

Contracts Covenants and Constitutions



- Roasting Sacred Cows -

By Brother Gregory **HHC**

His Holy Church

Dedicated to the service of the Lord.

Exodus 34:12 “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:”

Exodus 34:15 “Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice;”

Proverbs 22:26 “Be not thou [one] of them that strike hands, [or] of them that are sureties for debts.”

Matthew 5:34 “But I say unto you, Swear not at all...”

Matthew 23:9 “And call no [man] your father upon the earth: for one is your Father, which is in heaven.”

2 Corinthians 6:16 “And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people.”

James 5:12 “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.”

Colossians 2:20 “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,”

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March, Two-thousand and ten

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Introduction

“The office [the duty] of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances.”¹

This book is the work of an iconoclast who must first tear down the altars of falsehood before the altars of truth may be built up from the hearts of the people’s understanding.

“A patriot must always be ready to defend his country against his government.”² As ministers of God we are patriots of our Father in heaven and the whole earth is our country. Our allegiance is to truth because we ought to obey God rather than men and God is truth.

We should say nothing against governments of the world, for they are not our province nor our patron. Our province is the people of God and if we are to rebuke evil it should be out of love.

“...rebuke a wise man, and he will love thee.”³ Proverbs 9:8

While men create institutions for their own protection, “The ultimate result of shielding men from the effects of folly is to fill the world with fools.”⁴ There is a right way to govern ourselves and there is no right way to rule over our neighbor.

“Perhaps the sentiments contained in the following pages, are not yet sufficiently fashionable to procure them general favor; a long habit of not thinking a thing wrong, gives it a superficial appearance of being right, and raises at first a formidable outcry in defense of custom. But tumult soon subsides. Time makes more converts than reason.”⁵

“Right is right, even if everyone is against it, and wrong is wrong, even if everyone is for it.”⁶

1 “The American Scholar” by Ralph Waldo Emerson on August 31, 1837

2 Edward Abbey

3 1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.”
Luke 17:3; 2 Timothy 4:2; Titus 1:13; Titus 2:15

4 Herbert Spencer, English Philosopher (1820-1903).

5 From the Introduction to *Common Sense* by Thomas Paine, January 10, 1776

6 William Penn

Roasting Sacred Cows

The Disclaimer

“What gets us into trouble is not what we don’t know. It’s what we know for sure that just aint so.” Mark Twain

The term ‘sacred cow’ has come to mean man’s religiously stubborn loyalty to a long-standing idea or institution which impedes objective thinking and natural progress.

“The pure and simple truth is rarely pure and never simple.” Oscar Wilde

Westerners often imagine that if certain poor ignorant people would only slaughter the cows their diet would improve and starvation would end. In fact the cow is an intricate and uniquely essential part of the agricultural economy, ecology and existence of life in India. If the cow was not religiously considered “sacred” it would have been wiped out many years ago during times of famine and a greater social and cultural disaster would have followed.

“Truth is sacred and if you tell the truth too often nobody will believe it.” G. K. Chesterton

Even sacred cows can serve a purpose and their removal should not be done lightly or casually. Often the stubborn, mindless, religious loyalty to an idea or belief is unreasonable, inconvenient and even detrimental, still the alternative often remains even more frightening, disastrous and unthinkable.

“It is well for people who think to change their minds occasionally in order to keep them clean. For those who do not think, it is best at least to rearrange their prejudices once in a while.” Luther Burbank

There are many sacred cows in the lives of men. They are found in religion, government, science and philosophy. Often the more educated a man, as related to “degrees” of knowledge and diplomas, the more stubbornly he seems to cling to his personal sacred cows, even in the face of facts and reason. The more a man takes “pride” in what he thinks he knows and believes the more

likely it is that he is harboring a sacred cow or two. Still when reason and wisdom are in short supply it is often the sacred cows and superstitions that keep men from unbridled destruction.

Religion is probably the single most abundant source of sacred cows. It has been one of the most important and stabilizing influences on the order of mankind, individually and as a society, while at the same time it has been one of the most volatile fuels for the inflammation of bloody wars and agonizing inquisitions, to say nothing of the day to day prejudices that keep men divided and in bondage.

Since this book is for true meat eaters there is no cow immune to roasting. Roasting a sacred cow is a dangerous business and something is likely to get burned in the process. It takes a lot of heat to roast a whole cow and one must apply that heat patiently.

“I never give them hell. I just tell the truth and they think it’s hell.”
Harry Truman

Just as you turn the meat slowly on the spit you may have to go over this material giving it time to cook deep without burning up the meat. Before we are done we hope to roast the whole ox from nose to tail. Our interest is not in the death or injury to the ox but in feeding those who will come to the banquet.

“I can’t understand why people are frightened of new ideas. I’m frightened of the old ones.” John Cage

A poor farmer does not kill his prize ox but the ox that has outlived his usefulness or has been pulling in the wrong direction or especially one that has taken to poking neighbor or master.

We hope to turn an unproductive and dangerous beast into a nourishing and tasty feast, giving strength and delight to all who partake. The sooner we bleed and roast it the better it will be.

“Only reason can convince us of those three fundamental truths without a recognition of which there can be no effective liberty: that what we believe is not necessarily true; that what we like is not necessarily good; and that all questions are open.” Clive Bell

The Constitutions Part I

In America the Constitution of the United States is considered by many to be a sacred document. Some even proclaim it as divinely inspired. With great pride and pomp it is hailed as the source of the United States' success as a nation and the fountainhead of its freedoms and fortunes.

The question asked by Patrick Henry on March 23, 1775 remains ours to answer, "Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it."

The Party of the First Part

The men who signed the Constitution of the *united* States beginning "We the People" had been given no authority to sign anything, much less invent a new government. At the time they scratched their John-Hancocks to that parchment We the People consisted of the names on that document. Patrick Henry, who opposed the Constitution, aptly asked "Who authorized them to speak the language of 'We the People,' instead of 'We the States'?"⁷

Prior to the Fourteenth Amendment, "No private person has a right to complain, by suit in court, on the ground of a breach of Constitution. The constitution it is true, is a compact, but he is not a party to it. The states are party to it."⁸

If the individual freeman was not a party to the Constitution, then the constitution was not "a government of the people" or "by the people", at least as "private persons" but only those people who signed the compact and those state governments in their

7 *The Debate on the Constitution*, Part Two , 596, Bailyn, Bernard, Ed., (New York: Library of America, 1993).

8 Supreme Court of Georgia, Padelford, Fay & Co. vs Mayor and Alderman, City of Savannah, 14 Ga. 438,520 (1854)

limited and legal capacity. If the Constitution is a compact or contract then there is no contract or contracting away of rights of the people in general at its signing or ratification. Those who signed did not have the rights of the people in their possession at the time. The States could invest no rights in the Federal government that were not theirs to begin with and if they did so they would have to do it according to the contract that granted their existence. In any case the people were not a party to the Constitution.

“Hence the attempt of the constitution to establish a federal government, without these natural souls, was preposterous, unnatural, and void...”⁹

Did the people want the constitution? Do they want it now or even have a choice in the matter?

The Quiet Revolution

The Declaration of Independence was not a declaration of the people’s revolt against lawful government but it was a clarification of the revolt and usurpation of the crown of Britain against the People.

America was already a republic composed of free men before the declaration of independence. In colonial America, “The ordinary citizen, living on his farm, owned in fee simple, untroubled by any relics of Feudalism, untaxed save by himself, saying his say to all the world in town meetings, had gained a new self-reliance. Wrestling with his soul and plow on week days, and the innumerable points of the minister’s sermon on Sundays and meeting days, he was becoming a tough nut for any imperial system to crack.”¹⁰

“An absolute or fee-simple estate is one in which the owner is

9 New Views of the Constitution of the United States by John Taylor of Caroline, Virginia, Edited with an Introduction by James McClellan pub. By Regnery Publishing, Inc. Washington, D.C. and from Jesse T. Carpenter, The South as a Conscious Minority 1789-1861 (New York: New York University Press, 1930) 209. <http://www.constitution.org/jt/jtnvc.htm>

10 History of the U.S. Vol.1 James Truslow Adams, p. 176.

entitled to the entire property, with unconditional power of disposition during his life, and descending to his heirs and legal representatives upon his death intestate.”¹¹

They possessed not only the title to the land but the “beneficial interest” and therefore could not be taxed on it. It was this freehold title that men came to this country to find not land for free but a free land. Men paid dearly to obtain such “true and actual title”.

They knew that being a free people in a pure republic depended on a large body of freemen, and they endeavored to obtain that status so that they and their children might be free.

“The first farmer was the first man, and all historic nobility rests on possession and use of Land.”¹² From the earliest times it was understood that the right of dominion over land was essential to liberty. Even the word, “Freeman” means “the possessors of allodial lands.”¹³ “For as labor cannot produce without the use of land, the denial of the equal right to the “use” of land is necessarily the denial of the right of labor to its own produce.”¹⁴

In *Lansing vs Smith* 21 D. 89 it is written, “People of a state are entitled to all rights which formerly belonged to the king by his prerogative.” Freedom in America was not due to the collective Declaration of Independence but rather the result of tens of thousands of individual independent declarations in words and deeds. Those declarations began a century before and at the success of that conflict the freeman was truly king of his castle under God alone.

The virtue that settled the wilderness and earned the freedoms of early Americans are not automatically carried from generation to generation. “When we are planning for posterity, we ought to remember that virtue is not hereditary.”¹⁵

11 Fee-simple. Black’s 3rd Ed. p. 761.

12 Ralph Waldo Emerson (1803 – 1882) was an American essayist, philosopher, and poet.

13 *liberi*. In *Saxon Law - Blacks 3rd*. Also *Oxford Dictionary*

14 Henry George - *Progress and Poverty*. Bk. VII. Ch. I.

15 Thomas Paine: *Collected Writings*, Foner ed., *Library of America Common Sense*.

“Are men the property of the state? Or are they free souls under God? This same battle continues throughout the world?”¹⁶

Samuel Adams stated, on August 1, 1776 within one month of the signing of the Declaration of Independence, “Our Union is complete; our constitution composed, established, and approved. You are now the guardians of your own liberties. We may justly address you, as the decemviri did the Romans, and say: ‘Nothing that we propose can pass into law without your consent.’ Be yourself, O Americans, the authors of those laws on which your happiness depends.”

Why would we need another constitution? All the power of governing yourself was in the hands of the individual freeman. Who did want the Constitution of the United States? Who could impose it on the freeman? Where does it get its power and lawful authority? To understand this process of governmental power, authority and growth is to understand rights and the loss of rights.

“I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachment of those powers than by violent and sudden usurpations.”¹⁷

Today, many consider the constitution as sacred - but not those who had won a great freedom through a century of sacrifice and hardship. They feared and opposed it. And that generation who had secured their free dominion against an unwarranted usurpation and tyranny opposed those “great words” and its compact. They did not war against it because it was not a compact with them nor did it have much influence over them or their lives.

“Just as the revolutionary Adams opposed the Constitution in Massachusetts, so did Patrick Henry in Virginia, and the contest in that most important State of all was prolonged and bitter. He who in Stamp Act days had proclaimed that there should be no Virginians or New Yorkers, but only Americans, now declaimed as violently against the preamble of the Constitution because it began, ‘We the People of the United States’ instead of ‘We, the State’. Like many, he feared a ‘consolidated’ government, and the loss of states rights.

16 Cecil B. DeMille in “The Ten Commandments.”

17 James Madison political philosopher, fourth President of the United States.

Not only Henry but much abler men, such as Mason, Benjamin Harrison, Munroe, R.H. Lee, were also opposed and debated... others in what was the most acute discussion carried on anywhere...”

“Owing to the way in which the conventions were held, the great opposition manifested everywhere, and the management required to secure the barest majorities for ratification, it seems impossible to avoid the conclusion that the greater part of the people were opposed to the Constitution.”

“It was not submitted to the people directly, and in those days of generally limited suffrage, even those who vote for delegates to the State conventions were mostly of a propertied class, although the amount of property called for may have been slight.”¹⁸

Limited suffrage dependent upon the *ownership of property* was not an arbitrary concept but an essential quality of a free state or nation. This has been true since the most ancient of times and is still true to this day. It was originally part of the constitution, yet deleted before a form of ratification. Its removal then - and absence now - is an important point to consider and understand but must be dealt with elsewhere.

In 1787, when the Constitution was ready to be submitted to the Governors of the states for ratification, Patrick Henry lectured against it in the Virginia State House for three weeks, criticizing the Constitution, warning that it had been written “as if good men will take office!” He asked “what they would do when evil men took office!” “When evil men take office, the whole gang will be in collusion,” he declared, “and they will keep the people in utter ignorance and steal their liberty by ambuscade!”. He further warned that the new federal government had too much money and too much power and it would consolidate power unto itself, converting us “into one solid empire.” And the President with the treaty power would “lead in the treason.”

Alexander Hamilton,¹⁹ James Madison,²⁰ and John Jay²¹ wrote

18 History of the United States by J.T. Adams V.I 258-259.

19 51 Federalist Papers articles: 1, 6-9, 11-13, 15-17, 21-36, 59-61, 65-85

20 29 Federalist Papers articles: 10, 14, 37-58, and 62-63. 8-20 were collaborations between Madison and Hamilton

21 5 Federalist Papers articles: 2-5, and 64

85 articles that were known as The Federalist Papers. They advocated the ratification of the Constitution. Most of them appeared as serials in The Independent Journal and The New York Packet between October 1787 and August 1788.

The Federalist Papers have been a primary source for the understanding of the U.S. Constitution, revealing the philosophy and motivation of its advocates. The authors of the articles were attempting to influence the states and the people to find favor with ratification and reduce the opposition.

The authorship of the articles was kept secret for a number of reasons, but no debate nor the constitution can be understood without the opposing view equally examined and of course the judge of history will determine the winner.

The book entitled “The Anti-Federalist Papers” is a detailed explanation of American Anti-Federalist thought which appeared in articles and speeches during the same time. The Complete Anti-Federalist, was produced by Herbert Storing, and should be thoroughly examined by anyone assuming that the Constitution was seen as a prince of political salvation.

This movement²² that opposed the ratification of the Constitution was far more popular with the people. These men and the people who opposed the constitution believed that State rights would eventually be undermined and that the office of president would centralize power, attack state rights and eventually steal away the rights of the individual under some pretext of guaranteeing freedom.

History has been the judge but few today have heard the debate, nor do they understand the precepts of human nature or the construction of government through contracts that pump blood into the veins of tyrants. It is the greed and avarice of the people that give breath to the corporate state. When the people breath out the sigh of sloth and acquiescence, despots take a deep breath and

22 Major Anti-Federalist authors Patrick Henry, Samuel Adams, George Mason, George Clinton, Robert Yates, Samuel Bryan, and Melancton Smith, Richard Henry Lee, Mercy Otis Warren.

act upon the vacuum of virtue.

“While the people are virtuous they cannot be subdued; but when once they lose their virtue then they will be ready to surrender their liberties to the first external or internal invader.”²³

Edmond Pendleton, who debated Patrick in his opposition to the phrase “We the People”, stated, “Permit me to ask the gentleman who made this objection, who but the people can delegate powers? Who but the people have the right to form government?”.

Neither the people of America nor the States they instituted created or legally ratified the Constitution. While the states did adopt that document many years ago the march of history has changed the course of mankind.

“It is certainly true that a popular government cannot flourish without virtue in the people.”²⁴

The Constitution is often an icon of popularity in the minds of the people today, but the covetous souls of mankind have formed government by the action and inaction of an indulgent population, by covetous participation and application, by slothful acceptance and acquiescence for more than two hundred years.

“For we are opposed, around the world, by a monolithic and ruthless conspiracy, that relies primarily on covet means for expanding its fear of influence, on infiltration instead of invasion, on subversion instead of elections, on intimidation, instead of free choice... a system which has conscripted vast human and material resources ...”²⁵

The powers of government now prevalent in the world today are a direct result of the people. Rights are instituted by God but governments are instituted by men. Those institutions of men are seldom formed by one single document but are constructed over

23 The Writings of Samuel Adams, Cushing, ed., vol. 4, 124, 1779 - letter to James Warren.

24 The Letters of Richard Henry Lee, Ballagh, ed., vol. 2, p.411, 1786 - letter to Colonel Martin Pickett.

25 John F. Kennedy Speech, April 27, 1961 to American Newspaper Publishers Association. Waldorf-Astoria Hotel, New York, NY

time by the witness and testimony of the people.

“Public virtue cannot exist in a nation without private, and public virtue is the only foundation of republics. There must be a positive passion for the public good, the public interest, honour, power and glory, established in the minds of the people, or there can be no republican government, nor any real liberty: and this public passion must be superior to all private passions.”²⁶

“There exists in the economy and course of nature, an indissoluble union between virtue and happiness; between duty and advantage; between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public prosperity and felicity; since we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained.”²⁷

26 John Adams, *The Spirit of 'Seventy-Six*, Commager and Morris p.109; Mercy Warren-Adams Letters, vol. 1 p.221-222.

27 George Washington, 1789 - First Inaugural Address, *Inaugural Addresses of the Presidents of the U.S.*.

The Constitutions Part II

In Part I of Constitutions we saw that the people were “not a party” to the United States Constitution. We also saw that Free Americans already living on their own land and untaxed were very much opposed to the constitution and had it been put to a vote of the people it would have failed to pass.

These landed freemen in America working in their fields, building their homes, caring for their families, being there for the members of their community, and righteous in their generations were the true forefathers of the American republic.

How could a document like the Constitution, that was so unpopular with the true forefathers of a nation, become the law of the land ruling over those people in every aspect of their lives?

It could not happen in a room full of delegates. It could not happen by the acquiescence of the states. It would not happen overnight and it could not be done by legislation. It was done as it has always been done.

“The people never give up their liberties but under some delusion.”
Edmund Burke

Centralized Authority or Free Dominion

It is clear that the people did not wish the constitution to be ratified or signed. It is clear that many able men opposed it. Some people have studied the federalist papers which were written by those in favor of that constitution. Few have read the anti-federalist papers written by the men in opposition to this new written Constitution offered to the States.

If the people did not want the Constitution, why? And what did they want and what did they fear and oppose that would accompany or follow such a document?

More than anything it was the centralization of government and its power to exercise authority that the people feared. They had begun to understand another form of government. A government

of individual responsibility and resulting rights had been discovered in the burden of their common hardships and sacrifices. Their loose confederation and voluntary union had worked well for the essential needs during the conflict with the Kings usurpation.

“Those who labour in the earth are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue.”²⁸

Life was hard in America and those who worked hard could prosper. The few cities had been built by their own hands but for the most part people came for the land. The common dangers and disasters compelled a common cooperation. There had been many trials recorded in the recollection of their own history and they brought back a remembrance of the ways of the ancients when there was no king and everyman did what was right in his own eyes.²⁹

The crossing alone, if not the hardships upon arrival, thinned out the rift-raft of Europe. Literacy was high among Americans because they needed to read the Bible to confirm their faith and that knowledge only whetted their appetite for more. They had to study and learn everything about the agriculture, sciences, history and law. If anything was going to be done they had to do it themselves, make it themselves, solve the problems themselves, and they did just that.

Did those brave souls who crossed the ocean and tested themselves against the wilderness with their own sweat and blood know or learn something we have forgotten again? Did their hardship and suffering give them an understanding that our affluence and pride has blinded us to? If this is true have we traveled down an old road to new tyranny? If so, what is the road back and how do we find it? Men often equate affluence with freedom, comfort with liberty, and pride with nobility and virtue.

28 Writings, Peterson ed., Library of America [290]). Thomas Jefferson, 1781 - Notes on the State of Virginia, Query 17

29 Judges 17:6, Judges 21:25 “In those days there was no king in Israel: every man did that which was right in his own eyes.”

These early Americans had realized they had been deceived about the gospel of Christ and in their study of history they were reminded that Caesar “Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient Freedom.”³⁰

But in every gathering of men there is an Augustus, Herod, or Cain willing and waiting to rise to some place of power. And once men have created an office of power men like Lemech, Constantine, and modern rulers will fill those offices.

No tyrant rises to power on his own but is raised on the shoulders of thousands of little tyrants who seek power over their own neighbor and brother. They serve themselves a little more than they serve others. They place scales on the eyes of men with praise but secretly in their own hearts they seek advantage and profit through positions of prominence and power.

“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [words], having men’s persons in admiration because of advantage.” Jude 1:16

Customary Law

The investiture of power within forms of centralized government have been a painful propensity of the fallen nature of mankind from the beginning of his history. But the assumption that centralized government power has been the predominant or most successful form of government is imprecise.

