution* 17 (1964)  
62 ("[O]ur whole constitutional history ... supports the conclusion that religious liberty is an independent liberty,  
63 that its recognition may either require or permit preferential treatment on religious grounds in some instances  
64 ..."). As Madison put it in the concluding argument of his "Memorial and Remonstrance":

1 “[T]he equal right of every citizen to the free exercise of his Religion according to the dictates of [his]  
2 conscience’ is held by the same tenure with all our other rights.... [I]t is equally the gift of nature; ... it cannot  
3 be less dear to us; ... it is enumerated with equal solemnity,\*564 or rather studied emphasis.” 2 Writings of  
4 James Madison, at 190.

5 *Second, all agreed that government interference in religious practice was not to be lightly countenanced. Adams*  
6 *& Emmerich 31. Finally, **all shared the conviction that “ ‘true religion and good morals are the only solid***  
7 ***foundation of public liberty and happiness.’ ”** Curry, *The First Freedoms*, at 219 (quoting Continental*  
8 *Congress); see Adams & Emmerich 72 (“**The Founders ... acknowledged that the republic rested largely on***  
9 ***moral principles derived from religion**”). To give meaning to these ideas-particularly in a society characterized*  
10 *by religious pluralism and pervasive regulation-there will be times when the Constitution requires government*  
11 *to accommodate the needs of those citizens whose religious practices conflict with generally applicable law.*  
12 *[City of Boerne v. Flores, 521 U.S. 507, 117 S.Ct. 2157 (U.S.Tex.,1997)]*  
13

14 *“This Duty [owed Our Creator] is precedent both in order of time and degree of obligation, to the claims of Civil*  
15 *Society.... [E]very man who becomes a member of any Civil Society, [must] do it with a saving of his allegiance*  
16 *to the Universal Sovereign. We maintain therefore that in matters of Religion, no man's right is abridged by the*  
17 *institution of Civil Society, **and that Religion is wholly exempt from its cognizance.**”*  
18 *[Writings of James Madison pg. 184 (Gaillard Hunt, ed. A. D. 1901)]*

## 19 **7.6.2 God’s view**

20 The Bible forbids serving two masters, which implies that we cannot act as agents or fiduciaries for more than one entity at  
21 a time:

22 *“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to*  
23 *the one and despise the other. You cannot serve God and mammon.”*  
24 *[[Luke 16:13](#), Bible, NKJV]*

25 *“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the*  
26 *one and despise the other. You cannot serve God and mammon.*  
27 *[[Matt. 6:24](#), Bible, NKJV]*

28 The Bible also forbids the taking of oaths. Such oaths include the perjury statements found on nearly every government form,  
29 and especially those associated with government benefits, franchises, and privileges:

30 *“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths*  
31 *to the Lord.’*

32 *“But I say to you, **do not swear at all: neither by heaven, for it is God's throne; 35 nor by the earth, for it is His***  
33 ***footstool; nor by Jerusalem, for it is the city of the great King.***

34 *“Nor shall you swear by your head, because you cannot make one hair white or black.*

35 *“But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.*  
36 *[[Matt. 5:33-37](#), Bible, NKJV]*

## 37 **7.7 Legal authorities on delegation of authority of government employees**

38 This section contains conclusions from various federal courts proving that:

- 39 1. It is the duty of the citizen to challenge and question the authority of all those exercising authority to ensure that they  
40 stay within the bounds of that authority.
- 41 2. When a government employee performs an act outside of his delegated authority, then he ceases to represent the  
42 government
- 43 3. When a government employee performs an act outside of his delegated authority, then he is acting as a private individual  
44 rather than government employee.
- 45 4. When a government employee performs an act outside of his delegated authority, then he can be sued for a tort.
- 46 5. When a government employee performs an act outside of his delegated authority, then he may be challenged with a quo  
47 warranto action demanding that he produce evidence of his delegated authority.

48 Below are the authorities on this subject:

1 "Of this it is enough to say that the United States is neither bound nor estopped by acts of its officers or agents in  
2 entering into an arrangement or agreement to do or cause to be done what the law does not sanction or permit,"  
3 243 U.S., at 409.

4 [Utah Power and Light Co. v. United States, 243 U.S. 389, 37 S.Ct. 387 (1917)]  
5

6 "Where an executive officer, under his misconstruction of the law, has acted without or beyond the powers given  
7 him, the courts have jurisdiction to restore the status quo ante insofar as that may be done (cites omitted)."  
8 [United States v. Mott, 37 F.2d. 860, 862 (10th Cir. 1930), Affirmed, Mott v. United States, 283 U.S. 747, 51 S.Ct.  
9 642 (1931)]  
10

11 "All persons dealing with public officers are bound to take notice of the law prescribing their authority and  
12 powers."  
13 [State ex rel McConnell v. First State Bank, 22 Tenn.App. 577, 124 S.W.2d. 726, 733 (1938)]  
14

15 "Public officers are merely the agents of the public, whose powers and authority are defined and limited by law.  
16 Any act without the scope of the authority so defined does not bind the principal, and all persons dealing with  
17 such agents are charged with knowledge of the extent of their authority," 113 F.2d, at 286.  
18 [Continental Casualty Co. v. United States, 113 F.2d. 284 (5th Cir. 1940)]  
19

20 "When the right to do a thing depends upon legislative authority, and the Legislature has failed to authorize it,  
21 or has forbidden it, no amount of acquiescence, or consent, or approval of the doing of it by a ministerial officer,  
22 can create a right to do the thing which is unauthorized or forbidden," 26 N.E.2d, at 52.  
23 [Department of Ins. of Indiana v. Church Members Relief Ass'n., 217 Ind. 58, 26 N.E.2d. 51 (1940)]  
24

25 "We assume there could be no dissent from the proposition that an administrative agency has only such authority  
26 in the administration of a Congressional enactment as is expressly conferred, or as may be reasonably implied."  
27 [Quaker Oats Co. v. Fed. Security Administrator, 129 F.2d. 76, 80 (7th Cir. 1942), reversed on other grounds at  
28 318 U.S. 218, 63 S.Ct. 589 (1943)]  
29

30 "[T]he authority of ministerial officers is to be strictly construed as including only such powers as are expressly  
31 conferred, or necessarily implied," 141 F.2d, at 913.  
32 [Youngblood v. United States, 141 F.2d. 912 (6th Cir. 1944): Action to compel recorder to record tax liens]  
33

34 "When Congress passes an Act empowering administrative agencies to carry on governmental activities, the  
35 power of those agencies is circumscribed by the authority granted.... The responsibility of determining the limits  
36 of statutory grants of authority in such instances is a judicial function entrusted to the courts," 321 U.S., at 309-  
37 10.  
38 [Stark v. Wickard, 321 U.S. 288, 64 S.Ct. 559 (1944): Milk price control act administered by Ag. Sec. was subject  
39 to challenge]  
40

41 "Whatever the form in which the Government functions, anyone entering into an arrangement with the  
42 Government takes the risk of having accurately ascertained that he who purports to act for the Government stays  
43 within the bounds of his authority. The scope of this authority may be explicitly defined by Congress or be limited  
44 by delegated legislation, properly exercised through the rule-making power. And this is so even though, as here,  
45 the agent himself may have been unaware of the limitations upon his authority," 332 U.S., at 384.  
46 [Federal Crop Ins. Corp. v. Merrill, 332 U.S. 380, 68 S.Ct. 1 (1947)]  
47

48 "This means that a public officer, in exercising powers conferred upon him by statute and regulation, is bound to  
49 follow the mode or manner prescribed. One who deals with such official is on his notice of possible limitations of  
50 authority. And no estoppel can arise against the Government from the performance of unauthorized acts or from  
51 authority exercised in a manner forbidden," 176 F.2d, at 281.  
52 [United States v. Jones, 176 F.2d. 278 (9th Cir. 1949): U.S. brought action to set aside sale of surplus WWII  
53 items, but Jones prevailed in both the District Court and on appeal. The court held]  
54

55 "The extent of the authority of the people's public agents is measured by the statute from which they derive their  
56 authority, not by their own acts and assumption of authority."

57 "Public officers have and can exercise only such powers as are conferred on them by law..."

1 " The powers of State officers being fixed by law, all persons dealing with such officers are charged with  
2 knowledge of the extent of their authority," 53 N.W.2d, at 684.  
3 [Sittler v. Board of Control of Michigan College of Mining and Technology, 333 Mich. 681, 53 N.W.2d. 681  
4 (1952)]  
5

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6 "It is well settled that no consideration of public policy can properly induce a court to reject the statutory  
7 definition of the powers of an officer, and that anyone dealing with such officer is required to take notice of the  
8 extent of authority conferred by law upon him," 244 F.2d, at 820-21.  
9 [Government of the Virgin Islands v. Gordon, 244 F.2d. 818 (3rd Cir. 1957): Defendant and endorser gave note  
10 to government as result of loan, and upon suit, District Attorney extended terms, for which endorser argued that  
11 he had been released. Court held act of DA void as lacking authority]  
12

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13 "The powers of all public officers are defined by law... Where the law creates an office, one holding such office  
14 has no authority to perform any act not legitimately within the scope of such authority," 102 S.E.2d, at 577.  
15 [Board of Comm. of Peace Officers Annuity and Benefit Fund v. Clay, 214 Ga. 70, 102 S.E.2d. 575 (1958)]  
16

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17 "It follows that a collateral attack may be made here for 'acts or orders [of administrative officers or agencies]  
18 which do not come clearly within the powers granted or which fall beyond the purview of the statute granting the  
19 agency or body its powers [such orders] are not merely erroneous, but are void'....'They [officers or agencies]  
20 are without power to act contrary to the provisions of the law or the clear legislative intentment, or to exceed the  
21 authority conferred on them by statute," 355 P.2d, at 943.  
22 [Flavell v. Dept. of Welfare, City and County of Denver, 355 P.2d. 941 (Colo. 1960)]  
23

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24 "We do not believe, however, that when the legislature vested in the director discretionary power to suspend... it,  
25 absent express declaration, intended the power of executive decision in this area be delegated by the director to  
26 assistants, or relegated to a simple mechanical process.

27 "Gathering, collating, and presenting such facts as may be required by the director, together with making  
28 appropriate recommendations, preparing, signing, and mailing notices and orders in the name of the director are  
29 without doubt delegable duties. But, the basic responsibility and authority of exercising the discretion and power  
30 of decision...rests exclusively with the director," 385 P.2d, at 526.  
31 [Ledgering v. State of Washington, 385 P.2d. 522 (Wash. 1963): Driver's license revocation case]  
32

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33 "To allow one to take official action simply by giving oral approval to a letter which does not recite the action  
34 and which does not go out under one's name is to extend permissible delegation beyond reasonable bounds," 160  
35 NW 2d, at 689.  
36 [Independent School District #639, Vesta v. Independent School District #893, Echo, 160 N.W.2d. 686 (Minn.  
37 1968)]  
38

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39 "The narrow issue presented by this case is whether the revenue agent had authority to make a binding agreement  
40 ... The exclusive procedure for compromising tax liabilities is set forth in Int. Rev. Code of 1954 § 7122. This  
41 section explicitly reposes such authority in 'the Secretary or his delegate', and such delegation stops at the district  
42 level. Since the exclusive means of compromise established by § 7122 was not utilized in this case, any  
43 arrangement taxpayer made with agent McInnis had no legal standing," 405 F.2d, at 149-50.  
44 [Country Gas Service, Inc. v. United States, 405 F.2d. 147 (1st Cir. 1969): Taxpayers entered into compromise  
45 with revenue agent to settle tax liability in beneficial manner. In holding the agent's agreement void, the court  
46 stated]  
47

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48 "As a general rule, powers conferred upon public agencies and officers which involve the exercise of judgment  
49 or discretion are in the nature of public trusts and cannot be surrendered or delegated to subordinates in the  
50 absence of statutory authorization [cites omitted]. Under normal circumstances and absent statutory provisions  
51 to the contrary the dismissal of employees involves the exercise of judgment or discretion.

52 "On the other hand, public agencies may delegate the performance of ministerial tasks, including the investigation  
53 and determination of facts preliminary to agency action [cites omitted]. Moreover, an agency's subsequent  
54 approval or ratification of an act delegated to a subordinate validates the act, which becomes the act of the  
55 agency itself," 474 P.2d, at 439.  
56 [California School Employees Ass'n. v. Personnel Comm. of P.V.U.S.D., 89 Cal. Rptr. 620, 474 P.2d. 436 (1970)]  
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58 "Counties have only such authority as is granted by statute [cites omitted]. The Board of County Commissioners  
59 in exercising corporate powers is limited to those fields expressly assigned to such subdivisions of the state by

1 the legislature [cites omitted]. Public officers possess only such authority as is conferred upon them by law and  
2 such authority must be exercised in the manner provided by law," 468 P.2d, at 508.  
3 [Tulsa Exposition and Fair Corp. v. Board of County Commissioners, 468 P.2d. 501 (Ok. 1970)]  
4

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5 "It is fundamental law that government entities and their officers must find sanction for their actions in the statute  
6 itself. There is no apparent authority in a public officer whose duties are prescribed by law as there would be in  
7 the case of an agent for a private party [cites omitted].

8 "Persons contracting with a public officer acting under a public law must, at their peril, ascertain the scope of  
9 the officer's authority [cites omitted] and are chargeable with notice of the contents of the enactment conferring  
10 that authority. A contract by a public officer in excess of the provisions of the statute authorizing such contract  
11 is void, so far as it departs from or exceeds the terms of the law under which it was attempted to be negotiated,"  
12 498 P.2d, at 805.  
13 [Baker v. Deschutes County, 498 P.2d. 803 (Or.App. 1972): Contract to sell county land held void]  
14

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15 "[A]n administrative agency is a creature of statute, having only those powers expressly granted to it by Congress  
16 or included by necessary implication from the Congressional grant," 494 F.2d, at 683.  
17 [Soriano v. United States, 494 F.2d. 681 (9th Cir. 1974)]  
18

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19 "[A]n officer in whom discretionary power is vested cannot delegate that power without statutory authority to do  
20 so," 219 N.W.2d, at 316.  
21 [Steele v. Gray, 64 Wis.2d. 422, 219 N.W.2d. 312 (1974): Question regarding delegation of authority to revoke  
22 "good time" credits of prisoners]  
23

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24 "Absent an explicit delegation from the Secretary, the boundaries of the Forest Supervisors' authority should not  
25 be extended into areas the regulations have clearly reserved for higher officials.

26 "By immediately closing the entire area, the Supervisor went beyond the limits of his authority and exercised a  
27 power that had not been granted to him. The closure orders were invalid and the trespass convictions cannot  
28 stand," 535 F.2d, at 1152.  
29 [United States v. Gemmill, 535 F.2d. 1145 (9th Cir. 1976): Indians convicted of trespass had convictions reversed  
30 due to lack of delegated authority of Forest Service officials to close part of national forest]  
31

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32 "Immigration judges, or special inquiry officers, are creatures of statute, receiving some of their powers and  
33 duties directly from Congress... and some of them by subdelegation from the Attorney General... These statutes  
34 and the regulations implementing them... contain a detailed and elaborate description of the authority of  
35 immigration judges. Nowhere is there any mention of the power of an immigration judge to award the type of  
36 discretionary relief that was sought here," 564 F.2d, at 1303.  
37 [Lopez-Telles v. I.N.S., 564 F.2d. 1302 (9th Cir. 1977): Deportee alleged that administrative law judge could  
38 refuse to deport for humanitarian reasons. In rejecting this argument, it was stated]  
39

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40 "[P]ublic bodies or officers may exercise only that power which is conferred upon them by law. The source of  
41 that authority must be found in the enabling statute either expressly or by necessary inference as an incidence  
42 essential to the full exercise of the powers specifically granted," 380 A.2d, at 192.  
43 [Churchill v. S.A.D. No. 49 Teachers Ass'n., 380 A.2d. 186 (Me. 1977)]  
44

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45 "[A] delegation of authority survives the resignation of the person who issued the delegation," 611 F.2d, at 1207.  
46 [Champaign County, Illinois v. United States Law Enforcement Assistance Administration, 611 F.2d. 1200 (7th  
47 Cir. 1979)]  
48

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49 "Public officers have only those powers expressly granted or necessarily implied by statute, " 622 P.2d, at 848.  
50 [Hoppe v. King County, 95 Wash.2d. 332, 622 P.2d. 845 (1980)]  
51

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52 "Persons dealing with the government are charged with knowing government statutes and regulations, and they  
53 assume the risk that government agents may exceed their authority and provide misinformation," 644 F.2d, at  
54 1383.  
55 [Lavin v. Marsh, 644 F.2d. 1378 (9th Cir. 1981): Retirement benefits case]  
56

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1 "All persons in the United States are chargeable with knowledge of the Statutes-at-Large...[I]t is well established  
2 that anyone who deals with the government assumes the risk that the agent acting in the government's behalf has  
3 exceeded the bounds of his authority," 650 F.2d, at 1100.

4 *American Federation of State, County, and Municipal Employees v. Olson*, 338 N.W.2d. 97 (N.D. 1983): Union  
5 action to compel state to pay wage increase via union agreement:

6 "It is well settled that public officials have only such authority as is expressly given them by the constitution and  
7 statutes together with those powers and duties which are necessarily implied from the express grant of authority,"  
8 338 N.W.2d, at 100.

9 [*Bollow v. Federal Reserve Bank of San Francisco*, 650 F.2d. 1093 (9th Cir. 1981): Employment contract action  
10 involving charge of age discrimination]

12 "[A]n unlawful or unauthorized exercise of power does not become legitimated or authorized by reason of  
13 habitude."

14 [*In re Benny*, 29 B.R. 754, 762 (N.D. Cal. 1983)]

16 "[W]hen an officer acts wholly outside the scope of the powers granted to him by statute or constitutional  
17 provision, the official's actions have been considered to be unauthorized."

18 [*Ramirez de Arellano v. Weinberger*, 745 F.2d. 1500, 1523 (D.C. Cir. 1984)]

20 "Acting without statutory power at all, or misapplying one's statutory power, will result in a finding that such  
21 action was *ultra vires*."

22 [*Outboard Marine Corp. v. Thomas*, 610 F.Supp. 1234, 1242 (N.D. Ill. 1985), appeal: 773 F.2d. 883 (7th Cir.  
23 1985), and 107 S.Ct. 638]

24 See also:

- 25 1. *Garvey v. Freeman*, 397 F.2d. 600, 605 (10th Cir. 1968).
- 26 2. [Larson v. Domestic & Foreign Commerce Corp.](#), 337 U.S. 682, 69 S.Ct. 1457 (1949): suits agent govt agents: personal  
27 if without authority.
- 28 3. [Youngstown Sheet & Tube Co. v. Sawyer](#), 343 U.S. 579, 72 S.Ct. 863 (1952): Truman's takeover of the steel mills held  
29 unconstitutional.

30 In summary:

- 31 1. The American public should know the functions and delegated authority of federal agencies because it is charged with  
32 the knowledge of the scope and limitations upon the authority of federal agents, who can only act within the scope of  
33 such authority; see *Federal Crop Insurance Corp. v. Merrill*, 332 U.S. 380, 384, 68 S.Ct. 1, 3 (1947); *Dade Park Jockey*  
34 *Club v. Commonwealth*, 253 Ky. 314, 69 S.W.2d. 363, 365 (1934); *Morris Plan Bank of Georgia v. Simmons*, 201 Ga.  
35 157, 39 S.E.2d. 166, 175 (1946); *Northern Pac. Ry. Co. v. United States*, 70 F.Supp. 837, 860 (D.Minn. 1946); *Sunshine*  
36 *Dairy v. Peterson*, 183 Or. 305, 193 P.2d. 543, 552 (1948); *United States v. Jones*, 176 F.2d. 278, 281 (9th Cir. 1949);  
37 *Patten v. State Personnel Board*, 234 P.2d. 987, 990 (Cal. App. 1951); *State ex rel Young v. Niblack*, 99 N.E.2d. 839,  
38 841 (Ind. 1951); *State v. Hartford Accident & Indemnity Co.*, 138 Conn. 334, 84 A.2d. 579, 581 (1951); *Davis v. Pelley*,  
39 102 N.E.2d. 910, 912 (Ind. 1952); *Lien v. Northwestern Engineering Co.*, 54 N.W.2d. 472, 476 (S.D. 1952); *Sittler v.*  
40 *Board of Control of Michigan College*, 333 Mich. 681, 53 N.W.2d. 681, 684 (1952); *Bear River Sand & Gravel Corp.*  
41 *v. Placer County*, 258 P.2d. 543, 546 (Cal. App. 1953); *Rogers v. County Comm. of New Haven County*, 141 Conn. 426,  
42 106 A.2d. 757 (1954); *Mason County Civic Research Council v. County of Mason*, 343 Mich. 313, 72 N.W.2d. 292, 296  
43 (1955); *Government of the Virgin Islands v. Gordon*, 244 F.2d. 818, 821 (3rd Cir. 1957); *Joseph A. Cicci, Inc. v. Allanson*,  
44 187 N.Y.S.2d. 911, 913 (1959); *Atlantic Co. v. Moseley*, 215 Ga. 530, 111 S.E.2d. 239, 242 (1959); *Flavell v. Dept. of*  
45 *Welfare, City and County of Denver*, 355 P.2d. 941, 943 (Colo. 1960); *City of Calhoun v. Holland*, 222 Ga. 817, 152  
46 S.W.2d. 752, 754 (1966); *Gray v. Johnson*, 395 F.2d. 533, 537 (10th Cir. 1968); *Gammill v. Shackelford*, 480 P.2d. 920,  
47 922 (Okla. 1970); *Baker v. Deschutes County*, 498 P.2d. 803, 805 (Or.App. 1972); *City of Mercer Island v. Steinmann*, 9  
48 Wash.App. 479, 513 P.2d. 80, 83 (1973); *United States v. Gemmill*, 535 F.2d. 1145 (9th Cir. 1976); *Lopez-Telles v.*  
49 *I.N.S.*, 564 F.2d. 1302 (9th Cir. 1977); *Bollow v. Federal Reserve Bank*, 650 F.2d. 1093, 1100 (9th Cir. 1981); *Lavin v.*  
50 *Marsh*, 644 F.2d. 1378, 1383 (9th Cir. 1981); *Smith v. Sorensen*, 748 F.2d. 427, 432 (8th Cir. 1984); and *Watrel v.*  
51 *Commonwealth Dept. of Education*, 488 A.2d. 378, 381 (Pa. Comwlth. 1985).
- 52 2. Acts of federal agents without delegated authority are void; see [Cudahy Packing Co. v. Holland](#), 315 U.S. 357, 62 S.Ct.  
53 651 (1942); [United States v. Giordano](#), 416 U.S. 505, 94 S.Ct. 1820 (1974); *United States v. Pees*, 645 F.Supp. 687 (D.

Col. 1986); *United States v. Hovey*, 674 F.Supp. 161 (D. Del. 1987); *United States v. Spain*, 825 F.2d. 1426 (10th Cir. 1987); *United States v. Emerson*, 846 F.2d. 541 (9th Cir. 1988); *United States v. McLaughlin*, 851 F.2d. 283 (9th Cir. 1988); and *United States v. Widdowson*, 916 F.2d. 587, 589 (10th Cir. 1990).

3. If a federal agent exceeds his delegated authority and commits a tort within a state, he may be sued in state court; see *Johnston v. Earle*, 245 F.2d. 793 (9th Cir. 1957); *Hunsucker v. Phinney*, 497 F.2d. 29 (5th Cir. 1974); and *Rutherford v. United States*, 702 F.2d. 580 (5th Cir. 1983).

For further details on the subjects covered in this section, see:

1. *Authorities on “delegation orders”, Sovereignty Forms and Instructions Online*, Form #10.004, Cites by Topic: <http://famguardian.org/TaxFreedom/CitesByTopic/DelegationOrders.htm>
2. *Delegation of Authority Brief*, Larry Becraft: <http://famguardian.org/Subjects/Taxes/ChallJurisdiction/AdminProc/Delegationbrf.htm>
3. *Cases regarding delegation of authority*, Family Guardian Fellowship: <http://famguardian.org/Subjects/Taxes/ChallJurisdiction/AdminProc/Authority.htm>

### **7.8 The choice to come under God’s Delegation Order is a FULL TIME JOB**

The choice to become believer, trustee, and fiduciary under the Bible trust indenture is a permanent and FULL TIME one.

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*“And now, Israel, **what does the Lord your God require of you, but to fear the Lord your God [synonymous with hate evil], to walk in all His ways [laws in the Bible] and to love Him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments of the Lord and His statutes [laws] which I command you today for your good?”***  
*[Deut. 10:12-13, Bible, NKJV]*

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*37 Jesus said to him, “ ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ ”*  
*[Matt. 22:37, Bible, NKJV]*

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*Jesus answered him, “The first of all the commandments is: ‘Hear, O Israel, the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”*  
*[Mark 12:29-31, Bible, NKJV]*

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*And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?”*  
*He said to him, “What is written in the law? What is your reading of it?”*  
*So he answered and said, “ ‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’ ”<sup>11</sup>*  
*And He said to him, “You have answered rightly; do this and you will live.”*  
*[Luke 10:25-28, Bible, NKJV]*

Notice that the above biblical authorities say: “you shall love the Lord your God with all your heart, with all your soul, and with all your mind”. This command sets no limits on the number of hours per day nor does it identify a specific percentage of your labor and resources that belongs to God. The implication is that EVERYTHING you have, everything you are, everything you do MUST be on behalf of the Lord 24 hours a day, seven days a week. This command therefore prescribes that ALL of our time and resources must be devoted to serving God as His trustee, fiduciary, steward, and agent during our short time on earth.