In *The Enterprise of Law*, Dr. Bruce Benson shows that, in fact, “our modern reliance on government to make law and establish order is not the historical norm.” The historical norm was customary law which, spontaneously created and voluntarily obeyed. It provided law and order in all early societies and free societies throughout history. It often included written guidelines to aid in the understanding of law but these guidelines should not be construed as statutory.

30 Edward Gibbon - The Decline And Fall Of The Roman Empire Volume 1

Statute is from the Latin *statūtus*, past participle of *statuere*, meaning *to set up*, from the Latin *status*, meaning *position*; In Law a statute is “an enactment made by a legislature and expressed in a formal document.” But in International Law it is an instrument annexed or subsidiary to an international agreement, as a treaty.”

Among freemen “The contract makes the law”.³¹

While, “The law (*jus*) is the rule of right; and whatever is contrary to the rule of right is an injury,”³² we find that “human laws (*lex, leges*) are born, live, and die.”³³ Customary law was the law between men and was entirely dependent upon individual and collective virtue. Contracts, Covenants and Constitutions always alter the free status of men. The more bonds you create to secure your freedom the less free you are.

“In the most corrupt state, the most laws.”³⁴

Society is born out of the family which is the institution of God. All power rests first with the family. Those who understand the rule of right understand “That which bars those who have contracted will bar their successors also.”³⁵ This is why when God took the people out of Egypt he warned them to make no contracts with the people that would bring them back under the ruling judges of a government like Egypt.

“Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:” Exodus 34:12

Every society needs a form of law to settle disputes because all men do not walk in virtue. It is important that systems of resolution remain close to the people where responsibility may be exercised. But natural prejudice requires a broader range of appeal to prevent injustice.

31 *Legem enim contractus dat.* 22 Wend. N.Y. 215,223.

32 *Jus est norma recti; et quicquid est contra normam recti est injuria.* 3 Bulstr.313.

33 *Leges humanæ nascuntur, vivuntet moriuntur.*

34 *Corruptissima republica plurimae leges.* Tacitus

35 *Quod ipsis, qui cotraxerunt, abstat; et successoribus eorum obstat.* Di.50.17.29.

Customary law had precisely the same status and served the same purpose as the state-created law which we take for granted today. The commonly-held belief that law and what we often call government today developed together is mistaken.

“Good men hate to sin through love of virtue; bad men through fear of punishment.”³⁶

Customary law was the result of well established precepts, procedures, practices, and patterns within a particular setting of society. It is passed down from generation to generation or between states and nations.

International law has developed between states over time by the practices and accepted precepts of a customary law known as the Law of Nations. Without an understanding of and an adherence to these precepts of law diplomacy would be impossible and chaos would reign. The same is true of people who live in voluntary systems of government. They have common practices and procedures used in case of disputes and to prevent injustice.

While a nation is composed of families, a family is not a nation. To remain free families must bind themselves by means other than contract.

This earlier volunteer government was composed of free people. These individuals understood the need for law and community. Yet, despite the success of such systems they often fall into decay and under tyranny. Centralized governments do the same but with more universal corruption and universal oppression, though for the same cause of amour-propre and jealousy, apathy and avarice which is the absence of virtue.

“The Superior man thinks always of virtue; the common man thinks of comfort.”³⁷

Early Israel, Roman and Teuton republics, and later Saxon, Frank and Christian republics of the first millennium were originally patriarchal governments of the people, by the people,

36 Oderant peccare boni, virtutis amore; oderunt peccare mali, formidine poenae.

37 Kung Fu-tzu Confucius (551– 479 BC), a Chinese thinker and social philosopher.

and for the people steeped in individual freedom, rights and responsibility. All eventually became subjects of ruling classes.

“We estimate men as great not by their wealth but by their virtue.”³⁸

These early predominant systems of freedom was based on voluntarism, brotherhood and the exercise of personal responsibility to your neighbor by daily choice. It was not based on forcing your neighbor to support the will of leaders nor the majority rule by vote. It was based on love of neighbor and daily attendance to *the weightier matters of law, justice, mercy and faith* in a loving God. People were not compelled to join it nor support it through forced taxation.

“However, everyone was involved, and the system was respected and sustained, because customary law successfully provided both protection and arbitration at minimum cost. It evolved spontaneously, without state involvement, for the simple reason that there was no state.”³⁹

In truth, the *state* and the *law* rested in the hands and hearts of the individual free man and his family unit. Their status remained unencumbered except by their own conscience. The virtue of the people was the fountainhead of justice. If there was not justice in their hearts and minds, then there was not justice in the land.

“Before the Norman conquest of England in 1066 the people were the fountainhead of justice. The Anglo-Saxon courts of those days were composed of large numbers of freemen and the law which they administered, was that which had been handed down by oral tradition from generation to generation. In competition with these non-professional courts the Norman king, who insisted that he was the fountainhead of justice, set up his own tribunals. The judges who presided over these royal courts were agents or representatives of the king, not of the people; but they were professional lawyers who devoted most of their time and energy to the administration of justice, and the courts over which they presided were so efficient

38 *Magnos homines virtute metimur non fortune*. Cornelius Nepos, (100-24 BC) Roman biographer with Gallic origins..

39 Book Review: Copyright Nicholas Dykes. *The Enterprise of Law: Justice without the State*, Bruce L. Benson, Pacific Research Institute for Public Policy (San Francisco), 1991

that they gradually all but displaced the popular, non-professional courts.⁴⁰

Love for each other in the community exercised by mutual charity and hope was the only social insurance available. People were bound together as a brotherhood and community and by the common wisdom of gathering together.

When people relinquish or acquiesce their God given responsibility to minister justice to their neighbor to more mercenary professionals, they also lose one aspect of the mystery of their own success as a free society.

Why would the people do this?

“For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” 2 Peter 2:18-22

Today we are taught that the history of man is the history of centralization of governmental power. It is common to believe that without that central power men fall into violent selfish anarchy. This is true for those who are not men and women of virtue and honor. Such virtuous people if they come together should be able to form a government based on the perfect law of liberty. They would have to set aside, pride and greed, self-righteousness and selfishness. They would have to be as much or more concerned about their neighbor's rights than their own. They would have to love their neighbor as themselves.

40 History of the U.S. Vol.1 James Truslow Adams, p. 176.

“Is there no virtue among us? If there be not, we are in a wretched situation. No theoretical checks - no form of government can render us secure. To suppose that any form of government will secure liberty or happiness without any virtue in the people, is a chimerical idea, if there be sufficient virtue and intelligence in the community, it will be exercised in the selection of these men. So that we do not depend on their virtue, or put confidence in our rulers, but in the people who are to choose them.”⁴¹

Blind Patriotism

Blind patriotism where men herald “My country right or wrong”, is not wisdom or courage. It is just blindness. To imagine that the majority will elect to follow the virtuous path, mocks history from Noah to Christ. It would be convenient to imagine that the Constitution was the result of superior minds and noble hearts and even the inspiration of God, but few moments in history can honestly claim such presumptuous accolades.

“If we will not be ruled by God, then we will be ruled by tyrants.”⁴²

What does it mean to be ruled by God? How do governments and tyrants gain power?

“All government without the consent of the governed is the very definition of slavery!”⁴³

Is it by consent and contract alone that we are made subject to the will of leaders and rulers, constitutions, and covenants?

There is no one more patriotic than a Nazi.

“The only foundation of a free Constitution, is pure Virtue, and if this cannot be inspired into our People, in a greater Measure than they have it now, they may change their Rulers, and the forms of Government, but they will not obtain a lasting Liberty.”⁴⁴

41 James Madison 1788 - speech at the Virginia Ratifying Convention . (The True Republican, French, ed. [28-29]).

42 William Penn – the 1st Governor of Pennsylvania

43 Jonathon Swift

44 John Adams, Our Sacred Honor, Bennett, p371, 1776 - letter to Zabdiel Adams

The Constitutions Part III

Part I: The people were “not a party” and opposed the Constitution for United States.

Part II: Speaks of the fundamental difference between free self government and less than free government by contract.

Is the Constitution Constitutional?

Many claim modern government is unconstitutional or acts unconstitutionally. It is easy to assume that the institutions and activities of the present governing powers are in violation of that originating document and undoubtedly it is from time to time.

A great deal of the turmoil and confusion can be put to rest with a closer look at the Constitution. What did it actually create and by whom and by what means was it established?

We have seen that the people were not a party to it, and we have also seen that the people openly opposed and objected to it. The states did not have the power of the King which had already become limited and questionable even before the Declaration of Independence because of the charters, deeds and sacrifice of the people for centuries in this new land.

What authority did the States have to ratify the Constitution? There were rules for the ratification of the Constitution which had been set forth by those who had already signed it. Those men meeting in secret had no more authority to sign such a document into law for Americans than the average man on the street. They had already far exceeded their commission from the states by even drafting such a document.

The States owed their existence to their own varied history, charters, compacts, and the Articles of Confederation. The Articles of Confederation were an agreement between the States made in accordance to customary international law. They also had limited agreements between the people of varying status in the states.

“The contract makes the law”⁴⁵

The principle classes of law “when examined as to its different systems it is divided into civil law, common law, canon law... It is also divided into natural law and positive law. Into written law, *lex scripta*; and unwritten law, *lex non scripta*. Into law merchant, martial law, municipal law and foreign law.”⁴⁶

In international law each state was as separate to each other as Mexico is to Canada at least with “respect to their municipal laws and foreign law.”⁴⁷ Any violation of that original contract between those separate States would be a breaking of the Law of Nations.

Pacta servanda sunt. Agreements must be kept.

Samuel Adams stated, in August of 1776, “Our Union is complete; our constitution composed, established, and approved. You are now the guardians of your own liberties.” Constitutions are not always in writing. “For the most part the English Constitution is unwritten.”⁴⁸

“A constitution is a body of precepts the purpose of which is to control governmental action until modified in some authorized manner.”⁴⁹

If a constitution is created in an unauthorized manner it is in reality a revolution.

“If a constitution expressly provides that it may be amended only in a certain way and another way followed, such an attempted amendment is illegal; but if it is acquiesced in it becomes effective as a peaceful revolution such as took place when the United States Constitution took effect upon the ratification by nine states in spite

45 *Legem enim contractus dat.* 22 Wend. N.Y. 215,223.

46 *Lectric Law Library’s Lexicon*

47 FOREIGN. That which belongs to another country; that which is strange. 1 Peters, R. 343. ...2. Every nation is foreign to all the rest, and the several states of the American Union are foreign to each other, with respect to their municipal laws. 2 Wash. R. 282; 4 Conn. 517; 6 Conn. 480; 2 Wend. 411 1 Dall. 458, 463 6 Binn. 321; 12 S. & R. 203; 2Hill R. 319 1 D. Chipm. 303 7 Monroe, 585 5 Leigh, 471; 3 Pick. 293.

48 *Ibidem*

49 Clark’s Summary of U.S. American Law page Constitutional Law Chapter I, p. 461

of the fact that the old Articles of Confederation provided that they should not be amended without unanimous consent of the States.”⁵⁰

If the Constitution was a revolution who was revolting? And against whom or what were they revolting? Every state contained a formidable opposition to the Constitution. North Carolina and Rhode Island prevented lawful ratification. The spirit of the Federalists and their backers literally forced compliance there.

Individualism, in the hearts of a people who had carved out a place for liberty in this wilderness, was root of the tree of opposition. Resistance against the Constitution was so entrenched that war seemed likely.

On July 4, 1788 Judge William West and members of the Country Party marched into Providence, Rhode Island with more than a 1,000 armed anti-federalists.

Let us add one more ingredient to this stew of thought. If the Declaration of Independence was signed and communicated to the world because of the “long train of abuses and usurpation” of the King and his “history of repeated injuries and usurpation” then it seems that it was the King who was revolting against the People of America not the other way around as we are commonly taught.

So, what was the real American revolution? Was it the constitution itself? And what was the constitution revolting against? Was it revolting against the lawful representatives of a government of the people? Were there powers and men encouraging them and even coercing them to break their pact of agreement with the people?

I say “lawful representatives” because each of those States were only republics. They were republics of a much purer nature than is seen today anywhere. Very little power was in the hands of the instituted legislative bodies and titular leaders. The real civil power was in the hands of the individual freeman. They could not rule over their neighbor but were free to rule over themselves.

50 Clark’s Sum. of American Law, Constitutional Law Chapt 1, §1 p. 462

Duplicity in Federalism

Ignorance and vanity tempered with apathy and avarice are the greatest allies to tyranny. What is the authority that makes the Constitution of the United States and the Federal government created by it? What allows the Federal government the right to claim itself the supreme power which merely allows the people a liberty subject to its power to “define the moral, political, and legal character of their lives”?⁵¹

Could the Constitution alone create a national government?

The “states unanimously rejected the recommendation of a *national* government, and by excluding the word national from all their credentials, demonstrated that they well understood the wide difference between a *federal* and a *national* union.”⁵²

A *nation* is a *people* and a national government is established directly by the people. Any attempt to create a national government would fall subject to the *natural rights* of the people. People could invest their rights in a national government, or their children’s rights but they could not vest their neighbor’s rights.

We have seen from several sources that the creation of the federal government was not put to the people, nor was it considered national by the states.⁵³ Although “... it was contended in the convention that the creation of a federal government, although the old Congress never made the discovery, revoked the

51 “The Constitution created a Federal Government of supreme, but limited, powers. ...The people of the States are at liberty, subject only to the limitations in the Constitution itself or in Federal law, to define the moral, political, and legal character of their lives.” Executive Orders 13083 May 14, 1998, President Clinton issued from Birmingham, England, entitled Federalism

52 *New Views of the Constitution of the United States* by John Taylor of Caroline, Virginia, Edited with an Introduction by James McClellan pub. By Regnery Publishing, Inc. Washington, D.C. and from Jesse T. Carpenter, *The South as a Conscious Minority 1789-1861* (New York: New York University Press, 1930) 209. <http://www.constitution.org/jt/jtnvc.htm>

53 “The idea that the recommendation of Congress was addressed to an American nation or people, no where appeared, and that of a national government was rejected by every state.” *Ibidem*.

declaration of independence, and reduced the states to corporations.”⁵⁴

The separation of the individual states from the union was their right. This was not seriously contested in the Civil War. It was their attempt to leave the Union taking Federal property that brought the conflict to its bloody outcome. This is a precept that should be carefully weighed by every individual who wishes to shed his Federal mantle today.

Because of constructive and direct waivers by the states it has become common to hear the once sovereign states referred to as only “quasi sovereign.” The states were States and contained an element of sovereignty, but as republics the real power or the potential for power remained with the people who would take the trouble to retain it.

If the United States government is a national government now then the question must be asked - did the people make this choice by careful reasoning, calm debate and contemplated conclusions, or was it created by constructions in word or deed?

“When all government, in little as in great things, shall be drawn to Washington as the Center of all Power, it will render powerless the checks provided of one government on another and will become as venal and oppressive as the government from which we separated.”⁵⁵

This fear voiced by Jefferson almost 200 years ago that Federalism would become venal and oppressive was well founded but is it usurpation? In the United States, today, the Federal government claims a *supreme power* over, “States, local government private associations, neighborhoods, families, and individuals”⁵⁶ There is no one who does not feel the effect of

54 Ibidem.

55 Thomas Jefferson 1821- In a letter to Gideon Granger.

56 “Federal Government should recognize the responsibility of... States, local government private associations, neighborhoods, families, and individuals to achieve personal, social, environmental, and economic objectives through cooperative effort.” Section 2. Executive Orders 13083 May 14, 1998, President Clinton entitled Federalism

federal power upon their lives. The present is a product of the past and we and the fathers who came before us have duplicity in its creation.

“Government is not reason. It is not eloquence. Government is force; like fire it is a dangerous servant—and a fearful master.” attributed, George Washington, 1797.

Men kindle the fires of government when they grant it power for whatever purpose. The more responsibilities people bestow upon its agency the more fuel they put at its disposal. The breath of tyrants merely fans the flames sorely tempted by the weakness and wantonness of we the people.

The New King George

Mere agencies of the federal government may now limit the policy making discretion of States and local governments.⁵⁷ Their power reaches into every corner of man's once free state.

“We must realize that today's Establishment is the new George III. Whether it will continue to adhere to his tactics, we do not know. If it does, the redress, honored in tradition, is also revolution... the truth is that the vast bureaucracy now runs this country, irrespective of what party is in power.”⁵⁸

States and local governments must now apply to that supreme power for waivers⁵⁹ yet people imagine that it is still 1776 or that all this has come about simply as the result of some abuse by government rather than their own neglect and even abuse.

“I am not well versed in history, but I will submit to your recollection, whether liberty has been destroyed most often by the licentiousness of the people, or by the tyranny of rulers?... Most of the human race are now in this deplorable condition...”⁶⁰

Have the states brought the people to this deplorable condition? The acts of the states cannot diminish rights retained by the people. The problem is people have lost the incentive and wisdom of retaining their natural rights.

“For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers.” Matthew 23:4

It is true the states have little interest in freeing the people or providing an asylum state in refuge from what is often called usurpations. Is it the state that binds us or have we bound

57 “Agencies may limit the policy making discretion of States and local governments.” Section 3 (a...d9) Executive Orders 13083 May 14, 1998, President Clinton entitled Federalism

58 William O. Douglas, *Points of Rebellion*, 1969 (page 95, page 54).

59 “Agencies shall review the processes under which States and local governments apply for waivers of statutory and regulatory requirements and take appropriate steps to streamline those processes.” Sec. 5. (a). Executive Orders 13083 May 14, 1998, President Clinton entitled Federalism

60 Patrick Henry, June 5, 1788

ourselves by binding each other?

Is there anyone in state government less bound than the citizen on the street to the powers of the Federal Government?

The Constitution plainly states, in the ninth amendment:

“The enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people.”

The Tenth amendment states:

“The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.”

What does it take to keep those rights? What does it take to remove those rights from our reach?⁶¹ We may be endowed with certain inalienable or unalienable rights but every man in prison has such rights, but must enjoy them from behind the lawful bars which restrict him in his own crimes.

Iron bars and stone walls are not the only things that imprison men, nor are ropes and chains the only things that bind them.

The truth is, if we can learn to handle the truth, it is the responsibility of the people to retain their rights. Citizens have entrusted obligations and duties in the Federal government that would have been better served if we had done them ourselves.

“Protection draws to it subjection; subjection protection.”⁶²

The private individual and local communities have vested many responsibilities and rights granted by God in local, state and federal agencies. People have steadily waived those natural and moral duties and with them their birthrights in exchange for the benefits of a new patron and benefactor.

“Because of what appears to be a lawful command on the surface, many citizens, because of their respect for what only appears to be a law, are cunningly coerced into waiving their rights, due to ignorance.”⁶³

61 See *The Covenants of the gods HHC*.

62 *Protectio trahit subjectionem, subjectio protectionem*. Coke, Littl. 65.

63 *US vs. Minker*. 350 US,179 p187.

If by ignorance alone the enlightenment of the individual would give a grace for mere correction of our mistake, we could likely rescind such error merely by repentance except for two factors.

The criminal recompense of our deeds and the debt incurred by taking benefits not paid for.

“Government is the great fiction through which everybody endeavors to live at the expense of everybody else.”⁶⁴

Man has placed his faith and trusts, his allegiance and honor in institutions created by his own hands and by the striking of hands in application and acceptance of benefits at the expense of others. He has made himself a surety for debt.

“My son, if thou be surety for thy friend, [if] thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.” Proverbs 6:1,2

No rights could be vested in the Federal government by the states that would make man subject beyond the freedom he enjoyed in each state without his individual consent or constructive acquiescence.

In Ur, Haran, Babylon and Egypt men were bound by governments under the authority of other men. Abraham and Moses left to lead men to do something very different. In Judea there had been a binding too. First under Hasmonian rule, then Roman influence. How did this binding of men and rights come about and how were they set free again?

“But rather seek ye the kingdom of God; and all these things shall be added unto you.” Luke 12:31

The faith of Abraham led many souls from Haran.⁶⁵ Trust in Moses and his God led the Israelites out of the bondage of Egypt, and faith in Jesus Christ and His gospel of the Kingdom of God and the righteousness of God redeemed Christians to the perfect

64 Frederic Bastiat, French Political Philosopher (1801-1850).

65 Genesis 12:5 “And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.”

law of liberty as Rome fell under its own corruption.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”
Galatians 5:1

All governments which rule over men have their own Creed and the United States Federal government is no exception. It is a political society existing within the jurisdiction of the original Republic or Republics. The largest portion of the Republics’ original authority rested in the hands of the “individual freeman” in the realm of his own individual dominion. The authority of the leaders of government of the original American Republic was merely “titular”, meaning “in name only.”

“The term republic, *res publica*, signifies the state independently of its form of government.”⁶⁶

In a pure republic the people are the state and the government is their servant. This does not mean that the people may take away the rights of their neighbor by majority vote as they do in democracies. Nor can they take away the rights of those servants who choose to serve the will of the people. Both are regulated with the most fundamental right and obligation.

“Thou shalt not covet any thing that is thy neighbour’s.”⁶⁷

“We ought to consider what is the end of government before we determine which is the best form. Upon this point all speculative politicians will agree that the happiness of society is the end of government, as all divines and moral philosophers will agree that the happiness of the individual is the end of man....All sober inquirers after truth, ancient and modern, pagan and Christian, have declared that the happiness of man, as well as his dignity, consists in virtue.”⁶⁸

66 Bouvier’s Vol.1. page 13 (1870)[also see 1856]..

67 Exodus 20:17 “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” Deuteronomy 5:21

68 Papers of John Adams, Butterfield, ed., vol. 4 p. 86. 1776 - Thoughts on Government.

The Constitutions Part IV

Part I: The people were “not a party” to the Constitution.

Part II: There are two forms of government free and not so free governments by contract.

Part III: The people opposed and feared the Constitution and those fears have been realized.

Pursuing Perspective and Precepts

“The end does not justify the means.” Ayn Rand

In all fairness, the Constitution of the United States of America occupies a unique place in history, although, its basic elements have been seen in the centralization of governments for thousands of years.

The creation of the institution called the “United States” was a valiant attempt by some men to create a central exercising authority in hopes of bettering the condition of man without losing control of that power vested in that government. From the days of Pharaoh, Saul and Rome such efforts often ended in disaster.

A detailed study, a broader approach, and a critical eye upon that history is required to understand the context and condition in which that document rose to prominence and the perils wrought in its consummation.

There are two forces operating in governments.

1. To guarantee the safety of the people there is a granting of power by the people to one form of government;
2. And there is an imposition of limitations to guarantee the safety of the people from government.

The balance of these elements in the world of government defines the difference between freedom and despotism. Those who seek power will commonly make a promise of liberty but proceed to create offices of power and take control to obtain that end. This temptation of one man ruling over another has come down to us in

the fallen nature of man from Cain to Christ.

People are fond of attributing the United States' success, prominence, and power to its constitution. There are many factors that compose our past and present and the constitution and the institutions it created and continues to create are only one part of that equation. Not disregarding the unspoiled natural resources of the land itself, it is the people that have made this nation great. It is also the people who will destroy it.

“America will never be destroyed from the outside. If we falter and lose our freedoms, it will be because we destroyed ourselves.”
Abraham Lincoln

In early America there was a higher rate of literacy than in Europe or Britain, even higher than it is today. You had to know how to read to study the Bible and it was religious zeal and faith that had been a great motivating factor in the settling of North America. Education was important, even paramount but faith in higher principles, precepts and purposes was predominant.

Every home had a collection of books as a prized treasure. Without TV, radio or other distractions, books and the ideas they contained was a common pursuit. Books like Gibbon's *The Rise and Fall of the Roman Empire* had been published. There was a keen interest in governments and how they should work or did not work. The quest for Civil Freedom was another passionate pursuit of those early adventures to the wilderness. There were more law books per capita in America than anywhere else in the world.

It was the inuring conditions of survival and endurance that played out the purifying process for those early Americans. There was no social security, Medicare, unemployment, etc. The people were responsible for their family's needs, protection, education, and condition. The community itself, often through the Church, was dependent on mutual charity to sustain itself.

The burden of social responsibility cultivated an independent and self-reliant character unprecedented in America ever since. Shouldering that responsibility is correlative to retaining and maintaining the rights so equated with freedom.

There are many people who espouse the Constitution as the sacred source of American success. The success of every free nation is not its structure but its virtue. The structure offered by the constitution actually provided a means by which the people could neglect and even waive their rights and return to bondage. Many do not even know what is in the constitution and do those that do often fail to really understand it and its flaws?

“Lawyers are being graduated from law school by the thousands who have little knowledge of the constitution. When organizations seek a lawyer to instruct them on the Constitution they find it nearly impossible to secure one competent.”⁶⁹

It has been well established that the people were “not a party” to that Constitution and the vast majority opposed it. “We the People” clearly did not mean the average American.

This does not mean they opposed many of the noble concepts contained in it but that they saw certain dangers in its creation and implementation. Patrick Henry was one of its most ardent opponents yet he served in an office under its authority. Most Americans saw great dangers in that structure and form of government and to know their concerns is to be forewarned and forearmed.

Any constitution is a body of precepts, written or unwritten, for the purpose of controlling government action until modified. What was the constitution of those natural people in America if they opposed the Constitution of the United States? What did Samuel Adams mean, on August 1, 1776 when he said, “Our Union is complete; our constitution composed, established, and approved’.”

Certainly customary law played a part in that constitution of the people but it did little to give the whole nation international standing. Hamilton thought debt to other nations gave the United State standing.

We should look for the answers to these questions without limiting our search to the brief history of America. We shall examine the whole history of mankind. To not study and learn all

69 The Committee on American Citizenship, ABA , Denver,Co. July 14, 1926.

you can about institutions and enterprises that have such a dynamic grip and integral influence over our lives and the lives of our children is foolishness and folly.

Anyone may seek out the Anti-Federalist Papers to see the opposing views, pitfalls and dangers. Ruination and downfall so common in history might be more readily avoided with a diligent effort to understand the opposing fears and trepidation toward a central governing power.

“Those who fail to learn from history are doomed to repeat it.”⁷⁰

Our entire concept of history has been greatly influenced through the writing and rewriting of history in ancient and even our modern text books.

It is not the constitution which was written as if good men would take office but the exercise of principles of freedom and God-given law upon which our faith should rest. The *weightier matters of law, judgment, mercy and faith*⁷¹ should be the pastime and endeavor of every man and woman of America if they are to be a free nation under God.

Early Constitutions

Early American settlers had a curiosity about government and a religious devotion to the study of forms of government. Their love of the Bible allowed them to read for themselves how the ancient men of Israel lived free from kings and parliaments for centuries and still govern themselves.

The examination of the Bible produces a diversified opinion of what God wants. This dichotomy is the result of language and the private agenda of the men who read it. The selfish nature and agenda of men sows confusion in the world.

While men chose to interpret the text in millions of different ways, they could see how Israel supported their government with

70 Georges Santayana, principal figure in Classical American Philosophy.

71 Matthew 23:23 “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

tithing to ministers only “according to their service”.⁷² They read how they owned the “milk and honey” produced on land they “possessed” and taxes consisted of granting “freewill offerings” to a network of men they chose. The army was a volunteer militia organized along the same social structure of congregations and servant ministers who supported the community through a system of charity. Leaders were titular and supported the needs of the people by the free offerings of the people according to the choices by the people.

They had already become aware of the network of tens, hundreds and thousands which were the foundation of their form of government. It was seen in many cultures before Christ and throughout Europe after Christ. Some yearned for the days when the head of each house was prince on his own land, having been delivered from bondage in Egypt by God through Moses.

They read about the sin of the “voice of the people” calling for a king to judge them like the other nations,⁷³ and if they did fall prey to the temptation of electing a ruling elite that they should bind that ruler by written limitations.

Why did God bring men out of worldly governments like Babylon, Ur, Haran, and Egypt? Did God lead men away from the rule of men in the Old Testament and then in the New Testament reverse His opinion and desire them to go back under governments where men rule over their neighbor? Electing Saul was a *rejection* of God. The agreement to go under Pharaoh was the result of a series of choices. Men were making some of the same choices before the birth of Christ down to this very day. The fact is Christ came to set us free and seal that freedom in His own blood.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,”
2Co 6:17

72 Numbers 7:5 “Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.”

73 1 Samuel 8:10-19 “...Voice of the people.... refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;”

Is it the will of the Father in Heaven that men go under the authority of other men by consensual or quasi contracts through application and participation to obtain benefits? We know that we are to make *no covenant with them, nor with their gods.*⁷⁴

“And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?” Judges 2:2

The word *league* here is the same word normally translated covenant some 264 times in the Bible. It is from the word *barah* which is translated *eat, choose or give and even cause to eat*. The word for *covenant* actually is defined *covenant, alliance, pledge; between men*.

God is telling men in the Bible not to pledge allegiance to other men or the organizations they create with their own hands. If we pledge allegiance or apply for gifts, gratuities and benefits then *benefactors, Soters or Patonus*⁷⁵ and *conscripted fathers* will have the right to rule over us.

If we enter into a contract, covenant, constitution or league what would it look like and does God have an opinion as to what should be in the agreement?

A King Over Me

John Wycliffe was imprisoned by the government and his body burned at the stake by the orthodox Church because he had translated the Bible into English. He identified the books of Samuel and Kings as Kings 1 through 4. Kings as opposed to Judges is the period of history where Israel went under rulers rather than the once free nation of God where every man was prince in his own house and there was *no king in Israel*.

Yes, God allows men to have Kings and Rulers if they so choose. He allows men to make these covenants and contracts if they so choose. He allows men to create their civil states such as those of Cain and Lemech, or Egypt and Rome. He allows men to sin and suffer the consequences of that sin.

74 Exodus 23:32 [De. 7:2, De. 13:8,]

75 “Our Father” the title given the Caesars of the Roman Empire.

Is God the Father's true desire for man to be in bondage or to walk with Him and live by faith, hope and charity according to the perfect law of liberty and love?

Moses had known the weakness of the people. They would eventually desire a central governing authority again. He prophetically warned the people what such rulers would be inclined to do and wisely established constitutional limitation for those chosen as benefactors of the people but who could exercise authority like most other nations and governments do.

“When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that [are] about me;”
Deuteronomy 17:14

Men had come to America to actually “possess” the land. They did not come to merely be a tenant upon the land where they had to pay yearly for its use or be cast off. They desired to own the land as freemen so that the land could not be taxed and they would be free souls under God.

A half a millennium had passed since the rise of kings over the people in Europe. Wars and inquisitions had taken their toll on liberty and the knowledge of its ways. Most of the people had become subjects of governments. America supplied a unique opportunity to regain freedom.

In America the voice of the people would eventually choose to elect someone to exercise authority and they would create a constitution containing rules to protect them from the rulers.

“Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.” Deuteronomy 17:15

If we read the phrase “set a king over “ we might imagine a modern monarch with a crown ruling over the people. The Hebrew word for king is *melek* [מֶלֶךְ]. The word is actually translated as both *king* or *counsel*. The office of *melek* ranged from little power to the power over life and death, law and land.

One of those limitations of government written by Moses was that if you elected a ruler you had to choose someone who was part of your people. *Brethren* had to do with the same Father which of course is God the Father. They should also not be a *stranger*. There is more than one word for *stranger* in Hebrew.

The Hebrew word *nekar* [נכר] is often translated *stranger* and is defined as *that which is foreign*. The word in this verse for stranger is *nokriy* [נכרי]. The word ending in the fourth letter *yod* could be interpreted as *foreign to God* or the *understanding of God*. The same three letters *nekar* [נכר] given the Strong's number 5234 is commonly translated *know* or *acknowledge*.

The moral character of your leader is clearly important. When the people tried to make Gideon their king he said:

“And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.” Judges 8:23

There are many men who would not refuse the power to rule over other people. They would fall to such a temptation only to be seduced by the desire for even more power. Good and honorable men like Saul and David are examples of how power corrupts.

The Horses of Egypt

“But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.” Deuteronomy 17:16

The bar against returning to Egypt had nothing to do with geography but was about returning to that form of government where a portion of the labor of a man could be annually extracted by the government. God had taken the people from Egypt, out of the house of bondage where they had to pay one-fifth of every thing they earned in a given year to the government and the government was to care for them in time of need.

There are many references in the old and new testament about the bondage of Egypt where the people had to bow down and serve the Pharaoh. The power of that government corrupted the leaders who made their instruments of war, suppressed the people and

wreaked havoc on men's lives.

God wants men to live as free souls according to virtue and good conscience. Every time they go back to a government like in 1 Samuel 8 it was called a rejection of God. Any leader who was knowledgeable of God and His ways would not lead the people back to bondage and, like Gideon, would not try to rule over them.

The king was also not to multiply horses. Did God not want leaders to own a horse ranch? God was not concerned with the king owning horses. He qualifies this statement by correlating the multiplying of horses to the returning to Egypt.

Egypt was a large grain producer and it had perfected the art of war by the use of horses for cavalry and chariots as well as military supply lines. In denying the king the right to accumulate horses he was denied an unlimited power to wage war.⁷⁶ When the people do not have trust or faith in God's way, they often return to a central government to assure their security.

Things went from bad to worse and eventually Solomon had 40,000 "stalls of horses" and 12,000 horsemen. He also maintained 1,400 chariots in his chariot cities including Jerusalem.

The Cost of Government

When the voice of the people elected to give Saul power as commander in chief to fight their battles for them these limitations should have been in place. During his reign Saul feared the enemy would be ready before he was and he took matters into his own hands forcing the people to give him what he needed.⁷⁷

The word "offering" here in 1 Samuel 13:9 is from the Hebrew *alah* and can mean "withdraw... to be taken up, be brought up, be taken away... to be carried away". It is also translated "increase, put" and "raised". The word "and" is not in the original text. What is being said is that Saul compelled the taking of a burnt offering. A burnt offering is just something you are not getting back, as we have already seen. Since Israel had operated for centuries by

⁷⁶ War and Peace in Jewish Tradition by David M. Elcott

⁷⁷ 1 Samuel 13:9 "And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering."

freewill offerings when Samuel arrived he said:

“...What hast thou done?... Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee... now thy kingdom shall not continue...” 1 Samuel 13:11-14

Because Saul was afraid the people would not come, he compelled a sacrifice, a tax. He coveted the goods of the people and demanded they contribute. This was a clear violation of the Ten Commandments. It was a noble cause, but still a sin.

Samuel’s response to Saul was to the point and direct. He called him a fool:

“And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.” 1 Samuel 13:12-14

God had not just taken people out of Egypt and *the house of bondage*, but had continuously taken the people out of governments where men can exercise authority one over the other.

“And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.” 1 Kings 5:13

“Raising a levy” is more often translated “tributary” from the Hebrew word “mac” (mas), meaning “gang/body of forced labourers, task-workers, labour band/gang, forced service, task-work, serfdom, tributary, tribute, levy, taskmasters, discomfited ... forced service, serfdom, tribute, enforced payment.”⁷⁸ “Of the twenty-three uses of this term, all but three (Isa 31:8; Lam1:1; Est 10:1) occur early in the literature. The institution of tribute, or *corvée*,⁷⁹ involves involuntary, unpaid labour, or other service, for

⁷⁸ On line Bible & Concordance. Woodside Bible Fellowship.

⁷⁹ “I (i.e., the suffering servant) gave my back to the smiters and my cheeks to them that ‘tore’ at my beard.” In connection with these passages we may note the use of the same verb to describe the condition of baldness (Lev 13,

superior power - a feudal lord, a king, or a foreign ruler (Ex 1:11; Est 10:1; Lam 1:1). in Gen. 49:15, Jacob's blessing on Issachar identifies him as bowing to 'tribute.' In Egypt, the Israelites find themselves in that position (Ex 1:11). This unpopular measure, and Rehoboam's refusal to moderate it, was the immediate cause of the secession of the ten tribes and the establishment of the northern kingdom."⁸⁰

Today in almost every country in the world the vast majority of the people are forced to contribute two to five hours out of every day laboring without pay. Although they imagine they have some control over government in truth they are entangled again in the yoke of bondage. They have returned to Egypt.

"The hand of the diligent shall bear rule: but the slothful shall be under tribute." Proverbs 12:24

Tribute, tributary, levy, corvée, or statutory labor are different names for a tax on labor. It is compulsory (forced) labor without pay. It may be collected in funds equal to the of value of labor or forced labor and is withheld by regulated taskmasters or it is taken annually.

Solomon conscripted 30,000 men, 10,000 each month, working for him in Lebanon. There was another 70,000 who "bore burdens". and 80,000 "hewers in the mountains". There were 3,300 officers who ruled over the working people like in Egypt.

Shall he Multiply Wives

"I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Exodus 20:2-3

Now whole nations practice this form of government supported by forced labor to provide the support they need for their leaders.

4041) in the context of leprosy diagnosis. Ezekiel 29:18 says that the heads of the people of Tyre were "made bald" by Nebuchadnezzar. This does not mean he tore out their hair; rather, the baldness was the result of carrying loads on their heads as corvee labor gangs. From R. Laird Harris' 'Theological Wordbook of the Old Testament'

80 From R. Laird Harris' 'Theological Wordbook of the Old Testament'

Has the whole world been brought back to a state of bondage?

“How doth the city sit solitary, [that was] full of people! [how] is she become as a widow! she [that was] great among the nations, [and] princess among the provinces, [how] is she become tributary !” (La 1:1)

This idea of not returning to that house of bondage was also seen in the bar of the king from the accumulation of the gold and silver of the nation as was the case in Egypt.

“Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.” Deuteronomy 17:17

With an accumulation of wealth in its treasury, the power to conscript the people in to its service the government could create armies, wage war and wield untold power. With unlimited power came unlimited corruption. With an army under its control a central government could not only protect the people but it could wage war on them. This was always a concern in history from Nimrod to the crossing of the Rubicon by Caesar down to modern times.

Babylon, Egypt, eventually Rome and other countries throughout history have often regulated the ownership of gold and silver and its use as money. Often these countries went to the use of some form of monetary exchange that was supported only by an artificial value imposed by the state rather than an actual commodity money like gold or silver with a *present value*. The removal of these honest weights and measures was a common and often a last ditch effort to maintain some stability as their usurious economies began to collapse.

“Just balances, just weights, a just ephah, and a just hin, shall ye have: I [am] the LORD your God, which brought you out of the land of Egypt.” Leviticus 19:36 [Deuteronomy 25:13]

The bar against the multiplying of wives was another of many limitations placed on any king or ruler that the people might choose. In those days when a ruler signed a treaty it was common to consummate the contract by giving a daughter in marriage to the

other ruler. David did this as well as many other kings.

Although multiple wives leads to trouble of its own the real bar in relation to the king is the making of treaties. Because the people are bound under the king then the king by his agreements can bind the whole nation. The same is true of any treaty making powers.

He Shall Read Therein

In a pure republic where the leaders remain titular they cannot bind the people. The whole body must sign because each one remains free. The authors of the Constitution could not bind the people by their signature alone. The people would have to sign by their own hand waiving their rights through word and deed.

“And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?” Judges 2:2

God forbade the king from making leagues or treaties with other nations and their leaders. This was also stated for all the people in Exodus 23:32, “Thou shalt make no covenant with them, nor with their gods.” The word *covenant* in this commandment and the word *league* are both *brriyth* and is translated *covenant, league, confederacy*. It means *a covenant, alliance, pledge; between men; treaty, alliance, league (man to man)*. All these things meant that they were making men authorities over themselves instead of God the Father.

Moses directed the king to not only remember all these basic rules but to write them down and read them over and over. He was also still bound by the Ten Commandments which did not allow him to covet his neighbor’s goods, or kill, or commit adultery or bear false witness...

“And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he 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 this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the

right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.” Deuteronomy 17:18-20

Moses knew what he was talking about and though it took centuries, eventually the people wanted a king. People become more interested in their own security than their neighbor’s liberty.

God has stated clearly through the words of Samuel that the voice of the people had rejected God and His kingdom on earth *according to all the works which they have done since the day that He brought them out of Egypt, wherewith they have forsaken Him, and served other gods.* God warned them what kind of ruler that government would produce.

“...This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself... will set them to ear his ground, and to reap his harvest, and to make his instruments of war... he will take your daughters... to be cooks... he will take your fields, and your vineyards, and your oliveyards... and give them to his servants.... he will take ... take ... take...” 1 Samuel 8:11-19

If the government created by the people can take the first fruits, the sons and daughters, the best of its fields etc. then it is because the people have long since rejected God, coveted their neighbor’s goods and made covenants.

“And David numbered the people that [were] with him, and set captains of thousands and captains of hundreds over them.” 2 Samuel 18:1

When David became king because the people rejected God and Saul had foolishly disobeyed God and forced a tax upon the people, David decided to number the young men so he could draft them into his army. Thousands died resisting his efforts. David repented this breach of his authority.