Many scriptures corroborate the above conclusions:

1. **Matt. 4:10:**

*“Away with you , Satan! For it is written, ‘You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.’ ”*  
*[Jesus in Matt. 4:10, Bible, NKJV]*

1 2. Josh. 24:15:

2 "But as for me and my house, WE WILL SERVE [**ONLY**] THE LORD!"  
3 [Josh. 24:15, Bible, NKJV]

4 3. Gal. 5:1:

5 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke  
6 of bondage [to the government or the income tax or the IRS or federal statutes that are not "positive law" and do  
7 not have jurisdiction over us]."  
8 [Galatians 5:1, Bible, NKJV]

9 4. 1 Cor. 7:23:

10 "You were bought at a price; ***do not become slaves of men*** [and remember that governments  
11 are made up exclusively of men]."  
12 [1 Cor. 7:23, Bible, NKJV]

13 Those who do not devote ALL of their time to fulfilling their duties under the Bible trust indenture will be counted as unwise  
14 stewards and cast into outer darkness because they were like:

- 15 1. The seven unwise virgins in the Parable of the Wise and Foolish Virgins in Matt. 25:1-13.
- 16 2. The unwise stewards in the Parable of the Talents in Matt. 25:14-30.
- 17 3. The guests to the wedding supper of the Lamb who refused to dress appropriately in Matt. 22:1-14.

18 Consequently, it is safe to say that if a person professes to be a devout Christian, they:

- 19 1. Are acting as an agent, trustee, and fiduciary of God 24 hours a day, seven days a week.
- 20 2. Assume the delegated authority of the God they represent.
- 21 3. If they sign a document while acting as the trustee, the phrase “, Agent” must be presumed after their signature, even if  
22 it does not directly appear there.
- 23 4. Cannot be presumed to be acting under their own authority or for their own benefit.
- 24 5. Are not personally responsible for their actions, but instead the principal they are acting on behalf of is. They only  
25 assume personal responsibility when they violate the terms of the trust indenture, which is the Bible.

26 **8. JESUS IS AN ANARCHIST TOWARDS MAN’S CIVIL STATUTORY LAW<sup>220</sup>**

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<sup>220</sup> Downloaded from: <http://www.anti-state.com/redford/redford4.html>

**Editorial:** At the beginning of our treatment of socialism in *Socialism: The New American Civil Religion, Form #05.016*, Section 5.1, we explained that “anarchism” is the opposite of socialism and that the Bible and Jesus both taught anarchism. This article will explain in detail why Jesus was an anarchist, and opposed socialism and statism of every sort. This will:

1. Offer an alternative to socialism for non-Christians which embodies all that is necessary for liberty and human happiness.
2. Allow Christians to mature their faith and integrate it with a world and political view that opposes socialism as a matter of Biblical doctrine.

We do not mean to suggest by including the article below that Christ was a Libertarian. We see nothing where Christ believes there should be no national borders. We see nothing that allows for homosexuals to marry or to be welcome into fellowship. We see nothing that does not allow for government created by God, which the US of A Constitution was and is to establish laws that are, according to the Declaration of independence, "to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness." Men have to right to make laws that seem most likely to effect THEIR safety and Happiness. Libertarians want no laws. They want to be able to walk naked through the streets and expect that no law should be able to do anything about it even though it negatively effects We the People's Happiness. The key is to keep government as local as possible so that small groups can have laws that effect their safety and happiness even if it excludes others. This includes drug law (which we oppose) if those laws will make the people of the area happy. The same is true of abortion, homosexuality, promiscuity, polygamy, etc. Some laws need to be available on a national level to protect individual rights. The main one being the right to travel so if they do not like the local laws they can leave and establish their own small government elsewhere.

1 The above title may seem like strong words, for surely that can't be correct? Jesus an anarchist? One must be joking, right?

2 But you read correctly, and I will demonstrate exactly that. At this point you may be incredulous, but I assure you that I am  
3 quite serious. If you are a Christian and find the above title at all hard to believe then you of all people owe it to yourself to  
4 find out what the basis of this charge is, for if the above comes as news to you then you still have much to learn about Jesus  
5 and about the most vitally important struggle which has plagued mankind since the dawn of history: mankind's continuing  
6 struggle between freedom and slavery, between value producers and the violent parasitical elite, between peace and war,  
7 between truth and deception. This is the central struggle which defines mankind's history and, sadly, continues to do so. As  
8 Christians and as people in general, what we choose to believe and accept as the truth is equally as vitally important, for  
9 ultimately it is people's beliefs about the world that will shape and determine what outcomes transpire in the world. If the  
10 mass of people believe in political falsehoods and deceptions then mankind will continue to repeat the same gruesome  
11 mistakes, as it does presently, and the aforementioned struggle will continue to be no closer to a desirable resolution. Genuine  
12 change must first come by changing one's mind, and if what one had believed before was in error then one cannot expect  
13 good results to proceed forth from it. And all change starts with the individual. You can help change the world by simply  
14 changing your mind. All I ask of you is to believe in the truth--know the truth and the truth will make you free (John 8:32).

15 It is the purpose of this document to demonstrate the above claim, and if you are a Christian then I submit that it should be  
16 your task to honestly consider what is presented here, for if the above claim comes as a surprise then I will show that what  
17 you thought you knew about Jesus was not the whole story: Jesus is far more radical than many would have you believe, and  
18 for good reason--it threatens the status quo. For the consequence of this truth becoming understood and accepted by even  
19 one-tenth of the population would be quite dramatic indeed: governments would topple like so many dominoes. For as the  
20 16th century Frenchman Étienne de la Boétie observed in *The Politics of Obedience: The Discourse of Voluntary Servitude*  
21 (<http://www.blancmange.net/tmh/articles/laboetie.html>), all governments ultimately rest on the consent of the governed, even  
22 totalitarian dictatorships. Now this "consent" does not have to be in the form of active promotion and support of the State, it  
23 could simply be in the form of hopeless resignation, such as accepting the canard "nothing's as sure as death and taxes." All  
24 governments can only exist because the majority--in one form or another--accept them as at least being inevitable. They  
25 believe in the deception that even though government may be evil that it is nevertheless a necessary evil, and therefore cannot  
26 conceive of a better alternative. But if such were true then Jesus Christ's whole message is a fallacy. But such is not the truth,  
27 there is an alternative: liberty. And I will show that Jesus has called us to liberty, and that liberty and Christ's message are  
28 incompatible with government.

1 You may wonder where I got the one-tenth figure from in the above if all governments require the acceptance of their rule  
2 by the majority of their population. Again, the reason is because this acceptance doesn't have to be active support but merely  
3 resigned, as it usually is. If just one-tenth of the population strongly believed that government was itself the greatest moral  
4 evil and that there was a better alternative it would be enough to turn the tide. Since most people are followers and uncritically  
5 accept the reigning political opinions, those who do not accept the status quo and who are able to form and articulate a critical  
6 alternative will come to be the intellectual leaders by default when the popular regime suffers a crisis and people begin to  
7 look for alternatives. If the history of governments teach us anything it is that such crisis is a regular occurrence, for  
8 governments by their nature tend toward instability. If it be asked Why then do we still have government?, it is here answered  
9 that it is because no viable alternative to government has been articulated by a critical mass at such a crisis, in that most  
10 people throughout history have accepted the deception that government is a necessary evil and could not conceive a better  
11 alternative.

12 Now I will articulate that better alternative, the one that Christ commanded us. I will show that Jesus and His message are  
13 necessarily anarchistic. And what better place to start than in the beginning?:

## 14 **8.1 Jesus' Very Life Began in an Act of Defiance to Government (And Would Later End in Defiance to** 15 **Government)**

16 If it were not for Joseph and Mary's intentional act of defying that which they knew to be king Herod the Great's will and  
17 escaping with baby Jesus from out of Herod's jurisdiction as fugitives to the land of Egypt then Jesus would have been  
18 mercilessly killed and needless to say His ministry and the fulfillment of Scripture would have never come about. Thus in the  
19 most fundamental of regards, there is a great antagonism from the very start between Jesus and government (to say the least):  
20 Jesus was born into the world as a criminal and would later be killed as a criminal--a criminal as so regarded by the  
21 government, that is. And what was baby Jesus' crime? From Matthew 2:1-6 we find the answer:

22 *Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East*  
23 *came to Jerusalem, saying, "Where is He who has been born King of the Jews? For we have seen His star in the*  
24 *East and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with*  
25 *him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where*  
26 *the Christ was to be born. So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 'But*  
27 *you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a*  
28 *Ruler Who will shepherd My people Israel.' "*  
29 *[Matt. 2:1-6, NKJV, as elsewhere unless noted otherwise.]*

30 So here we learn that Herod became troubled at the thought that there might be someone else that people would come to  
31 regard as their king other than Herod. Herod regarded Jesus as a threat to his power: was his fear unjustified? It is my judgment  
32 and this document's central thesis that Herod was correct in his assessment of Jesus as being a threat to his power--although  
33 not just to Herod as an individual but to all that Herod represents, in a word: government; along with the unholy usurpation,  
34 deception and subjugation of people that it necessarily entails. For as I will show, Jesus' Kingdom is to be the functional  
35 opposite of any Earth-bound kingdom which has ever existed. And for government, this is the ultimate crime of which Jesus  
36 was guilty, and which required His extermination.

37 Here we read of this pivotal act of holy defiance to government, without which there would be no Christ as we know of:

38 *Matthew 2:13-15: Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream,*  
39 *saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for*  
40 *Herod will seek the young Child to destroy Him." When he arose, he took the young Child and His mother by*  
41 *night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken*  
42 *by the Lord through the prophet, saying, "Out of Egypt I called My Son."*

43 As well, so enraged was Herod upon learning that the wise men had disobeyed his order to report back to him on the location  
44 of baby Jesus that he ordered the extermination of all the male children in Bethlehem and the surrounding areas from age two  
45 and younger, all in the hopes that baby Jesus would be among the slaughtered (Matt. 2:12,16-18). It was only after king Herod  
46 the Great had perished that Joseph brought his family out of the land of Egypt, and then only to Nazareth as Herod's son  
47 Archelaus was then reigning over Judea (Matt. 2:19-23).

48 How very considerate indeed Jesus was being when He advised His disciples in Mark 8:15:

49 *Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."*

1 At the time Jesus offered the above advice He would have been referring to Herod Antipas. Jesus would later be mocked and  
2 ridiculed by Herod Antipas before finally being put to death as a common criminal by the Roman government (Luke 23:8-  
3 12). In handling the case of Jesus, Herod Antipas asked Jesus many questions, but Jesus refused to answer any of Herod's  
4 questions (Luke 23:9). Thus, not only did Jesus' very life begin in an act of holy defiance to government but it would also  
5 end in holy defiance to government. It was also Herod Antipas who beheaded John the Baptist (Matt. 14:1-12; Mark 6:14-  
6 29; Luke 9:7-9).

7 The story of Jesus' life can in part be summed up as suffering through this unjust Satanic world system for having preached  
8 the Truth, with government being chief among the culprits of this Satanic world system. All one has to do is review the life  
9 story of Jesus to plainly see that government--far from being instituted by God--is and has been a demonic tool of Satan used  
10 to oppress the righteous. And I will demonstrate that Jesus and the early Church leaders--as recorded the Bible--knew this to  
11 be the case and preached the same. The instrument which Satan used in an attempt to snuff-out that Truth in an act of deicide  
12 was government--from the beginning of Jesus' life to the very end, it was government which sought to exterminate this most  
13 dangerous threat of all to its power.

## 14 **8.2 The Golden Rule Unavoidably Results in Anarchism**

15 Jesus commanded us that in all things we are to treat others as we would want others to treat us. Thus:

16 *Matthew 5:17-18: "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to*  
17 *fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass*  
18 *from the law till all is fulfilled."*

19 *Matthew 7:12: [...] "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the*  
20 *Prophets." (See also Luke 6:31.)*

21 By saying that this commandment is "the Law and the Prophets" Jesus is saying that by following this one commandment  
22 that one is thereby fulfilling the Law of Moses and the principles of the Prophets--in other words Jesus is saying that it is the  
23 be-all and end-all when it comes to the proper ethic of social relations. This ultimate social ethic which Jesus commanded  
24 everyone to follow is commonly known as the Golden Rule.

25 But if indeed Jesus actually meant what He said when He spoke these words--and He most certainly did--then this alone is  
26 more than enough to prove that Jesus is of necessity an anarchist, and not just any kind of anarchist, but a libertarian, free-  
27 market anarchist in particular.

28 The reason this would necessarily have to be the case is because it is impossible for any actual government to actually abide  
29 by the Golden Rule even in theory, let alone in practice. All governments must of necessity violate the Golden Rule, otherwise  
30 they would not be governments but would be something else instead.

31 To understand why this is unalterably true, one must first have a clear and precise understanding of just what a "government"  
32 is and just what it is not, i.e., the distinguishing characteristics of Government which differentiates it from all other things  
33 that are not Governments.

34 (When the word is used in the sense above) Government (i.e., a State) is that organization in society which attempts to  
35 maintain, and is generally successful at maintaining, a coercive regional monopoly over ultimate control of the law (i.e., on  
36 the courts and police, etc.)--this is a feature of all Governments; as well, historically speaking it has always been the case that  
37 it is the only organization in society that legally obtains its revenue not by voluntary contribution or payment for services  
38 rendered but by coercion.

39 It is here where we find why it is quite impossible for any government to actually abide by Jesus' ultimate commandment.  
40 The reason quite simply is because all governments do to their subjects what they outlaw their subjects to do to them. That  
41 is, all governments, in order to be a government, must enforce a coercive monopoly on ultimate control of the law--this is a  
42 necessary feature of all governments. All governments set up courts and enforce control over ultimate judicial decision, while  
43 outlawing others from engaging in the same practice. Thus, for example, if a group of people become dissatisfied with the  
44 judicial services that the government is providing and decide to set up shop offering their own private arbitration and  
45 protection services on the market without seeking the permission of the government to do so then the government will attack  
46 these people and put an end to their competitive judicial services, and would thereby enforce its monopoly on ultimate control

1 over the law. If the government failed to enforce its monopoly on ultimate control over the law then it would cease to be a  
2 government, but would instead become just another private protection agency offering its services on a competitive market.

3 The above scenario leaves out something extremely vital though, as it merely assumes that this government in question  
4 somehow obtains its revenue by voluntary contribution and not by coercion. Yet all actual governments throughout history  
5 have obtained their revenue not by voluntary contribution or payment for contracted services but by coercion. Thus all  
6 governments throughout history steal and extort wealth from their subjects which they call "taxes," yet at the same time  
7 governments make it illegal for their subjects to steal from each other or from the government. Thus here again in taxes we  
8 see that historically all governments do to their subjects what they outlaw their subjects to do to them. I say "historically"  
9 because while although all governments throughout history have found it necessary to fund their operations through theft and  
10 extortion, it is not necessarily the case that all governments in theory must be supported by taxes: one could imagine that  
11 most people in a certain society simply voluntarily donate their money to fund a government, as unlikely as that possibility  
12 is in practice. So while although a monopoly on ultimate control of the law is a logical necessity of all governments, taxes  
13 are not--taxes have simply been a practical necessity throughout all of history in order for governments to function.

14 And so we find that all governments must of necessity continuously violate Jesus' ultimate social commandment even to  
15 simply exist. The principle which all governments are founded upon and follow may properly be termed the "Luciferian  
16 Principle." This logically follows, because to not follow the Golden Rule is to do the opposite of the Golden Rule: i.e., rather  
17 than doing to others what you would want others to do to you, you would instead be doing to others what you do *not* want  
18 others to do to you. Hence, if we may term the Golden Rule the "Christ Principle," or otherwise the "Christian Principle,"  
19 then it certainly follows that the opposite of this principle would properly be termed the "Luciferian Principle": which is none  
20 other than doing to others what you do *not* want others to do to you or which you forbid them to do to you.

21 It is for this reason that anyone that takes Jesus' ultimate ethical commandment seriously must of necessity advocate the  
22 abolition of all Earthly governments wherever and whenever they may exist, as governments are necessarily incompatible  
23 with Jesus' ultimate ethical commandment and diametrically opposed to it. In passing, it's important for me to distinguish  
24 "Earthly governments" from what is sometimes called the "Kingdom of God" or the "Kingdom of Christ." In the above  
25 discussion I have been analyzing governments as they are operated by men here on Earth--but as I will show, the "Kingdom"  
26 which Christ is to establish on Earth will be the functional and operational opposite of any kingdom which has ever existed  
27 on Earth before, i.e., it won't actually be a government in the sense in which I defined above and will in fact be perfectly  
28 consistent with the Golden Rule.

29 Above I also stated that Jesus' commandment of the Golden Rule not only proves that He is an anarchist, but also necessarily  
30 a libertarian, or free market, anarchist to be specific. The reason that this is so is because an anarchist is simply someone who  
31 desires no government to exist: only this and nothing more. Thus, one could desire no government to exist and yet still feel  
32 that it is alright to, say, slap people upside the head for no reason. Yet someone who follows the Golden Rule must not do to  
33 others what they do not want others to do to them--this necessarily means that one must respect the autonomy of other people's  
34 person and their just property: which unavoidably leads to not just anarchism, as was demonstrated above, but also to the  
35 free-market, voluntarist, libertarian order. The rigorous proof of this is that everyone, by definition, objects to others  
36 aggressing against what they regard as their own property. If such were not the case then, by definition, such action would  
37 not be an aggression but a voluntary action. But ultimately *all* just property titles can be traced back by way of voluntary  
38 transactions (which would thus be consistent with the Golden Rule) to the homesteading of unused resources; or (2) in the  
39 case in which such resources were expropriated from a just owner and the just owner or his heir(s) can no longer be identified  
40 or are deceased, where the first non-aggressor possesses the resource (which can then be considered another form of  
41 homesteading). Thus, for anyone to come into possession of property which either was not homesteaded by themselves or  
42 which was not obtained by a voluntary transaction would thereby be violating the Golden Rule, for to do so would mean that  
43 they are obtaining a good by involuntary means from another who can trace their possession of the resource either to direct  
44 homesteading or through voluntary transactions leading back to homesteading (i.e., of either of the two types given above).  
45 Yet, by definition, this aggressor would not want others to take his property against his will which he had come into possession  
46 of by voluntary means--and surely everyone possesses such property, even if it is just their own body.

47 Hence, if Jesus was serious about the Golden Rule--and He most certainly was--then it necessarily means that He is a  
48 consistent libertarian, as the Golden Rule as a political ethic is completely congruent with the libertarian Non-Aggression  
49 Principle, i.e., that no person or group of people may initiate the use of force against another, or threaten to initiate force  
50 against another.

### 51 **8.3 Jesus does not Respect the Person of Men**

1 According to the Bible, every person is equally subject to the commands of God, and one does not become exempt from  
2 God's law simply because one has managed to receive some sort of title of nobility. We are instructed to treat everyone by  
3 the same law. Yet this automatically rules out the possibility that governments could ever be legitimate, as they can only exist  
4 do to a privilege of monopoly on the ultimate control over the law which they enforce while excluding all competitors. As  
5 well, they collect taxes, which they call "theft" and "extortion" if anyone else engages in the same behavior against them or  
6 others.

7 As it is recorded in the Gospels, it seems that the people that knew of Jesus in His day were aware that He did not regard the  
8 person of men (i.e., titles of nobility, etc.):

9 *Matthew 22:16: And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are*  
10 *true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men."*  
11 *(See also Mark 12:14.)*

12 Yet this would have been merely conforming to people's expectation that Jesus would have been following the Old Testament  
13 commands not to regard the person of men (Lev 19:15; Deu. 1:17; 16:19; Job 32:21; 34:19; Prov. 28:21.). But that this is  
14 indeed the case was confirmed in the apostles' writings:

15 *Galatians 2:6: But from those who seemed to be something--whatever they were, it makes no difference to me;*  
16 *God shows personal favoritism to no man--for those who seemed to be something added nothing to me.*

17 And:

18 *James 2:8,9: If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as*  
19 *yourself," you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors.*  
20 *[See also 1 Peter 1:16.]*

21 Yet consider what James's above admonition means as it concerns Jesus' ultimate ethical command of the Golden Rule (Matt.  
22 7:12; Luke 6:31). If we as Christians were to take Jesus' command seriously and apply it to everyone without partiality, then  
23 it would necessarily require that we demand the abolition of all governments wherever they may exist, as they can only exist  
24 by a continuous violation of the Golden Rule (see above).

#### 25 **8.4 Jesus on Taxes: Nothing is (Rightly) Caesar's!**

26 The story of Jesus commanding us to give unto Caesar that which is Caesar's (Matt. 22:15-22; Mark 12:13-17; Luke 20:20-  
27 26) is commonly misrepresented as His commanding us to give to Caesar the denarii which he asks for (i.e., to pay taxes to  
28 government) as--it is assumed--the denarii are Caesar's, being that they have Caesar's image and name on them. But Jesus  
29 never said that this was so! What Jesus did say though was an ingenious case of rhetorical misdirection to avoid being  
30 immediately arrested, which would have interfered with Old Testament prophecy of His betrayal as well as His own previous  
31 predictions of betrayal.

32 When the Pharisees asked Him whether or not it is lawful to pay taxes to Caesar they did so as a ruse in the hopes of being  
33 able to either have Him arrested as a rebel by the Roman authorities or to have Him discredited in the eyes of His followers.  
34 At this time in Israel's history it was an occupied territory of the Roman Empire, and taxes--which were being used to support  
35 this occupation--were much hated by the mass of the common Jews. Thus, this question was a clever Catch-22 posed to Jesus  
36 by the Pharisees: if Jesus answered that it *is not* lawful then the Pharisees would have Him put away, but if He answered that  
37 it *is* lawful then He would appear to be supporting the subjection of the Jewish people by a foreign power. Luke 20:20 makes  
38 the Pharisees' intent in asking this question quite clear:

39 *So they watched Him, and sent spies who pretended to be righteous, that they might seize on His words, in order*  
40 *to deliver Him to the power and the authority of the governor.*

41 Thus, Jesus was not free to answer in just any casual manner. Of the Scripture prophecies which would have gone unfulfilled  
42 had He answered that it was fine to decline paying taxes and been arrested because of it are the betrayal by Judas (Psalm  
43 41:9; Zech. 11:12,13), and His betrayer replaced (Psalm 109:8--see Acts 1:20); see also Acts 1:15-26 and Psalm 69:25. Here  
44 is a quote from Peter on this matter from Acts 1:16:

45 *"Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David*  
46 *concerning Judas, who became a guide to those who arrested Jesus."*

1 In Matt. 26:54,56 and Mark 14:49 Jesus testifies to this exact same thing after He was betrayed by Judas. As well, Jesus  
2 Himself twice foretold of His betrayal before He was asked the question on taxes--see Matt. 17:22; 20:18; Mark 9:31; 10:33;  
3 and Luke 9:44; 19:31. See also John 13:18-30, which testifies to the necessity of the fulfillment of Psalm 41:9, as Jesus here  
4 foretells of His betrayal by Judas.

5 In addition, it appears that the only reason Jesus paid the temple tax (and by supernatural means at that) as told in Matt. 17:24-  
6 27 was so as not to stir up trouble which would have interfered with the fulfillment of Old Testament Scripture and Jesus'  
7 previous prediction of His betrayal as told in Matt. 17:22--neither of which would have been fulfilled had Jesus not paid the  
8 tax and been arrested because of it. Jesus Himself supports this view when He said of it "Nevertheless, lest we offend them .  
9 . ." (NKJV), which can also be translated "But we don't want to cause trouble" (CEV). He said this after in effect saying that  
10 those who pay customs and taxes are not free (v. 25,26)--yet one reason Jesus came was to call us to liberty (Luke 4:18; Gal.  
11 4:7; 5:1,13,14; 1 Cor. 7:23; 2 Cor. 3:17; James 1:25; 2:12).

12 It should be remembered in all of this that it was Jesus Himself who told us "Behold, I send you out as sheep in the midst of  
13 wolves. Therefore be wise as serpents and harmless as doves." (Matt. 10:16). Jesus was being wise as a serpent as He never  
14 told us to pay taxes to Caesar, of which He could have done and still fulfilled Scripture and His previous predictions of  
15 betrayal. But the one thing He couldn't have told people was that it was okay not to pay taxes as He would have been arrested  
16 on the spot, and Scripture and His predictions of betrayal would have gone unfulfilled. Yet the most important thing in all  
17 this is what Jesus *did not* say. Jesus never said that all or any of the denarii were Caesar's! Jesus simply said "Give to Caesar  
18 that which is Caesar's." But this just begs the question, What is Caesar's? Simply because the denarii have Caesar's name and  
19 image on them no more make them his than one carving their name into the back of a stolen TV set makes it theirs. Yet  
20 everything Caesar has been taken by theft and extortion, therefore nothing is rightly his.