“And David’s heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.” 2 Samuel 24:10

Then and Now

Why was it a sin to number the people for a draft under David but it is acceptable under governments of the world? Why was it foolish to force the people to pay for government needs under Saul but it is okay now? Why was it a rejection of God for the voice of the people to elect a ruler who could exercise authority over the whole people according to Samuel but it is okay in the eyes of modern Christians?

If God wanted you to write a constitution that forbade a ruler the power to accumulate the gold and silver of the people, to make treaties, to have large standing armies or the power to do anything to return to the bondage of Egypt then God could not have wanted the people to create the constitution of the United States. If all the predictions by Samuel for the people were the result of the choice of the people to reject God, and all those predictions are true today then the people must have rejected God again. If God will not hear our cries under the government of our choice then it is time to repent before we claim to pray to God.

“... ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;” 1 Samuel 8:5-19

Law and justice as well as national security had been in the hands of the people for centuries. The people assembled themselves in voluntary militias based on a pattern of tens, hundreds and thousands.⁸¹ These congregations were fused by the bonds of faith, love, sacrifice, and charity. The leaders were titular in their authority and held office by mutual respect and the consensus of those they served. Every captain was chosen by the ten men he served. This was a pure republic designed by God where the people were free from things public under the perfect law of liberty.

“Be not thou [one] of them that strike hands, [or] of them that are

81 Ex 18:25 “And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.”

sureties for debts.” Proverbs 22:26

Leaders should not have the power to take from the people, make war for or on the people, establish a central treasury, make treaties for the people, and they should never do anything to return the people to that bondage in Egypt where they labored for the governing powers without pay or cause them to covet each others goods through the power of government. They are to require love only and live by that love and forgiveness of debt, not become a surety for debt.

These precepts should be written in every constitution if it is to be of God. When any constitution is written contrary to those precepts then it is a rejection of the decrees of God. If the people establish men to be their benefactors and then give them the authority to take from their neighbor to insure their welfare and social security then they will be trapped in the net⁸² of their own covetous consent.

82 Ex. 23:33; 34:12; Deut. 7:16; Psalms 9:15...; 10 & 35; 57:6; 66:11; 69:22; 140:5; Proverbs 1:10...; 12:12; 29:5; Job 18:2... Micah 7... Matthew 13:47,50; Luke 21:35; 2 Peter 2:3, Romans 11:9; 1 Timothy 3:7...; 2 Timothy 2:26...

The Constitutions Part V

Part I: The people were “not a party” to the Constitution.

Part II: There are two forms of government - free and not free.

Part III: The people opposed the Constitution for good cause.

Part IV: The centralization of power and authority in the hands of governments created by the hand of man is a rejection of God and the Constitution from its inception was such a rejection.

Equality of Responsibility and Rights

Those early American settlers who came to this land seeking liberty and freedom were unique among most colonization in the new world. Their struggle was not merely to escape tyranny or gain riches of gold but to achieve the burden of responsibility and the pearl of freedom under God.

“Liberty means responsibility. That is why most men dread it.”
George Bernard Shaw.

Either Americans have steadily turned over the responsibility, power and authority granted to every man by God and therefore the correlative rights endowed by God in order to obtain the benefits of government, or again, “Because of what appears to be a lawful command on the surface, many citizens, because of their respect for what only appears to be a law, are cunningly coerced into waiving their rights, due to ignorance”.⁸³

“Any doctrine that weakens personal responsibility for judgment and for action helps create the attitudes that welcome and support the totalitarian state.”⁸⁴

Does mankind do this because they are abandoning their God-given responsibility through avarice and apathy or because they are ignorant of the importance of the exercise of that responsibility in order to maintain their corresponding rights?

83 US vs. Minker. 350 US,179 p187.

84 John Dewey (1859 – 1952), an American philosopher, psychologist, and educational reformer

When people rely upon government institutions to do that which they should do for themselves they become dependent, weak and subject.

“Nothing strengthens the judgment and quickens the conscience like individual responsibility.”⁸⁵

Government, in order to provide the benefits of security and order expected of it, has set about revising, editing and adding to the legal system with an overwhelming zeal. This has been a common trend by central governments that has always ended in the same historical disaster, called tyranny. Has this system gone astray down that path or is the concept of central government fundamentally flawed? In order for central governments to keep the people secure they must first secure the people.

It was not the written Constitution of the United States but the body of precepts, actions and deeds that predated its adoption including those that secured the charters - that were proclaimed as the earlier guardian of the American free dominion. The Constitution for the United States was written to regulate the government created by it. The constitution was never the whole body of law, the origin of our original freedom nor was it the desired destination of the average freeman.

“The civil law reduces the unwilling freedman to his original slavery; but the laws of the Angloes judge once manumitted as ever after free.”⁸⁶

Selfish Determination

There are always men who want to be free, but they are not always men willing to let their neighbor enjoy that same freedom. Most revolutions are simply won by the more dominant force.⁸⁷

The early colonists came seeking religious and civil freedom. Some thought to create governments to be different from them and

85 Elizabeth Cady Stanton (1815 – 1902) an American social, abolitionist, and woman’s rights.

86 *Libertinum ingratum leges civiles in pristina servitute redigunt; sed leges angiae semel manumissum semper liberum judicant.* Co. Litt. 137.

87 Matthew 11:12 “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”

were willing to take away the liberty they themselves sought. Others thought that governments could be instituted for the protection of rights of the individuals with compacts and constitutions devised to restrain government. While other people have come to believe, “The purpose of government is to rein in the rights of the people”.⁸⁸ And still others believed that, “In general, the art of government consists in taking as much money as possible from one party of the citizens to give to the other”.⁸⁹

Americans have pondered and tested many ideas and forms of government, because bad government was a major motivator for their arrival. For the most part they survived these social experiments, the same as they did the wild Indians, ravenous fauna, and the harsh elements of this new land.

The colonists, who feared the oppression of their former governments, attempted to check the possibility that their own freedoms might again be taken away with what is called social contracts. Clear vision has often been obscured by minds which remain the habitation of anger and resentment, fear and judgment, while pondering the plan for or possibility of paradise.

The wilderness was good cause for fear or at least trepidation. They were without the monarchy to secure their protection. They were seeking some form of government that would secure their society without taking away their freedom. True freedom is not dependent upon government but upon the virtue of the people. Bad government is the product of the lack of virtue among the people.

From each according to his ability, to each according to his need seems a good idea in the beginning and it has a Christian ring to it too. Fortunately, the colonists must have examined the Bible before everyone starved to death.

They knew that the sin of Sodom was an abundance of idleness and failing to strengthen the hand of the poor.⁹⁰ And that, “The

88 William Jefferson “Bill” Clinton (1946) 42nd President of the United States.

89 François-Marie Arouet (1694 – 1778) Voltaire, essayist and philosopher in defense of liberties and freedom of religion.

90 Ezekiel 16:49 “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters,

hand of the diligent shall bear rule: but the slothful shall be under tribute”.⁹¹ They knew that “everyman needed to do his share and eat their own bread.”⁹² They knew that socialism violated the commandments by coveting your neighbor’s goods.⁹³

To each according to his ability⁹⁴ and from each according to his own choice⁹⁵ is the only workable formula in a free government. This precept is revolutionary in today’s thinking but was the foundation of God’s government from Abraham to Christ.

There are few things more influential in the lives of people than the governments they form. While the development of the character of mankind is effected by the environment of the society created by its government, the government itself is actually a product of the character or lack of character present in the people.

“The selfish spirit of commerce knows no country, and feels no passion of principle but that of gain.” Thomas Jefferson

Economic systems, the means of exchange and wealth, are the foundation of the industry. They are a product of the morals of the people rather than the whim of the government. Among a moral people there will be no call for monarch, ruler or regime. Among a just people no unjust weights and measures will be offered or accepted. Among charitable people no usury would have a use.

“Capitalism justified itself and was adopted as an economic

neither did she strengthen the hand of the poor and needy.”

91 Proverbs 12:24 “The hand of the diligent shall bear rule: but the slothful shall be under tribute.”

92 “For ... this we commanded you, that if any would not work, neither should he eat... they work, and eat their own bread.” 2 Thessalonians 3:10

93 Exodus 20:17 “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour’s.”

94 Isaiah 65:22 “They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” Luke 10:7 “... the labourer is worthy of his hire...”; Deuteronomy 25:4; 1 Timothy 5:18 “Thou shalt not muzzle the ox... The labourer [is] worthy of his reward.

95 Galatians 5:13 “For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.” Matthew 10:8; Romans 8:32

principle on the express ground that it provides selfish motives for doing good, and that human beings will do nothing except for selfish motives.” George Bernard Shaw

Capitalism tests the moral fiber of the people. America has not had capitalism for almost a century. It has operated under a system of debt notes, borrowed money, and social programs that impoverish the people in spirit and eventually in truth.

No Fuss Selfishness

At first the idea of giving everyone their own democratic voice seems fair on the surface. To give every one a chance to voice their opinion is not what democracy is all about. Democracy is not about having your say, as much as it is about having your neighbor’s say. They would eventually realize, that, “Democracy means simply the bludgeoning of the people by the people for the people”.⁹⁶ Democracy can only work with virtuous people but virtuous people have no interest in democracy.

“A modern democracy is a tyranny whose borders are undefined; one discovers how far one can go only by traveling in a straight line until one is stopped.”⁹⁷ “Democracy is the road to socialism.”⁹⁸ They are so closely related that we can say that “More socialism means more democracy, openness and collectivism in everyday life.”⁹⁹

Under capitalism man exploits man;

Under socialism the process is reversed.

The truth is men exploit men.

Socialism is the result of application, membership, and greed. “All socialism involves slavery”.¹⁰⁰ “Socialism: nothing more than the theory that the slave is always more virtuous than his master”.¹⁰¹ “Socialism is the doctrine that man has no right to exist

96 Oscar Wilde (1854-1900)

97 Norman Mailer

98 Karl Marx

99 Mikhail Gorbachev

100 Herbert Spencer

101 Henry Louis Mencken

for his own sake, that his life and his work do not belong to him, but belong to society, that the only justification of his existence is his service to society, and that society may dispose of him in any way it pleases for the sake of whatever it deems to be its own tribal, collective good.”¹⁰²

There are at least two types of people in the world, those who are apathetic and those who want to take advantage of the apathetic. Socialism streamlines this process and makes it more convenient for both groups. There is a people of a third kind which is far more rare. They consist of those few people who actually care about others as much as they care about themselves and are willing to do something about it.

“Socialism is workable only in heaven where it isn’t needed, and in hell where they’ve got it”.¹⁰³ It is only appealing to those who covet their neighbor’s goods and are willing to do so through the agency of government they create for themselves. While democracy is its older brother where the majority covet their neighbor’s right to choose through the privilege of voting.

Most people who seek to satisfy their own desires will seek to control and exercise authority over others in order. It is the beast in everyman which forms the corpus of the beast of revelations. Most of the struggles of mankind is between those who lack virtue and those who love vice. The truly virtuous are often caught up in the chaos and ruckus that inevitably will follow. If we will not practice pure religion¹⁰⁴ we will get something far less.

“Socialism is the religion people get when they lose their religion”
Richard John Neuhaus

It is clear that if someone robs or injures someone that they are sinning against righteousness, but coveting is a much more subtle sin against the brotherhood of mankind. It is easier to hide and disguise, justify and excuse.

102 Ayn Rand

103 Cecil Palmer

104 James 1:27 “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.”

“And they covet fields, and take [them] by violence; and houses, and take [them] away: so they oppress a man and his house, even a man and his heritage.” Micah 2:2

If the Ten Commandments were the foundational law of a nation then the desire for anything that belongs to your neighbor, even though it is obtained by legal means, remains a crime in the eyes of God. If you do the crime you will do the time.

Tying the Gordian Knots

The legend of Alexander the Great’s Gordian Knot has been used as a metaphor for an intractable problem, that cannot be untied by any conventional means. If all willing have used, and even abused, their neighbor then it is only just that all be used by their neighbor. If this was done with a covetous heart or mind then the God of justice can offer no salvation.¹⁰⁵

We are snared in a net of our own making so then how shall we be freed? If people have bound themselves in a legal snare by contracts and constructions of law because of their own wanton desires or sloth then they might be freed by the practice of an antitheses policy.

We may only be freed by the love of Christ in us. His love begins the journey of our return to liberty. Christ knew what he was talking about.

“...he shall not break his word, he shall do according to all that proceedeth out of his mouth.” Numbers 30:2

While God holds us to our word and Christ tells us to make our yesses yes it is not merely our word and constructive contracts that bind us. Our covetousness has woven the net but it is our debt that has entangled us in this net of bondage.

The debt to our neighbor and the surety nature of a system in debt forms a Gordian Knot that binds all in the corporate state. Even if we free our neighbor by waiving our legal right to his purse what do we do about the debt of the whole body that is

105 Ge. 42:2; De. 1:42-45; 30:17-20; Jud. 10:14; 1 Sa. 8:18, Job 19:7; Jer. 11:12; Hab. 1:2, 2:11

bound as one?

“My son, if thou be surety for thy friend, [if] thou hast stricken thy hand with a stranger...” Proverbs 6:1

God may have made us to lie down in green pastures or wish to lead us beside the still waters but we have not been following God or Christ for a long long time.¹⁰⁶

Proverbs goes on to say that we are snared and taken with the words of our own mouth, our pledges, applications and consents. You have delivered yourself and must humbly admit your error even to the unrighteous mammon.

It tells us to no longer be slothful and blind to our own error. We must be like the *ant* who has *no master* yet works together without rulers. The poverty of our own debt is due to our own slumber and avarice. We have been the *naughty person, a wicked man*, who tells the world by where his feet have gone.

It is our own foolishness which has brought this *calamity* and bound and broke the people without remedy. The Lord is specific as to the six even seven things that keeps Christ from our hearts.

“A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.” Proverbs 6:17-20

God loves those who love Him¹⁰⁷ and those who love God will love Christ.¹⁰⁸ And those who love Christ will keep His commandments,¹⁰⁹ “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life”.¹¹⁰ If God loves Christ because he is willing to lay down his life, that he

106Psalms 23:2 “He maketh me to lie down in green pastures: he leadeth me beside the still waters.”

107Proverbs 8:17 “ I love them that love me; and those that seek me early shall find me.”

108John 8:42 “Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.”

109John 14:15 “If ye love me, keep my commandments.”

110Proverbs 6:23

might take it up again¹¹¹ then Christ will love us if we lay down our life for our neighbor with nothing but hope that we might take it up again.¹¹²

If we plunder our neighbor for our own welfare and security then we do not love Christ, we have no faith in His sacrifice and are not saved except in our own imagination.

By the legal net of their own making the people have been justified in plundering their neighbor's goods for false "freedom, security, and peace". The churches and their doctrine of licensing corruption has lulled whole nations into slumber. They have sowed the wind and will reap the whirlwind.¹¹³

The people take bites out of one another and are devoured in their own deeds.¹¹⁴ How do a people betray God and make a travesty of His law and legally plunder their neighbor?

"Sometimes the law defends plunder and participates in it. Thus the beneficiaries are spared the shame and danger that their acts would otherwise involve... But how is this legal plunder to be identified? Quite simply. See if the law takes from some persons what belongs to them and gives it to the other persons to whom it doesn't belong. See if the law benefits one citizen at the expense of another by doing what the citizen himself cannot do without committing a crime. Then abolish that law without delay ... No legal plunder; this is the principle of justice, peace, order, stability, harmony and logic."¹¹⁵

The problem is not the contracts as much as it is the vice of the people. Vice is the absence of virtue and a return to virtue is a return to God and a turning away from the ways of the world. The

111 John 10:17 "Therefore doth my Father love me, because I lay down my life, that I might take it again."

112 John 15:13 "Greater love hath no man than this, that a man lay down his life for his friends."

113 Hosea 8:7 "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up..."

114 Galatians 5:15 "But if ye bite and devour one another, take heed that ye be not consumed one of another." Ezekiel 11:3-13; Micah 3:2-7

115 Frederic Bastiat

love of Christ is the love of others. It is fasting from the legal plunder offered by the benefactors who exercise authority one over the other.

Loosening the Knot

The Gordian Knot was unloosed by the bold stroke of his sword that cut through its complexity with his sword. Jesus too came to bring a sword and free men with a bold stroke if we would repent and seek His kingdom and the righteousness of God.

“Turn him to any cause of policy,

The Gordian Knot of it he will unloose,

Familiar as his garter.”¹¹⁶

The more the colonists experimented the more they mistrusted power in the hands of governing authority. And the more the people saw the value in self-reliance tempered with brotherhood, compassion and concern for their fellow man by daily choice and personal sacrifice the more they and their liberty became inseparable.

“The religious liberty which Christianity awakened among its disciples organized it into republics.”¹¹⁷

There was some limited authority that remained in the hands of representatives of the original Colonial Republics and those State Republics following the Declaration of Independence. By law Natural Rights or the exercise of Un-or-Inalienable Rights of the freeman was only by their individual consent.

Greater jurisdictional powers could only be acquired by the titular government leaders through evidence of consent, including application, contract or acquiescence. If the people failed to attend to the essence of the republic or delay in the protection of their neighbor’s right to choose the Republic will die from neglect.

“Success on any major scale requires you to accept responsibility ...
In the final analysis, the one quality that all successful people have

116Shakespeare, Henry V, Act 1 Scene 1. 45–47

117Republics: or, Popular government an appointment of God By Rev. John Crowell D.D. Chapter 2. The Republics Organized.

is the ability to take on Responsibility.”¹¹⁸

Why did the colonists know this? They saw it in action and the fruits of it in the face of adversity. They had read it in the Bible.

“Arise! For this matter is your responsibility, but we will be with you; be courageous and act.” Ezra 10:4¹¹⁹

Those pilgrims colonizing this American continent had become self-sufficient individuals and self-reliant as a truly independent people in communities while enduring the hardships of the wilderness and struggling with the lessons and precepts of their most read book, the Bible.

“We have now shown from the New Testament that, in the plurality and equality of their chosen officers, as well as by their constitution, the primitive Christian churches were republics.”¹²⁰

They had sought the ways of the Ancient Church seeking to overcome five centuries of persecution and oppression of the true spirit of Christ and the liberty he endowed. They knew not to depend on government but upon the love of each other in voluntary cooperation because they knew, the benefits of rulers “are deceitful meat.”¹²¹

“A man is called selfish, not for pursuing his own good, but for neglecting his neighbor’s.” Richard Whately

Americans were beginning to learn to love their neighbor as themselves out of necessity, if not design. They understood that, “Justice will only exist where those not affected by injustice are filled with the same amount of indignation as those offended.”¹²²

The key to good government is good men who govern themselves in the ways of the Father of us all. When people are for

118 Michael Korda (b. 1933) Editor-in-Chief of Simon & Schuster in N. Y. City

119 New American Standard Bible

120 Republics: or, Popular government an appointment of God By Rev. John Crowell D.D. Chapter 2, The Republics Organized, P. 87

121 Proverbs 23:1 “When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.”

122 Plato (427 – 347 BC), Classical Greek philosopher, mathematician, and founder of the Academy in Athens

their neighbors as much as they are for themselves then a government by the people will prosper because you will have a people of which good government shall be sustained. When men fail to love their neighbor as themselves then no checks and balances or constitutions will save them from their folly.¹²³

A nation in love with the fruits of debt is like a falling man who is in love with his ability to fly. The desire for benefits at the expense of your neighbor is a crime against the sacrifice of Christ. It is a rejection of God. To apply to men you call benefactors but exercise authority over your neighbor, though it be legal, is a rejection of Christ and a prayer to the Adversary of Christ.

To seek comfort in the present at the expense of your neighbor and your mutual posterity is the religion of infidels.¹²⁴ Debt is the abundance poverty in a nation without the discomfort and it is the result of moral bankruptcy of the people. A nation is not great because of its past but only because of its present and the people who live there carry the burden of their own neglect. “The price of greatness is responsibility.”¹²⁵

“Thy princes [are] rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.”
Isaiah 1:23.

If you want to become a slave all you have to do is to require others to provide for you what you should be providing for yourself. Just covet your neighbors’ goods and you, too, shall be sold into bondage. The colonists had heard that, “...through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” 2 Peter 2:3

If you are to be redeemed you must repent and be baptized in the spirit of Christ which flows through those who doeth the will

123 Leviticus 19:18 and Matthew 19:19, Luke 10:27.

124 1 Timothy 5:8 “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”

125 Sir Winston Leonard Spencer-Churchill, (1874 – 1965) Prime Minister 1940 to 1945 and 1951 to 1955.

of the Father as doers and not just hearers. Each individual must look for the beam in their own eye. They must lovingly hear the rebuke of their neighbor if they wish to have a voice in their own government.