## 21 **8.5 Tax Collectors are Sinners!**

22 A further demonstration that Jesus considered the institution of taxation to be unjust is given in the below story:

23 *Matthew 9:9-13: As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He*  
24 *said to him, "Follow Me." So he arose and followed Him. Now it happened, as Jesus sat at the table in the house,*  
25 *that behold, many tax collectors and sinners came and sat down with Him and His disciples. And when the*  
26 *Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" When*  
27 *Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are sick. But*  
28 *go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but*  
29 *sinners, to repentance."*  
30 *[See also Mark 2:14-17; Luke 5:27-32.]*

31 It's important to point out here that Jesus actually made a stronger case against the unrighteousness of tax collectors than the  
32 Pharisees originally had in questioning Jesus' disciples about it: the Pharisees actually separated the tax collectors from the  
33 sinners when they asked "Why does your Teacher eat with tax collectors and sinners?" Yet when Jesus heard this He answered  
34 the Pharisees by lumping the two groups together under the category of sinners--thus: "For I did not come to call the righteous,  
35 but sinners, to repentance."

36 Yet since this is the story of Matthew the tax collector being called to repentance by Jesus we will do well to ask how it was  
37 that Matthew obtained repentance. The answer: By first giving up tax collecting! And from this beginning Matthew would  
38 thus go on to become one of Jesus' twelve disciples.

## 39 **8.6 On Paul and Romans 13 and Titus 3:1**

40 It is often claimed that Christians are required to submit to government, as this is supposedly what Paul commanded that we  
41 are supposed to do in Romans 13. Thus:

42 *Romans 13:1-7: Let every soul be subject to the governing authorities. For there is no authority except from God,*  
43 *and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance*  
44 *of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to*  
45 *evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For*  
46 *he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he*  
47 *is God's minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only*  
48 *because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are God's ministers*  
49 *attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs*  
50 *to whom customs, fear to whom fear, honor to whom honor.*

1 But in actual fact Paul never does tell us in above excerpt from Romans 13 to submit to government!--at least certainly not  
2 as they have existed on Earth and are operated by men. In fact, Paul would be an outright, boldfaced hypocrite were he to  
3 command anyone to do such a thing: for Paul himself did not submit to government, and if he had then he would not even  
4 have been alive to be able to write Romans 13. For Paul himself disobeyed government, and it is a good thing that he did as  
5 we would not even know of a Paul in the Bible had he not disobeyed government. As when Paul was still only known as Saul  
6 he escaped from the city of Damascus as he knew that the governor of that city, acting under the authority of Aretas the king,  
7 was coming with a garrison to arrest him in order that he be executed. This was right after Saul's conversion to Jesus Christ  
8 on the road to Damascus. The Jews in Damascus, hearing of Saul's conversion, plotted to kill him as a traitor to their cause  
9 in persecuting the Christians. Saul was let out of a window in the wall of Damascus under cover of night by some fellow  
10 disciples in Christ (see Acts 9:23-25). In none of Paul's later writings does he divest himself, or disassociate himself, from  
11 these actions that he took in knowingly and purposely disobeying government: in fact, this very event is one of the things that  
12 he later cites in demonstration of his unwavering commitment to Christ (see 2 Cor. 12:22-33)!

13 Indeed, ever since Paul's conversion to Jesus Christ, he spent the rest of his entire life in rebellion against mortal governments,  
14 and would at last--just as with Jesus before him--be executed by government, in this case by having his head chopped off.  
15 Paul was continuously in and out of prisons throughout his entire ministry for preaching the gospel of Christ; he was lashed  
16 with stripes 39 times by the "authorities" for preaching Christ; he was beaten with rods by the "authorities" for preaching  
17 Christ; and none of these rebellions of his did he ever disavow: indeed he cited them all as evidence of his commitment to  
18 Jesus (again, see 2 Cor. 12:22-33)!

19 But even more importantly, if Paul is saying in Romans 13 what many people have said he meant, i.e., that people should  
20 obey mortal, Earthly governments, then it is questionable whether Paul could even be a genuine Christian. For as was pointed  
21 out above, Jesus would not even have existed as we know of today had it not been for Joseph and Mary intentionally  
22 disobeying King Herod the Great and escaping from his reach when they knew that Herod desired to destroy baby Jesus (see  
23 Matt. 2:13,14). Thus, if indeed Paul meant in Romans 13 that we are to obey Earthly governments then this would mean that  
24 Paul would rather have Joseph and Mary obey King Herod the Great and turn baby Jesus over to be killed.

25 So what in the world is going on here with Paul and Romans 13? Is Paul a hypocrite? Is Paul being contradictory? Actually,  
26 *No* to both. Once again, as with Jesus' answer to the question on taxes, this is another ingenious case of rhetorical misdirection.  
27 Paul was counting on the fact that most people who would be hostile to the Christian church--the Roman "authorities" in  
28 particular--would, upon reading Romans 13, naturally interpret it from the point of view of legal positivism: i.e., that such  
29 people would take for granted that the "governing authorities" and "rulers" spoken of must refer to the men who operate the  
30 governments on Earth. But never does Paul anywhere say that this is so! (*Legal positivism* is the doctrine that whichever gang  
31 is best able to overpower others with arms and might and thereby subjugate the populace and who then proceed to proclaim  
32 themselves the "authority" are on that account the rightful "Authority.")

33 But before proceeding with the above analysis, what would the motive be for Paul to include such rhetorical misdirection in  
34 his letter to the people at the church of Rome? In answering this, it must be remembered that just as with Jesus, Paul was not  
35 free to say just anything that he wanted. The early Christians were a persecuted minority under the close surveillance of the  
36 Roman government as a possible threat to its power. Here is Biblical proof of this assertion written by Paul himself:

37 *Galatians 2:4,5: And this occurred because of false brethren secretly brought in (who came in by stealth to spy*  
38 *out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield*  
39 *submission even for an hour, that the truth of the gospel might continue with you.*

40 Paul never intended that his letter to the Roman church be kept secret, and he knew that it would be copied and distributed  
41 amongst the populace, and thus inevitably it would fall into the hands of the Roman government, especially considering that  
42 this letter was going directly into the belly of the beast itself: the city of Rome. Thus by including this in the letter to the  
43 church at Rome he would help put at ease the fears of the Roman government so that the persecution of the Christians would  
44 not be as severe and so that the more important task of the Church, that of saving people's souls, could more easily continue  
45 unimpeded. But Paul wrote it in such a way that a truly knowledgeable Christian at the time would have no doubt as to what  
46 was actually meant.

47 The Church leaders at the time would have known that Paul obviously couldn't have meant the people who control the mortal  
48 governments as they exist on Earth when he referred to the "governing authorities" and "rulers" in Romans 13, for that would  
49 have made Paul a shameless hypocrite and also meant that he would desire that baby Jesus had been killed (for surely the  
50 histories of Paul and Jesus' lives would have been fresh on their minds). The only answer that can make any sense of this  
51 seeming riddle is that one doesn't actually become a *true* "governing authority" or "ruler" simply because one has managed

1 by way of deception, terror, murder and might to subjugate a certain population and then proceed to thereby proclaim oneself  
2 the "King" or the "Authority" or the "Ruler." Instead, what Paul is saying is that the only *true* and *real* authorities are only  
3 those that God appoints, i.e., one cannot become a *real* authority or ruler in the eyes of God simply because through force of  
4 arms one has managed to subjugate a population and then proclaim oneself the potentate. Thus, by saying this Paul was  
5 actually rebuking the supposed authority of the mortal governments as they exist on Earth and are operated by men!

6 "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that  
7 exist are appointed by God." (Rom. 13:1.) leaves wide open the possibility that those who control the mortal governments on  
8 Earth are not true authorities as appointed by God. The fallacy most people make when encountering a statement such as this  
9 is to unthinkingly and automatically assume that Paul must be referring to the people in control of the mortal governments  
10 that exist on Earth--for after all, don't these people who run these Earthly governments call themselves the "governing  
11 authorities"? Do they not teach their subjects from birth that they are the "rulers" and the "authorities"? But when we factor  
12 in the life history of both Jesus and Paul, then it can leave no room for doubt: Paul most certainly could not have been referring  
13 in Romans 13 to the people who control the mortal governments as they exist on Earth--otherwise Paul would be an outright  
14 hypocrite as well as an advocate of deicide against baby Jesus. Indeed, God Himself directly confirms this very thing:

15 *Hosea 8:4: "They set up kings, but not by Me; They made princes, but I did not acknowledge them."*

16 But, some may inquire, what about Paul telling us to pay taxes in Romans 13:6-7? Thus:

17 *Romans 13:6,7: For because of this you also pay taxes, for they are God's ministers attending continually to this*  
18 *very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to*  
19 *whom fear, honor to whom honor.*

20 But does Paul really tell us to pay taxes here? Again, just as with Jesus, nowhere does Paul actually tell anyone to pay any  
21 taxes! Paul continues with the rhetorical misdirection that he started in the beginning of Romans 13, knowing--just as Jesus  
22 knew before him--that those who would be hostile to the Christian church would automatically assume what they are  
23 predisposed to assume: i.e., that the taxes and customs "due" are due to those in control of the governments who levy them.  
24 But here Paul was being wise as a serpent and harmless as a dove, as Paul never said any such thing. For when Paul says  
25 "Render therefore to all their due: taxes to whom taxes are due, customs to whom customs" this just begs the question: to  
26 whom are taxes and customs due? The answer to which could quite possibly be "No one." And this is precisely how Paul  
27 proceeds to answer his own question-begging statement, in Romans 13:8-10:

28 *Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the*  
29 *commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not*  
30 *bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this*  
31 *saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is*  
32 *the fulfillment of the law.*

33 So there we have it in no uncertain terms: Owe no one anything except to love one another! Yet since when have taxes ever  
34 had the slightest thing to do with love? As was explained above, all mortal governments throughout history steal and extort  
35 wealth from their subjects which they call "taxes," yet at the same time governments make it illegal for their subjects to steal  
36 from each other or from the government. Thus in taxes we see that historically all governments do to their subjects what they  
37 outlaw their subjects to do to them. Thus, all Earthly, mortal governments, by levying taxes, break the Golden Rule which  
38 Jesus commanded everyone as the supreme law.

39 In the earlier discussion on Jesus and taxes we learned that when Jesus said "Give on to Caesar that which is Caesar's and  
40 give unto the Lord that which is the Lord's" he was, in effect, actually saying that one need not give anything to Caesar: as  
41 nothing is rightly his, considering that everything that Caesar has been taken by theft and extortion.

42 And what of Paul writing in Titus 3:1: "Remind them to be subject to rulers and authorities, to obey, to be ready for every  
43 good work"? As was clearly demonstrated above, Paul was referring to the *true* higher authorities as recognized by God, not  
44 to the diabolical, Satanic, mortal governments as they have existed on Earth--as Paul spent his entire ministry in rebellion  
45 against the Earth-bound, mortal "authorities," and was at last put to death by them. (For other cases of righteous disobedience  
46 to government in the Bible, see Exo. 1:15-2:3; 1 Sam. 19:10-18; Esther 4:16; Dan. 3:12-18; 6:10; Matt. 2:12-13; Acts 5:29;  
47 9:25; 17:6-8; 2 Cor. 11:32,33.)

48 And as further proof of this, consider Paul's advice to Christians as regarding being judged by what the government considers  
49 the "authority":

1 *1 Corinthians 6:1-8: Dare any of you, having a matter against another, go to law before the unrighteous, and not*  
2 *before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you,*  
3 *are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more,*  
4 *things that pertain to this life? If then you have judgments concerning things pertaining to this life, do you appoint*  
5 *those who are least esteemed by the church to judge? I say this to your shame. Is it so, that there is not a wise*  
6 *man among you, not even one, who will be able to judge between his brethren? But brother goes to law against*  
7 *brother, and that before unbelievers! Now therefore, it is already an utter failure for you that you go to law*  
8 *against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? No,*  
9 *you yourselves do wrong and cheat, and you do these things to your brethren!*

10 Paul said that the government judges "are least esteemed by the church to judge"! It is clear that he considered them to be no  
11 authority at all!

12 But moreover, even Jesus didn't consider the Earthly, mortal "rulers" to be true rulers and authorities! Thus:

13 *Mark 10:42-45: But Jesus called them to Himself and said to them, "You know that those who are considered*  
14 *rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so*  
15 *among you; but whoever desires to become great among you shall be your servant. And whoever of you desires*  
16 *to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His*  
17 *life a ransom for many."*

18 By saying this Jesus was in fact rebuking the supposed "authority" of the Earthly "rulers"! Just because mortals on Earth may  
19 consider someone to be an "authority" and "ruler" does not mean that God considers them to be so!

## 20 **8.7 On Peter and 1 Peter 2:13-18**

21 Another Bible passage that is sometimes cited by statistis in an attempt to demonstrate that people ought to submit to mortal  
22 government is 1 Peter 2:13-18:

23 *Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to*  
24 *governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do*  
25 *good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--as free,*  
26 *yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood.*  
27 *Fear God. Honor the king. Servants, be submissive to your masters with all fear, not only to the good and gentle,*  
28 *but also to the harsh.*

29 But Peter himself did not so submit! Peter and the apostles were arrested in Jerusalem by the Sadducees for preaching the  
30 gospel of Jesus and brought before the Sanhedrin court for questioning:

31 *Acts 5:27-32: And when they had brought them, they set them before the council. And the high priest asked them,*  
32 *saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with*  
33 *your doctrine, and intend to bring this Man's blood on us!" But Peter and the other apostles answered and said:*  
34 *"We ought to obey God rather than men. The God of our fathers raised up Jesus whom you murdered by hanging*  
35 *on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and*  
36 *forgiveness of sins. And we are His witnesses to these things, and so also is the Holy Spirit whom God has given*  
37 *to those who obey Him."*

38 So here we have it from Peter himself: We ought to obey God rather than men! Yet Jesus already commanded that the ultimate  
39 Law is for everyone to treat others as they themselves would want to be treated--therefore, according to Peter, any command  
40 by men that are contrary to this ultimate Law are automatically null and void.

41 Once again one must consider that the Christians at this time were a persecuted minority under the surveillance of the mortal  
42 "authorities" as possible insurrectionists, and so statements like what is written in 1 Peter 2:13-18 were included to pacify  
43 such "authorities" so that the most important task of saving people's souls could continue--yet, just as Paul included an "escape  
44 clause" in Romans 13 ("Owe no one anything except to love one another"), Peter also includes an escape clause contained in  
45 1 Peter 2:13-18, which is the 16th verse therein:

46 *For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--[verse 16:]*  
47 *as free, yet not using liberty as a cloak for vice, but as bondservants of God.*

48 The NIV Bible translates verse 16 as "Live as free men, but do not use your freedom as a cover-up for evil; live as servants  
49 of God." Most other modern English Bible versions translate the beginning of this passage as either "Live as free" or "Act as  
50 free." So in other words, when this is combined with what Peter said in Acts 5:29, we can take the entire passage of 1 Peter

1 2:13-18 to mean that we ought to obey all the ordinances of men: except for all such ordinances that happen to conflict with  
2 our God-given liberty and Jesus' ultimate commandment--which is virtually every single one of them! But other than that, do  
3 indeed obey every other ordinance of man, for in so doing one will merely be obeying Jesus' commandment--in which case  
4 the ordinances of man which one ought to obey are merely redundant!

5 Also, consider the following statement by Peter which some statist might try to construe in their favor:

6 *2 Peter 2:9,10: [...] then the Lord knows how to deliver the godly out of temptations and to reserve the unjust*  
7 *under punishment for the day of judgment, and especially those who walk according to the flesh in the lust of*  
8 *uncleanness and despise authority. They are presumptuous, self-willed. They are not afraid to speak evil of*  
9 *dignitaries, [...]*

10 As has already been pointed out, the statist fallacy when encountering such statements is to automatically deem the  
11 "authorities" and "dignitaries" spoken of in these cases as necessarily being the "authorities" and "dignitaries" that the *positive*  
12 *law* (i.e., the government's law) so regards--but such cannot be the actual case, as it is written:

13 *Hosea 8:4: "They set up kings, but not by Me; They made princes, but I did not acknowledge them."*

14 As well, Jesus Himself rebuked the supposed "authority" of the Earthly "rulers":

15 *Mark 10:42-45: But Jesus called them to Himself and said to them, "You know that those who are considered*  
16 *rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so*  
17 *among you; but whoever desires to become great among you shall be your servant. And whoever of you desires*  
18 *to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His*  
19 *life a ransom for many."*

## 20 **8.8 The Ruler and God of This World and Age which All Mortal Governments Worship is Satan (A.K.A. Lucifer)**

21 The Bible is quite explicit as to who it is that really controls all the mortal governments on Earth, and which god is the god  
22 that the mortal rulers worship:

23 *Luke 4:4-8: Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a*  
24 *moment of time. And the devil said to Him, "All this authority I will give You, and their glory: for this has been*  
25 *delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours."*  
26 *And Jesus answered and said to him, "Get behind Me, Satan! For it is written, 'You shall worship the Lord your*  
27 *God, and Him only you shall serve.'"*  
28 *[See also Matt. 4:1-11; Mark 1:12,13; Luke 4:1-13.]*

29 This is one of the offers Satan made to Christ during the forty days in which Satan tempted Jesus, an event now sometimes  
30 referred to as the Temptation of Christ. Satan wasn't lying when he made the above offer to Jesus: it was an absolutely real  
31 offer that Satan would have delivered on. This is necessarily the case, as Luke even writes in verse 2 of the above chapter  
32 that here Jesus was "tempted for forty days by the devil"--thus, this had to be a real offer or else it could hardly qualify as a  
33 real temptation, as certainly Jesus would have known whether or not what Satan said here was true: if what Satan was saying  
34 here were false then Jesus would have already known that, and hence Satan's offer could not have been the least bit tempting  
35 to Jesus.

36 How true indeed Satan was being when he said that all the kingdoms of the world have been delivered to him, and that he  
37 gives them to whomever he wishes: which are those who worship him as their God! All Earthly, mortal potentates have quite  
38 literally made a pact with Satan!--every last one of them has literally sold their soul to Satan in return for Earthly power! As  
39 God spoke in Hosea 8:4: "They set up kings, but not by Me; They made princes, but I did not acknowledge them."

40 And Jesus later said on two separate occasions that Satan is the ruler of this world--thus in John 12:31: "Now is the judgment  
41 of this world; now the ruler of this world will be cast out." And in John 14:30: "I will no longer talk much with you, for the  
42 ruler of this world is coming, and he has nothing in Me."

43 And Paul in two separate letters writes that Satan is the god and ruler of this age:

44 *2 Corinthians 4:3,4: But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god*  
45 *of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of*  
46 *God, should shine on them.*

1 And in Ephesians 6:11,12:

2 *Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle*  
3 *against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age,*  
4 *against spiritual hosts of wickedness in the heavenly places.*

5 All one has to do to realize just how literal and true Satan, Jesus, and Paul were being when they made the above statements  
6 is to consider that more than four times the amount of non-combatants have been systematically murdered for purely  
7 ideological reasons by their own governments within the past century than were killed in that same time-span from wars.  
8 From 1900 to 1923, various Turkish regimes killed from 3,500,000 to over 4,300,000 of its own Armenians, Greeks,  
9 Nestorians, and other Christians. Communist governments have murdered over 110 million of their own subjects since 1917.  
10 And Germany committed genocide against some 16 million people--6 million of them Jews. (The preceding figures are from  
11 Prof. R.J. Rummel's website: <http://www.hawaii.edu/powerkills>.) Over 800,000 Christian Tutsis in Rwanda were hacked to  
12 death with machetes between April and July of 1994 by the Hutu-led military force after the Tutsis had been disarmed by  
13 governmental decree in the early 1990s, of which disarmament decree the United Nations helped to enforce. On several  
14 occasions, United Nations soldiers stationed in Rwanda actually handed over helpless Tutsi Christians under their protection  
15 to members of the Hutu military. They then stood by as their screaming charges were unceremoniously hacked to pieces.  
16 This massacre happened one year after the United Nations helped to put in a national ID card in Rwanda, and it was that very  
17 national ID card system which the Hutus used to track-down and identify the Christian Tutsis. Needless to say, all of the  
18 subject populations of the above mass murders had been disarmed beforehand.

19 The wars and mass murders which the mortal governments routinely engage in are literal human-sacrifice orgies that the  
20 Earthly rulers of those governments offer up to appease their God Satan, a.k.a. Lucifer!

21 Government, throughout all of recorded history, has been the most methodical and efficient human-meat grinder to ever exist.  
22 It is a purely Satanical machination masquerading as humanity's salvation, but has always been--and forever will be so long  
23 as it exists--the scourge of mankind and its decline.

## 24 **8.9 Jesus Defended the Right to Freely Contract and Private Property Rights**

25 Besides the Golden Rule which Jesus commanded as the ultimate social ethic, another Biblical account of Jesus' teachings  
26 which clearly demonstrates His attitude toward the institution of private property and the free and voluntary trade thereof is  
27 given in His below Parable of the Workers in the Vineyard:

28 *Matthew 20:1-16: "For the kingdom of heaven is like a landowner who went out early in the morning to hire*  
29 *laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his*  
30 *vineyard. And he went out about the third hour and saw others standing idle in the marketplace, and said to them,*  
31 *'You also go into the vineyard, and whatever is right I will give you.' So they went. Again he went out about the*  
32 *sixth and the ninth hour, and did likewise. And about the eleventh hour he went out and found others standing*  
33 *idle, and said to them, 'Why have you been standing here idle all day?' They said to him, 'Because no one hired*  
34 *us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.' So when evening had*  
35 *come, the owner of the vineyard said to his steward, 'Call the laborers and give them their wages, beginning with*  
36 *the last to the first.' And when those came who were hired about the eleventh hour, they each received a denarius.*  
37 *But when the first came, they supposed that they would receive more; and they likewise received each a denarius.*  
38 *And when they had received it, they complained against the landowner, saying, 'These last men have worked only*  
39 *one hour, and you made them equal to us who have borne the burden and the heat of the day.' But he answered*  
40 *one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what is*  
41 *yours and go your way. I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish*  
42 *with my own things? Or is your eye evil because I am good? So the last will be first, and the first last. For many*  
43 *are called, but few chosen."*

44 It never ceases to amaze me when Socialists sometimes try to claim that Jesus was some sort of proto-Socialist or Communist.  
45 Anyone who is the least bit familiar with the Socialists' attitude toward such matters would know that the typical Socialist  
46 response to such a landowner's actions towards his workers would be to scream bloody murder! Of course, a Socialist  
47 government's response to such a land owner would be to exterminate him. Yet here Jesus reinforces the correctness of the  
48 libertarian creed on the absoluteness of lawfully being able to do what one wishes with their own possessions, as well as  
49 being able to freely and voluntarily contract said possessions as one sees fit--even if doing so greatly upsets others! So long  
50 as one has kept one's word in the contracts in which one has agreed to--and so long as one's actions pertain to their own  
51 property--then the right of the individual to make decisions concerning their property remains absolute!

## 52 **8.10 Greatness is in Serving**

1 One of the things which most clearly demonstrates just how different Jesus' Kingdom is to be from the mortal, Earthly  
2 kingdoms and governments--and also why we should be very careful to never confuse the two together--is given in the story  
3 of when the apostles James and John came to Jesus asking if they may have the favor granted to them of being able to sit on  
4 either side of Jesus' throne, one to the right and the other to His left, and this is how Jesus answered them:

5 *Mark 10:42-45: But Jesus called them to Himself and said to them, "You know that those who are considered*  
6 *rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so*  
7 *among you; but whoever desires to become great among you shall be your servant. And whoever of you desires*  
8 *to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His*  
9 *life a ransom for many." (See also Matt. 18:4; 20:25-28 Mark 9:35; Luke 22:26.)*

10 How diametrically opposite the Kingdom of Christ is indeed from that of the mortal, Earthly governments! Thus, when it is  
11 claimed herein that Jesus is an "anarchist" it needs to be born in mind that this is in relation to how all mortal governments  
12 on Earth have operated. If one wishes to refer to the "Government of Christ" or the "Kingdom of Christ" this is fine so long  
13 as one realizes that the Government of Christ will in no sense be an actual government as they exist on Earth and are controlled  
14 by mortals.

15 It needs to also be pointed out here that above in Mark 10:42 Jesus rebukes the supposed "authority" of the Earthly "rulers"!  
16 Thus He says of them "You know that those who are considered rulers over the Gentiles lord it over them, and their great  
17 ones exercise authority over them"--here is clear proof that just because mortals on Earth may consider someone to be a  
18 "ruler" does not mean that God considers them to be genuine rulers! In the eyes of God, those who are the greatest among  
19 men are those who seek to serve their fellow men, not those who seek to be served by their fellow men!

## 20 **8.11 Slaves Obey Your Masters?**

21 While although not directly related to the issue of the ethical status of government *per se*, some individuals have asserted that  
22 certain statements in the New Testament by Paul and Peter condone the institution of slavery, and for this reason it is important  
23 as it concerns social relations in general. Thus:

24 *Ephesians 6:5-9: Bondservants, be obedient to those who are your masters according to the flesh, with fear and*  
25 *trembling, in sincerity of heart, as to Christ; not with eyeservice, as men-pleasers, but as bondservants of Christ,*  
26 *doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men, knowing that*  
27 *whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free. And you,*  
28 *masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and*  
29 *there is no partiality with Him.*

30 *Colossians 3:22-4:1: Bondservants, obey in all things your masters according to the flesh, not with eyeservice,*  
31 *as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and*  
32 *not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord*  
33 *Christ. But he who does wrong will be repaid for what he has done, and there is no partiality. Masters, give your*  
34 *bondservants what is just and fair, knowing that you also have a Master in heaven.*

35 *1 Timothy 6:1,2: Let as many bondservants as are under the yoke count their own masters worthy of all honor,*  
36 *so that the name of God and His doctrine may not be blasphemed. And those who have believing masters, let them*  
37 *not despise them because they are brethren, but rather serve them because those who are benefited are believers*  
38 *and beloved. Teach and exhort these things.*

39 *Titus 2:9,10: Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not*  
40 *answering back, not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior*  
41 *in all things.*

42 *1 Peter 2:18-25: Servants, be submissive to your masters with all fear, not only to the good and gentle, but also*  
43 *to the harsh. For this is commendable, if because of conscience toward God one endures grief, suffering*  
44 *wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do*  
45 *good and suffer, if you take it patiently, this is commendable before God. For to this you were called, because*  
46 *Christ also suffered for us, leaving us an example, that you should follow His steps:*

47 *"Who committed no sin,*  
48 *Nor was deceit found in His mouth";*

49 *who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself*  
50 *to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to*  
51 *sins, might live for righteousness--by whose stripes you were healed. For you were like sheep going astray, but*  
52 *have now returned to the Shepherd and Overseer of your souls.*

1 But to quote the above passages as condoning the institution of slavery, one would thereby be confusing the offering of  
2 pragmatic advice on how to best handle a bad situation as granting the rightness of that situation. Yet obviously Peter and  
3 Paul didn't so regard the institution of slavery as being at all just, for then there would have been no cause for Peter compare  
4 the slave's suffering to that of Jesus in 1 Peter 2:21-25--as certainly any true Christian regards the scourging and execution  
5 of Jesus to have been unjust, to say the very least. Thus the fact that Peter did compare the slave's suffering to that of Jesus is  
6 by itself enough to demonstrate that he considered it to be unjust.

7 So what of the actual ethical status of the institution of slavery as it concerns Jesus' own teachings? On this question there  
8 can be no doubt, as one of the main reasons Jesus came was to call us to liberty! Jesus said this Himself as recorded in Luke  
9 4:16-21:

10 *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue*  
11 *on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had*  
12 *opened the book, He found the place where it was written:*

13 *"The Spirit of the LORD is upon Me,*  
14 *Because He has anointed Me*  
15 *To preach the gospel to the poor;*  
16 *He has sent Me to heal the brokenhearted,*  
17 *To proclaim liberty to the captives*  
18 *And recovery of sight to the blind,*  
19 *To set at liberty those who are oppressed;*  
20 *To proclaim the acceptable year of the LORD."*

21 *Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the*  
22 *synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing."*

23 So here we have it: Jesus Himself said that He came to proclaim liberty to the captives and to set at liberty the oppressed!

24 The word "liberty" in Luke 4:18 is a translation of the Greek word *aphesis*, and means: release from bondage or imprisonment;  
25 forgiveness or pardon, i.e., remission of the penalty. Thus, it is a complete and absolute negation of the condition of being a  
26 slave. And since there exists no recorded instance of Jesus qualifying the above statement, it then becomes quite clear that  
27 Jesus is very much against the institution of slavery--besides of course slavery being totally incompatible with the Golden  
28 Rule.

29 So how are we to make better sense of Paul and Peter's above statements, since it is clear that the institution of slavery is very  
30 anti-Christian in the most literal sense of the word (i.e., as it concerns the actual doctrine as preached by Jesus Christ)?

31 One must bear in mind that Paul and Peter knew better than most of the injustices contained within this Satanic world system--  
32 Paul himself was continuously in and out of prisons during his ministry, and would at last be beheaded by government for  
33 preaching the gospel of Christ, just as John the Baptist was beheaded by government before him for preaching the same. In  
34 1 Corinthians 9:19-23 Paul clarifies his above statements while at the same time declaring the absoluteness of his God-given  
35 rightful liberty:

36 *For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews*  
37 *I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those*  
38 *who are under the law; to those who are without law, as without law (not being without law toward God, but*  
39 *under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might*  
40 *win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the*  
41 *gospel's sake, that I may be partaker of it with you.*

42 It is here where the seeming contradiction of certain passages in the Bible whereby Paul and Peter admonish slaves to "obey  
43 their masters" (see Eph. 6:5; Col. 3:22; 1 Tim. 6:1; Tit. 2:9; 1 Peter 2:18) is cleared up. Such an admonition is a pragmatic  
44 one, not an categorical moral one--as Paul himself declared his absolute rightful freedom from all men (and also called for  
45 people to "Imitate me, just as I also imitate Christ," 1 Cor. 11:1)! So rather than laying hands on one's Earthly "master," or  
46 trying to run away--which in the end would probably only affect one's freedom in a negative way--a much better and effective  
47 solution would be to convert one's Earthly "master" to Jesus, and if one has truly succeeded in doing so--i.e., whereby one's  
48 Earthly "master" becomes in filled with the Holy Spirit--then one will have at once gained one's God-given absolute liberty,  
49 at least in relation to what the positive law considers one's "master." The reason that this is necessarily the case is because  
50 Jesus commanded the absolute law as treating others as you would want others to treat you (Matt. 7:12; Luke 6:31), yet the

1 very institution of slavery is founded upon the exact opposite principle, as Abraham Lincoln pointed out (if only it had been  
2 that Lincoln himself had bothered to follow the logic of his below argument!):

3 *If A. can prove, however conclusively, that he may, of right, enslave B.--why may not B. snatch the same argument,  
4 and prove equally, that he may enslave A?--*

5 *You say A. is white, and B. is black. It is color, then; the lighter, having the right to enslave the darker? Take  
6 care. By this rule, you are to be slave to the first man you meet, with a fairer skin than your own.*

7 *You do not mean color exactly? You mean the whites are intellectually the superiors of the blacks, and, therefore  
8 have the right to enslave them? Take care again. By this rule, you are to be slave to the first man you meet, with  
9 an intellect superior to your own.*

10 *But, say you, it is a question of interest; and, if you can make it your interest; you have the right to enslave  
11 another. Very well. And if he can make it his interest, he has the right to enslave you. (Abraham Lincoln,  
12 Fragments on Slavery, c. April 1, 1854)*

13 In the above discussion on the Golden Rule as commanded by Jesus it was pointed out that to not follow the Golden Rule is  
14 to do the opposite of the Golden Rule: i.e., to treat others as you would *not* want others to treat you--of which ethic was  
15 termed the Luciferian Principle (see the above discussion on this as to why such a designation logically follows). Yet this is  
16 the very principle on which the institution of slavery necessarily rests.

17 And in further support of my contention that the conversion of a slave's Earthly "master" to Jesus would be the most effective  
18 and practical solution in obtaining one's God-given absolute liberty--at least in relation to what the positive law considers  
19 one's "master"--consider Paul's own words on this matter:

20 *2 Corinthians 3:17: Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*

21 The word "liberty" in 2 Corinthians 3:17 is a translation of the Greek noun *eleutheria* and is completely congruent in meaning  
22 with the English word "liberty," i.e., as in "freedom from slavery," "independence," "absence of external restraint," "a  
23 negation of control or domination," "freedom of access," etc. Thus, it is the complete negation of a state of slavery. But in  
24 fact, Paul even goes further than this in the very passages above which some have contended condone the institution of  
25 slavery. Thus in Ephesians 6:9 Paul writes:

26 *And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in  
27 heaven, and there is no partiality with Him.*

28 Yet it is plainly clear that if a slave's "master" were to actually and truly give up *threatening*--of all things--then there can  
29 hardly even be said to exist a state of slavery any more in relation to what the positive law considers the "master" and the  
30 "slave," as the very institution of slavery is enforced by the threat of either physical harm for non-compliance or recapture in  
31 the case of escape. Thus, this passage is actually a case of advocating the *de facto* abolition of slavery even while a state of  
32 *de jure* slavery--as considered by the positive law--may still be in place!

33 It is for the above reasons why the above cited passages which some have contended condone the institution of slavery can  
34 only make any sense within the Christian point of view as pragmatic advice on how best to handle a bad and unjust situation,  
35 and certainly cannot be regarded as commentary on the ethical rightfulness of the institution of slavery; nor for that matter as  
36 a categorical moral imperative as to how one is always to conduct oneself--as Paul and Peter were often in rebellion to what  
37 the positive law considered their "masters." Extreme problems arise for those who would try and contend otherwise--for just  
38 one example of the problems presented to those who would thus contend, consider the following statement by Paul:

39 *1 Timothy 5:23: No longer drink only water, but use a little wine for your stomach's sake and your frequent  
40 infirmities.*

41 Yet this statement by Paul is completely unqualified, and far more direct than his above advice to slaves. Thus, for those who  
42 would contend that Paul was giving a categorical moral imperative as to how a slave is always to conduct himself in relation  
43 to his "master"--as opposed to merely offering advice as to the best and most practical way in which a slave could go about  
44 obtaining his God-given liberty in relation to his "master"--such individuals, if they are to be consistent, would also have to  
45 contend that according to Paul it is a sin not to drink wine! In fact the case for this contention would actually be much stronger  
46 than in that of Paul's advice to slaves, for unlike in his advice to slaves nowhere does Paul qualify the above statement! Yet

1 obviously to make such a contention would be absurd, as in both cases it would be confusing pragmatic advice with a  
2 categorical moral imperative.

3 But moreover, here is what Jesus Himself had to say about the serving of masters:

4 *Matthew 6:24: "No one can serve two masters; for either he will hate the one and love the other, or else he will*  
5 *be loyal to the one and despise the other. You cannot serve God and mammon."*  
6 *[See also Luke 16:13]*

7 Yet what in the world is the institution of slavery if not mammon? If the institution of slavery does not qualify as mammon  
8 then there is nothing that possibly could! For it is a method of obtaining wealth that is a complete and utter violation of Jesus'  
9 ultimate ethical commandment:

10 *Matthew 7:12: "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the*  
11 *Prophets."*  
12 *[See also Luke 6:31.]*

13 Thus it becomes clear that the institution of slavery is just another product of this sick Satanic world system--of which system  
14 Jesus is to ultimately overthrow in the time of His Judgment. Mammon indeed!

### 15 **8.12 Jesus Supported the Collecting of Interest (Usury)**

16 One of the Socialists' great bugbears has been the institution of usury, or otherwise the collecting of interest. Yet in the only  
17 instance in which Jesus commented upon this He was clearly in favor of the concept, as is given in His Parable of the Talents,  
18 in which a man traveling to a far-away country leaves his three servants with some talents to make use of in the best way they  
19 see fit while he is away--the first two servants invest the talents and receive more talents from their initial investment, and  
20 this makes the lord of the estate happy to hear this upon his return; but here is what Jesus says of the third servant:

21 *Matthew 25:24-27: "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man,*  
22 *reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went*  
23 *and hid your talent in the ground. Look, there you have what is yours.' But his lord answered and said to him,*  
24 *'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered*  
25 *seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back*  
26 *my own with interest.'" (See also Luke 19:21-23.)*

27 Now obviously this parable is a lesson on how Christians should be ever vigilant in converting people to salvation in Christ,  
28 in that we should not keep the Gospel of Christ to ourselves but always seek to increase the number of Christians in the world.  
29 But even so, it nevertheless demonstrates that Jesus was hardly hostile to the concept of the collecting of interest, considering  
30 that this was his only commentary given on the subject. But moreover, it ties in quite appropriately with Jesus' attitude toward  
31 the absolute lawfulness of an individual doing what they wish with their own property--including freely contracting thereof--  
32 as told by Jesus in his Parable of the Workers in the Vineyard as recorded in Matthew 20:1-16.

### 33 **8.13 The Cleansing of the Temple: Righteous Libertarian Vigilantism**

34 The only recorded act of violence by Jesus was what is now known as "the cleansing of the temple":

35 *Matthew 21:12,13: Then Jesus went into the temple of God and drove out all those who bought and sold in the*  
36 *temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to*  
37 *them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.' "*  
38 *[See also Mark 11:15-17; Luke 19:45,46; John 2:14-17.]*

39 Now this event is often misinterpreted as being some sort of revolt by Jesus on the bad aesthetics of commerce being  
40 conducted inside of God's temple, and so is given as anti-libertarian and free-market commentary. But if that were really what  
41 this episode was about then there would have been no cause for Jesus to accuse the priests of turning the temple into a "den  
42 of thieves."

43 Jesus was being literal when he said that. To understand what Jesus was talking about one has to understand the nature of  
44 what was being bought and sold in the temple as well as the function of the "money changers." What was being bought and  
45 sold in the temple were animals which were to be sacrificed as a sin offering, and the function of the money changers was to  
46 convert the Gentile Roman money into the Jewish money which would then be suitable to present inside the temple for

1 purchase of the sacrificial animals. The people who bought these animals did not get to take them home to eat--if they had  
2 then Jesus would have had no good reason to object the commerce being conducted at the temple, and certainly would have  
3 no grounds to accuse the priests of thievery. Rather, the animals stayed in the temple to be sacrificed by the Levitical priests,  
4 which by so doing would (as it was supposed) atone for the sins of the purchaser of the sacrificed animal. So when Jesus  
5 accused the priests who conducted this practice of being thieves what he was saying was that the people who bought these  
6 animals to be sacrificed to atone for their sins were being ripped-off--i.e., that the animal sacrifices weren't doing anything  
7 for their sins. In other words, the priests were selling religious snake-oil--misrepresenting their product as curing something  
8 it couldn't cure; hence they were committing fraud (per libertarian rights theory).

9 Now realize what is at stake here: Jesus came to save people's very souls, and here people are being deceived and defrauded  
10 into believing that sacrificing these animals is setting their souls right with God. As it is written in Hebrews 10:4-7:

11 *For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He came into the*  
12 *world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt*  
13 *offerings and sacrifices for sin You had no pleasure.*

14 *Then I said, 'Behold, I have come--In the volume of the book it is written of Me--To do Your will, O God.' "*  
15 *Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had*  
16 *pleasure in them" (which are offered according to the law) [...]*

17 If we assume that Jesus is God's Messiah then He was in a particularly unique position to accurately determine whether or  
18 not these animal sacrifices were achieving what was being claimed for them, and having determined that the priests were  
19 defrauding their patrons He took appropriate libertarian action (per Rothbardian theory in particular) by using retaliatory  
20 force against these thieves. It is important to point out that it is only a true Messiah from God which could have rightly taken  
21 such action, for any normal man would not have possessed the requisite information in order to make that determination  
22 honestly. Thus, not only was Jesus' only use of force quite libertarian, but it was also in a situation which would have been  
23 inappropriate for most anyone else.

#### 24 **8.14 Jesus on the War on Drugs (and all Forms of Prohibition)**

25 In the modern era one of the most virulent scourges which has plagued the Western societies in particular is the so-called  
26 "drug problem," i.e., the use of, and combating the use of, illegal drugs. Yet, why has the "drug problem" only become such  
27 a problem within, predominately, the last century? What is the cause of this? But first, before we answer this question, the  
28 more important issue from the Christian's viewpoint is: what is Jesus' position on the so-called "drug problem," i.e., whether  
29 it is called "the War on Drugs" or "Prohibition"? More directly, what does Jesus have to say about prohibiting by law the use  
30 of certain drugs, or inebriants?

31 Most people at this point will probably be thinking that the issue only concerns *which* drugs or inebriants ought to be  
32 prohibited and how severe the penalty for their use should be--as those calling themselves Christians have traditionally been  
33 at the forefront of not only the Prohibition of alcohol during the '20s in the U.S., but so also with the continuing War on  
34 Drugs. So, first of all, what does Jesus have to say about which substances ought to be outlawed?

35 On this question Jesus is quite clear about it in no uncertain terms--although the answer may come as a surprise to some:  
36 absolutely no law ought to exist prohibiting the consumption of any substance whatsoever! Jesus says quite clearly in the  
37 strongest of terms that there is no substance a man can consume that could possibly defile him--thus we read in Mark 7:15-  
38 23:

39 *"There is nothing that enters a man from outside which can defile him; but the things which come out of him,*  
40 *those are the things that defile a man. If anyone has ears to hear, let him hear!" When He had entered a house*  
41 *away from the crowd, His disciples asked Him concerning the parable. So He said to them, "Are you thus without*  
42 *understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, because it*  
43 *does not enter his heart but his stomach, and is eliminated, thus purifying all foods?" And He said, "What comes*  
44 *out of a man, that defiles a man. For from within, out of the heart of men, proceed evil thoughts, adulteries,*  
45 *fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride,*  
46 *foolishness. All these evil things come from within and defile a man."*  
47 *[See also Matt. 15:11, 17-20.]*

48 This is the only directive that Jesus gives in the entire Bible as to what substances should be, or should not be, prohibited.  
49 Some may claim that Jesus was only talking about food in the above, and not psychotropic drugs. Yet if this were truly the  
50 case then Jesus' above claim is a false one: Jesus saying "There is nothing that enters a man from outside which can defile

1 him" would be wrong, for then there would indeed be something which could thereby defile a man--namely: psychotropic  
2 drugs! Yet Jesus is absolutely clear on this issue: there is no substance a person can consume which could possibly defile  
3 them! Also, there is not even any clear distinction between "drugs" and "food" in the first place: just about any drug, in  
4 principle, can also be made into a food--and traditionally often have been and continue to be: thus, the drug ethanol is almost  
5 always consumed not by itself, but in combination with non-inebriants as a drink; the drug caffeine is almost always consumed  
6 as the beverage known as coffee; marijuana has often been consumed as an edible baked into brownies; cocaine was once an  
7 ingredient in the original formulation of the name-brand soft-drink Coca-Cola; etc. If the modern-day Prohibitionists desire  
8 to maintain that Jesus did not mean to include substances such as psychotropic drugs when He gave this clear directive then  
9 the burden is on them to show where in the Bible Jesus qualifies His above statement to include the possibility that  
10 psychotropic drugs are an exception to His above all-inclusive directive. But search the Bible high and low and no such  
11 alternate, qualifying directive is anywhere to be found.

12 Some may be quick to point out that the angel sent by Jesus to John the Reveler said in Revelation 9:21 "And they did not  
13 repent of their murders or their sorceries or their sexual immorality or their thefts" (see also Rev. 18:23; 22:15) and that the  
14 word that is here translated as "sorceries" is in the original Greek *pharmakeia*, i.e., as in "pharmaceutical" or "drugs." But the  
15 original sense of this Greek word *pharmakeia* meant the mixing of various ingredients for magical purposes, whether or not  
16 they were actually ever intended to be consumed by anyone, or whether or not they had what we would call today  
17 "pharmacological" properties: in other words, it was for the most part pure spell-casting--often black-magic in nature, such  
18 as casting hexes on people. Thus, the most accurate translation of this word into modern English is indeed "sorceries," and  
19 not "drugs"--and this is indeed how almost all English Bible translations have handled this word: whether it be the King  
20 James Version or almost all modern translations. But even if such were not the case and one were to maintain that *pharmakeia*  
21 here really did mean "drugs" then this would present such a person with quite a serious problem: *which drugs?* If indeed one  
22 were to maintain that *pharmakeia* here should be translated as "drugs" then one would logically have to so also maintain that  
23 all drugs are thereby meant by it, regardless of whatever psychotropic properties they may or may not have--the reason being  
24 is because no *type* of drug in particular would then be specified in the above Bible passages. Thus, there would then be no  
25 grounds for singling out psychotropic drugs such as ethanol over, say, penicillin, or any other life-preserving medicine for  
26 that matter. To be consistent, some may get around this problem by saying: very well, all drugs, including medicine, are  
27 thereby meant by it. But to so maintain this would just create an even bigger problem than the one it just solved: for the Bible  
28 teaches that "A merry heart does good, like medicine, but a broken spirit dries the bones" (Prov. 17:22); and Ezekiel, in the  
29 description of the Heaven on Earth that Jesus is to establish after the Judgment, writes of it, in part:

30 *Ezekiel 47:12: "Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their*  
31 *leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows*  
32 *from the sanctuary. Their fruit will be for food, and their leaves for medicine."*

33 So quite simply put, if one were to so maintain that all drugs must be meant by the above passages in Revelation then one  
34 would be going against Biblical doctrine, as what little the Bible does have to say about medicinal drugs it is nevertheless  
35 clear about: that curative drugs are a good thing. Thus, if these passages in Revelation actually meant "drugs" instead of  
36 "sorceries" then the Bible would be contradicting itself here, as the passages in Revelation would thereby be inclusive of *all*  
37 drugs, not just any kind in particular. But even if we were to here grant for argument's sake that one could somehow narrow  
38 it down to some sort of drug types in particular, one still would not be able to derive that such drugs should therefore be  
39 outlawed, as nowhere would these passages in Revelation then so much as even suggest that mortal governments make any  
40 laws against such drugs.

41 Thus, even under the most favorable interpretation of the Bible--from the viewpoint of modern-day Prohibitionists--Jesus'  
42 declaration that "There is nothing that enters a man from outside which can defile him" would still stand--at least as it  
43 concerned all mortal, Earthly forms of judgment.

44 Some diligent readers may now say at this point, to the effect of: "Wait a minute! The Mark of the Beast is an obvious  
45 exception to something which possibly enters a man from the outside which can defile him!" (The King James Version  
46 translates the Mark of the Beast as being "in" the hand or forehead, while most modern versions translate it as being "on,"  
47 although the original Greek can actually be accurately translated either way. I suspect the reason most modern versions have  
48 preferred to translate the Mark as being "on" the hand or forehead is because this then, in almost all cases, covers both  
49 possibilities: as in almost all cases, in order to put some identifying mark "in" the skin would require that one also leave a  
50 mark "on" the skin.) But this would ignore Jesus' follow-up elaboration about all such substances under discussion eventually  
51 being "eliminated" from the body by its natural excretion processes, as the Mark of the Beast is meant to be a life-long  
52 identifier, and thus is not excreted by the body's natural processes, as are eventually all foods and drugs. But if one still wants  
53 to persist in this line of reasoning they may counter that indeed not all drugs are eliminated by the body's natural excretion

1 processes: of those who die of drug over-doses, the drugs which thereby caused their deaths are not then excreted by the  
2 body's natural processes. While although this is quite true, one would still not be able to derive therefore from it that there  
3 ought to be laws against certain drugs, as all drugs are capable of causing death from over-dose; indeed, most lethal drug  
4 over-doses are not caused by illegal psychotropic drugs, but legally used medicines--and hence, one would be presented with  
5 the original problem discussed above on this. And, it should be stated in passing, it would also be completely nonsensical to  
6 make a law against taking a lethal over-dose of a drug, as the penalty for taking a lethal dose of drugs would be, by definition,  
7 an automatic death-penalty: therefore any such law-breaker would automatically be out of the reach of any Earth-bound,  
8 mortal law-enforcer.

9 Thus, any which way one slices it, it is simply quite impossible to justify any form of drug-prohibition whatsoever from a  
10 Biblical perspective. But even far stronger than such drug-laws being merely unjustifiable from a Biblical perspective, all  
11 such laws go directly against Jesus' clear directive that all things which a person may consume cannot possibly defile them!  
12 And thus, not only are all drug-laws extra-Biblical in origin, they are all also extremely anti-Christian in the most literal sense  
13 of the word! If there should be the slightest shred of doubt left in one's mind as to the veracity of this, then hereby, once and  
14 for all, let Paul say that misplaced sense of doubt:

15 *Colossians 2:20-23: Therefore, if you died with Christ from the basic principles of the world, why, as though*  
16 *living in the world, do you subject yourselves to regulations--"Do not touch, do not taste, do not handle," which*  
17 *all concern things which perish with the using--according to the commandments and doctrines of men? These*  
18 *things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but*  
19 *are of no value against the indulgence of the flesh.*  
20 *[See also Rom. 14:14.]*

21 So we see in no uncertain terms that all forms of drug-prohibition are completely unjustifiable from a Biblical viewpoint, and  
22 indeed anti-Christian. If then such drug-laws are extra-Biblical and anti-Christian, how is it that many self-professed  
23 Christians came to be on the forefront of all the various forms of drug-prohibition within recent history? Quite amazingly,  
24 this very question was already answered almost 2000 years ago by Paul, and in shocking but no uncertain terms:

25 *1 Timothy 4:1-5: Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to*  
26 *deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a*  
27 *hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with*  
28 *thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be*  
29 *refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.*

30 As was already pointed out above, there is no clear distinction, in principle, between "drugs" and "food": just about any drug,  
31 in principle, can also be made into a food--and traditionally often have been and continue to be. Indeed, the first truly large-  
32 scale form of drug-prohibition in a Western society in the modern era was what was known as simply "Prohibition" in the  
33 U.S., which was the outlawing of consuming the drug ethanol, i.e., "alcohol." Yet alcohol is consumed almost exclusively as  
34 a food-stuff in mixture with non-inebriating potables! Indeed, strait laboratory-grade ethanol is virtually inedible, if not  
35 actually quite painful to so consume. So how very true and accurate Paul was when he wrote the above words, as it was  
36 predominately self-professed Christians who lead the movement to outlaw the food of alcoholic beverages! And to grasp the  
37 awful extent that these self-professed Christians must have been truly deceived by demons in order to prohibit the food of  
38 alcoholic beverages, just consider that the first miracle recorded in the Bible by Jesus was to turn water into wine during the  
39 wedding at Cana (see John 2:9-11)! What absolute blasphemy for them to prohibit the resultant product of the first miracle  
40 of their self-proclaimed God! Deceived by demons indeed!! Truer words could not have been written by Paul to describe  
41 such a perverted situation.