No man should walk away from the accusation of error but face one another as you do yourself in the mirror. Society is the reflection of our own souls and error neglected in one is error in all. If you want your rights you must take back responsibility for yourself, for your family, and for your neighbor.

The Constitutions Part VI

Part I: The people were “not a party” to the Constitution.

Part II: There are two forms of government free and not free.

Part III: The people opposed the Constitution for good cause.

Part IV: Consolidation of power by men is a rejection of God.

Part V: To retain rights you must accept responsibility.

Bound by Benefits

“But those things which proceed out of the mouth come forth from the heart; and they defile the man”. Matthew 15:18

Since Jerusalem fell to the Roman General Titus there had been a steady decline of the Empire and central civil powers of that world. For almost a thousand years the majority of people of Europe lived without taxes, owning and working their own land, caring for their families and protecting their communities on a voluntary basis. There was almost as many people living in Europe in 176 AD as there was in 1776 but the former were far more free.

The end of the first millennium brought a new rise in the power of kings and a sometimes military reformation of the “Church” through these new crowned heads under new religious overseers.

By the middle of the second millennium after Christ, men who called themselves benefactors and wore the crown given them by this reformed church continued to bind the land and the people of Europe and Britain. It was during this time we see an expansion of feudalism and fealty, tax levies and registry in the Doomesday Book, celibacy amongst ministers and tax funds for the Church, a system of statutory labor, draft and impressment into service, legalization of usury, credit money - and last, but not least: “Oaths of Allegiance and Supremacy”.

Marcus Aurelius Antoninus ruled what some historians call the Golden Age of the Roman Empire. He was a Stoic philosopher with high ideals of duty and humble service. *The Meditations of Marcus Aurelius* became one of the most widely read works of

Greek literature, second only to the New Testament in popularity. Much of it reads like a modern Sunday sermon about duty to country and governments of men, minus the common Christian names. Marcus' rule as First Citizen, Commander in Chief and Appointer of the Judiciary was benevolent and prosperous with the exception of bloody wars and official Christian persecution.

Why was there such mistrust and oppression of Christians? He was influenced by the stoic philosophers who were both his mentors and companions. Jealousy and envy, which should not be stoic traits, may have come from an appearance of Christians robbing them of many followers. Marcus Aurelius believed that the Christians were secretly planning to overthrow the Empire.

If those early Christians were familiar with Romans 13¹²⁶ and there was constitutionally guaranteed religious freedom in Rome, then why were the Christians singled out for persecution? At the height of Christianity they only comprised 5% of the Roman population, had no military aspirations, and because of their Jewish origins were exempt from military service. It is true Jesus had preached a kingdom. The Christians had developed a unique and ancient system of family rule and community independence. They applied for none of the "free" government benefits so common in the affluent system of Rome.

Rome's welfare system was often operated through its network of what we call temples. Rome also imposed "contributions" or taxes upon its citizenry and those they conquered militarily and commercially under the operation of their legal system. To apply for such benefits openly would be partaking of "meat sacrificed to idols." Any application to the Patronus¹²⁷ of Rome would be praying to another Father on the earth.

"And call no [man] your father upon the earth: for one is your

126Romans 13:1 "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

127"Patronus (Lat.) In Roman Law. A modification of the Latin word Pater, Father. A denomination applied by Romulus to the first senators of Rome, and which they afterwards bore." "A person who stood in the relation of protector to another who was called his 'client.'" Black's 3rd Ed. page 1338.

Father, which is in heaven.”¹²⁸ Matthew 23:9

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.” Matthew 6:9

Christians had been set free from the laws of the Pharisees and their statutory Sanhedrin which had been nailed to the cross. They said there was another king, one Jesus who had set them free. Rome had recognized Christ as a king and also His apostles as that kingdom’s appointed ambassadors and overseers of the kingdom of God that operated according to the perfect law of liberty. Romans 13 was seen much differently in those days than the meaning ascribed by the modern Church.¹²⁹ That Church was the benefactor who did not exercise authority but served the people through faith, hope and charity according to a different way.

“The real destroyer of the liberties of the people is he who spreads among them bounties, donations and benefits.”¹³⁰

The expansion of the power and authority in governments is often due to application and contracts to government to obtain benefits. The Bible is packed with warnings about eating at the table of rulers, praying to or making agreements with governments of men and those they call benefactors.

“Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.” Psalms 69:22

“And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them.” Romans 11:9

Christians had their own table of benefits set by love for one another through charity and personal sacrifice.¹³¹ Like John the Baptist their kingdom was not established by force.

“[T]he union and discipline of the Christian republic” which “gradually formed an independent and increasing state in the heart

128 Call no man on earth Father

<http://www.hisholychurch.info/study/bklt/father.pdf> Pamphlets

129 “The Higher Liberty” by Brother Gregory. His Holy Church

130 Cecil B. DeMille in “The Ten Commandments.”

131 Psalms 141:4; Proverbs 23; Matthew 15:27; Mark 7:28; Luke 22:30, Acts 2:46, 1 Corinthians 10:1-28; 2 Thessalonians 3:8-12; Hebrews 13:1;

of the Roman Empire”.¹³² Romans both admired and were jealous of Christians but were suspicious because of their unity.

The objections concerning Christians were compounded by the fact that they would not take an oath of allegiance and supremacy,¹³³ because to do so *cometh of evil*. Any taking of oaths was considered by some Christians to be a “snare of Satan” who is merely the adversary of the liberty in Christ.

“Do as you choose; I lay it down as a law that there be no swearing at all. If any bid you swear, tell him, Christ has spoken, and I do not swear.”¹³⁴

Somewhere along the way Christians have been convinced that worship has to do with singing in Churches or repeating words of praise while your real allegiance is given elsewhere, your real prayers are to those men who call themselves benefactors but take from your neighbor to satisfy your lust and avarice.

Prayer is application and worship is allegiance and homage. Because of the early American unfettered examination of the newly translated Biblical text a strikingly different perception of the Gospel of Jesus Christ was emerging. Acting separately and independently from the governments of the world was growing popular. Caesar had not been crowned by the church nor the church supported by Caesar. The church had been separate from Caesar and certainly from his benefits from which Christians did not eat. The early church had an *independent* and *republican* form.

People were coming closer to the ways of the first century Church and farther from what some men have tried to make the Church from the beginning. When men gave their Allegiance and oath of Supremacy to other men they bound themselves in homage and service of king or government to which they swore. They would then be protected but also procured by the walls of man-

132Edward Gibbon - The Decline And Fall Of The Roman Empire Volume 1

133The Oath of Supremacy, imposed by the Act of Supremacy 1559. Some of the language in the Oath would later inspire the United States Oath of Citizenship. “Oath of Allegiance,” 8 C.F.R. Part 337 (2008).

134St John Chrysostom (A.D. 345...) Homil. ix. in Act. Apostol.; see Sixt. Senens. Bibliothec. Sanct. vi. Adnot. 26.

made institutions by contract. They would be regulated and restricted within those walls to the service and judgment of that government. They would not be free but entangled again with the yoke of bondage.¹³⁵

Balaamites and Nicolaitans

“But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” Revelation 2:6

What was the doctrine of the “Nicolaitans”? There has been a debate for centuries as to exactly what the deeds or doctrines of the Nicolaitans¹³⁶ might be. Some say a man named Nicolas formed a sect that was charged with holding the error of Balaam, casting a stumbling block before the church of God by upholding the liberty of eating things sacrificed to idols as well as committing fornication. There are a few unreliable accounts of this Nicolas by men like Epiphanius. A number of authors believe that the name is allegorical and is “the reference to the Nicolaitans is merely a symbolic manner of reference.”¹³⁷

There was a connection between them and Balaam. Balaam is from the Hebrew word “Baal” meaning *lord* or *master* and “am” references the *people*. It is an expression of superior rank over the people. Its meaning has been accepted as “either lord of the people, or he destroyed the people; and that, as the same effect was produced by their doctrines as by those of Balaam, that the people were led to commit fornication and to join in idolatrous worship, they might be called Balaamites or Nicolaitanes - that is, corrupters of the people.”¹³⁸

Nike is the Greek word for *conqueror* with *nikos* meaning

135 Galatians 5:1 “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” 2 Peter 2:20

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.”

136 Revelation 2:15 “So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.”

137 <http://en.wikipedia.org/wiki/Nicolaitism>

138 Barnes New Testament Notes, Albert Barnes (1798-1870).

victor. *Laos* is a word for *people*. *Nicolaitan* and *Baalam* are two different forms of the same idea. Both include the idea of rank, lordship and submission to an exercising authority who can judge the people.

Many of the pagan temples offered charity to the poor and had been dependent upon charity of the people to sustain their activities. In fact the early government of Rome was dependent upon the voluntarism of the people after casting out the Tarquinian kings and establishing a Republic. Even the military was not paid except by local support. The temples of Rome were the core of social services, including the temple in Jerusalem. Some eventually became more like investment brokers for major enterprises from trade and mining to war.

War could be profitable and those who supported it through their investment of funds or service would reap the benefits in their share of the spoils and tribute demanded from fallen foes.

The taxes in Greece during war, *eisphora*, were sometimes refunded by revenue extracted from the enemy. Rome was more systematic as they developed the arts of finances and war. This made victory sweet and war appealing.

Roman *portoria* was one of the earliest taxes in Rome. It consisted of customs duties on imports and exports. But under the Caesars other taxes were instituted.

Pompey was invited to Judea to settle the civil war between Hyrcanus and Aristobulus as to who was the rightful king. He received a huge sum of gold as international peace keepers. When it appeared to be more a bribe rather than payment he gave it all away to the temples for distribution amongst the poor.

Keeping the peace in Judea was expensive. Rome was invited to stay by the Pharisees. There was a 1% annual income tax. There was also the standard import and export taxes, through the system of roads and harbors. There was also a tax on crops, 10% on grain and 20% on wine, fruit, and oils. These taxes came over a long period of time and often with a promise of sweet benefit to help make the bitter medicine of taxation go down. Sales tax was

established by Augustus at 1% for most items but if you sold a slave it would cost 4%. Inheritance taxes started at 5%.¹³⁹

Augustus Caesar was very philanthropic when it came to temples and giving to the poor. His benevolent grain and bread distribution was extremely popular among all the citizens of the Empire including the Jews who truly mourned his passing.

While Caesar gave much from his own deep pockets he also used government funds to provide his benefaction. The temples and the priests were often supported by these taxes.

While the tithe of ancient Israel was paid to support its government ministers providing the welfare of society through free will offerings it was unique in tax schemes. You were supposed to pay it but you could pay it to what ever minister you chose. Even then it was only paid according to his service.¹⁴⁰ This was a system of self taxation where the right to choose remained with the people. The people taxed themselves and their contribution was really a contribution.

No Levite could kick in your door because the people were free. Even Christ tells his ministers that the people not only had the right to choose but the ministers had to mark every contribution as paid in full.¹⁴¹ This system requires a people immersed and washed in the sacrifice and charity of Christ.

When Saul imposed a tax on the people in Israel it was called *foolish*.¹⁴² It was for that cause that he would lose his kingdom. The idea that you could eat of the table or accept the benefits with impunity which were offered by governments, leaders who called themselves benefactors but exercised authority over the people

139 Charles Adams, For Good and Evil: The Impact of Taxes on the Course of Civilization, Madison Books, 1993.

140 Numbers 7:5 “Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.”

141 Luke 16:1-17; Matthew 6:19-24

142 1 Samuel 13:13 “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.”

was unacceptable to Christians and God himself.¹⁴³

To apply for benefits at the expense of your neighbor was the error of Baalam and the doctrine of the Nicolaitan. The Corban of the Pharisees that *made the word of God to none effect* fell in this same category of sin.¹⁴⁴ It is the trap that snares you that you think is for your welfare spoken of by David and Paul.¹⁴⁵ It is the deceitful meat of rulers you should not eat.¹⁴⁶ It was the sin of Babylon¹⁴⁷ and Sodom that in a time of affluence they weaken the poor.¹⁴⁸

These were governmental systems of social welfare that made men gods, ruling judges, over other men. They made the men who sought their benefaction subjects. That subjection demanded worship and homage, homage being *fealty to a king or ruler or benefactor who can demand a portion of your service in exchange for protection*.

Augustus Caesar had been elected by the electoral college of the Senate to the office of Emperor¹⁴⁹ after he won the civil war. It was a 10 year term of office taken under an oath of office, regulated by constitutional restrictions. At first he was also elected to the office of *Principas Civitas* or *Princeps* or President of Rome. This was an annual election and he did not always win it. The platform he often ran on was a return to the Republic and family values. The third government office Augustus requested was the *Apo Theos* of Rome, the *appointer of gods*.

143 Matthew 20:25...; Mark 10:42...; Luke 22:25...

144 Exodus 20:12; Deuteronomy 30:17, 18; Matthew 15:6; Mark 7:13

145 Ex. 23:33; 34:12; Deut. 7:16; Psalms 9:15...; 10 & 35; 57:6; 66:11; 69:22; 140:5; Pr. 1:10...; 12:12; 29:5; Job 18:2... Micah 7... Matthew 13:47,50; Luke 21:35; 2 Peter 2:3; Romans 11:9; 1 Timothy 3:7...; 2 Timothy 2:26...

146 Proverbs 23:1 "When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat."

147 Jeremiah 50:22-24; Genesis 10:9.

148 Ezekiel 16:49 "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

149 "Emperor, *emperatoris m.* commander in chief "Collins L.E. Dict. '62. This was the head of the Roman military, army and navy.

There are gods Many

In the New Testament, the words “God” and “gods” is translated from the Greek word *theos*, which figuratively means “a magistrate.”¹⁵⁰The word “god” specifies an office and means a “ruling judge”. It was a title used to address men who have a right to exercise authority or judgment in courts of law. To realize that, at the time of Christ, you addressed a judge in a Hebrew, Roman, or Greek court as *god* should change the entire way you read your modern Bibles. This is why there are “gods many” of which Paul spoke.

We find God has said, “Thou shalt have no other gods before me.” (Exodus 20:3) The words “gods” and “God” are translated from the single word *elohiym* in the Old Testament, too. *Elohiym* is defined “rulers, judges” and “occasionally applied as deference to magistrates”. Even in 1st Samuel 2:25 we see the word *elohiym* translated *judge* when speaking about men judging other men.

“Thou shalt not bow down thyself to them, nor serve them:” Exodus 20:5

The words “bow down” are translated from *shachah* meaning “bow (self) down... humbly beseech, do (make) obeisance ... worship.” Serve is translated from *abad* meaning “to work (in any sense); by implication to serve, till, (cause.) enslave, etc.: - x be, keep in bondage ...”

“For they went and served other gods, and worshipped them, gods whom they knew not, and [whom] he had not given unto them:” Deuteronomy 29:26

It could be said that God doesn’t want His people to have any ruler instead of Himself or to make anything with their own hands a ruler over themselves other than Him. And He doesn’t want them to beseech or appeal to that creation of their hands or put themselves in bondage to it, serving it with their labor or service for they are to belong to Him alone.

It should not be so strange to think of the Roman Emperors as gods when you realize that George Washington himself is deified

150Strong’s Concordance.

in the ceiling of the Capitol Dome in the “... gigantic allegorical painting by the Italian artist Constantino Brumidi. The painting depicts the ‘Apotheosis,’ or glorification, of George Washington.”¹⁵¹ “The word ‘apotheosis’ in the title means literally the raising of a person to the rank of a god...”¹⁵²

George Washington appointed the federal judges throughout the United States just as Augustus appointed imperial judges, gods many, throughout the Roman Empire. In his day federal judges had little to do and had little effect on private rights. Since the Civil War in the United States there has been a vast and continuous change in the power of the Federal courts.

“Jesus answered them, Is it not written in your law, I said, Ye are gods?” John 10:34

Why would Jesus say “ye are gods”? If the people exercise freewill, they remain the *ruling judges* of their own lives under our Father in heaven. “Ye are gods” and are *ruling judges* since you are made in the image of God. You may only be exercising dominion over that which the God of heaven has endowed thee. You have no right to rule over your neighbor as gods unless we make covenants with your neighbors and their gods. This is sin against God.¹⁵³

In Egypt the people had been delivered into bondage to the government of Pharaoh because they needed his benefaction in the time of trouble. God, *elohiym*, brought the people out from under that ruler and set them free. When the “voice of the people” in 1 Samuel 8 elected a commander in chief to fight their battles and appoint judges God called it a *rejection* of Him that He should not rule over them.¹⁵⁴ Have the people of the nations made covenants with new “gods many” today?

151 “We, the People” “The Story of the US Capitol” by the US Capitol Historical Society, Washington D.C., Library of Congress catalog number 65-20721.

152 US government www.aoc.gov/cc/art/rotunda/apotheosis/apoth_center.cfm

153 “I [am] the LORD thy Ruler, which have brought thee out of the land of Egypt, out of the house of bondage. Thow shalt have no other rulers before Me...” (Exodus 20:1,5)

154 Voice of the People <http://www.hisholychurch.info/news/articles/voice.php>

Giving men such power by swearing allegiance whether they are a single king, prince, potentate, state, sovereignty or democracy establishes a power that will corrupt all men. The Kingdom of God is bound by the law of love for one another, by love for God and his righteousness and love for one another.

These Cometh of Evil?

“The gods are the creation of the created.

They are not emanations of The Eternal.

They are made by the adoration of their worshipers.”¹⁵⁵

What is a *vote*? According to Webster’s 1913 Dictionary the word *vote* can be defined as, “An ardent wish or desire; a vow; a prayer.”

“Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.” (Pr 6: 2)¹⁵⁶

Comments on Oaths and swearing.

TITLE 28, PART V, CHAPTER 115, Sec. 1746.-

Unsworn declarations under penalty of perjury:

“Wherever, under any law of the United States or under any rule, regulation, order, or requirement made pursuant to law, any matter is required or permitted to be supported, evidenced, established, or proved by the sworn declaration, verification, certificate, statement, oath, or affidavit, in writing of the person making the same (other than a deposition, or an oath of office, or an oath required to be taken before a specified official other than a notary public), such matter may, with like force and effect, be supported, evidenced, established, or proved by the unsworn declaration, certificate, verification, or statement, in writing of such person which is subscribed by him, as true under penalty of perjury, and dated, in substantially the following form:”

- (1) If executed without the United States: “I declare (or certify, verify, or state) under penalty of perjury under the laws of the United States of America that the foregoing is

155Kabbalah (B.C. 1200- 700 A.D.)

156Job 15:6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. Luke 19:22, Matthew 15:18.

true and correct. Executed on (date). (Signature)”.

- (2) If executed within the United States, its territories, possessions, or commonwealths: “I declare (or certify, verify, or state) under penalty of perjury that the foregoing is true and correct. Executed on (date). (Signature)”

Although there is a distinction between an oath and a declaration in the above title one subjects themselves to the power of the court in either case and the rulers of that court, the laws they make and are made for them.

Many Christians think it is okay to take oaths or make affirmations before courts and governments. Jesus expressed a different opinion in the New Testament:

“Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” (Matthew 5:33-37)

Taking oaths or swearing allegiance or service or anything at all was a great controversy between Christians and the other nations and led to their persecution from the earliest history of the Church and the Kingdom it served. For centuries Christians would not take oaths but modern Christians think it is okay now. Why?

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and [your] nay, nay; lest ye fall into condemnation.” (James 5:12)

A Witness from the Past

“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.” 1 Corinthians 6:12

There were many who witnessed this controversy.

- “Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood. (Barnabas, The Epistle of Barnabas, late 1st century). And with regard to our not swearing at all, and always speaking the truth, He enjoined as follows: ‘Swear not at all; but let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil.’ And that we ought to worship God alone, He thus persuaded us.” (Justin Martyr, First apology of Justin, A.D.165)
- “...but also to love their enemies; and enjoined them not only not to swear falsely, but not even to swear at all; and not only not to speak evil of their neighbours, but not even to style any one “Raca” and “fool; [declaring] that otherwise they were in danger of hell-fire.” (Irenaeus, Against Heresies, Book 2, late 2nd century)
- “For they do not receive from the Father the knowledge of the Son; neither do they learn who the Father is from the Son, who teaches clearly and without parables Him who truly is God. He says: ‘Swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King’.” (Irenaeus, Against Heresies, Book 4, late 2nd century)
- “Above all, let an oath on account of what is sold be far from you. And let swearing on account of other things be banished.” (Clement of Alexandria, A.D.195)
- “Of perjury I am silent, since even swearing is not lawful.” (Tertullian, A.D.200)
- “You are compelled to swear, which is not lawful.” (Cyprian, A.D.250)
- “We must not swear... of this same matter, according to Matthew... ‘I say unto you swear not at all.’”(Cyprian A.D.250)

Even earlier comments on oaths can be found.