42 Indeed, it was Paul himself that counseled to "No longer drink only water, but use a little wine for your stomach's sake and  
43 your frequent infirmities" (1 Tim. 5:23). And Psalm 104:14,15 says of God: "He causes the grass to grow for the cattle, And  
44 vegetation for the service of man, That he may bring forth food from the earth, And wine that makes glad the heart of man,  
45 Oil to make his face shine, And bread which strengthens man's heart." (See also Judges 9:13.)

46 Many in the Temperance movement responsible for Prohibition had falsely claimed that these Biblical references to "wine"  
47 were in reality grape juice. But the Greek word for wine in the New Testament, *oinos*, is a fermented drink, whereas the  
48 Greek word for fruit juice is *khymos*. And besides that, this claim demonstrates either an appalling ignorance of Jesus' own  
49 parables or outright deceit, as Jesus even referred to the fermenting of wine in one of his parables:

50 *Matthew 9:16,17: "No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the*  
51 *garment, and the tear is made worse. Nor do they put new wine into old wineskins, or else the wineskins break,*

1 *the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are*  
2 *preserved."*  
3 *[See also Mark 2:22; Luke 5:37.]*

4 In ancient times goatskins were used to hold wine. As the fresh grape juice fermented, carbon dioxide would be generated by  
5 the living yeast's metabolism, increasing the volume of gas contained in the wineskin, and so the new wineskin would stretch.  
6 But a used wineskin, already stretched, would break. Not only that, but before 1869 it was impossible to store grape juice in  
7 temperate to hot climates (which are the climates grapes grow in) without it either quickly going bad or becoming wine. If  
8 grape juice is left exposed to the open air then it will quickly go bad due to mold and bacteria--sealing grape juice from the  
9 open air protects it from these aerobic microorganisms because the yeast which is present naturally in the grapes creates an  
10 atmosphere of carbon dioxide while at the same time making alcohol. Consequently, storing non-alcoholic grape juice was  
11 an impossibility until 1869, when Dr. Thomas Bramwell Welch succeeded in applying the process of pasteurization to freshly  
12 squeezed must. About the only people who may have been drinking grape juice before 1869 were those who pressed the  
13 freshly picked grapes themselves (without refrigeration grapes will quickly go bad, unless they are dried into raisins). It is  
14 for this reason that the suggestion that the fruit of the vine that Jesus and the twelve disciples drank during the Last Supper  
15 on Passover (Mark 14:23-25) was grape juice is absurd, as the growing season for grapes in Palestine is from April to October  
16 (the dry season), yet Passover starts on the 14th of the Jewish month Nisan (the actual Last Supper occurred either on the  
17 14th or 15th of Nisan, it's debatable which day it actually was), which is a lunar month that roughly corresponds with the  
18 latter part of March and the first part of April--so quite simply, there would have existed no unfermented grape juice at this  
19 time, as no grapes would have existed, since the growing season for them had just started.

20 In the beginning of this discussion on drugs, it was first inquired as to why the "drug problem" has only become such a  
21 problem within, predominately, the last century. The reason is precisely because of the very laws against drugs! The  
22 government's War on Drugs has turned what once was an individual problem into a social problem by inventing new make-  
23 believe "crimes" that aggress against no one, while spawning a whole true crime industry associated with it (just like during  
24 Prohibition). The effect of libertarian legalization would be to make drugs an individual problem again instead of the grave  
25 social problem that it is today. As they say, we don't have a drug problem, we have a drug-problem problem. Were it not for  
26 the government's War on Drugs, the gang turf-wars, theft, and other various true crimes that are associated with the  
27 distribution of drugs and the procurement of money in which to support habituations to drugs, of which the price has been  
28 artificially inflated, would not exist.

29 How many liquor stores have shoot-outs between each other? Yet when alcohol was illegal the black-market distributors of  
30 alcohol found it necessary to have shoot-outs and murders between each other on a regular basis. This was because, being  
31 that their business was illegal, they did not have access to the courts in which to settle their disputes; as well, because their  
32 business was illegal, this raised the stakes of doing business, for if they got caught then they would go to prison--thus it  
33 became profitable to resort to murder in order to solve problems which would otherwise lead to prison. And how many  
34 tobacco smokers resort to theft and prostitution in order to support their habit? Yet clinical studies have shown that tobacco  
35 is more habit forming than heroin. The reason you don't see tobacco smokers doing such things is because tobacco addicts  
36 can afford to support their habit. When Russia experienced an artificial shortage of cigarettes over a decade ago due to its  
37 socialist economy, tobacco smokers took to the streets *en masse* rioting--requiring emergency shipments of Marlboros and  
38 other cigarette brands from the U.S. in order for it to cease. If heroin or crack were legal it would cost no more (and probably  
39 less) than a tobacco habit, and so heroin and crack addicts would be able to support their habit by working at a regular job  
40 instead of resorting to theft and prostitution. If one should doubt this last statement, it should be born in mind that the original  
41 laws in the U.S. against the use of opium were to punish the Chinese opium-smoking immigrants in the early 1900s, who  
42 were so productive that they were taking railway construction jobs away from native White Americans.

43 As a parting note on this subject, I will leave you with what Peter counseled us: "But let none of you suffer as a murderer, a  
44 thief, an evildoer, or as a busybody in other people's matters" (1 Peter 4:15). How very much this last admonition applies to  
45 all forms of drug-prohibition!

#### 46 **8.15 Woe to Lawyers!**

47 In Jesus' day, as well as in modern times, lawyers have had quite a system worked out for themselves. Not only are lawyers  
48 the ones that write the laws, but they are also the ones who become rich in prosecuting and defending people from those very  
49 laws that they or their colleagues have written in the first place. As well, most politicians, especially in modern times, are  
50 also lawyers. Thus, throughout history there has existed a grotesque system whereby the very people responsible for the laws  
51 have a perverse incentive in making sure that they are as arcane, unintelligible, Byzantine and numerous as possible--hence,  
52 always insuring a healthy demand for their services.

1 This fact was certainly not lost on Jesus, and He made a point to warn lawyers that they are putting their very souls at stake  
2 in their chosen profession. Thus:

3 *Matthew 23:13 "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven*  
4 *in men's faces. You yourselves do not enter, nor will you let those enter who are trying to."* (NIV)

5 *Luke 11:46,52: And He said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you*  
6 *yourselves do not touch the burdens with one of your fingers. [...] [verse 52:] "Woe to you lawyers! For you have*  
7 *taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."*

8 This is not to say that all lawyers throughout history are unrighteous. There has existed and does exist a few principled lawyers  
9 who entered their profession in order to defend righteous people from the unjust laws that their colleagues are responsible  
10 for--but they are and have been quite a minority indeed. The simple fact of the matter is that most lawyers are simply in it for  
11 the money, and generally have shown little to no interest in rolling back or defending against unjust laws if doing so negatively  
12 affects their bottom line. Even the ones that often appear on the surface to be fighting against bad laws are usually being paid  
13 quite handsomely in doing so (think ACLU), or are loyal opposition and have already been bought and paid for to purposely  
14 lose the case in order to generate bad legal precedent in the case law, etc., etc.

15 So a "Christian lawyer" is not an absolute contradiction in terms, it's just exceedingly rare--and to the extent that such rare  
16 individuals do exist God has undoubtedly blessed them for their work in protecting His children against this Satanic world  
17 system. But in the main, how true indeed Jesus was being when He warned lawyers that they were jeopardizing their very  
18 souls in practicing the profession that they have chosen! Woe to lawyers indeed!

### 19 **8.16 Jesus on Government Courts: Avoid Them!**

20 Another thing which is quite congruent with Jesus' above warning to lawyers is Jesus' advice for the faithful to avoid the  
21 government's courts if at all possible:

22 *Matthew 5:25,26: "Agree with your adversary quickly, while you are on the way with him, lest your adversary*  
23 *deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say*  
24 *to you, you will by no means get out of there till you have paid the last penny."*

25 And:

26 *Luke 12:57-59: "Yes, and why, even of yourselves, do you not judge what is right? When you go with your*  
27 *adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the*  
28 *judge deliver you to the officer, and the officer throw you into prison. I tell you, you shall not depart from there*  
29 *till you have paid the very last mite."*

30 Needless to say, government judges are also lawyers, so Jesus' advice here fits in with His warning to lawyers. It also  
31 completely demolishes the notion that Jesus considers what the government's positive law regards as "authorities" to be *true*  
32 authorities--or otherwise Jesus would have no problem with such government judges resolving disputes among the faithful.  
33 In fact, Paul absolutely confirms this notion in 1 Corinthians 6:1-8:

34 *Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?*  
35 *Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy*  
36 *to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain*  
37 *to this life? If then you have judgments concerning things pertaining to this life, do you appoint those who are*  
38 *least esteemed by the church to judge? I say this to your shame. Is it so, that there is not a wise man among you,*  
39 *not even one, who will be able to judge between his brethren? But brother goes to law against brother, and that*  
40 *before unbelievers! Now therefore, it is already an utter failure for you that you go to law against one another.*  
41 *Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? No, you yourselves do*  
42 *wrong and cheat, and you do these things to your brethren!*

43 And this also conclusively demonstrates that the "authorities" that Paul spoke of in Romans 13 could not possibly have been  
44 the "authorities" as so regarded by the government--as Paul said that the government judges "are least esteemed by the church  
45 to judge"! Thus it is clear that he considered them to be no authority at all!

46 And so also James writes in James 2:6:

47 *But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?*

1 It needs to be pointed out that most of the rich in the days in which the above passage was written were rich due to grants of  
2 privilege by the government--particularly that of collecting taxes. Thus when James writes in the above of the rich oppressing  
3 the faithful and dragging them into the courts he is speaking of actual violations of individuals' just property rights, and not  
4 of individuals reneging on voluntary contracts in which they had entered into. And this brings us naturally to the next point  
5 which needs to be made:

## 6 **8.17 Jesus on the Rich**

7 Jesus had this to say about the rich:

8 *Luke 18:18-30: Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"*  
9 *So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. You know the*  
10 *commandments: "Do not commit adultery," "Do not murder," "Do not steal," "Do not bear false witness," "Honor*  
11 *your father and your mother." And he said, "All these things I have kept from my youth." So when Jesus heard*  
12 *these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you*  
13 *will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he*  
14 *was very rich.*

15 *And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter*  
16 *the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the*  
17 *kingdom of God." And those who heard it said, "Who then can be saved?" But He said, "The things which are*  
18 *impossible with men are possible with God." Then Peter said, "See, we have left all and followed You." So He*  
19 *said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children,*  
20 *for the sake of the kingdom of God, who shall not receive many times more in this present time, and in the age to*  
21 *come eternal life." (See also Matt. 19:16-30; Mark 10:17-31.)*

22 Some have given this as anti-libertarian commentary. But first of all, in analyzing this statement by Jesus it needs to be  
23 pointed out that it is easier for a camel to go through the eye of a needle than for any person whatsoever to enter the Kingdom  
24 of God. But Jesus also said that "The things which are impossible with men are possible with God" (verse 27). It is standard  
25 Christian doctrine that it is impossible for anyone to enter the Kingdom of God on their own--that the only way in which  
26 anyone enters the Kingdom of God is through the saving grace of Jesus Christ alone (see John 14:6). Thus, the rich are by no  
27 means unique in this particular aspect. And so also, from this alone it cannot be claimed that Jesus had it in for rich people  
28 *per se* more than any other group.

29 Second, when Jesus counseled this particular rich person to sell all that he had and distribute the proceeds to the poor, this  
30 was in fact an exceedingly libertarian thing for Jesus to advise this person. For this was not just any kind of rich person--this  
31 was a rich person of a particular type: a *ruler*, i.e., one who has some variety of command over an Earthly, mortal government.  
32 And thus, the riches that this particular rich person was in possession of had been obtained through extortion and theft, i.e.,  
33 by the threat and force of arms and might--this particular ruler's opinion to the contrary (verse 21) notwithstanding scrutiny:  
34 almost no rulers throughout history have ever regarded their wealth as having been obtained through stealing:

35 *Justice being taken away, then, what are kingdoms but great robberies? For what are robberies themselves, but*  
36 *little kingdoms? The band itself is made up of men; it is ruled by the authority of a prince, it is knit together by*  
37 *the pact of the confederacy; the booty is divided by the law agreed on. If, by the admittance of abandoned men,*  
38 *this evil increases to such a degree that it holds places, fixes abodes, takes possession of cities, and subdues*  
39 *peoples, it assumes the more plainly the name of a kingdom, because the reality is now manifestly conferred on*  
40 *it, not by the removal of covetousness, but by the addition of impunity. Indeed, that was an apt and true reply*  
41 *which was given to Alexander the Great by a pirate who had been seized. For when that king had asked the man*  
42 *what he meant by keeping hostile possession of the sea, he answered with bold pride, "What thou meanest by*  
43 *seizing the whole earth; but because I do it with a petty ship, I am called a robber, whilst thou who dost it with a*  
44 *great fleet art styled emperor."*  
45 *[St. Augustine, Book 4, Chapter 4 of The City of God.]*

46 Thus, when Jesus offered this counsel to this particular rich person, He was merely telling this person what any good  
47 libertarian would have said in the same situation--particularly a natural-rights libertarian such as a Rothbardian.

## 48 **8.18 Jesus Engaged in Conspicuous Consumption when He Could have Provided for the Poor Instead**

49 Some have maintained--usually in an effort to make some larger political point--that Jesus was some sort of ascetic who was  
50 against individuals having material riches, especially when those material goods could be used to provide for the poor instead.  
51 Yet Jesus Himself engaged in conspicuous consumption when He could have provided for the poor instead:

1 *Matthew 26:6-13: And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him having*  
2 *an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. But when His*  
3 *disciples saw it, they were indignant, saying, "Why this waste? For this fragrant oil might have been sold for*  
4 *much and given to the poor." But when Jesus was aware of it, He said to them, "Why do you trouble the woman?*  
5 *For she has done a good work for Me. For you have the poor with you always, but Me you do not have always.*  
6 *For in pouring this fragrant oil on My body, she did it for My burial. Assuredly, I say to you, wherever this gospel*  
7 *is preached in the whole world, what this woman has done will also be told as a memorial to her."*  
8 *[See also Mark 14:3-9; Luke 7:37,38; John 12:1-8.]*

9 Yet here in this case of luxurious consumption on the part of Jesus is purely of ornamental value, i.e., of a purely aesthetic  
10 value--and a fleeting one at that! When Jesus' disciples complained about this "waste" Jesus told His disciples to stop  
11 bothering the woman about it! At the very least, this demonstrates the notion that Jesus was some sort of austere, principled  
12 ascetic to be an untenable one--and thus also, any attempt to make some larger political point out of such a notion is  
13 automatically moot.

14 As well, Paul had this to say as to one's ultimate responsibility in providing for others:

15 *2 Thessalonians 3:10: For even when we were with you, we commanded you this: If anyone will not work, neither*  
16 *shall he eat.*

### 17 **8.19 Jesus Has Called us to Liberty--Yet Those Who Pay Taxes are not Free!**

18 Another Bible passage that is sometimes cited by statists to supposedly demonstrate that Jesus supported the paying of taxes-  
19 -but which in actuality demonstrates the exact opposite--is in Matthew 17:24-27:

20 *When they had come to Capernaum, those who received the temple tax came to Peter and said, "Does your*  
21 *Teacher not pay the temple tax?"; he said, "Yes." And when he had come into the house, Jesus anticipated him,*  
22 *saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons*  
23 *or from strangers?" Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free. Nevertheless,*  
24 *lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened*  
25 *its mouth, you will find a piece of money; take that and give it to them for Me and you."*

26 But it appears that the only reason Jesus paid the temple tax (and by supernatural means at that) as told above in Matt. 17:24-  
27 27 was so as not to stir up trouble which would have interfered with the necessary fulfillment of Old Testament Scripture  
28 (see Psalm 41:9; 69:25; 109:8; Zech. 11:12,13--see also Matt. 26:54,56; Mark 14:49; John 13:18-30; Acts 1:15-26) and Jesus'  
29 previous prediction of His betrayal as told in Matt. 17:22--neither of which would have been fulfilled had Jesus not paid the  
30 tax and been arrested because of it. Jesus Himself supports this view when He said of it "Nevertheless, lest we offend them  
31 . . .," which can also be translated "But we don't want to cause trouble" (CEV)--at any rate, this comment by itself clearly  
32 demonstrates that Jesus was hardly enthusiastic about the prospect of paying taxes.

33 But moreover, Jesus said this after in effect saying that those who pay customs and taxes are not free (v. 25,26). This is the  
34 necessary implication of this passage, for if the sons of the kings on Earth are free because they are exempt from paying taxes  
35 then this certainly implies that those who are required to pay taxes are therefore *not* free on that account--either that or Jesus  
36 was merely being insipid when He said this (which at least from the Christian's viewpoint is certainly not something Jesus  
37 was ever known for). Yet the fact that Jesus considers those who are required to pay taxes as being unfree is enough to  
38 conclusively demonstrate that Jesus is necessarily against taxes, as one of the main reasons Jesus came was to call us to  
39 liberty! Jesus said this Himself as recorded in Luke 4:16-21:

40 *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue*  
41 *on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had*  
42 *opened the book, He found the place where it was written:*

43 *"The Spirit of the LORD is upon Me,*  
44 *Because He has anointed Me*  
45 *To preach the gospel to the poor;*  
46 *He has sent Me to heal the brokenhearted,*  
47 *To proclaim liberty to the captives*  
48 *And recovery of sight to the blind,*  
49 *To set at liberty those who are oppressed;*  
50 *To proclaim the acceptable year of the LORD."*

51 *Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the*  
52 *synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing."*

1 So here we have it: Jesus Himself said that He came to proclaim liberty to the captives and to set at liberty the oppressed--  
2 and yet Jesus also said that those who are required to pay taxes are not free!

3 Some may attempt to get around this glaring fact by pointing out that the word "free" in Matthew 17:26 is a translation of the  
4 Greek word *eleutheros*, whereas the word "liberty" in Luke 4:18 is a translation of the Greek word *aphesis*. But *eleutheros* is  
5 the adjective form of the noun *eleutheria*, and means: freeborn, i.e., in a civil sense, one who is not a slave, or of one who  
6 ceases to be a slave, freed, manumitted; or at liberty, free, exempt, unrestrained, not bound by an obligation--and *aphesis*  
7 means: release from bondage or imprisonment; forgiveness or pardon, i.e., remission of the penalty. Thus, when used in the  
8 context above these two words are completely congruent in meaning with each other. As well, if one desires to go back further  
9 to the original Hebrew of Isaiah 61:1 which Luke 4:18 is quoting from, the word *aphesis* is a translation of the Hebrew word  
10 *rwrđ* (which roughly transliterates as "darowr") which is a noun that means: a flowing (as of myrrh), free run, or liberty. And  
11 so this word, too, is completely congruent in meaning with *eleutheros* when used in the above context. Indeed, the Greek  
12 Septuagint translates this Hebrew word in the above passage as *aphesis*. Thus it cannot be honestly maintained that Jesus had  
13 in mind two separate meanings when he spoke the above words, as the only sensible meaning of these separate words are  
14 completely congruent with one another when used in their above context.

15 It might be pointed out by some that the New International Version translates the Greek word *eleutheros* in Matthew 17:26  
16 as "exempt." But this is a damning example of how some modern Bible translations have been Bowdlerized in order to avoid  
17 inconvenient facts--particularly political ones--that are often found in the Bible. As was mentioned before, if indeed this were  
18 assumed to be the correct translation of this word, then for Jesus to make such an utterly pointless and vapid comment would  
19 have been totally insipid on His part--again, not something Jesus was ever known for, at least from the true Christian's  
20 perspective. The only meaning in which this comment by Jesus can be taken which actually makes any point whatsoever and  
21 avoids meaningless, inane and idle talk on His part is for the Greek word *eleutheros* in Matthew 17:26 to be translated as  
22 "free" (or otherwise "at liberty," etc.)--which is precisely how the King James Version and most other English Bible  
23 translations have handled this passage. Again, trying to avoid this most obvious and direct translation renders Jesus' comment  
24 here absolutely irrelevant and inane.

25 As well, Paul and the original apostles understood that one of the main reasons Jesus came was to call us to liberty. Thus:

26 *1 Corinthians 7:23: You were bought at a price; do not become slaves of men.*

27 *1 Corinthians 9:19-23: For though I am free [eleutheros] from all men, I have made myself a servant to all, that*  
28 *I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law,*  
29 *as under the law, that I might win those who are under the law; to those who are without law, as without law*  
30 *(not being without law toward God, but under law toward Christ), that I might win those who are without law;*  
31 *to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all*  
32 *means save some. Now this I do for the gospel's sake, that I may be partaker of it with you.*

33 *2 Corinthians 3:17: Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty [eleutheria].*

34 *Galatians 4:6,7: And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out,*  
35 *"Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through*  
36 *Christ.*

37 *Galatians 5:1: Stand fast therefore in the liberty [eleutheria] by which Christ has made us free [eleutheros],*  
38 *and do not be entangled again with a yoke of bondage.*

39 *Galatians 5:13,14: For you, brethren, have been called to liberty [eleutheria]; only do not use liberty*  
40 *[eleutheria] as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in*  
41 *one word, even in this: "You shall love your neighbor as yourself."*

42 *James 1:25: But he who looks into the perfect law of liberty [eleutheria] and continues in it, and is not a*  
43 *forgetful hearer but a doer of the work, this one will be blessed in what he does.*

44 *James 2:12: So speak and so do as those who will be judged by the law of liberty [eleutheria].*

45 *1 Peter 2:16: Live as free [eleutheros] men, yet without using your freedom [eleutheria] as a pretext for evil;*  
46 *but live as servants of God. (RSV.)*

47 It needs to be pointed out that the Greek noun *eleutheria* is completely congruent in meaning with the English word "liberty,"  
48 i.e., as in "freedom from slavery," "independence," "absence of external restraint," "a negation of control or domination,"

1 "freedom of access," etc. Some have contended that any demarcation of property "restricts liberty," i.e., the liberty of others  
2 to use these resources, and so have maintained that the very concept of "total liberty" for everyone is an untenable one. But  
3 as Prof. Murray N. Rothbard has pointed out in *Power and Market* (pg. 242):

4 *This criticism misuses the term "liberty." Obviously, any property right infringes on others' "freedom to steal."  
5 But we do not even need property rights to establish this "limitation"; the existence of another person, under a  
6 regime of liberty, restricts the "liberty" of others to assault him. Yet, by definition, liberty cannot be restricted  
7 thereby, because liberty is defined as freedom to control what one owns without molestation by others. "Freedom  
8 to steal or assault" would permit someone--the victim of stealth or assault--to be forcibly or fraudulently deprived  
9 of his person or property and would therefore violate the clause of total liberty: that every man be free to do what  
10 he wills with his own. Doing what one wills with someone else's own impairs the other person's liberty.*

## 11 **8.20 Jesus Will Overthrow All the Governments of the World and Punish All the Rulers in the Time of His** 12 **Judgment (i.e., His Second Coming)**

13 In the above it was clearly demonstrated that the Earthly, mortal governments are firmly under the control of Satan--that it is  
14 Satan who is the true god and ruler over this perverted governmental world system wherein power-mad psychotics rule over  
15 our existence and exempt themselves from every standard of decency which people would otherwise expect from any  
16 common stranger. Yet this diabolical, demonically-controlled government system is not to last forever. The Bible is quite  
17 clear and explicit in many passages as to what God's Judgment--i.e., the Second Coming of Christ--is to be about.

18 Lucifer's false Christ--i.e., the Anti-Christ--will come to strengthen and empower government during the last days: cementing  
19 together for the first time in human history a world government--of which God will allow to continue for a short time (Rev.  
20 17:9-18). This world government will be the ultimate culmination of the very essence of everything which government  
21 represents: in short, it will be the most diabolical government which has ever existed, with mass murder of the righteous on  
22 a massive scale (Rev. 20:4). All the rulers of the Earth will whore themselves with this world government and be aligned  
23 against Jesus Christ during the final battle of Armageddon (Rev. 16:14; 17:2; 18:3,9; 19:19).

24 Yet the coming of God's true Christ--Jesus Christ--is to be the exact opposite of Satan's Christ! Instead of strengthening  
25 government, Jesus Christ will come to abolish and utterly annihilate all the governments of the world: including all the rulers  
26 of those governments along with them!

27 As it is written in the Old Testament concerning the End-Times Judgment of God, i.e., Jesus' Second Coming:

28 *Psalms 110:5,6: The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge  
29 among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.*

30 And the above prophecy is also mirrored by the prophet Isaiah:

31 *Isaiah 24:21,22: It shall come to pass in that day That the Lord will punish on high the host of exalted ones, And  
32 on the earth the kings of the earth. They will be gathered together, As prisoners are gathered in the pit, And will  
33 be shut up in the prison; After many days they will be punished.*

34 This is quite amazing indeed when one realizes that the prophet Ezekiel foresaw this exact thing concerning God's End-Time  
35 Judgment--this time as it specifically concerned the rulers over Israel:

36 *Ezekiel 34:1-10: And the word of the LORD came to me, saying, "Son of man, prophesy against the shepherds of  
37 Israel, prophesy and say to them, Thus says the Lord GOD to the shepherds: "Woe to the shepherds of Israel  
38 who feed themselves! Should not the shepherds feed the flocks? You eat the fat and clothe yourselves with the  
39 wool; you slaughter the fatlings, but you do not feed the flock. The weak you have not strengthened, nor have you  
40 healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what  
41 was lost; but with force and cruelty you have ruled them. So they were scattered because there was no shepherd;  
42 and they became food for all the beasts of the field when they were scattered. My sheep wandered through all the  
43 mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was  
44 seeking or searching for them." Therefore, you shepherds, hear the word of the LORD: "As I live," says the Lord  
45 GOD, "surely because My flock became a prey, and My flock became food for every beast of the field, because  
46 there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not  
47 feed My flock"--therefore, O shepherds, hear the word of the LORD! Thus says the Lord GOD: "Behold, I am  
48 against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and  
49 the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no  
50 longer be food for them."*

1 Now obviously when God, speaking here to Ezekiel, refers to "shepherds," He is using this as a metaphor for rulers, just as  
2 "flock" is a metaphor for the masses of people. Consider also the following passage by the prophet Zechariah concerning  
3 God's End-Times Judgment:

4 *Zechariah 10:3: "My anger is kindled against the shepherds, And I will punish the goatherds. [...]"*

5 Now obviously again, God, speaking here to Zechariah--just as Ezekiel before him--is not talking about literal shepherds and  
6 goatherds, but is using these expressions as metaphors for rulers--indeed, this is how the NRSV translates it: "My anger is  
7 hot against the shepherds, and I will punish the leaders. [...]"

8 Thus, there is an amazing continuity within the Old Testament prophecies as to what God's End-Times Judgment is, at least  
9 in part, to consist of: the punishment of all the Earthly rulers and the abolition of all mortal rulerships! Can there be any doubt  
10 left in an honest, true Christian's mind as to just how much Jesus absolutely abhors and detests government? If there should  
11 be the slightest shred of doubt left in one's mind, then please, choose to walk in the clear light of Liberty and let Paul slay--  
12 once and for all--that last misplaced sense of doubt!:

13 *1 Corinthians 15:23,24: But each one in his own order: Christ the firstfruits, afterward those who are Christ's at*  
14 *His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all*  
15 *rule and all authority and power.*

16 How could it possibly be stated any clearer?! The governments of the Earth are not of God, they are of Satan, and Jesus will  
17 come to utterly destroy them ALL during His Judgment!

18 As it is written:

19 *Revelation 19:19-21: And I saw the beast, the kings of the earth, and their armies, gathered together to make war*  
20 *against Him who sat on the horse and against His army. Then the beast was captured, and with him the false*  
21 *prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and*  
22 *those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. And the*  
23 *rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds*  
24 *were filled with their flesh.*

25 In the above passage from Revelation, the "rest" referred to being "killed with the sword which proceeded from the mouth"  
26 of Jesus in verse 21 are "the kings of the earth, and their armies, gathered together to make war against Him who sat on the  
27 horse and against His army," which was previously referred to in verse 19.

28 And so it is found that from the Old Testament through the New Testament that there is a remarkable continuity and agreement  
29 as to what the fate of the Earthly governments shall be during God's Judgment. And so also, this all demonstrates unmistakably  
30 just how much God is opposed to the ghastly, Satanical machination called government!

31 There can be no honest doubt: Jesus Is An Anarchist!

## 32 **8.21 God's People are to be Volunteers and Self-Rulers in the Kingdom of Christ**

33 Some may object to the designation of Jesus as an anarchist--as some may counter, What about the Kingdom of Christ that  
34 is to be established after the Judgment? But as was pointed out in several places above, the "Kingdom of Christ" will in no  
35 sense be an actual government as they have existed on Earth and operated by mortals. For the Kingdom of Christ is to be the  
36 diametrically functional opposite of any government which has ever existed on Earth before. Thus, it is perfectly fine to refer  
37 to the "Kingdom of Christ" so long as one bears in mind that it has nothing whatsoever to do with any historical government  
38 that has ever existed. And so when it is said herein that "Jesus Is An Anarchist," this is merely an objective designation as it  
39 refers to all Earthly, mortal governments, and all governments of their kind. People have been trained from birth by the  
40 Satanic, mortal governments to fear this word and to recoil from it, but it is used here only in its most objective sense.

41 It has been said above that the Kingdom of Christ is to be the functional opposite of any government which has ever existed  
42 before. What exactly is meant by this?

43 Well, to begin with, unlike all mortal governments, which compel people to support them whether they want to or not--in the  
44 form of taxes, etc.--the only thing which anyone can give to God which He does not already have is their voluntary love. God  
45 gives to all their very life, and God sustains all (Job 34:14,15; Acts 17:25). The seeking of material possessions means nothing

1 to God as He is what makes their very existence possible. Therefore taxes and their like will have no place in God's Kingdom,  
2 as God has no need for such material support, as do the mortal governments.

3 But God is always seeking our love: but true love cannot be forced from someone, real love can only be a voluntary process.  
4 Therefore there will be no compulsion on the part of God. As it is written in Psalm 110:3 concerning the establishment of  
5 Jesus' Kingdom:

6 *Your people shall be volunteers*  
7 *In the day of Your power;*  
8 *In the beauties of holiness, from the womb of the morning,*  
9 *You have the dew of Your youth.*

10 Thus the people of God's Kingdom shall be volunteers! How different indeed from all the mortal governments which compel  
11 people to support them through theft and extortion!

12 And in further elaboration of this, let us consider the following passage from Revelation:

13 *Revelation 5:8-10: Now when He had taken the scroll, the four living creatures and the twenty-four elders fell*  
14 *down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the*  
15 *saints. And they sang a new song, saying:*

16 *"You are worthy to take the scroll,*  
17 *And to open its seals;*  
18 *For You were slain,*  
19 *And have redeemed us to God by Your blood*  
20 *Out of every tribe and tongue and people and nation,*  
21 *[verse 10:] And have made us kings and priests to our God;*  
22 *And we shall reign on the earth."*  
23 *[See also Rev. 1:6.]*

24 Yet what exactly is verse 10 in the above passage talking about? If we righteous shall all be volunteers and all the workers of  
25 iniquity have been cast into Hell, then who exactly is left for us to be king over and what exactly shall we be reigning over?  
26 Each other? Does that make any sense?

27 Obviously the only *who* for us to be kings over is our own persons and the only *what* for us to reign over shall be our own  
28 domain. For the first time in history mankind will truly be free from the yolk of bondage--that Satanic world system of  
29 servitude in all of its many guises. For the first time ever we will be self-rulers and our homes truly will be our castles! We  
30 shall be complete and absolute sovereigns over our own lives!

31 Because it very much bears repeating, I will leave this section by citing what Paul had to say on this matter one more time,  
32 for he said it as well and as plainly as it could possibly be stated:

33 *1 Corinthians 15:23,24: But each one in his own order: Christ the firstfruits, afterward those who are Christ's at*  
34 *His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all*  
35 *rule and all authority and power.*

36 Amen.

## 37 **8.22 In Closing**

38 *"The Christian ideal has not been tried and found wanting. It has been found difficult, and left untried."*  
39 *[Gilbert Keith Chesterton, Part I, Chapter 5, "The Unfinished Temple," in What's Wrong with the World. ]*

40 In all of my research into Jesus Christ I have discovered that He is nothing if not a perfectly consistent libertarian, at least as  
41 it concerns His political ethic. I could come across not one instance of Him contradicting this position, either in word or in  
42 action. I can't say that I was really surprised by this, although I suppose to many it may be surprising to learn this. For one  
43 thing, when Jesus gave the Golden Rule as the ultimate social ethic (Matt. 7:12; Luke 6:31), it's clear that He actually meant  
44 it. Yet, as was demonstrated above, this ethic is just a different formulation of the libertarian Non-Aggression Principle, at  
45 least as a political ethic. As a strictly political ethic it is actually completely congruent with the libertarian Non-Aggression  
46 Principle, in that as political ethics they actually prohibit the same activity: i.e., aggression against people's just property--  
47 and ultimately *all* just property titles can be traced back by way of voluntary transactions (which would thus be consistent

1 with the Golden Rule) to the homesteading of unused resources; or (2) in the case in which such resources were expropriated  
2 from a just owner and the just owner or his heir(s) can no longer be identified or are deceased, where the first non-aggressor  
3 possesses the resource (which can then be considered another form of homesteading).

4 What I have shown above is that Jesus has called us to liberty, and that liberty and Christ's message are incompatible with  
5 government. Indeed, governments throughout history have been the most demonic force to ever exist on Earth. We need not  
6 lament their passing, but instead look forward to it.

7 Before I leave you, there exists a couple of other points that need to be mentioned as to what the importance of this message  
8 is:

9 To start with, as Christians how can we be attentive to the cries of the oppressed if we don't even recognize the oppressor?  
10 How can we comfort and give aid to someone if we don't even recognize them as a victim? We are liable to be obtuse and  
11 uncaring to those who have been unjustly wronged by this Satanic world system if we don't even recognize the main  
12 instrument of Satan's power on this Earth. So that is first and foremost: by realizing and understanding the truth as to the  
13 diabolical origin of government one will thereby have gained back part of one's humanity which this Satanic world system  
14 has worked so hard in making people oblivious to. One need only watch some of the old Nazi propaganda films of thousands  
15 of German youths goose-stepping in unison to realize just how effective this demonic world system can sometimes be in  
16 stripping people of their humanity.

17 Second, according to the Bible, it makes a difference as to when Jesus' Second Coming will occur depending on our actions  
18 in being able to raise the awareness of the world's population. While although I mentioned Étienne de la Boétie in the  
19 introduction and pointed out that if a critical mass of the population could come to understand and accept the truth as to the  
20 true nature of governments that it would be enough to topple them, this is ultimately true because it would in this case hasten  
21 the coming of Jesus Christ! Thus Peter wrote about Christians being able to hasten the coming of Christ:

22 *2 Peter 3:11,12: Therefore, since all these things will be dissolved, what manner of persons ought you to be in*  
23 *holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens*  
24 *will be dissolved, being on fire, and the elements will melt with fervent heat?*

25 And another extremely important reason for this message presented herein has already been touched on in one of the above  
26 sections. The Bible tells of a massive End-Times deception perpetrated by Lucifer upon the masses in the form of the Anti-  
27 Christ. Although if one understands what the coming of God's real Christ is to be about--as Paul puts it "Then comes the end,  
28 when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power" (1 Cor. 15:24)-  
29 -then it will be impossible for one to be deceived by the Anti-Christ, as the Anti-Christ will come to strengthen government,  
30 not to abolish it. Some Christians mistakenly believe that so long as one accepts a person called "Jesus" as their Lord and  
31 Savior then they will have eternal salvation. Yet there will be many people in the End-Times Judgment who will consider  
32 themselves to be good Christians worshipping the true Second Coming of Jesus Christ, and yet in doing so they will have  
33 condemned themselves to Hell! The Anti-Christ will present himself as being the Second Coming of Jesus! But Jesus said,  
34 "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6)! Thus if one worships a lie  
35 in place of the truth then the fact that one will have called this lie by the name of "Jesus" will be of no help! In fact, to do so  
36 is blasphemy! In order for one to really worship Jesus one first has to know what the truth of Jesus is about. And that, my  
37 friends, is the ultimate purpose of this document: that people may come to know the real Jesus. And what Jesus is about is  
38 liberty--at least as politics is concerned.

39 But lastly, many unjust government actions have been supported by self-professed Christians, such as with Prohibition and  
40 the War on Drugs, even though such unjust laws are completely unjustifiable from a Biblical perspective and indeed very  
41 anti-Christian in the most literal sense of the word. As well, such government actions as taxes are also completely anti-  
42 Christian. Thus, in clearly demonstrating how Jesus was nothing if not a perfectly consistent libertarian--at least as it  
43 concerned His political ethic--from this Christians can get a clear picture as to what their objectives should be as it concerns  
44 such matters, instead of "giving heed to deceiving spirits and doctrines of demons" as Paul put it (1 Tim. 4:1). I dread to think  
45 how many young men have been raped in the U.S. prison system because they had violated some make-believe "crime"  
46 against using or selling certain pharmaceuticals--that aggresses against no one--which people calling themselves Christians  
47 had supported. As Christians, we need to be aware of the tricks Satan has used throughout history to get people to support  
48 his empowerment. We need to be above all the pettiness and walk in the clear light of liberty which Jesus commanded us and  
49 declare everyone to be a sovereign over their own domain, unless they should violate another's right of the same.

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Appendix: Articles Everyone Should be Familiar With:  
The Anatomy of the State  
by Prof. Murray N. Rothbard:  
<http://www.mises.org/easaran/chap3.asp>

Defense Services on the Free Market  
by Prof. Murray N. Rothbard:  
<http://www.geocities.com/vonchloride/marketdefense.html>

The Private Production of Defense  
by Prof. Hans-Hermann Hoppe:  
[http://www.mises.net/journals/jls/14\\_1/14\\_1\\_2.pdf](http://www.mises.net/journals/jls/14_1/14_1_2.pdf)

or:  
<http://www.mises.org/journals/scholar/Hoppe.pdf>  
and:

Fallacies of the Public Goods Theory and the Production of Security  
by Prof. Hans-Hermann Hoppe:  
[http://www.mises.net/journals/jls/9\\_1/9\\_1\\_2.pdf](http://www.mises.net/journals/jls/9_1/9_1_2.pdf)

## 9. SUMMARY AND CONCLUSIONS

Based on the foregoing analysis and legally admissible evidence, we can safely conclude the following:

1. The Bible is:
  - 1.1. A sacred law book.
  - 1.2. A covenant or contract.
  - 1.3. A trust indenture.
  - 1.4. A delegation of authority order from God to believers.
2. The parties to the Bible trust indenture are:
  - 2.1. God, who is the Beneficiary.
  - 2.2. The prophets and apostles who wrote it, who are the Settlers or Grantors of the trust.
  - 2.3. You as a Christian, who are the trustee and a fiduciary of God.
3. Devout Christians who are following biblical law are acting as agents, fiduciaries, and trustees of God 24 hours a day, seven days a week. They cannot obey the trust indenture *without* doing so 24 hours a day, seven days a week.

*“Away with you , Satan! For it is written, ‘You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.’”  
[Matt. 4:10, BIBLE]*

4. The Bible says that no servant can serve two masters. We cannot be servants of God and mammon at the same time, which is synonymous with God and government. Therefore, we have no delegated authority as Christians from God’s Holy law to participate in any federal franchise, privilege, or benefit, that might put us into a position of servitude and allegiance towards a pagan government:

*“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”  
[Jesus [God] speaking in the Bible, Luke 16:13, **NOTE:** According to Webster’s dictionary, “mammon” is defined as “material wealth or possessions esp. as having a debasing influence”]*

5. Our present day government has become a pagan deity and a Civil Religion of Socialism that directly competes with God and Christian churches for the allegiance, affection, and worship of the people.
  - 5.1. This fact is exhaustively proven in the document below:

[Socialism: The New American Civil Religion, Form #05.016  
http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

- 5.2. The government is violating the First Amendment establishment clause with their pagan Civil Religion of Socialism.

1 5.3. The [Religious Freedom Restoration Act, 42 U.S.C. Chapter 21B](#), waives sovereign immunity of the federal  
2 government in the case of violations of the First Amendment establishment of religion or violations of the religious  
3 practices of competing religions. Those wishing to enforce their rights to freely and EXCLUSIVELY worship their  
4 own God are handed all the legal weapons needed to defend their right to do so using the Religious Freedom  
5 Restoration Act (RFRA).

6 5.4. If you would like an example of how to defend your right to practice your religion and be a “transient foreigner”  
7 and “nontaxpayer” using the RFRA as authority, see the following. Open season on the government!

[Government Establishment of Religion](#), Form #05.038, Chapter 11  
<http://sedm.org/Forms/FormIndex.htm>

8 6. The government’s pagan Church of Socialism is a mirror image and counterfeit of God’s system of government:  
9 6.1. It fits the legal definition of “religion”:

10 *“Religion. Man’s relation to Divinity, to reverence, worship, obedience, and submission to mandates and*  
11 *precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of*  
12 *superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards*  
13 *and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as*  
14 *source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox*  
15 *Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.”*  
16 *[Black’s Law Dictionary, Sixth Edition, p. 1292]*

17 6.2. The Civil Religion of Socialism is based on “belief” in a superior being, which is the federal judge and our public  
18 “servants”. This reversal of roles, whereby the public “servants” become the ruling class is called a “dulocracy” in  
19 law.

20 *“Dulocracy. A government where servants and slaves have so much license and privilege that they domineer.”*  
21 *[Black’s Law Dictionary, Sixth Edition, p. 501]*

22 6.3. The false pagan government “god” is the “source of all being and principle of all government”. Those who refuse  
23 to comply are illegally stripped of their property rights, their security, and their government employment by a  
24 lawless federal judiciary in retaliation for demanding the rule of written positive law. They cease to have a  
25 commercial existence or “being” as a punishment for demanding the “rule of law” instead of “rule of men” in our  
26 country. Their credit rating is destroyed and their property is illegally confiscated as punishment for failure to  
27 comply with the whims, wishes, and edicts of an “imperial judiciary” of civil priests and its henchmen, the IRS  
28 “deacons”.

29 6.4. People join the Civil Religion of Socialism in order to avoid responsibility for themselves and all of their choices.  
30 The church functions as a big social insurance company to insulate people from the wrath of God for their violations  
31 of His sacred laws. This is similar to Christian churches, which promise limited liability or indemnification for  
32 one’s sins against God in exchange for faith, worship, allegiance, and obedience to God’s laws. In that sense, pagan  
33 501(c) 3 churches who have become corporate “trustees” of the government and “public officers” have made Jesus  
34 Christ essentially into a “liability insurance salesman” against the wrath of God, rather than a Sovereign Lord. See:

[The Unlimited Liability Universe, Family Guardian Fellowship](#)  
<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

35 6.5. Church members within the socialist church are called “taxpayers”, “citizens”, “residents”, “U.S. persons”, and  
36 “inhabitants” and are referred to with a number rather than a name. Those who refuse to join the socialist church  
37 are called “transient foreigners”:

38 *“Transient foreigner. One who visits the country, without the intention of remaining.”*  
39 *[Black’s Law Dictionary, Sixth Edition, p. 1498]*

40 6.6. Those who join the socialist church are assigned a number called the “Mark of the Beast” in the bible. They are  
41 referred to with the number instead of the name. See:

[Social Security: Mark of the Beast](#), Form #11.407  
<http://sedm.org/Forms/FormIndex.htm>

42 6.7. Tax returns constitute “confessions” to the priests and deacons of the state-sponsored church.

43 *The information revealed in the preparation and filing of an income tax return is, for purposes of Fifth Amendment*  
44 *analysis, the testimony of a “witness,” as that term is used herein.*  
45 *[Garner v. U.S., 424 U.S. 648, 96 S.Ct. 1178 (1976)]*

1 *"The United States has a system of taxation by confession. That a people so numerous, scattered and*  
2 *individualistic annually assesses itself with a tax liability, often in highly burdensome amounts, is a reassuring*  
3 *sign of the stability and vitality of our system of self-government. What surprised me in once trying to help*  
4 *administer these laws was not to discover examples of recalcitrance, fraud or self-serving mistakes in reporting,*  
5 *but to discover that such derelictions were so few. It will be a sad day for the revenues if the good will of the*  
6 *people toward their taxing system is frittered away in efforts to accomplish by taxation moral reforms that cannot*  
7 *be accomplished by direct legislation. But the evil that can come from this statute will probably soon make itself*  
8 *manifest to Congress. The evil of a judicial decision impairing the legitimate taxing power by extreme*  
9 *constitutional interpretations might not be transient. Even though this statute approaches the fair limits of*  
10 *constitutionality, I join the decision of the Court."*  
11 *[U.S. v. Kahriger, 345 U.S. 22, 73 S.Ct. 510 (1953)]*

12 6.8. "Presumption" serves as the equivalent of "faith" within the Civil Religion of Socialism.

*Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction*, Form #05.017  
<http://sedm.org/Forms/FormIndex.htm>

13 6.9. The religious "beliefs" that form this religion are promoted and sustained by:

14 6.9.1. "Prima facie" law such as the Internal Revenue Code. "Prima facie" means "presumed to be law".

15 6.9.2. Propaganda and "brainwashing" by the media and public schools which cannot stand public scrutiny or  
16 scientific investigation because it cannot be substantiated.

17 6.9.3. Deceptive IRS publications that don't tell the whole truth.

18 All of the above conclusions about the sources of false belief are scientifically proven in the document below:

*Reasonable Belief About Income Tax Liability*, Form #05.007  
<http://sedm.org/Forms/FormIndex.htm>

19 6.10. Statutes which are not positive law serve as the equivalent of the state sponsored "bible". [1 U.S.C. §204](#) says the  
20 Internal Revenue Code is nothing but a "presumption" and not legally admissible evidence. All presumptions  
21 which prejudice constitutional rights are crimes within the Civil Religion of Socialism, but the priests of the religion  
22 have made it public policy to refuse (omit) to enforce this legal prohibition in order that they may unlawfully enlarge  
23 the ranks of the church by abusing presumption to induct new members. See:

*Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction*, Form #05.017  
<http://sedm.org/Forms/FormIndex.htm>

24 6.11. Judges are the "priests" of the civil religion.

25 6.12. Judges of the supreme court serve as the "chief priests" of the Civil Religion of Socialism.

26 6.13. The "canon" of the church is found in the rulings and orders of the courts/church.

27 6.14. The priests of the civil religion wear black robes and chant in Latin just like Catholic priests, using such words as  
28 "malum prohibitum", "ex post facto", "indebitatus assumpsit", habeus corpus, etc. Anyone who talks to you in  
29 Latin is trying to pull a fast one on you! Jesus talked in parables, not a foreign language.

30 6.15. The public schools are administered by the same pagan government that created the court churches so that no one  
31 knows anything about the priest's job, which is the law. Law is the only subject that you can finish 12 years of  
32 public school and get a PhD in college and still not know ANYTHING about. This is no accident, but simply  
33 evidence that the government has gone to extraordinary lengths to create and perpetuate a privileged class of persons  
34 called lawyers and judges who are the "witch doctors", "priests", and "deacons" of society and who are the only  
35 ones who know anything about their craft. We can't allow the slaves to possess the key to their chains, now can  
36 we?

37 6.16. The gavel used by the judge serves the same purpose as the incense bowl that the Catholic priest swings in the air.

38 6.17. Those who commit "blasphemy" against the state sponsored church are called "frivolous" instead of "heretics", but  
39 both words are equivalent.

40 6.18. The object of worship is the collective majority and money, not the true and living God. See:

*How Scoundrels Corrupted Our Republican Form of Government, Family Guardian Fellowship*  
<http://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>

41 6.19. The court building is the "church" of this civil religion.

42 6.20. Obedience to the edicts of the priest serve the function of "worship" in this civil religion.

43 *Obedientia est legis essentia.*

44 *Obedience is the essence of the law. 11 Co. 100.*

45 *[Bouvier's Maxims of Law, 1856;*

46 *SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]*

47 *"He who has [understands and learns] My commandments [laws in the Bible ] and keeps them, it is he who*  
48 *loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."*

49 *[John 14:21, Bible, NKJV]*

1 6.21. Worship services consist of court hearings and trials.

2 6.22. Worship services begin with a religious event.

3 6.22.1. The taking of an oath is a religious event.

4 *Jurare est Deum in testum vocare, et est actus divini cultus.*

5 To swear is to call God to witness, and is an act of religion. 3 Co. Inst. 165. Vide 3 Bouv. Inst. n. 3180, note; 1

6 Benth. Rat. of Jud. Ev. 376, 371, note.

7 [Bouvier's Maxims of Law, 1856;

8 SOURCE: <http://fanguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]

9 6.22.2. Before the worship services begin, observers and the jury must stand up when the judge enters the room.  
10 This too is an act of “worshipping and reverencing” their superior being, who in fact is a pagan deity.

11 Religion. Man's relation to Divinity, to reverence, worship, obedience, and submission to mandates and  
12 precepts of supernatural or superior beings [JUDGES, in this case]. In its broadest sense includes all forms of  
13 belief in the existence of superior beings exercising power over human beings by volition, imposing rules of  
14 conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render  
15 God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop,  
16 etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.  
17 [Black's Law Dictionary, Sixth Edition, p. 1292]

18 6.23. The worship ceremony, at least in the context of taxes, is conducted in the figurative dark, like a séance. The Bible  
19 describes Truth as “light”. Any ceremony where the entire truth is not considered is conducted in the dark.

20 6.23.1. The judge is gagged by the law from speaking the truth by the legislature. [28 U.S.C. §2201](#)(a).

21 6.23.2. The judge forbids others from speaking the ONLY truth, which is the law itself. In tax trials, judges very  
22 commonly forbid especially defendants from quoting or using the law in front of the jury. Those who  
23 disregard this prohibition are sentenced to contempt of court.