- “Every man who vows another to death by the laws of the gentiles will himself be put to death.” The Essene’s Cairo Damascus Document following Geza Vermes:
- “The very need for any oath assumes that truth can not be guaranteed without it, and that lies can be told, expected and tolerated if there is no oath! Such a system ignores the fact that lies are equally as offensive to God, with or without an oath!...

There is a reference (in Acts 18:18) which is often quoted by some who want to set aside the words of Jesus, to make it obligatory for Christians to swear oaths. That obligation is even built into the creeds of some Churches!" (Allon Maxwell, What Jesus said about Oaths, Bible Digest - Number 60 August 1996)

- "Anabaptists found explicit prohibitions in the Bible against oath-taking (Matthew 5:34, and James 5:12). This alone made them poor citizens, for they could not participate in most juries and could not swear oaths of allegiance. It also meant that they could not serve in public office." (Dr. E.L. Skip Knox, Anabaptist Beliefs - the Christian and the State, History of Western Civilization, 18 October 1998)
- "We commit ourselves to tell the truth, to give a simple yes or no, and to avoid swearing of oaths." (Mennonite Confession of Faith, Herald Press, 1995)
- "That war was looked upon as contrary to the will of God, and oath-taking was forbidden." (Uxbridge Quaker Heritage, By Allan McGillivray, 1996)

Taking an "affirmation in lieu of oath" is not really a loophole because, Jesus also prohibited affirmations, calling the practice an oath "by thy head". He clearly said in Matthew Chapter 5 "whatsoever is more than these cometh of evil" The Quakers accepted that as a victory. Given what they'd been through, that was understandable.

DEFINITIONS:

- **AFFIRM.** To say positively; declare firmly; assert to be true... v.i. in law to declare solemnly, but not under oath; make affirmation. Webster New World Dictionary.
- **SWEAR.** To make a solemn declaration or affirmation with an appeal to God or to someone or something held sacred for confirmation: as, he swore by the bible. Webster New World Dictionary.

What is the difference between "to declare solemnly" and "make a solemn declaration"?

What is the difference between "To make a solemn declaration or affirmation" which is to SWEAR and to AFFIRM?

In Bouvier's an Oath is defined in one form of attestation as commonly called an affirmation, (q. v.) the officer repeats, "You do solemnly, sincerely, and truly declare and affirm, that."

Even the definition of swear includes an "affirmation with an appeal to God or to someone or something held sacred for confirmation."

Jesus says for whatsoever is more than Yes for Yes and No for No cometh of evil.

To take an oath or affirmation under penalty of perjury is more than just answering yes or no and is solemnization of the penalties of perjury and there are men who will judge you as the *gods* of your testimony.

There is no more difference between taking an oath or an affirmation than there is a difference between committing adultery or having an affair. Both of these activities are the same just as an affirmation is the same as an oath because the end result is the same.

Christians used to be persecuted for refusing to take oaths, affirmations of allegiance in obedience to Christ's words but now churches preach their own brand of Christianity and have often become an adversary to the teachings of Christ. They, by their own private doctrines and customs, have delivered the people into bondage. By their customs they make the law of God to none effect.

"And honour not his father or his mother, [he shall be free]. Thus have ye made the commandment of God of none effect by your tradition." Matthew 15:6

The Constitutions Part VII

Part I: The people were “not a party” to the Constitution.

Part II: There are two forms of government - free and not free.

Part III: The people opposed the Constitution for good cause.

Part IV: Consolidation of power by men is a rejection of God.

Part V: To retain rights you must accept responsibility.

Part VI: Application for benefit, oaths and affirmation lead to bondage.

A Quest for Freedom

The entire history and struggle of man has been marked with his desire to take from or dominate his brother. Every crime, conflict, division and war has been the result of man's desire or willingness to abuse the rights of others. This battle is more often mutual in intent with the better claim being the lesser of two evils.

Adam and Eve may have sinned against God, but when they hid from the truth of their failing they created a gulf, a vacuum, to be filled with the intent of evil, passed down from generation to generation. Since Cain killed Abel this conflict has been our birthright and our burden. It has been the temptation of every man.

God is the creator, the giver of life, the bestower of love and charity. If we are to return to Him we must return to that character of God by living a life exemplary of His nature. We must act in His name.

There will be no freedom for those who will not return to the ways of God and His Kingdom. God wants us to be free, to possess the earth, to care for it, preserve it, to love one another as he loves us. Christ came that we might be saved, but we must repent and receive His baptism. We must walk in His way according to His sacrifice, by His love and in hope of His everlasting dominion.

There is no purpose in heaven and on earth to seek to own land

except for the purposes of God. God's purpose is to bless us and keep us. Our purpose must be to bless also.¹⁵⁷ God will be our protector if we are a blessing to others.¹⁵⁸ This was the mission of the Church appointed¹⁵⁹ by Christ to consecrate all men,¹⁶⁰ all nations with the blessings of liberty.¹⁶¹ If we are Christ's servants we must know that Christ did not come to save Himself but to save others.¹⁶² Can we do less and say we follow Him?

All roads lead to Rome and Babylon and all roads lead to the Kingdom of Heaven. The difference is the direction we are going. Most people are easily distracted by that which offers the greatest comfort. Age upon age men and women are seduced into taking the wrong path and wake up with a loss of liberty.

“The people never give up their liberties except under some delusion.”¹⁶³

The problem remains the same. It is ingrained in our fallen nature. The solution has not changed either. We must repent, turn around, change directions, but can we wrought such change without divine grace and virtue? We must fundamentally change the way we live. Christ said we were to strive. He said it was the doers, not the hearers only. We have gone away from God. How do we go back to the way we should have gone from the beginning?

“For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case

157 Genesis 12:2 “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:..”

158 Genesis 12:3 “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

159 Luke 12:32; 22:29; 24:53; Romans 8:21; Hebrews 8:10

160 Ezekiel 44:30; Galatians 3:14; Hebrews 6:7-14;

161 James 1:25 “But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” Romans 8:21; 1 Corinthians 8:9 [exousia]; 10:29; 2 Corinthians 3:17; Galatians 2:4 5:1-13; James 2:12; 1 Peter 2:16; 2 Peter 2:19.

162 John 3:16; 10:17; 12:25; [Matthew 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33] 1 Corinthians 10:16; 1 John 3:14-16

163 Edmund Burke 1784 Speech.

enter into the kingdom of heaven.” Mt. 5:20

The Greek word *righteousness* is defined as “state of him who is as he ought to be, righteousness, the condition acceptable to God.” We end up in a state we ought not to be because our righteousness does not exceed even the scribes and Pharisees.

The people in Judea fell under Roman influence because they failed to live faithful to the precepts of Jesus Christ or God. Some of them failed to do so because their ministers failed to teach the people the truth... This is true today. We are to blame for the present state of things. We cannot change the course of the world but we can repent and go another way.

A Place to Stand

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” Genesis 2:15

In the beginning, God gave man dominion over the earth and all that is in it. Each man is a trustee of the corpus of that endowment. Man himself is made from that same earth upon which he stands. God never granted authority of man over man, but father over son, parent over child. Man’s right to stand upon the land is passed from generation to generation¹⁶⁴ that is His kingdom.

“Freeman; the possessors of allodial lands.”¹⁶⁵

The family was God’s institution, and they were supposed to possess the land and subdue it but not their brothers. While, “Possession is, as it were, the position of the foot”.¹⁶⁶ the question is - who owns the foot, the man or his master?

Are we those free souls under God or have we gone under the authority and power of other men subjecting ourselves as subjects?

164 Luke 1:50 “And his mercy is on them that fear him from generation to generation.”; Daniel 4:3; 4:34 “... his kingdom is from generation to generation.”; Exodus 17:16; Isaiah 34:17 “... they shall possess it for ever, from generation to generation shall they dwell therein.”; Isaiah 51:8; Lamentations 5:19; Joel 3:20;

165 *liberi*. In Saxon Law - Blacks 3rd. Oxford Dictionary

166 *Possessio est quasi pedis positio*. 5 Coke, 42.

The ownership of land meant freedom. It meant you were not a serf or bound to pay rent. A *freeman* is defined as having an ‘ownership of land’ still to this day in the Oxford dictionary. How can a man be king of his own home if he has no right to its “use”?

If you did not own land, untaxed, as an allodial¹⁶⁷ then you were not by definition a *freeman* or eligible to sit on a jury with the power to judge law.

“Liber homo. A free man; a freeman lawfully competent to act as juror.”¹⁶⁸

For over a thousand years the Jury was the only one who could decide fact and law. You picked the jury if you were brought into court by the complaint of your neighbor. You could not stack the jury because both sides could exclude men who were prejudiced or you believed to be prejudiced or incompetent. Both sides would have to agree upon the jury and then your peers would judge both fact and the law of the case. Men were answerable to their neighbors and community and the people who they worked and lived with. The Norman king, William, believed he was the fountainhead of justice and imposed his own courts upon the people of England. Again justice filtered down through a ruler who exercised authority and appointed judges, an office not allowed in England since the last of the Roman legions.

“Before the Norman conquest of England in 1066 the people were the fountainhead of justice. The Anglo-Saxon courts of those days were composed of large numbers of freemen and the law which they administered, was that which had been handed down by oral tradition from generation to generation. In competition with these non professional courts the Norman king, who insisted that he was the fountainhead of justice, set up his own tribunals. The judges who presided over these royal courts were agents or representatives of the king, not of the people; but they were professional lawyers who... gradually all but displaced the popular, nonprofessional courts.”¹⁶⁹

167Black’s 3rd Ed. Page 1105.

168Ld. Raym. 417; Kebl. 563

169Clark’s Summary of American Law. p 530.

The idea of having a king displeased Samuel the prophet when the people asked for such a king in 1 Samuel 8, where he warns the people of what would come from turning away from God and calling upon a ruler or central government.

Any opposition to William the Conqueror or his successors was quickly stamped out. Survivors were required to take oaths of fealty just to get back a “legal title” to their property. A legal title did not include the *beneficial interest* which was now held by the King. Taxes could now be imposed on that land. With the loss of clear and good titles to land, through the encroaching registration in the Domesday Book, “competent” jurors were hard to find and the top down courts of the king became prominent. They were relatively just at first and when they weren’t the strong arm of the king muffled the dissent.

Under the feudal system he required fealty and allegiance.

FEALTY. Fidelity, allegiance.

“Under the feudal system, every owner of lands held them of some superior lord, from whom or from whose ancestors, the tenant had received them. By this connexion the lord became bound to protect the tenant in the enjoyment of the land granted to him; and, on the other hand, the tenant was bound to be faithful to his lord, and defend him against all his enemies. This obligation was called fidelitas, or fealty.”¹⁷⁰

Can men return to the state of liberty under which God has wished us to be from the beginning? What does it mean repent and how deep in our own souls must we go to find the answer?

The Church that should have led men to freedom crowned kings over men and made them subjects. This fornication of Church and state drove man from a state of righteousness into bondage again.

The twisting of the word of God allowed men to justify murder and division, oppression and tyranny. This was a return to Babylon. Love of neighbor waned in the hearts of men and the

1701 Bl. Com. 366; 2 Bl. Com. 86; Co. Litt. 67, b; 2 Bouv. Inst. n. 1566. Bouvier’s Law Dictionary 1856 Edition

beast in the pit of every man's heart was unchained. Each oppressed his neighbor overtly or by the neglect of love.

A New Place to Stand

By 1500 there were no more Freemen in England, but there were men and women who wished to be free. Now there was new land in America. Men wished to stand again on their own soil, ruling over their own lives. Those who truly wished it were willing to take a great risk in America to obtain that goal. "Our forefathers, inhabitants of the island of Great Britain, left their native land, to seek on these shores a residence for civil and religious freedom."¹⁷¹

Civil and religious freedom had become elusive in Great Britain. The people were willing to brave tremendous hardships and even death by the thousands in order to find that freedom.

"All men are freemen or slaves."¹⁷²

Those people felt that there was civil and religious freedom to be found here in the Americas. Their new freedom was not comfort and it was not always safe. Their desire for freedom was not the same as a desire for riches. It came from deep within their hearts, minds and souls. Like Abraham, Moses and the Israelites they were willing to set out into the unknown in hopes of possessing their own land and to be freemen again under God alone with no other gods ruling over them.

"The first farmer was the first man, and all historic nobility rests on possession and use of land."¹⁷³

Did the king of England set his foot on American soil?

The king sent his representatives with their "subject feet". Like Armstrong on the Moon they claimed the land for others. He not only allowed His Representatives to come, but others as well. Did some others come to claim some land in their own interest or God's?

171 Representatives of the united colonies on July 6, 1775,

172 Omnes homines aut liberi sunt aut servi. Inst. 1.3. pr; Fleta. 1.1,c.1,§2.

173 Ralph Waldo Emerson (1803 – 1882) was an American essayist, philosopher, and poet.

“We are not contending that our rabble, or all unqualified persons, shall have the right of voting, or not be taxed; but that the freeholders and electors, whose right accrues to them from the common law, or from charter, shall not be deprived of that right.”¹⁷⁴

A “legal title” allowed the land to be taxed. A freehold title to land accrued rights not available to serfs and transients. With ownership of land you were a freeman, without it you were not

“Many small farmers, traders, liberated servants, and newly arrived immigrants agreed... landholding became in practice (and in settler expectations) ever less tenurial, slowly more allodial.”¹⁷⁵

Without the “ownership” of land there could be no civil freedom. Earlier Americans knew this and they also knew that “legal title” did not include the ownership of that land as an estate. Americans understood this so well that men like Ethan Allen and the Green Mountain Boys were willing to burn any business or home where the people were willing to settle for a mere “legal title” to property.¹⁷⁶

“Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.” (1Co 7:21)

Are men free in America today? Have they lost sight of the mission and purpose of early Americans? Have they slumbered and neglected the weightier matters of law, judgment, mercy and faith? Does any one own land in America today?

A “legal title” is “one cognizable... in a court of law.”¹⁷⁷

Legal title is “one which is complete and perfect so far as regards the apparent right of ownership and possession, but which carries no beneficial interest in the property, another person being equitably entitled thereto; in either case, the antithesis of ‘equitable title’.”¹⁷⁸

174The Works of Alexander Hamilton, edited by Henry Cabot Lodge, N Y, 1904, I, 172. 9 Ibid., March 31, 1768.

175Imperia in Imperio: The Multiple Constitutions of Empire in New York, 1750-1777 Daniel J. Hulsebosch.

176Chapter 2. of the book The Covenants of the gods

Law vs Legal <http://www.hisholychurch.info/study/gods/cog2lvl.php>

177Black’s 3rd “cognizance” p 346.

178Black’s 3rd “legal title” p 1734.

First, we see that a legal title, although it may appear to be a “right of ownership” it “carries no beneficial interest.”¹⁷⁹ If a legal title does not include a right to the beneficial interest then it does not include a right to the “profit, benefit, or advantage resulting from a contract,” nor does it include “the ownership of an estate.” After all, a beneficial interest is “distinct from the legal ownership.”¹⁸⁰ This means that the beneficial use, which is “the right to use and enjoy property according to one’s own liking or so as to derive a profit or benefit from it...”¹⁸¹ belongs to another and must be paid for annually like rent.

In the simplest of terms a legal title only appears of a right to ownership but it is not the “ownership of an estate.” By definition, a legal title is the opposite - or at least the antithesis - of an “equitable title.” An equitable title as opposed to a legal title “is a right in the party”. More important it is “the beneficial interest of one person whom equity regards as the real owner, although the legal title is vested in another.”¹⁸²

This is why “The ultimate ownership of all property is in the State: individual so-called ‘ownership’ is only by virtue of Government, i.e. law amounting to mere user; and use must be in accordance with law and subordinate to the necessities of the State.”¹⁸³ People have lost their right to own the land and the beneficial interest of the land because they have neglected their responsibility to acquire a clear and good title.

“The Principle distinction between the terms ‘lawful’ and ‘legal’ is that the former contemplates the substance of the law, the latter the form of law.... A contract... might be said to be ... Illegal,

179 Beneficial Interest is the “Profit, benefit, or advantage resulting from a contract, or the ownership of an estate as distinct from the legal ownership or control.” Black’s 3rd p 206

180 Black’s 3rd “beneficial Interest” p 206.

181 Beneficial Use Black’s 3rd p 206

182 Black’s 3rd “Equitable Title” p 1734.

183 Senate Document No. 43 73rd Congress 1st Session. Brown v. Welch supra. Isaiah 5:8 “Woe unto them that join house to house, [that] lay field to field, till [there be] no place, that they may be placed alone in the midst of the earth!”

but would not be described as unlawful... A further distinction is that the word 'legal' is used as the synonym of 'constructive' which 'lawful' is not... Again, 'legal' is used as the antithesis of 'equitable'. Thus we speak of 'legal assets,' or 'lawful estate'."¹⁸⁴

How did this happen? ¹⁸⁵ This division of true title into a legal title on one hand verses an equitable title on the other is called equitable conversion. Equitable conversion is a "Constructive conversion." Conversion is an, "alteration, interchange, metamorphosis, passage, reconstruction..."¹⁸⁶

Clear and good titles "are synonymous; 'clear title' meaning that the land is free from incumbrances, 'good title' being one free from litigation, palpable defects, and grave doubts, comprising both legal and equitable titles and fairly deducible of record."¹⁸⁷

People are required to get a permit to build on what they think is their land? They have to get permission, a license, to operate what they believe is their car. If they do not pay the use, tribute or excise tax on land, auto, or labor they will pay dearly. A home can be taken for taxes and sold with only a fraction of the value of the property owed in taxes. When it is sold all the money may go to the county. A car can be taken because the use fee is not paid.

We do not own what we think we own. What we have a legal right to is not our lawful possession or lawful estate. The milk and honey belong to another. We have returned to Egypt. There has been a return to feudalism in the form of federalism. It is hard for some to accept we have gone so far astray, but facts are evident at every level to dispel any hope or doubt.

Can we own land as an estate with clear and good title? Can we be freemen again under the perfect law of liberty with honor and grace, without violation of the law of God or man? Is there a way to return to the dominion of God? Did Christ show us the way? Did Christ give us a place to stand.

184Black's 3rd p 1079

185The Covenants of the gods, by Brother Gregory HHC

186LEGAL THESAURUS by William C. Burton second edition

187Black's 3rd "clear title" p 1733

Bought and Sold

There are so many levels upon which changes have taken place since the early days of man's quest for freedom in America. It would take volumes to describe the snare in detail. But men are again snared and entangled in the elements of the world, body and soul. There is a simple reason for this journey back into bondage. We have abandoned the path of the Lord and the ways of Christ.

In Proverbs 1:10 we are warned "if sinners entice thee, consent thou not." It speaks of "one purse" and lurking for gain in some dishonest fashion that will trap you in the very net you set and take your blood.

"We shall have world government... by conquest or consent."¹⁸⁸

In Ezekiel 11:3¹⁸⁹ the Bible talks about building a city which is a cauldron and the citizens be the flesh. Micah 3:3¹⁹⁰ also talks about this precept and warns us not to take a bite out of our neighbor with these civil systems created by men because God will not hear your cries.

"But if ye bite and devour one another, take heed that ye be not consumed one of another." Galatians 5:15

The snares and traps of these systems are dependent upon on our consent at one point and our willingness to covet the goods and service of others. We have seen that the offer of benefits may come in several forms. They may require applications, oaths, affirmations. They may dependent on centralization of authority and power. They also are dependent upon natural and artificial circumstances constructed in society.

We are warned to have no *divers weights*.¹⁹¹ No one who loved

188 James Warburg to U.S. Senate, February 17, 1950.

189 Ezekiel 11:3-11 "Which say, [It is] not near; let us build houses: this [city is] the caldron, and we [be] the flesh. ... This city shall not be your caldron, neither shall ye be the flesh in the midst thereof..."

190 Micah 3:3 "Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Then shall they cry unto the LORD, but he will not hear them:..."

191 Proverbs 20:10 "Divers weights, and divers measures, both of them are alike

their neighbor would offer them a snake when they ask for bread, or offer a lie when they ask for payment. Yet everyman through sloth and avarice has taken the easy road to perdition. The snare is real. The foolish beget the foolish and blame their folly on others.

“This (Federal Reserve) Act establishes the most gigantic trust on earth. When the president signs this bill, the invisible government by the Monetary Power will be legalized. The people may not know it immediately, but the day of reckoning is only a few years removed. The trust will soon realize that they have gone too far even for their own good....”¹⁹²

The operation of legal systems is dependent upon constructions of law by word and deed. The issuance of notes requires collateral or a pledge of value. Everything pledged is hypothecated for the future payment and becomes a part of that *gigantic trust*?