24 “One who turns his ear from hearing the law [[God's law](#) or man's law], even his prayer [and **ESPECIALLY** his  
25 trial] is an abomination.”  
26 [[Prov. 28:9](#), Bible, NKJV]

27 6.23.3. Jurists who have never read or learned the law in public school are not even aware of what they are  
28 enforcing. Therefore, they become agents of the judge instead of the law or the Holy Spirit.

29 6.23.4. The law library in the court building forbids jurors from going in and reading the law they are enforcing,  
30 and especially while serving as jurists. They are supposed to be supervising the judge in executing the law,  
31 and they can't fulfill that duty as long as they have never learned and are forbidden from reading or quoting  
32 the law while serving as jurors.

33 6.23.5. The judge does everything in his power to destroy the weapons of the nongovernmental opponent by  
34 excluding everything he can and excluding none of the government's evidence. This basically results in a  
35 vacuum of truth in the courtroom.

36 *The first one to plead his cause seems right, Until his neighbor comes and examines him.*  
37 [[Prov. 18:17](#), Bible, NKJV]

38 “The hypocrite with his mouth destroys **his neighbor**, But through knowledge the righteous will be  
39 delivered.”  
40 [[Prov. 11:9](#), Bible, NKJV]

41 6.24. The “deacons” of the church are attorneys who are “licensed” to practice law in the church by the chief priests of  
42 the church.

43 6.24.1. They too have been “brainwashed” in both public school and law school to focus all their effort on  
44 procedure, presentation, and managing their business. They learn NOTHING about history, legislative intent,  
45 or natural law, which are the very foundations of law.

46 6.24.2. The Statutes At Large published by Congress are the only real law and legally admissible evidence, in most  
47 cases. See [1 U.S.C. §204](#). Yet, it is so expensive and inconvenient to read the Statutes At Large online that  
48 for all practical purposes, it is off limits to all attorneys. For instance, it costs over \$7 per page to even VIEW  
49 the Statutes at Large in the largest online legal reference service, Westlaw.

50 6.24.3. Because they are licensed to practice law, the license is used as a vehicle to censor and control the attorneys  
51 from speaking the truth in the courtroom. Consequently, they usually blindly follow what the priest, ahem, I

1 mean “judge” orders them to do and when they don’t, they have their license pulled and literally starve to  
2 death.

3 6.25. The greatest sin in the government church called court is willful violations of the law. All tax crimes carry  
4 “willfulness” as a prerequisite. God’s law and Christianity work exactly the same way. The greatest sin in the Holy  
5 Bible is to blaspheme the Holy Spirit, which is equivalent of doing something that you KNOW is wrong. See Matt.  
6 12:32, Mark 3:29, Luke 12:10.

7 6.26. The jury are the twelve disciples of the judge, rather than of the Truth or the law or their conscience. Their original  
8 purpose was as a check on government abuse and usurpation, but judges steer them away from ruling in such a  
9 manner and being gullible sheep raised in the public “fool” system, they comply to their own injury.

10 6.26.1. Those who are not already members of the cult are not allowed to serve on juries. The judge or the judge’s  
11 henchmen, his “licensed attorneys” who are “officers of the court”, dismiss prospective jurists who are not  
12 cult members during the voir dire (jury selection) phase of the tax trial. The qualifications that prospective  
13 jurists must meet in order to be part of the “cult” are at least one of the following:

14 6.26.1.1. They collect government benefits based on income taxes and don’t want to see those benefits  
15 reduced or stopped. The only people who can collect federal benefits under enacted law and the  
16 Constitution are federal employees. Therefore, they must be federal employees. Since jurists are acting  
17 as “voters”, then receipt of any federal benefits makes them into a biased jury in the context of income  
18 taxes and violates [18 U.S.C. §597](#), which makes it illegal to bribe a voter. The only way to eliminate  
19 this conflict of interest is to permanently remove public assistance or to recuse/disqualify them as jurists.

20 6.26.1.2. They faithfully pay what they “think” are “income taxes”. They are blissfully unaware that in  
21 actuality, the 1040 return is a federal employment profit and loss statement.

22 6.26.1.3. They believe or have “faith” in the cult’s “bible”, which is the Infernal Revenue Code and falsely  
23 believe it is “law”. Instead, [1 U.S.C. §204](#) legislative notes says it is NOT positive law, but simply  
24 “presumed” to be law. Presumption is a violation of due process and therefore illegal under the Sixth  
25 Amendment.

26 6.26.1.4. They are ignorant of the law and were made so in a public school. They therefore must believe  
27 whatever any judge or attorney tells them about “law”. This means they will make a good lemming to  
28 jump off the cliff with the fellow citizen who is being tried.

29 6.26.2. Juries are FORBIDDEN in every federal courthouse in the country from entering the law library while  
30 serving on a jury because judges don’t want jurists reading the law and finding out that judges are  
31 misrepresenting it in the courtroom. Don’t believe us? Then call the law library in any federal court building  
32 and ask them if jurists are allowed to go in there and read the law while they are serving. Below is the General  
33 Order 228C for the Federal District Court in San Diego proving that jurors are not allowed to use the court  
34 law library while serving. Notice jurors are not listed as authorized to use the library in this order:

35 SEDM Tax DVD

36 <https://sedm.org/reference/dvds/tax-dvd/>

37 Look in: /Evidence/JudicialCorruption/GenOrder228C-Library.pdf

38 6.26.3. Unlike every other type of federal trial, judges forbid discussing the law in a tax trial. Could it be because  
39 we don’t have any real “law” and he doesn’t want to admit it? The U.S. Supreme Court says so:

40 *To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow  
41 it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery  
42 because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under  
43 legislative forms.*

44 *Nor is it taxation. ‘A tax,’ says Webster’s Dictionary, ‘is a rate or sum of money assessed on the person or  
45 property of a citizen by government for the use of the nation or State.’ ‘Taxes are burdens or charges imposed  
46 by the Legislature upon persons or property to raise money for public purposes.’ Cooley, Const. Lim., 479.*

47 *Coulter, J., in Northern Liberties v. St. John’s Church, 13 Pa.St. 104 says, very forcibly, ‘I think the common  
48 mind has everywhere taken in the understanding that taxes are a public imposition, levied by authority of the  
49 government for the purposes of carrying on the government in all its machinery and operations—that they are  
50 imposed for a public purpose.’ See, also Pray v. Northern Liberties, 31 Pa.St., 69; Matter of Mayor of N.Y., 11  
51 Johns., 77; Camden v. Allen, 2 Dutch., 398; Sharpless v. Mayor, supra; Hanson v. Vernon, 27 Ia., 47; Whiting v.  
Fond du Lac, supra.”  
[Loan Association v. Topeka, 20 Wall. 655 (1874)]*

1 *"In Calder v. Bull, which was here in 1798, Mr. Justice Chase said, that there were acts which the Federal and*  
2 *State legislatures could not do without exceeding their authority, and among them he mentioned a law which*  
3 *punished a citizen for an innocent act; a law that destroyed or impaired the lawful private [labor] contracts [and*  
4 *labor compensation, e.g. earnings from employment through compelled W-4 withholding] of citizens; a law that*  
5 *made a man judge in his own case; and a law that took the property from A [the worker], and gave it to B [the*  
6 *government or another citizen, such as through social welfare programs]. 'It is against all reason and justice,'*  
7 *he added, 'for a people to intrust a legislature with such powers, and therefore it cannot be presumed that they*  
8 *have done it [passed a "law", in this case]. They may command what is right and prohibit what is wrong; but*  
9 *they cannot change innocence into guilt, or punish innocence as a crime, or violate the right of an antecedent*  
10 *lawful private [employment] contract [by compelling IRS Form W-4 withholding, for instance], or the right of*  
11 *private property. To maintain that a Federal or State legislature possesses such powers [of THEFT!] if they*  
12 *had not been expressly restrained, would, in my opinion, be a political heresy altogether inadmissible in all*  
13 *free republican governments.' 3 Dall. 388."*  
14 *[Sinking Fund Cases, 99 U.S. 700 (1878)]*

15 6.26.4. Public (government) schools deliberately don't teach law or the Constitution either, so that the public  
16 becomes sheep that the government can shear and rape and pillage.

17 6.26.5. Federal judges also warn juries these days NOT to vote on their conscience, as juries originally did and  
18 were encouraged to do. He does this to steer or direct the jury to do his illegal and unconstitutional dirty work.  
19 He turns the jury effectively into an angry lynch mob and thereby maliciously abuses legal process for his  
20 own personal benefit in violation of [18 U.S.C. §208](#). He helps get the jury angry at the defendant by giving  
21 them the idea that their "tax" bill will be bigger because the defendant refuses to "pay their fair share".

22 6.27. The church of Socialism uses its tithes to compete directly with families and churches in providing charity and  
23 grace to the aged and infirm, which is a violation of the separation of church and state that directly undermines the  
24 authority of families and churches. Churches tolerate this abuse because it allows them to keep more of the tithes  
25 for themselves instead of helping others with it. In essence, they are bribed to "shut up" about it with tax deductions.  
26 The chief Priests of this church once said that this was illegal

27 *"Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be*  
28 *that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of*  
29 *boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights, -life, liberty, and*  
30 *the pursuit of happiness; and to 'secure,' not grant or create, these rights, governments are instituted. **That***  
31 ***property which a man has honestly acquired he retains full control of, subject to these limitations: First, that***  
32 ***he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's benefit;***  
33 *second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that*  
34 *whenever the public needs require, the public may take it upon payment of due compensation. "*  
35 *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

37 *"The "establishment of religion" clause of the First Amendment means at least this: **neither a state nor the***  
38 ***Federal Government can set up a church.** Neither can pass laws which aid one [state-sponsored political]*  
39 *religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to*  
40 *or to remain away from church against his will, or force him to profess a belief or disbelief in any religion. No*  
41 *person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or*  
42 *non-attendance. **No tax in any amount, large or small, can be levied to support any religious activities or***  
43 ***institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.***  
44 ***Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious***  
45 ***organizations or groups and vice versa.**"*  
46 *[Everson v. Bd. of Ed., 330 U.S. 1, 15 (1947)]*

48 *"[The Establishment Clause is infringed when the government makes adherence to **a STATE-SPONSORED***  
49 ***PAGAN LEGAL] religion relevant to a person's standing in the political community. Direct government action***  
50 *endorsing religion or a particular religious practice is invalid under this approach, because it sends a message*  
51 *to nonadherents that they are outsiders, not full members of the political community, and an accompanying*  
52 *message to adherents that they are insiders, favored members of the political community".*  
53 *[Wallace v. Jaffree, 472 U.S. 69 (1985)]*

54 6.28. The well within the courtroom is the altar to worship the priest or "witch doctor" of the religion. His bench is the  
55 altar of Baal.

56 6.29. Human sacrifices are conducted at the altar of Baal against hand-cuffed subjects. Those who do not worship the  
57 priest and commit perjury by calling him honorable ("Your Honor") receive punishment for their heresy.

58 6.30. The "Bailiff" (a.k.a. "Baaliff") assists the judge in executing human sacrifices at the Altar of Baal.

59 6.31. Income taxes are the "tithes" to the church of socialism. They are collected under the authority of the "bible" of  
60 the civil religion, the Infernal (Satanic) Revenue Code

1 6.32. Those who make an “appearance” before the priest are presumed to be there in order to “obey”, a.k.a. “worship”,  
2 the priest.

3 appearance. A coming into court as a party to a suit, either in person or by attorney, whether as plaintiff or  
4 defendant. The formal proceeding by which a defendant submits himself to the jurisdiction of the court. The  
5 voluntary submission to a court's jurisdiction.

6 In civil actions the parties do not normally actually appear in person, but rather through their attorneys (who  
7 enter their appearance by filing written pleadings, or a formal written entry of appearance). Also, at many stages  
8 of criminal proceedings, particularly involving minor offenses, the defendant's attorney appears on his behalf.  
9 See e.g., Fed.R.Crim.P. 43.

10 An appearance may be either general or special; the former is a simple and unqualified or unrestricted  
11 submission to the jurisdiction of the court, the latter is a submission to the jurisdiction for some specific purpose  
12 only, not for all the purposes of the suit. A special appearance is for the purpose of testing or objecting to the  
13 sufficiency of service or the jurisdiction of the court over defendant without submitting to such jurisdiction; a  
14 general appearance is made where the defendant waives defects of service and submits to the jurisdiction of court.  
15 Insurance Co. of North America v. Kunin, 175 Neb. 260, 121 N.W.2d. 372, 375, 376.  
16 [Black's Law Dictionary, Sixth Edition, page 97]

17 6.33. Pleadings before the court are called “prayers” in many courts. This emphasizes the nature of the proceeding as a  
18 religious exercise.

19 6.34. The capitol, Washington D.C., is the “political temple” or headquarters of this false religious cult. Don't believe  
20 us? During the Congressional debates of the Sixteenth Amendment in 1909, one Congressman amazingly admitted  
21 as much. The Sixteenth Amendment is the income tax amendment that was later fraudulently ratified in 1913.  
22 Notice the use of the words “civic temple” and “faith” in his statement, which are no accident.

23 “Now, Mr. Speaker, this Capitol is the civic temple of the people, and we are here by direction of the people to  
24 reduce the tariff tax and enact a law in the interest of all the people. This was the expressed will of the people at  
25 the polls, and you promised to carry out that will, but you have not kept faith with the American people.”  
26 [44 Cong.Rec. 4420, July 12, 1909; Congressman Heflin talking about the enactment of the Sixteenth  
27 Amendment]

28 If you want to read the above amazing admission for yourself, see the following:

29 16<sup>th</sup> Amendment Congressional Debates, Family Guardian Fellowship  
30 <http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf>

31 6.35. The Constitution is supposed to serve the function as the equivalent of the “Ten Commandments” for the  
32 government's civil religion. However, “judicial verbicide” and “political heresy” by the “priests” and “chief  
33 priests” of the political religion have replaced the Constitution with the Ten Planks of the Communist Manifesto.

34 “[J]udicial verbicide is calculated to convert the Constitution into a worthless scrap of paper and to replace our  
35 government of laws with a judicial oligarchy.”  
36 [Senator Sam Ervin, of Watergate hearing fame]

37 6.36. Violations of the laws found in the “bible” of the civil religion ultimately results in separation from the pagan “god”  
38 of the religion, which is the people collectively. That is why committing “crimes” ultimately lands people in jail,  
39 so they can be separated from the pagans outside. This is similar to the consequence of violating the laws of the  
40 true and living God, which ultimately consists of permanent and total separation from God by being sent to hell.

41 6.37. Representatives of this church/cult, such as the Department of Justice and the IRS, dress the same as Mormon  
42 missionaries.

43 6.38. Those who participate in this cult can write-off or deduct their contributions just like donations to any church. State  
44 income taxes, for instances, are deductible from federal gross income.

45 6.39. The false god/idol called government gets the “first fruits” of our labor, before the Lord even gets one dime, using  
46 payroll deductions. Some employers treat the payroll deduction program like it is a law to be followed religiously,  
47 even though it is not. This is a violation of Prov. 3:9, which says:

48 “Honor the LORD with your possessions, And with the firstfruits of all your increase;”  
49 [Prov. 3:9, Bible, NKJV]

7. The Civil Religion of Socialism directly competes with the true and living God for the affections and worship and  
obedience of his people. The essence of worship, in fact, is obedience to the laws of one's choice of Sovereign.

1 **Worship.** Any form of religious service showing reverence for Divine Being, or **exhortation to obedience to or**  
2 **following the mandates [e.g. “laws”] of such Being.** Religious exercises participated in by a number of persons  
3 assembled for that purpose, the disturbance of which is a statutory offense in many states.

4 English law. A title of honor or dignity used in addresses to certain magistrates and other persons of rank or  
5 office.

6 Public worship. This term may mean the worship of God, conducted and observed under **public authority**; or it  
7 may mean worship in an open or public place, without privacy or concealment; or it may mean the performance  
8 of religious exercises, under a provision for an equal right in the whole public to participate in its benefits; or it  
9 may be used in contradistinction to worship in the family or the closet. In this country, what is called “public  
10 worship” is commonly conducted by voluntary societies, constituted according to their own notions of  
11 ecclesiastical authority and ritual propriety, opening their places of worship, and admitting to their religious  
12 serves such persons, and upon such terms, and subject to such regulations, as they may choose to designate and  
13 establish. A church absolutely belonging to the public, and in which all persons without restriction have equal  
14 rights, such as the public enjoy in highways or public landings, is certainly a very rare institution.  
15 [Black’s Law Dictionary, Sixth Edition, pp. 1606-1607]

16 8. The tenets of the government’s Civil Religion of Socialism are as follows:

17 8.1. Glorification of politicians and rulers at the expense of those they are intended to serve, in complete disdain for the  
18 requirements of natural law, natural justice, or Biblical law. This, incidentally, was the original sin of Satan:

19 *The Fall of Lucifer*

20 “ How you are fallen from heaven,  
21 O Lucifer, son of the morning!  
22 How you are cut down to the ground,  
23 You who weakened the nations!  
24 For you have said in your heart:

25 ‘ **I will ascend into heaven,**  
26 **I will exalt my throne above the stars of God;**  
27 *I will also sit on the mount of the congregation*  
28 *On the farthest sides of the north;*  
29 *I will ascend above the heights of the clouds,*  
30 **I will be like the Most High.**  
31 *Yet you shall be brought down to Sheol,*  
32 *To the lowest depths of the Pit.*  
33 “ Those who see you will gaze at you,  
34 And consider you, saying:

35 ‘ Is this the man who made the earth tremble,  
36 Who shook kingdoms,  
37 Who made the world as a wilderness  
38 And destroyed its cities,  
39 Who did not open the house of his prisoners?’  
40 “ All the kings of the nations,  
41 All of them, sleep in glory,  
42 Everyone in his own house;  
43 But you are cast out of your grave  
44 Like an abominable branch,  
45 Like the garment of those who are slain,  
46 Thrust through with a sword,  
47 Who go down to the stones of the pit,  
48 Like a corpse trodden underfoot.  
49 You will not be joined with them in burial,  
50 Because you have destroyed your land  
51 And slain your people.  
52 The brood of evildoers shall never be named.  
53 Prepare slaughter for his children  
54 Because of the iniquity of their fathers,  
55 Lest they rise up and possess the land,  
56 And fill the face of the world with cities.”  
57 [Isaiah 14:12-21, Bible, NKJV]

58 8.2. A system of church governance whereby all those who partake of any “benefits” or “privileges” or “franchises” of  
59 participating in the Civil Religion of Socialism must become “public officers” and “employees” of the church and  
60 forfeit ALL of their constitutional rights. See:

1 8.2.1. *Government Instituted Slavery Using Franchises*, Form #05.030

2 <http://sedm.org/Forms/FormIndex.htm>

3 8.2.2. *Why Your Government is Either a Thief or You Are a "Public officer" for Income Tax Purposes*, Form #05.008

4 <http://sedm.org/Forms/FormIndex.htm>

5 8.3. A system of church governance that is a "dulocracy", where by "servants", e.g. "public servants" rule and control  
6 those who they were elected to serve:

7 *"Dulocracy. A government where servants and slaves have so much license and privilege that they domineer."*  
8 *[Black's Law Dictionary, Sixth Edition, p. 501]*

9 8.4. No private ownership of property:

10 8.4.1. Instead, all private property must be donated to a public use to procure the benefits of the socialist franchise.

11 This is done by connecting the private property to a Socialist Slave Surveillance Number.

12 *"Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be*  
13 *that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of*  
14 *boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights, -'life, liberty, and*  
15 *the pursuit of happiness;' and to 'secure,' not grant or create, these rights, governments are instituted. **That***  
16 ***property which a man has honestly acquired he retains full control of, subject to these limitations: First, that***  
17 ***he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's benefit;***  
18 ***second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that***  
19 ***whenever the public needs require, the public may take it upon payment of due compensation.**"*  
20 *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

21 8.4.2. This gives the government ultimate control over all property, because now it is connected to a "public use".

22 8.5. A heavy, progressive income tax. This makes the inhabitants into slaves living on a federal plantation, and forces  
23 them to send "tribute" to their new master.

24 *"You shall have no other gods [including governments] before Me.*

25 *"You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in*  
26 *the earth beneath, or that is in the water under the earth; 5 **you shall not bow down to them nor serve [worship,***  
27 ***or pay "tribute" to ] them. For I, the LORD your God, am a jealous God,** visiting the iniquity of the fathers*  
28 *upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to*  
29 *those who love Me and keep My commandments."*  
30 *[Exodus 20:3-4, Bible, NKJV]*

31 8.6. Public education in order to indoctrinate new recruits into the socialist church.

32 *"Give me your four year-olds and in a generation I will build a socialist state... destroy the family and the society*  
33 *will collapse."*  
34 *[Vladimir Lenin]*

35 8.7. Removing all legal subjects from the public education curricula so that the slaves are not handed the keys to their  
36 chains.

37 8.8. Compelled silence on the part of judges in declaring the truth about the enslavement of the people.

38 8.8.1. The Declaratory Judgments Act, [28 U.S.C. §2201](#)(a) prohibits federal judges from declaring the rights or  
39 status of the parties in the context of federal taxes. This prohibits them from blowing the whistle on the abuses  
40 of the church officers, who commonly induct new members into the church by making unconstitutional  
41 presumptions about their status as "taxpayers".

42 8.8.2. All judges are "taxpayers", and if they fall out of line, the IRS abuses their enforcement authority to destroy  
43 them. This is what gags them from telling the truth and perpetuates the fraud.

44 *"An unlimited power to tax involves, necessarily, a power to destroy; because there is a limit beyond which no*  
45 *institution and no property can bear taxation."*  
46 *[M'Culloch v. State, 17 U.S. 316 (1819)]*

47 9. This false and evil Civil Religion of Socialism meets all the criteria for being described as a "cult", because:

48 9.1. The cult imposes strict rules of conduct that are thousands of pages long and which are far more restrictive than  
49 any other religious cult.

50 9.2. Participating in it is harmful to our rights, liberty, and property.

1 9.3. The “cult” is perpetuated by keeping the truth secret from its members. *Great IRS Hoax*, Form #11.302 book  
2 contains 2,000 pages of secrets that our public servants and the federal judiciary have done their best to keep  
3 cleverly hidden and obscured from public view and discourse. When these secrets come out in federal courtrooms,  
4 the judges make the case unpublished so the American people can’t learn the truth about the misdeeds of their  
5 servants in government. Don’t believe us? Read the proof for yourself:

6 <http://www.nonpublication.com/>

7 9.4. Those who try to abandon this harmful cult are threatened and harassed illegally and unconstitutionally by covetous  
8 public dis-servants. For an example, see:

9 <http://www.irs.gov/compliance/enforcement/article/0,,id=119332.00.html>

10 10. A centralized system of deception and propaganda ensures a steady flow of “new recruits” and “parishioners” into the  
11 Civil Religion of Socialism. This is effected by the following devious and deceptive means:

12 10.1. Courts sanctioning and rewarding government employees to lie to the public about their lawful obligations, and yet  
13 holding “taxpayers” liable for perjury in any communication they make to the government. See:

Federal Courts and the IRS’ Own IRM Say IRS is NOT RESPONSIBLE for Its Actions or its Words or  
For Following Its Own Written Procedures, Family Guardian Fellowship

14 <http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm>

15 10.2. Willful omissions from government websites and publications that keep the public from hearing the whole truth.  
16 The problem is not what these sources say, but what they DON'T say. The *Great IRS Hoax, Form #11.302* contains  
17 over 2,000 pages of facts that neither the IRS nor any one in government is willing to reveal to you because it would  
18 destroy the gravy train of plunder that pays their bloated salaries and fat retirement in violation of [18 U.S.C. §208](#).  
See the following for further details:

19 *Great IRS Hoax*, Form #11.302

20 <http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

21 10.3. The use of “words of art” to deceive the people in both government publications and the law itself. See the  
22 following for examples.

23 <http://famguardian.org/TaxFreedom/FormsInstr-Cites.htm>

24 10.4. Enforcing franchises against non-participants by making self-serving false presumptions about their status and  
25 without requiring explicit written consent to the franchise in some form. This includes franchises such as a “[trade  
or business](#)”. See the following for details:

26 *Government Instituted Slavery Using Franchises*, Form #05.030

27 <http://sedm.org/Forms/FormIndex.htm>

28 10.5. Public servants using their license to LIE to deceive the public into believing that “private law” that requires their  
29 individual explicit consent is actually “public law” that everyone is obligated to obey. See:

30 *Requirement for Consent*, Form #05.003

31 <http://sedm.org/Forms/FormIndex.htm>

32 The nature of the propaganda machinery of the government is described in the following article, if you want more details:

33 IRS Public Information Officers, Family Guardian Fellowship

34 <http://famguardian.org/Subjects/Taxes/FalseRhetoric/propaganda.pdf>

35 11. Even without signing one’s name as “Agent”, it must be presumed that all Christians are acting as agents of the living  
36 God in whatever they do. Sending the government this document allows Christians to provide the constitutionally  
37 required “reasonable notice” to the government of the existence of that agency and the legal constraints which it places  
38 upon your ability to contract with the government, or NOT contract, as the case may be. See:

39 *Requirement for Reasonable Notice*, Form #05.022

40 <http://sedm.org/Forms/FormIndex.htm>

41 12. The government may not lawfully interfere with your right to act as a trustee and fiduciary of God under the terms of the  
42 Bible trust indenture because they may not lawfully do any of the following without violating the First Amendment to  
43 the United States Constitution:

44 12.1. Establish their own competing religion or disestablish your religion

45 12.2. Even define what a “religion” is without establishing one.