Has all the gold and silver, precious things from the land and livestock upon it become possessed by another¹⁹³ and what of the people themselves? Have they to returned to Egypt?

If Christian and Jew, Muslim and Hindu understood the repercussions of debt notes circulating as legal tender they could not have participated in their use and remained faithful to God.

A famine is shortage. And there was a shortage of credit in 1929 that crashed the economy of the United States. Until more collateral was added to secure the debt the shortage would remain.

“American labor, which is the capital of our workingmen.”¹⁹⁴

The word “employ” is defined, “To make use of, to convert to ones service...”¹⁹⁵ A “use” is further described as a “A right in a person...”¹⁹⁶ A *use*, by nature, is a *trust*. “Uses and trusts are not so much different things as different aspects of the same subject.”¹⁹⁷

abomination to the LORD.” Deuteronomy 25:13, Proverbs 20:23

192Congressman Charles A. Lindbergh Sr., December 22, 1913.

193Revelation 18:11 “And the merchants of the earth shall... [possess] gold, and silver... and all manner [of things] and slaves, and souls of men.”

194Grover Cleveland *Annual Message* Dec., 1885.

195Black’s Law Dictionary 3rd p1787.

196Black’s Law Dictionary 3rd p1787. Bouvier’s Law Dictionary.

197Black’s Law Dictionary 3rd p1787p.Mozele and Whitely.

An occupation is a “use,” which is a “trust”, where the beneficial interest (rights to the profits or gain) is regarded.

“One could look into a caldron in which the Government and the people of the United States were moving around in response to a new idea... This was a new type of legislation - nothing of the sort had ever come before the congress of the United States before, it took much explaining and much patience.”¹⁹⁸

Has the United States created a *cauldron* in which the people have become the flesh. Have they become a *pot a flesh* where neighbor takes a bite out of neighbor with every benefit they receive? Will God hear our cries in the day of reckoning when we will have gone “*too far even for their own good*”.

There are those who argue that income tax is unconstitutional, or that only federal employees are required to pay. Again, “The contract makes the law”.¹⁹⁹

“No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.”²⁰⁰

Federal government has an interest in every federal employee and every Social Security Number is a Federal Employee Identification number. Both serve as the taxpayer identification number but are issued by permission from different agencies.

“The man who gives me employment, which I must have... that man is my master, let me call him what I will.”²⁰¹

If Edward is hired by Willard, we call Ed an “employee” and Willard an “employer”. Ed has gone to his local Social Security Administration office and obtained an SSN or “Employee

198Forward by Frank Perkins, Sec of Labor 1933-45. The Development of the Social Security Act by Edwin E. Witte

199Legem enim contractus dat. 22 Wend. N.Y. 215,223.

200United States Constitution, Article I, section 10, clause 1.

201Henry George - Social Problems, Ch. V.

Identification Number.”²⁰² Willard has obtained an “Employer Identification Number” or EIN. Ed stands ready to serve Willard, but Ed and Will have undergone conversions.

A portion everyday of both Ed’s and Will’s labor without pay is for their new taskmaster.

“Whatever day makes man a slave, takes half his worth away.”²⁰³

Men and women who must “...perform work of national importance under civilian direction when required by the law”²⁰⁴ live under a dominion, whether they call themselves free or bound, of the Pharaoh, whether they call him prime minister, president or potentate.

“Disguise thyself as thou wilt, still, Slavery! Said I, still thou art a bitter draught.”²⁰⁵

In ancient Egypt they labored for 1/5th of every year²⁰⁶ for the government and they called it bondage, servitude. God delivered the people from such civil and statutory bondage and told them to never return that way again.²⁰⁷ In the world today we call a more burdensome condition freedom.

The people of America have become residents of the states and servants of the federal government. They have taken “this obligation freely without any mental reservation or purpose of evasion; so help me God.”²⁰⁸ But God has said that he would not

202 Taxpayer Identification Number (TIN), Social Security Number.

203 Homer - Odyssey. Bk.XVII. L.392. Pope’s trans.

204 Oath of Allegiance for Naturalized Citizens, U.S. Department of Homeland Security, retrieved 2008-11-07

205 Laurence Sterne - Sentimental Journey. The Passport. The Hotel Paris.

206 Genesis 47:24 “And it shall come to pass in the increase, that ye shall give the fifth [part] unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.”

207 Deuteronomy 17:16 “But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.”

208 Oath of Allegiance for Naturalized Citizens, U.S. Department of Homeland Security, retrieved 2008-11-07

hear them in that day.²⁰⁹

The people have contracted and are bound by that contract as surety for their own debt. They and their children would be bound forever in this unrighteous mammon²¹⁰ this “*most gigantic trust on earth.*”

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (Matthew 6:24)

The parallels between the struggles in the Bible for liberty and freedom and modern history are acute in their similarity. It is only vanity and foolishness that keeps men and women from seeing the truth.

“Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities...” (Ex 1:11)

The truth is that the people have given their consent in word or deed. The Church have not warned the people but lulled them in to a state of euphoric doctrines. The people may belong to Churches but they also belong to Pharaoh and are again entangled in the rudiments of this world.²¹¹

“All government without the consent of the governed is the

209Micah 3:3-4 “...Then shall they cry unto the LORD, but he will not hear them:...” Judges 10:14 “Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.”

Jeremiah 11:12 “...cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.”

210“Mammon, an Aramaic word mamon meaning ‘wealth’ ... It is probably derived from Ma’amon, something entrusted to safe keeping. In any case there was apparently a threefold play on this meaning in Lk. xvi. II: ‘If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [riches]?’ the word italicized representing forms of the Semitic root word ‘men.’” Encyclopedia Britannica.

211Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Colossians 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

very definition of slavery!”²¹²

We were told by the prophets of God and Christ to consent not, swear not, covet not, pray not to the gods of this world.

“For when they speak great swelling [words] of vanity, they allure through the lusts of the flesh, [through much] wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.” 2 Peter 2:18-20

Americans are serfs and slaves in the land their forefathers sought freedom. While you can take the man out of Egypt, you cannot take Egypt out of the man. Everyman must repent and be changed from above. “...ye shall return every man unto his possession, and ye shall return every man unto his family.”²¹³

“And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord.” Joshua 24:15

212 Jonathon Swift.

213 Leviticus 25:10

The Constitutions Part VIII

Part I: The people were “not a party” to the Constitution.

Part II: There are two forms of government - free and not free.

Part III: The people opposed the Constitution for good cause.

Part IV: Consolidation of power by men is a rejection of God.

Part V: To retain rights you must accept responsibility.

Part VI: Applications, oaths and affirmations lead to bondage.

Part VII: God gave man dominion over himself and the land and man gave that dominion and responsibility to other men through avarice and sloth.

Charters and Choices

What drew men and women to cross an ocean in leaky boats, facing untold hardships and risking their lives and the lives of their families, to settle in an untamed wilderness? What call were they answering? What destination did they seek? What means did they use? What purpose could pull them and what of that courage and motivation remains in us today?

At first, it was well-nigh impossible to find settlers to colonize this new land called America, until the signing of the colonial charters by Charles I, and eventually, Charles II.

Those Charters were unique amongst the colonies. They were fashioned after the Bishopric of Durham and waived certain privileges of the kings of England. Their error, as seen by the ruling elite, needed fixing and were not to be repeated again.

Since William of Normandy took Harold’s lands and *chattels and choses* in action by right of “judgment in arms” in 1066 with his success at Hastings, the natural civil liberties of freemen had been constantly under attack.

Except for the occasional revolt, there was no real progress back toward the natural liberty enjoyed by men living in a free state before the “will and order” of William and his “Doomesday

Book”. With that book of estate registration he established his systems of “legal titles” to land and levies of tribute called property tax.

Recalling Liberty Under God

The memory of a system of government often more effective in the securing of liberty and justice, once enjoyed by freemen who required no central government, was all but stamped out and forgotten. No real hope for freedom arose in that land until the translation of the Bible into English in 1382, awakening the precepts of the “perfect law of liberty” and the possibility of a “government of the People, by the People and for the People”.²¹⁴

Men again began to understand the plan of God for man and the government preached by Christ. With new found knowledge and the memory of the not too distant past, some men began to preach and work for a system of self government available to the virtuous and brave of heart.

Both the system they found themselves laboring for and under, the Kings men and the “Legal” Church, were a clear contradiction of what they read for themselves without the filtering of an orthodox interpretation. They still had some remembrance of how they had governed themselves without kings and rulers for hundreds of years with the assistance of a servant Church.²¹⁵

Now they read for themselves how the ancients of Israel lived free from kings and parliaments, tithing to ministers only “according to their service”²¹⁶ and granting freewill offerings. The head of each house was prince on his own land, having been

214The introduction to a 1382 John Wycliffe’s translation Bible.

215Luke 22:25-27 “And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.”

216Numbers 7:5 “Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.”

delivered from bondage in Egypt by Moses and Rome by Christ.

They read about the sin of the people calling for a king to judge them like the other nations,²¹⁷ and if they did fall prey to such ruling elite that they should do nothing to return them to that bondage in Egypt²¹⁸ where the people labored for the governing powers several months of every year.

Christ had preached a kingdom that was at hand and appointed men to serve it. It operated by faith, hope and charity as opposed to contract, force and exercising authority.²¹⁹

The first century Church serving the congregations of the people did the same as those ancient public servants of Israel and prospered while under Roman persecution and through a great dearth²²⁰ in their world. The early Church thrived, the congregations prospered, in the heart of the Roman Empire. Their system of self governance had been forgotten by the people but now recalled under the fresh and independent examination of scriptures. The people had to change and become doers of the word again before the blessings could be realized.

The people longed again for that freedom. That longing was a prayer but repentance would be required and the seeking of the Kingdom of God and His righteousness.

From Runnymede to the Roundheads and Whigs rebellions against tyranny became a costly affair for kings and the people alike. Only the bravest of men, with virtue and dedication, dared to preach the true Gospel of the Kingdom of God at hand, as opposed to the kingdoms of elite men. In the face of the authoritarian Church, they often suffered the pains of the burning stake for their

2171 Samuel 8:19 “Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;”

218Deuteronomy 17:16 “But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.”

219Polity of the Church, ARTICLE X - The prime directive of the Church

220Acts 11:28 “And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.”

efforts. Even the dead were not immune from the vengeance of orthodox religions. Fear of the truth exhumed their bodies to bring their corpses to face their fires of their wrath posthumously. Only the stoutest of hearts and the most dedicated of souls could see any hope in the wilderness of the Americas where savages and the elements brought hardship and often death.

Christ and Kingdoms

The seventeenth century Americans came here looking for the freedoms that were all but totally gone from Europe and the land of the Anglo-Saxon. They did not gain their freedom by the so-called revolution, but had earned it by perseverance, hard work and the grace of God. When they spoke of “religious freedom” and “civil freedoms” it meant more than most pew warmers and flag wavers think today.

They began to understand just how deep Christ’s teachings went and what responsibilities accompanied a free society. They began to understand the practicalities of the Kingdom of God. They traded dogmatic philosophy for loving philanthropy, loving their neighbor as themselves or dying.

Millions came here risking all to obtain those freedoms, God-given rights and the personal responsibilities that accompany them. While most of Europe remained complacent, content, or too timid to reach out for such liberty and freedom they stood and stepped forward.

Those freedoms, once so well understood, so cherished and purchased at such great prices, are all but gone from the lives and minds of most Americans. All that is left is the illusion of affluence, blurred memories of past heroism, withered laurels and vain holidays.

The spirit that loves rights and responsibility, and that cherishes freedom and liberty, is still alive in America and the world today, and is buried in the hearts, minds and souls of many, yet, as always, appears only in a minority of the people.

Those who will seek the hidden and suppressed knowledge, make the commitment and do the deeds required of a free society

shall again restore a nation to the perfect law of liberty. It will not be a nation dominant but a nation within a nation, like a rock island jutting out from seas of turmoil and tempests.

From its earliest preaching the kingdom of God brought with it social upheaval, fundamental political change and social and political persecution.

“In no relation can the religious motive in English expansion be neglected without doing violence to the record... Still more significant in English expansion than the work of preachers in quest of souls to save, were the labors of laymen from the religious sects of every variety who fled to the wilderness in search of a haven all their own.”²²¹

Our view of their hearts cannot be seen through books and reports of modern historians. Most would not reveal the failure of our modern systems and societies because it would reveal the error of that which they are a part. It is a conspiracy of pride that keeps the truth from each generation. When there is fundamental error in the nature of society who of society could afford the courage of exposing it.

“Strange times are these in which we live when old and young are taught falsehoods in school. And the one man that dares to tell the truth is called at once a lunatic and fool.”²²²

What is our history as a people and what part of it may teach us the truth that will set us free?²²³ What could set us free and why would we want that freedom? Or do we?

“...Faith in Christ inspired the missionaries... and... colonists who subdued the waste places of the new world...”²²⁴

But what is faith in Christ? What was the first Century Church really doing? Why did Jesus preach a kingdom at hand,²²⁵ and not

221 Chapt I p10, Chapter II p36, The Rise of the American Civilization by Charles A. Beard & Mary R. Beard.

222 Plato

223 “And ye shall know the truth, and the truth shall make you free.” John 8:32

224 Chapt I p10, Chapter II p36, The Rise of the American Civilization by Charles A. Beard & Mary R. Beard.

225 Matthew 4:17 “From that time Jesus began to preach, and to say, Repent: for

a Church on the corner? Why did He tell us to do the same²²⁶ and appoint a kingdom?²²⁷ What kind of government was this kingdom and if it was for the living how does it work? If God is the same then was it a government like Israel in its early uncorrupted days when the people possessed the land wherever they went, and there was no king or parliament, prince or potentate, president or prime minister to make laws and rule over the people? Did Jesus want us to exercise authority one over the other with our democratic vote or elect men to make laws, treaties, or covenants for us, exercise authority over us, be our benefactors²²⁸ like Egypt?²²⁹

The answer is, No! Whether you admit it or not.

He preached a government, Yes! But it was not like the governments of the Gentiles or other nations. It was a government that was at hand and could be operated in both the midst of the Roman Empire or the wilderness. It was not a part of the Roman world and practiced a system where the persona jurisdiction remained free in the status of the people as individuals. It was a government as old as Man himself but often forgotten or overlooked, neglected or abandoned by men from generation to generation. It was the kingdom of God on earth.²³⁰

The Dominion of Man

The concerns of men and women and their pitfalls have not changed from the beginning of man's walk on earth. How he lives

the kingdom of heaven is at hand.”

226 Matthew 10:7 “And as ye go, preach, saying, The kingdom of heaven is at hand.”

227 Luke 12:32 “Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.”

Luke 22:29 “And I appoint unto you a kingdom, as my Father hath appointed unto me;”

228 Matthew 20:25 -27, Mark 10:42-44, Luke 22:25-29

229 *The Covenants of the gods*, the Chapter *Employ vs. Enslave*.

230 Daniel 4:34 “And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation:”

and by whom he lives are his constant choice. By which government he may live remains his choice, the centralized civil powers devised by men, or by God's kingdom at hand?

Genesis 1:26 "And God said, Let us make man ... and let them have dominion ..."

Numbers 14:24 "But my servant ... hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

This is our choice, follow after God and his prophets and Christ and His way or follow after other gods. God gave dominion to men and those who serve Him must possess the land.²³¹ As the King of England sent his subjects to possess the land on his behalf so also God sent his subjects to possess the land on His behalf. The question will always remain as to who are God's people.

No one actually owns the land or wilderness, for God made the land and it is His. But upon improving land it becomes proper that the use of the land and the benefits produced by that sweat should become the rightful possession of the one who invested his life and labor in the endeavor of dressing and keeping it. Another question does arise, who owns the labor of the man upon the land.²³²

"Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land ..." Amos 2:10

What is the concern here is the dominion of God on earth as represented by those who remain faithful children and servants to the Father who created them. His kingdom has stood upon the

231 Deuteronomy 1:8 "Behold, I have set the land before you: go in and possess the land..." Deuteronomy 1:21 "Behold, the LORD thy God hath set the land before thee: go up [and] possess [it], as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged." Deuteronomy 30:17 "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, ..." Joshua 18:3 "And Joshua said unto the children of Israel, How long [are] ye slack to go to possess the land, which the LORD God of your fathers hath given you?" These are just a few of the dozens of quotes in the Bible concerning the importance of possessing land.

232 These questions have been addressed in Part VII

earth from the beginning and has been passed down from generation to generation by His obedient servants.

The Corporate Kingdom

“... mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation:” Daniel 4:34

The modern Corporation Sole is an emulation of the concept of the divine institution of the Family. It is the corpus of God passed down through the faithful sons of that heavenly Father.

The one generation that breaks this chain would place every generation thereafter in the condemnation of bondage throughout eternity without redemption. But the family of Christ lives on by the blood of Christ, his redemption²³³ and adoption.²³⁴

How does His kingdom work? How can we implement it? Does it have structure? Can it be a system based on freedom?

“Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” Exodus 20:12

Governments are the product of the invested interest and rights of those who participate in their creation and maintenance. All governments are forms of corporations and/or systems of trust and faith. Even civil rights are the rights originally vested in the individual but vested in corporate governments and exercised as privileges by its members.

The covenants, contracts and constitutions of the people may form a government easier than they may sever the ties of that government. The conditions of membership, surety for debt, timing for departure and what you may take with you may vary.

233 “Redemption is deliverance from the power of an alien dominion and the enjoyment of the resulting freedom. It involves the idea of restoration to one who possesses a more fundamental right or interest. The best example of redemption in the Old Testament was the deliverance of the children of Israel from bondage, from the dominion of the alien power in Egypt.” Zondervan’s Pictorial Encyclopedia of the Bible, the word “redemption”

234 Romans 8:15 “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

There are two choices in the formation of governments that should always be considered before any authority is established. The people may form a government by giving it the right to choose for the people about what shall be given or done or not done. Or, the people may only give some thing to the government over which it may choose to act.

In the former the whole body of people as members of a political society form a corporate society. In the latter a small corporate titular body exists but the families of the people remain autonomous.

In the former the government as corporate head has power to exercise authority one over the other, and the members are subject to that power. In the latter the government only represents the interest of the people in what was given. The people remain free, only what was given is under the control of government.

In the former the bureaucracy of government is the state and the people end up serving it. In the latter the state is the people and the government is the servant.

In the former the people may need a contract with the state and do not need a great deal of virtue such as charity and love but in the latter it is essential but the contract is with an unseen God and the people.

How these distinctions play out in a working government should be second nature to every member of any Church, Synagogue, or Mosque. Abraham, Moses and Christ understood this mystery of self government. Modern educational institutions has no interest in teaching it and modern tyrants have every interest in keeping it secret.

Colonists, Crowns and Contracts

Even the colonists were altering the contract by permission:

“Now the commercial corporation for colonization,... was in reality a kind of autonomous state. Like the state, it had a constitution, a superior law binding constituents and officers.”

“The colonies were ‘companies’. The legal instrument for

realization of that design was a charter granted by ‘the dominionitive authority of the king’ uniting the sponsors of the enterprise in ‘one body politic and corporate,’ known as the Trustees for establishing the colony...”

“Thus every essential element long afterward found in the government of the American state appeared in the chartered corporation that started English civilization in America.”²³⁵

England was plagued with civil war and the prospect of removing large groups of dissenters and settling the wilderness with someone of the lineal consanguinity of England seemed to be a practical move for any king. The Charters were uniquely liberal.

Charter. “An instrument emanating from the sovereign power, in the nature of a grant, either to the whole nation, or to a class or portion of the people, to a corporation, or to a colony or a dependency, assuring them of certain rights, liberties, or powers... is granted by the sovereign...”²³⁶

While these charters were not perfect or ideal they left a gaping hole through which those willing to make the sacrifices for freedom might travel.

“All corporations, of whatever kind, are molded and controlled, both as to what they may do and the manner in which they may do it, by their charters or acts of incorporation, which to them are the laws of their being, which they can neither dispense with nor alter.”²³⁷

As we have seen the term republic “signifies the state independently of its form of government.”²³⁸ but it was the Natural Law which “was the first defense of colonial liberty.”

Also, “There was a secondary line upon which much skirmishing took place and which some Americans regarded as the main field of battle. The colonial charters seemed to offer an impregnable defense against abuses of parliamentary power

235 Chapt I p10, Chapter II p36, *The Rise of the American Civilization* by Charles A. Beard & Mary R. Beard.

236 *Black’s Law Dictionary* 6th ed.