46 12.3. Interfere with your free religious exercise. This includes your ability to choose to give all of your exclusive  
47 allegiance and obedience to God and have none toward any man or government made up of men.

48 13. A government that interferes with your right to devote 100% of your time, energy, and resources to the task of being a  
49 trustee and fiduciary of God is interfering with your right to contract, in violation of Article 1, Section 10 of the United  
50 States Constitution and the following authority.

51 *“Independent of these views, there are many considerations which lead to the conclusion that the power to  
52 impair contracts [either the Constitution or the Holy Bible], by direct action to that end, does not exist with the*

1 general [federal] government. In the first place, one of the objects of the Constitution, expressed in its  
2 preamble, was the establishment of justice, and what that meant in its relations to contracts is not left, as was  
3 justly said by the late Chief Justice, in Hepburn v. Griswold, to inference or conjecture. As he observes, at the  
4 time the Constitution was undergoing discussion in the convention, the Congress of the Confederation was  
5 engaged in framing the ordinance for the government of the Northwestern Territory, in which certain articles of  
6 compact were established between the people of the original States and the people of the Territory, for the  
7 purpose, as expressed in the instrument, of extending the fundamental principles of civil and religious liberty,  
8 upon which the States, their laws and constitutions, were erected. By that ordinance it was declared, that, in the  
9 just preservation of rights and property, 'no law ought ever to be made, or have force in the said Territory, that  
10 shall, in any manner, interfere with or affect private contracts or engagements bona fide and without fraud  
11 previously formed.' The same provision, adds the Chief Justice, found more condensed expression in the  
12 prohibition upon the States [in Article 1, Section 10 of the Constitution] against impairing the obligation of  
13 contracts, which has ever been recognized as an efficient safeguard against injustice; and though the prohibition  
14 is not applied in terms to the government of the United States, he expressed the opinion, speaking for himself and  
15 the majority of the court at the time, that it was clear 'that those who framed and those who adopted the  
16 Constitution intended that the spirit of this prohibition should pervade the entire body of legislation, and that  
17 the justice which the Constitution was ordained to establish was not thought by them to be compatible with  
18 legislation [or judicial precedent] of an opposite tendency.' 8 Wall. 623. [99 U.S. 700, 765] Similar views are  
19 found expressed in the opinions of other judges of this court."  
20 [Sinking Fund Cases, 99 U.S. 700 (1878)]

21 14. According to the Holy Bible, Christians:

22 14.1. May not lawfully choose a domicile within the jurisdiction of any government or obey any man-made civil law.

23 See:

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

24 14.2. Must obey the criminal law wherever they happen to be located. The criminal laws may be enforced without  
25 "consent of the governed" or domicile within the forum.

26 14.3. May not participate in any government franchises or benefits, because it would interfere with their ability to serve  
27 God exclusively and result in nominating a "parens patriae" or "king" above them, which the Bible identifies as a  
28 sin. See:

Government Instituted Slavery Using Franchises, Form #05.030  
<http://sedm.org/Forms/FormIndex.htm>

29 14.4. Must be willing to take responsibility for any injury they inflict to others and do so under equity and without the  
30 constraints of any civil law.

31 14.5. May not place their allegiance to government, rulers, or any other thing above that of God or have allegiance to  
32 anything but God and His holy laws.

33 14.6. May not serve anything or anyone other than the one and only God. Exodus 20:3-8.

34 14.7. If the authority of law is imposed to compel them to either do things that they are prohibited from doing in the Holy  
35 Bible or refrain from doing things that they are commanded to do, they are to put God's law above man's law and  
36 deliberately disobey man's law.

37 "We ought to obey God rather than men."  
38 [Acts 5:27-29, Bible, NKJV]

39 "You were bought at a price; **do not become slaves of men** [and remember that government  
40 is made up of men]."  
41 [1 Cor. 7:23, Bible, NKJV]

42 15. There is no question that persons who have elected to violate God's laws in the Holy Bible by participating in government  
43 franchises may not later use their religious beliefs as a basis for violating the contract or agreement that administers the  
44 franchise. See, for instance, *U.S. v. Lee*, 455 U.S. 252 (1982) and *Bowen v. Roy*, 476 U.S. 693 (1986). *However*, this  
45 document in no way attempts to assert such a baseless position. *Instead*, we make a claim that:

46 15.1. God's Holy Law does not delegate ANY authority for Christians to even consent to participate in the franchise to  
47 begin with.

48 15.2. Any and every attempt to generate evidence that might connect us to any federal franchise is false and fraudulent,  
49 not authorized by law, and not admissible as evidence because false. This includes IRS Forms W-9, W-4, W-2,  
50 1042-S, 1098, and 1099. See:

Correcting Erroneous Information Returns, Form #04.001  
<http://sedm.org/Forms/FormIndex.htm>

1 15.3. Because we have no delegated authority to consent to participate in any government franchise or excise, any  
2 evidence the government may have in their possession that we did consent is void and confers no rights. This is no  
3 different than the government's position that those working for the government have no authority to obligate the  
4 sovereign they work for if they are exceeding their delegated authority. If the government can use the "no delegated  
5 authority" excuse, then We the People, we as their masters who delegated to them ALL of their authority may  
6 similarly do it as well:

7 *"While sovereign powers are delegated to ... the government, sovereignty itself remains with the people.."*  
8 [*Yick Wo v. Hopkins, 118 U.S. 356 (1886)*]

9  
10 *"There is no such thing as a power of inherent sovereignty in the government of the United States .... In this*  
11 *country sovereignty resides in the people, and Congress can exercise no power which they have not, by their*  
12 *Constitution entrusted to it: All else is withheld."*  
13 [*Juilliard v. Greenman, 110 U.S. 421 (1884)*]

14  
15 *"In common usage, the term 'person' does not include the sovereign, and statutes employing the word are*  
16 *ordinarily construed to exclude it."*  
17 [*Wilson v. Omaha Indian Tribe, 442 U.S. 653, 667 (1979)*]

18  
19 *"Of this it is enough to say that the United States is neither bound nor estopped by acts of its officers or agents in*  
20 *entering into an arrangement or agreement to do or cause to be done what the law does not sanction or permit,"*  
21 *243 U.S., at 409.*  
22 [*Utah Power and Light Co. v. United States, 243 U.S. 389, 37 S.Ct. 387 (1917)*]

23  
24 *"Where an executive officer, under his misconstruction of the law, has acted without or beyond the powers given*  
25 *him, the courts have jurisdiction to restore the status quo ante insofar as that may be done (cites omitted)."*  
26 [*United States v. Mott, 37 F.2d. 860, 862 (10th Cir. 1930), Affirmed, Mott v. United States, 283 U.S. 747, 51 S.Ct.*  
27 *642 (1931)*]

28  
29 *"All persons dealing with public officers are bound to take notice of the law prescribing their authority and*  
30 *powers."*  
31 [*State ex rel McConnell v. First State Bank, 22 Tenn.App. 577, 124 S.W.2d. 726, 733 (1938)*]

32 15.4. The U.S. Supreme Court has never ruled on whether God's law may be imposed to limit the delegated authority of  
33 Christians to conduct "commerce" with the government, which the Bible calls "the Beast". The Bible also identifies  
34 such commerce as harlotry and fornication in Revelation 19. Black's Law Dictionary even identifies such  
35 commerce as "intercourse". To wit:

36 *"Commerce. ... Intercourse by way of trade and traffic between different peoples or states and the citizens*  
37 *or inhabitants thereof, including not only the purchase, sale, and exchange of commodities, but also the*  
38 *instrumentalities [governments] and agencies by which it is promoted and the means and appliances by which it*  
39 *is carried on..."*  
40 [*Black's Law Dictionary, Sixth Edition, p. 269*]

41 16. Socialism is completely incompatible with Christianity. 1 John 4:16 says that "God is love". Jesus said that the essence  
42 of "love" is obedience to God's commandments. John 14:21. Therefore, the essence of love is to obey God's  
43 commandments and thereby "worship" Him. Christians who are reading and obeying God's commandments can only  
44 describe themselves and act according to the following:

45 16.1. They are against socialism and cannot participate in the Civil Religion of Socialism. See:

*Social Security: Mark of the Beast*, Form #11.407  
<http://sedm.org/Forms/FormIndex.htm>

46 16.2. We are fiduciaries of God, who is a "nontaxpayer", and therefore we are "nontaxpayers". Our legal status takes on  
47 the character of the sovereign who we represent. Therefore, we become "foreign diplomats".

48 *"For God is the King of all the earth; Sing praises with understanding."*  
49 [*Psalm 47:7, Bible, NKJV*]

1 "For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."  
2 [Isaiah 33:22, Bible, NKJV]

3 16.3. The laws which apply to all civil litigation relating to us are from the domicile of the Heavenly sovereign we  
4 represent, which are the Holy Bible pursuant to:

5 16.3.1. God's Laws found in the memorandum of law below:

Laws of the Bible, Form #13.001  
<http://sedm.org/Forms/FormIndex.htm>

6 16.3.2. [Federal Rule of Civil Procedure 17\(b\)](#)

7 16.3.3. [Federal Rule of Civil Procedure 44.1](#)

8 16.4. Our "domicile" is the Kingdom of God on Earth, and not within the jurisdiction of any man-made government. We  
9 can have a domicile on earth and yet not be in the jurisdiction of any government because the Bible says that God,  
10 and not man, owns the WHOLE earth and all of Creation. We are therefore "transient foreigners" and "stateless  
11 persons" in respect to every man-made government on earth. See the following for details.

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

12 16.5. We are "Nonresidents" but not "aliens" and "nationals" but not "citizens" under federal law. The reason this must  
13 be so is that a "citizens of the United States" (who are all born in and resident within exclusive federal jurisdiction  
14 under [8 U.S.C. §1401](#)) may not be classified as an instrumentality of a foreign state under [28 U.S.C. 1332\(c\)](#) and  
15 (d) and [28 U.S.C. 1603\(b\)](#).

16 16.6. We are not and cannot be "residents" of any earthly jurisdiction without having a conflict of interest and violating  
17 the first four Commandments of the Ten Commandments found in [Exodus 20](#). Heaven is our exclusive legal  
18 "domicile", and our "permanent place of abode", and the source of ALL of our permanent protection and security.  
19 We cannot and should not rely upon man's vain earthly laws as an idolatrous substitute for Gods sovereign laws  
20 found in the Bible. Instead, only God's laws and the Common law, which is derived from God's law, are suitable  
21 protection for our God-given rights.

22 "For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on  
23 the road, because we had spoken to the king, saying 'The hand of our God is upon all those for good who seek  
24 Him, but His power and His wrath are against all those who forsake Him.' So we fasted and entreated our God  
25 for this, and He answered our prayer."  
26 [[Ezra 8:21-22](#), Bible, NKJV]

27 16.7. We are "Foreign Ambassadors" and "Ministers of a Foreign State" called the Kingdom of Heaven. We are exempt  
28 from taxation by any other foreign government, including the U.S. government, pursuant to [26 U.S.C. §892\(a\)\(1\)](#)  
29 who are obligated to stop withholding using IRS Form W-8EXP, which specifically exempts foreign government  
30 officials from taxation. The U.S. Supreme Court said in U.S. v. Wong Kim Ark below that "ministers of a foreign  
31 state" may not be statutory "citizens of the United States".

32 "For our citizenship is in heaven [and not earth], from which we also eagerly wait for the Savior, the Lord Jesus  
33 Christ"  
34 [[Philippians 3:20](#), Bible, NKJV]

35 "I am a stranger in the earth: Do not hide Your commandments [laws] from me."  
36 [[Psalm 119:19](#), Bible, NKJV]

37 "I have become a stranger to my brothers, and an alien to my mother's children; because zeal for Your [God's]  
38 house has eaten me up, and the reproaches of those who reproach You have fallen on me."  
39 [[Psalm 69:8-9](#), Bible, NKJV]

40 "And Mr. Justice Miller, delivering the opinion of the court [legislating from the bench, in this case], in analyzing  
41 the first clause [of the [Fourteenth Amendment](#)], observed that "the phrase 'subject to the jurisdiction thereof'  
42 was intended to exclude from its operation children of ministers, consuls, and citizens or subjects of foreign  
43 states, born within the United States."  
44 [U.S. v. Wong Kim Ark, [169 U.S. 649](#), 18 S.Ct. 456; 42 L.Ed. 890 (1898)]

45 16.8. Our dwelling is a "Foreign Embassy". Notice we didn't say "residence", because only "residents" can have a  
46 "residence". See the following for more details on this SCAM.

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

1 16.9. We are protected from federal government persecution by [18 U.S.C. §112](#) and the [Foreign Sovereign Immunities](#)  
2 [Act of 1976](#).

3 16.10. We are a "[stateless person](#)" within the meaning of [28 U.S.C. §1332](#)(a) immune from the jurisdiction of the [federal](#)  
4 [courts, which are all Article IV, legislative, territorial courts](#). We are "stateless" because we do not maintain a  
5 domicile within the "state" defined in [28 U.S.C. §1332](#)(d), which is a federal territory and excludes states of the  
6 Union.

7 *Social Security Program Operations Manual System (P.O.M.S.)*  
8 [RS 02640.040 Stateless Persons](#)

9 **A. DEFINITIONS**

10 *There are two classes of stateless persons:*

- 11
- 12 • **DE JURE**—Persons who do not have nationality in any country.
  - 13 • **DE FACTO**—Persons who have left the country of which they were nationals and no longer enjoy its  
14 protection and assistance. They are usually political refugees. They are legally citizens [really they  
15 mean NATIONALS, not statutory CITIZENS] of a country because its laws do not permit  
denaturalization or only permit it with the country's approval.

16 **B. POLICY**

17 **1. De Jure Status**

18 *Once it is established that a person is de jure stateless, he/she keeps this status until he/she acquires nationality*  
19 *in some country.*

20 *Any of the following establish an individual is de jure stateless:*

- 21 a. a "travel document" issued by the individual's country of residence showing the:
- 22 • holder is stateless; and
  - 23 • document is issued under the United Nations Convention of 28 September 1954 Relating to the Status  
24 of Stateless Persons. (The document shows the phrase "Convention of 28 September 1954" on the  
25 cover and sometimes on each page.)
- 26 b. a "travel document" issued by the International Refugee Organization showing the person is stateless.
- 27 c. a document issued by the officials of the country of former citizenship showing the individual has been deprived  
28 of citizenship in that country.

29 **2. De Facto Status**

30 *Assume an individual is de facto stateless if he/she:*

- 31 a. says he/she is stateless but cannot establish he/she is de jure stateless; and
- 32 b. establishes that:
- 33 • he/she has taken up residence outside the country of his/her nationality;
  - 34 • there has been an event which is hostile to him/her, such as a sudden or radical change in the  
35 government, in the country of nationality; and  
36 **NOTE:** In determining whether an event was hostile to the individual, it is sufficient to show the  
37 individual had reason to believe it would be hostile to him/her.
  - 38 • he/she renounces, in a sworn statement, the protection and assistance of the government of the country  
39 of which he/she is a national and declares he/she is stateless. The statement must be sworn to before  
40 an individual legally authorized to administer oaths and the original statement must be submitted to  
41 SSA.

42 *De facto status stays in effect only as long as the conditions in b. continue to exist. If, for example, the individual*  
43 *returns [changes his/her domicile, NOT physically returns] to his/her country of nationality, de facto statelessness*  
44 *ends.*

45 *[SOURCE: Social Security Program Operations Manual System (P.O.M.S.), Section RS 02640.040*  
46 <https://secure.ssa.gov/apps10/poms.nsf/lnc/0302640040>]

47 16.11. We are not allowed under God's law to conduct "[commerce](#)" or "intercourse" with the government by sending to  
48 it our money or receiving benefits we did not earn. Black's Law Dictionary defines "[commerce](#)" as "intercourse".  
49 The Bible defines "the Beast" as the "kings of the earth"/political rulers in Rev. 19:19:

1 “And I saw the beast, the kings [heathen political rulers and the unbelieving democratic majorities who control  
2 them] of the earth [controlled by Satan], and their armies, gathered together to make war against Him [God]  
3 who sat on the horse and against His army.”  
4 [[Revelation 19:19](#), Bible, NKJV]

5 This is consistent with the Foreign Sovereign Immunities Act found in [28 U.S.C. §1605\(a\)\(2\)](#), which says that  
6 those who conduct “commerce” with the “United States” federal corporation within its legislative jurisdiction  
7 thereby surrender their sovereignty. See the following for details:  
8 [http://travel.state.gov/law/info/judicial/judicial\\_693.html](http://travel.state.gov/law/info/judicial/judicial_693.html)

- 9 17. Any government official or employee who refuses to recognize the above described constitutional limitations upon their  
10 conduct the United States Congress identifies as a “communist”. The following statute proves that the essence of  
11 communism is a deliberate failure or refusal to recognize or respect the constitutional limitations imposed upon those  
12 who work in the government:

13 TITLE 50 > [CHAPTER 23](#) > [SUBCHAPTER IV](#) > Sec. 841.  
14 [Sec. 841. - Findings and declarations of fact](#)

15 *The Congress finds and declares that the Communist Party of the United States [consisting of the IRS, DOJ, and*  
16 *a corrupted federal judiciary], although purportedly a political party, is in fact an instrumentality of a conspiracy*  
17 *to overthrow the [de jure] Government of the United States [and replace it with a de facto government ruled by*  
18 *the judiciary]. It constitutes an authoritarian dictatorship [IRS, DOJ, and corrupted federal judiciary in*  
19 *collusion] within a [constitutional] republic, demanding for itself the rights and privileges [including immunity*  
20 *from prosecution for their wrongdoing in violation of Article 1, Section 9, Clause 8 of the Constitution] accorded*  
21 *to political parties, but denying to all others the liberties [Bill of Rights] guaranteed by the Constitution. Unlike*  
22 *political parties, which evolve their policies and programs through public means, by the reconciliation of a wide*  
23 *variety of individual views, and politically submit those policies and programs to the electorate at large for*  
24 *approval or disapproval, the policies and programs of the Communist Party are secretly [by corrupt judges and*  
25 *the IRS in complete and willful disregard of the Constitution tax laws] prescribed for it by the foreign leaders*  
26 *of the world Communist movement [the IRS and Federal Reserve]. Its members [the Congress, which was*  
27 *terrorized to do IRS bidding recently by the framing of Congressman Traficant] have no part in determining*  
28 *its goals, and are not permitted to voice [lawful First Amendment political or religious] dissent to party*  
29 *objectives. Unlike members of political parties, members of the Communist Party are recruited for indoctrination*  
30 *[in the public schools by homosexuals, liberals, and socialists] with respect to its objectives and methods, and*  
31 *are organized, instructed, and disciplined [by the IRS and a corrupted judiciary, using economic punishment and*  
32 *retribution and unlawful Bills of Attainder] to carry into action slavishly the assignments given them by their*  
33 *hierarchical [clandestine] chieftains. Unlike political parties, the Communist Party [thanks to a corrupted*  
34 *federal judiciary and its chronic sin of omission] acknowledges no constitutional or statutory limitations upon*  
35 *its conduct or upon that of its members. The Communist Party is relatively small numerically, and gives scant*  
36 *indication of capacity ever to attain its ends by lawful political means. The peril inherent in its operation arises*  
37 *not from its numbers, but from its failure to acknowledge any limitation as to the nature of its activities, and*  
38 *its dedication to the proposition that the present constitutional Government of the United States ultimately*  
39 *must be brought to ruin by any available means, including resort to force and violence [or using illegal*  
40 *enforcement of tax laws]. Holding that doctrine, its role as the agency of a hostile foreign [commercial and*  
41 *legal] power [the Federal Reserve and the American Bar Association (ABA)] renders its existence a clear*  
42 *present and continuing danger to the security of the United States. It is the means whereby individuals are*  
43 *seduced into the service [as "peons" and "debt slaves"] of the world Communist movement, trained to do its*  
44 *bidding [as surety for endless and ever-expanding government debt], and directed and controlled in the*  
45 *conspiratorial performance of their revolutionary services. Therefore, the Communist Party should be outlawed*

## 46 **10. RESOURCES FOR FURTHER RESEARCH AND REBUTTAL**

47 If you enjoyed this document and want additional supporting information, we highly recommend the following additional  
48 resources:

- 49 1. [Why We Must Personally Learn, Follow, and Enforce the Law](#), SEDM  
50 <https://sedm.org/home/why-we-must-personally-learn-follow-and-enforce-the-law/>  
51 2. [The Laws of God](#), SEDM. Exhaustive treatment of the requirements of God’s law imposed upon Christ follows  
52 <https://sedm.org/the-laws-of-god/>  
53 3. [Laws of the Bible](#), Form #13.001, Section 7: Blessings and Curses of God’s Law  
54 <https://sedm.org/Forms/FormIndex.htm>  
55 3. [John Weaver Library](#), Family Guardian Fellowship-extensive theological resources on how Christians are to interface  
56 with the secular pagan state.  
57 <http://johnweaverlibrary.famguardian.org/>

- 1 4. *Sheldon Emry Memorial Library*, Family Guardian Fellowship-extensive theological resources on how Christians are to  
2 interface with the secular pagan state.  
3 <https://sheldonemrylibrary.fanguardian.org/>
- 4 5. *Bible Law Course*, Form #12.015-Introduction to the Bible as a Law book and NOT a History Book. The essence of  
5 what it means to be a Christian is to regard the Bible as a law book and NOT just an entertaining history book. Also  
6 found in section 2.4 of our Liberty University.  
7 <http://sedm.org/Forms/FormIndex.htm>
- 8 6. *Ten Commandments of Freedom*, Form #13.016-This document summarizes what we call the Ten Commandments of  
9 Freedom. These commandments are intended to keep you out of trouble and on a solid footing in all your interactions  
10 with governments around the world. These commandments are patterned after the Ten Commandments found in the  
11 Holy Bible at Exodus 20. The original commandments have been modified to place them in contemporary American  
12 terms.  
13 <http://sedm.org/Forms/FormIndex.htm>
- 14 7. *What Pastors and Clergy Need to Know about Government and Taxation Course*, Form #12.006 – simplified version of  
15 this document formatted for presentation to large groups within the church  
16 <http://sedm.org/Forms/FormIndex.htm>
- 17 8. *Policy Document: Corruption Within Modern Christianity*, Form #08.012 –catalogs all the heresies taught and practiced  
18 by modern Christianity, many of which are mentioned in this document  
19 <http://sedm.org/Forms/FormIndex.htm>
- 20 9. *The Crisis of Church Incorporation*, Form #13.017 – describes how church incorporation causes churches to serve  
21 mammon and worship the false pagan god of government.  
22 <http://sedm.org/Forms/FormIndex.htm>
- 23 10. *Biblical Standards for Civil Rulers*, Form #13.013 –describes the biblical criteria that Christians should use in selecting  
24 civil rulers as a voter and in running for political office.  
25 <http://sedm.org/Forms/FormIndex.htm>
- 26 11. *Socialism: The New American Civil Religion*, Form #05.016. Proves that modern day America is socialist, and that  
27 government has become a god.  
28 <http://sedm.org/Forms/FormIndex.htm>
- 29 12. *Government Establishment of Religion*, Form #05.038. Describes how governments elevate themselves to godhood.  
30 <http://sedm.org/Forms/FormIndex.htm>
- 31 13. *The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card*  
32 *Number 72-79485*-the most detailed analysis available of all the laws in the bible. Each Chapter covers one of the Ten  
33 Commandments.
- 34 14. *The God Memorandum, Family Guardian Fellowship*-God’s message to His fiduciaries.  
35 <http://famguardian.org/Subjects/Spirituality/Inspiration/GodMemorandum.htm>
- 36 15. *Should Christians Always Obey the State?*, Form #13.014-Scriptural standards for determining whether and when  
37 Christians should obey civil rulers.
- 38 16. *Why Domicile and Becoming a “Taxpayer” Require Your Consent*, Form #05.002  
39 <http://sedm.org/Forms/FormIndex.htm>
- 40 17. *Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States*, Form #10.001-allows you  
41 to politically and legally divorce the federal government and thereby become a free sovereign, a “nonresident” but not  
42 “alien” in relation to the national government, a “non-citizen national”, and a nontaxpayer. See:  
43 <http://sedm.org/Forms/FormIndex.htm>
- 44 18. *Developing Evidence of Citizenship and Sovereignty Course*, Form #12.002-training course that shows you how to  
45 develop legally admissible evidence you can use to protect and defend your sovereignty as God’s fiduciary in any court.  
46 <http://sedm.org/Forms/FormIndex.htm>
- 47 19. *Why You are a “national”, “state national”, and Constitutional but not Statutory Citizen*, Form #05.006-pamphlet that  
48 shows that the proper citizenship status of persons born in states of the Union is a Constitutional but not Statutory  
49 “citizen” and a STATUTORY “non-resident non-person”. See:  
50 <http://sedm.org/Forms/FormIndex.htm>