237 *Bovier’s Law Dictionary*.

238 *Bovier’s Vol.1.* page 13 (1870).

because they were supposed to be compacts between the king and people of the colonies; which, while confirming royal authority in America, denied by implication the right of Parliament to intervene in colonial affairs. Charters were grants of the king and made no mention of the parliament. They were even thought to hold good against the King, for it was believed that the King derived all the power he enjoyed in the colonies from the compacts he had made with the settlers. Some colonists went so far to claim that they were granted by the ‘King of Kings’-and therefore ‘no earthly Potentate can take them away.’”²³⁹

To change the perception of American history²⁴⁰ in the minds of the people information concerning the Charters would need to be one of the first concepts to go.

George Washington, in his General Order of July 9, 1776 speaks of rights and liberties already possessed and to be defended as Christians when he said:

“The General hopes and trusts that every officer and man will endeavor so to live, and act, as becomes a Christian Soldier defending the dearest Rights and Liberties of his country.”

Rights and Liberties are attached to the land and the men who stand upon it. Freedom was not granted by the Charters but the opportunity to obtain freedom was. A door was left open for those who had the courage to go through it. This was a vast unclaimed land. Neither paper proclamations in parliament nor boasting in the taverns could subdue it. Men and women came here by the thousands seeking civil and religious freedom.

They did not seek the comfort, entitlements, protections and restrictions of a feudal or federal state but the responsibility, burdens and rights of the state of freedom under the perfect law of liberty. Some were backed by Companies who were compelled to allow them the chance to obtain an allodial title in land of their own after proving up land for those investors.

Some independently set out to establish their own autonomous

239 *The Other Side of the Question*, by a Citizen, New York, 1774, 16.

240 See *Schools to fool*

community plantations or “Hundreds”. The ruling elite would spend the next 400 years gathering in their lost chicks.

The colonies of America were Republics long before the Constitution or the Declaration of Independence. Cromwell as the Lord High Protector of England’s own short lived republic in Great Britain sent troops to the colonies when the rights of individual freemen were threatened by the usurpation of ambitious men who were not willing to give up the ideas and precepts of royal elitism despite the fact that Charles I had already done so in America in hopes of diluting the resistance in England to his own exercising authority.

Until the colonial charters were signed, ridding that kingdom of troublesome rebels, there seemed to be no relief for the king from the people’s desire to control the tyranny of government. In those charters the individual colonies were called “a republic.” But what kind of republics were they? They were not utopias but refuges of individual responsibility where no law could be made “except by the consent of the freeman.”

Those early Separatist and members of the “Ancient Church” worked for these colonial companies but “were given land grants after their seven years servitude to the ‘Merchants Adventurer’s’ was over.”²⁴¹ They labored for seven years, risked death and suffered great hardships so that they could become “lawful freemen” living on untaxable land.

This was their prayer, their hope, their goal.

“The oath of fealty and homage necessarily accompanied the numerous grants of land” by the kings since the arrival of the Normans but this was neglected and overlooked in the Americas for these Separatists and Bible readers would have refused, if it had been required.

The *powers that be* knew of that large number of “ordinary citizen, living on his farm, owned in fee simple, untroubled by any relics of feudalism, untaxed save by himself... had a new self-

241 Plymouth Colony Record Misc 7 NOV 1639

reliance.”²⁴² They knew they were slipping through their tyrannical fingers and needed to insure their loyalty.

Remember that neither the Americans nor the kings were homogeneous groups. Charles I’s reign ended with the plop of his head in a basket. Charles II, known as ‘Good Time Charley’, was the son of a Catholic and the head of the Church of England. Charles II granted the Pennsylvania Charter in payment of debt to William Pen(n)ington). A debt he could not have paid otherwise.

When William went to collect the debt he refused to take off his hat in the presence of the king, which could have lost him his head with other kings. The king said that one of them should remove his hat, so the king obliged with the doffing of his own bonnet and agreed to the Charter.

“Accordingly, when Americans were told that they had no constitutional basis for their claim of execution from parliamentary authority, they answered, ‘Our Charters have done it absolutely.’ ‘And if one protests,’ remarked a Tory, ‘the answer is, You are an Enemy to America, and ought to have your brains beat out.’²⁴³ ²⁴⁴

At times the kings of England spoke only French or German and queens were drawn from other nations in search of a healthy heir. When we speak of Americans they too were not a singular uniform group. Language, blood and belief varied, but also status for some were landed and felt no allegiance to German speaking kings or pompous Parliaments and little protection was offered.

Charles II and others new a natural and lawful breach was coming and attempted to provide for it by means of voluntary compliance of those who would not willingly conform:

“And because it may happen that some of the people and inhabitants of the said Province, cannot in their private opinions, conform to the publick exercise of religion, according to the liturgy form and ceremonies of the Church of England, or take and subscribe the oath and articles, made and established in that behalf, and for that the same, by reason of the remote distances of these places, will, we

242History of United States by John Truslow Adams, page 44.

243Pennsylvania Journal and Weekly Advertiser, September 4, 1766, Suppl.

244Origins of the American Revolution: By John Chester Miller

hope, be no breach of the unity and uniformity established in this nation; ...”²⁴⁵

Who were these non-conforming people who would not subscribe to oaths and articles and why did the king only ‘hope for no breach’. Those are not the words of a lord in a contract where he holds all the cards. There was authority slipping from these Kings. These Charters did not grant freedom but they allowed for the opportunity to obtain free dominion, e.g. freedom. This was a period of great unrest in the world and England had proposed the Oath of Supremacy in order to insure loyalty. Catholics were required to take it before entering Virginia according to the Charter of Virginia in 1606.

There were many who would not take oaths including Quakers and Separatists.

Why?

It was simple and obvious. They had read the Bible as we have explained in Part VI.

The King did not own America or its land. What his Charters did was allow his once subject citizenry to own land in a brave new world. Some would claim land for themselves which by the Law would make them free again. Or they could have continued to settle for a “legal title” that would be registered in his Domesday book of the king. Many of those early American pilgrims knew better than Americans do today.

Good-by Bondage, Hello Freedom

When the Separatists or Pilgrims departed from the shores of England they said, “Good-bye Babylon. Good-bye Rome.” The Common Law and the Holy Bible was the foundation of this Republic in the 1600’s. The government’s authority was insignificant although it arose from the Common Law of the Land. While those men bravely walked toward liberty under God at a great personal sacrifice, modern Christians have slothfully slid into greater bondage than that of Egypt.

245Note: 18th. P. The First Charter of Carolina. 1662. CHARLES II

It is now Roman Law that dominates the legal system and the courts of much of the world. In Black's law dictionary, found in every law office of the US democracy, there is hardly a page that does not make reference to its Latin origins or its legal principles.

“‘Civil Law’, ‘Roman Law’ and ‘Roman Civil Law’ are convertible phrases, meaning the same system of jurisprudence.”²⁴⁶

John Adams said that when the grantees of the “Massachusetts Bay Charter carried it to America they ‘got out of the English realm, dominions, state, empire, call it by what name you will, and out of the legal jurisdiction of the Parliament. The king might, by his writ or proclamation, have commanded him to return; but he did not’.”²⁴⁷ Had he called them back his foothold in America would have been gone.

America was not the earliest Christian Republic. Christianity as taught by Christ and practiced by the early Church, was a republic. In Gibbon's *Decline and Fall of the Roman Empire*, “the Christian republic... gradually formed an independent and increasing state in the heart of the Roman Empire.”²⁴⁸

It was the true Christians struggling to follow the ordinances of Jesus Christ that created an impenetrable barrier to the tyranny of George III. “We must realize that today's Establishment is the new George III. Whether it will continue to adhere to his tactics, we do not know. If it does, the redress, honored in tradition, is also revolution... the truth is that the vast bureaucracy now runs this country, irrespective of what party is in power.”²⁴⁹

That *vast bureaucracy* was created by the people's own desires, sloth and indulgence. If they want their rights back they must first take their responsibilities back. They must do it individually and, and collectively. This was the plan and purpose of Abraham's and Moses' altars and Christ's Church.

How is this done with a world so immersed in the baptism of

246 Black's 3rd p 332.

247 Principles and Acts of the Revolution, edited by H. Niles, 16

248 Rousseau and Revolution, Will et Ariel Durant p.801. fn 83 Heiseler, 85.

249 William O. Douglas, Points of Rebellion, 1969 (page 95, page 54).

power, control and regulations, to say nothing of debt and bankruptcy? What does a government look like that is “not like the gentiles who exercise authority one over the other”? How can it work? What is the system that operates on the “perfect law of Liberty”?

Is it a gathering of people whose interest is in being of service rather than being served, who are concerned about their neighbor’s rights and welfare as much as they are about their own, e.g. love their neighbors as themselves and who “seek first the kingdom of Heaven and its righteousness” which Jesus said was at hand???

Can it work as a viable state in the heart of the American empire or the proverbial new world order?

The answer is surprisingly simple but one of the best kept secrets of our time.

You must let God open your eyes, heart and your mind. You must look at all things anew.

The Constitutions Part IX

Part I: The people were “not a party” to the Constitution.

Part II: There are two forms of government - free and not free.

Part III: The people opposed the Constitution for good cause.

Part IV: Consolidation of power by men is a rejection of God.

Part V: To retain rights you must accept responsibility.

Part VI: Applications, oaths and affirmations lead to bondage.

Part VII: Man gave his birth right for a bowl of benefits.

Part VIII: Man created corporation by vesting part of his own life into a creature of his own making which now devours him daily as a vast corporate mechanical monster.

Allegiance and Faith

“Man’s primary allegiance is to his vision of truth,

And he is under obligation to affirm it.”²⁵⁰

The concept of allegiance is defined in Black’s as, “The obligation of fidelity and obedience which the individual owes to the government under which he lives, or to his sovereign in return for the protection he receives. It may be an absolute and permanent obligation, or it may be a qualified and temporary one.”²⁵¹

This of course only refers to a citizen that is a member as opposed to one that is a mere inhabitant.²⁵² As an example a “Natural Allegiance,” as stated in English law, “is due from all men born within the king’s dominions, immediately upon their birth, which is intrinsic and perpetual, which cannot be divested by any act of their own.”

This Natural Allegiance of course refers to a time when the free dominion of the land was no longer held by the people individually. They had lost that position of “freemen” upon the

250J. Addams

251 Black’s 3rd Ed. p. 95.

252 The Covenants of the gods, Citizen vs. Citizen

land created by God and had become subjects under oaths of fealty or acts and applications under the dominion of kings. Such allegiance is a form of worship and a rejection of God but once owed it may not be disregarded by a whim.

In principle, the Declaration of Independence and the so called “American Revolution” could not divest that obligation on its own. It was the freemen, domiciled upon their own land, that had already removed themselves from that particular binding dominion and obligation to the king after many years of self reliance, and with the manumitting charters of Charles I and II.

The Charters did not set men free. Freedom does not come so easy. They allowed men the opportunity to seek, struggle and strive to eventually be born on their own land, within their own free dominion in the new world of the Americas.

As we saw in Part V “The civil law reduces the unwilling freedman to his original slavery; but the laws of the Angloes judge once manumitted as ever after free.”²⁵³

This Maxim of English law was either forgotten or ignored by George III, although proclaimed by many men of England like William Pitt and Parliament itself. And it was the usurpation, by George, of the rights of the freeman living in the American republics which gave lawfulness to the Declaration of Independence. In actuality it was the King who did the revolting not Americans.

“I desire what is good. Therefore, everyone who does not agree with me is a traitor.” -- King George III of England

The only real freemen in America were those who made the effort to establish the ownership of land as an estate, a free dominion as a free individual. Hamilton did not include the non-landed populace called “our rabble, or all unqualified persons”.

He did not intend that they even should “have the right of voting, or not be taxed; but that the freeholders and electors, whose right accrues to them from the common law, or from

²⁵³Libertinum ingratum leges civiles in pristinum servitutem redigunt; sed leges angiae semel manumissum semper liberum judicant. Co. Litt.137.

charter, shall not be deprived of that right.”²⁵⁴

Very few Americans today can claim accrued rights of the Common law because they have not accepted the responsibilities of that law for themselves much less for their neighbor. Most Americans do not even educate their own children.

The principle upon which Natural Allegiance stands, although presented under other names, is the basis of the obedience owed a Father by his Children, *Parens Patriae*,²⁵⁵ the State as Father.

State of Fidelity

The original powers of State governments, as individual Republics of America before and after the adoption of The Constitution of the United States,²⁵⁶ rested not in the hands of the State governments but in the hands and hearts of the individual freeman living on his own land, an estate in fee simple as an allodium.

The state governments had no real sovereign authority to make the United States a sovereign nation with dominion over the general inhabitants of America any more than George III. The States knowing they had only a “titular” authority, adopted the Constitution, creating the United States in the name of “We the People”. The individual people would need to take some overt action or contiguous acquiescence to express consent to such incorporation and subjugation because “The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.”²⁵⁷

Even Alexander Hamilton wrote against the Bill of Rights:

254The Works of Alexander Hamilton, edited by Henry Cabot Lodge, N Y, 1904, I, 172. 9 Ibid., March 31, 1768.

255USC TITLE 15, Sec. 15h. Applicability of *Parens Patriae* actions: STATUTE- Sections 15c, 15d, 15e, 15f, and 15g of this title shall apply in any State, unless such State provides by law for its non-applicability in such State.] See HHC booklet *Call no man Father*

256States, before and after the Constitution, were “as foreign to each other as Mexico is to Canada” Clark’s Summary of American Law, Constitutional Law.

257Amendment 9 Bill of Rights.

“Here, in strictness, the people surrender nothing; and as they retain everything they have no need of particular reservations....”

“But a minute detail of particular rights is certainly far less applicable to a constitution like that under consideration, which is merely intended to regulate the general political interests of a nation, than a constitution which has regulation of every species of personal and private concerns.”

He went on to say that the Bill of Rights were “unnecessary” and even “dangerous” because:

“They would contain various exceptions to powers not granted; and, on this very account, would afford a colorable pretext to claim more than were granted. For why declare that things shall not be done which there is no power to do?”²⁵⁸

The once colonial - and now state - administrative government and other equitable and economic interests wanted a Constitution. The State or status of the sovereign people was independent of the administrating government in the republics.²⁵⁹

In those days of individual sovereignty, each household was a state “independent of their form of government”. They learned to come together in groups called hundreds. But their loving alliances often failed and faltered from neglect under the burden and temptations of affluence and abundance.

Men forget that their neighbor’s rights are as important as their own and instead of loving their neighbor as themselves they begun to covet their neighbor’s goods in social democracies and are more content to live by the sweat of others than by that of their own brow, which is a sorry *state* of affairs.

Today rights are debated in the solemn halls of Washington to determine the rights of individuals and the people cry usurpation. But is it usurpation on their part or neglect on the part of the people. They are no longer individuals but individual persons and the layers of that membership are many.

“The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States

258 Federalist 84 Alexander Hamilton.

259 *The Covenants of the gods*, the Chapter *Republic vs. Democracy*

respectively, or to the people.”²⁶⁰

Over the years the relationship of a free people and a subject government has been turned upside down. That the people complain about assumed usurpation of the Bill of Rights seem a moot point under the rampant neglect of the ninth and tenth amendments of that same document. Their cries seem hypocritical considering the the pervasive sloth of the last century allowing government to meddle in every aspect of people’s lives, the extreme disregard of the law against coveting by rampant socialism, the consistent rejecting of God by the election of strings of men calling themselves benefactors, and having strange gods and benefactors before Him.

If the people will not maintain the responsibility of the state by faith, hope and charity that responsibility will be seized by another who will soon turn their rights into privileges. The kingdom John the Baptist preached operated by charity²⁶¹ not by force.²⁶² Without true commitment to the simple charity and love of neighbor preached by Jesus, Moses and Abraham no society will remain free.

Status of a Republic and Democracy

Today, the government is referenced as the United States Federal Democracy even though at the beginnings of government in the Americas the word Republic was the title most sought and most used. Is there a difference?

“The United States shall guarantee to every State in this Union a Republican Form of Government...”²⁶³

“Republic. A commonwealth; that form of government in which the administration of affairs is open to all the citizens. In another sense,

260 Amendment 10 Bill of Rights.

261 Luke 3:11 “He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”

262 Matthew 11:12 “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”

263 Constitution of the United States, Section 4.

it signifies the state, independently of its government.”²⁶⁴

We see here that there may be more than one sense to the word *republic*. First, the ‘administration of affairs’ is open to citizens and it can be referred to as a commonwealth, which denotes the general welfare of the people or the public. In the other sense, a republic ‘signifies the state independent of its government’.

What does that mean? The state should be independent from the government. The word *state* has almost twenty different definitions. A *state* is a status or an estate or a condition of life, which, in the case of a republic can be independent of its government.

In another place we find the word republic defined, “A state or nation in which the supreme power rests in all the citizens... A state or nation with a president as its titular head; distinguished from monarchy.”

In this definition we see again that the supreme power is in the hands of the citizen who is entitled to vote to choose the titular²⁶⁵ ministers of government not a leader who can rule over his neighbor and himself. The government leaders were not like elected kings and law makers who exercise authority, can take everything from the first fruits to your sons and daughters.

A leader of a true republic does not rule the people nor do the people rule over each other as in a democracy where the majority rule over the minority. In a republic people are free to rule themselves, “free from things public”. In a republic of noble and virtuous souls there are few affairs of the people that are not taken care of by the people for the people.

The United States Federal government was to guarantee to every State, status or condition of life a Republican form of government, a government where men are *free from things public*. Why then does the government of the corporate States and the

264 Webster’s New Dictionary unabridged 2nd Ed. 1965.

265 Titular is defined as, “existing in title or name only; nominal...” while a monarch is “a single or sole ruler of a state... a person or a thing that suppresses others of the same kind.” Webster’s New Dictionary unabridged 2nd Ed. 1965.

United States seem to have such a supreme authority over almost every aspect of its citizenry and their lives? Whose fault is this, who is to blame? Is it the usurpation of government or the ignorant, greedy and covetous and slothful applications of men?

“When thou sittest to eat with a ruler, consider diligently what is before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.”
Proverbs 23:1-3

What is the true nature of the kingdom of God at hand? What should be the true nature of a pure Republic? Plato’s Republic was very much contrary to those early Republics where kings and central governments were ousted or rejected or exited.

Today, there are many nations calling themselves republics but they are very different from each other and many are also different than they were in their beginnings.

Some may assume that the United States of America and the original Republic are one and the same thing but you have to look no farther than April 3, 1918, when the new American Creed was read in Congress beginning with the words, “I believe in the United States of America as a government... whose just powers are derived from the consent of the governed: a democracy in a republic.” In other words the U.S. Federal democracy is a corporate political society that exists within the Original Republic, a Republic that predates the United States’ Constitution.

The United States was not a continuation of the Government of the people, but a departure by certain select people and institutions. Some may ask why the United States needed a Creed, but the fact is that all governments are systems of faith. Fidelity is from the word “fides”, meaning “confidence, faith, trust”.

The creation of the United States could not subject an entire nation of free people to the will of that corporate body to make law by the signatures of a few men, by the adoption of representative forms of government that were not given such power to begin with. Nor could it gain such power by the vote of the people.

What You Bind on Earth

How does a government get its power and authority?

“Good government is no substitute for self-government.”

Gandhi, Mahatma

Some take the belief too far that the “The State ... is a social institution forced by a victorious group of men on a defeated group ... [for] no other purpose than the economic exploitation of the vanquished by the victors. No primitive State known to history originated in any other manner.”²⁶⁶

But no such government would bind man because “Those captured by pirates and robbers remain free.”²⁶⁷ For the simple reason that “Things captured by pirates and robbers do not change ownership.”²⁶⁸ Governments obtain power and men become bound to obey those institutions on earth, for numerous reasons, which are almost all based in consent in one form or another.

It would be binding for those who “take any oath of allegiance to the Government thereof”.²⁶⁹ It would be binding for those who sign a social compact. It would also be binding if people apply and receive benefits because “He who receives the benefit should also bear the disadvantage.”²⁷⁰ The binding is even more complete if the people take the benefit at the expense of others, including your children’s future.

People may desire to claim usurpation or fraud, or failure of full disclosure but these self serving mantras will likely fall on deaf ears with volumes of public records to the contrary. This binding is based on constructive social contracts, well publicized and no one who takes a benefit can deny the reciprocating obligations.

266 Cf Franz Oppenheimer, *Origins of the State*, (San Francisco: Fox and Wilkes, 1997), p.15.

267 *A pirates et latronibus capti libera permanent.* Dig.49. 15. 19. 2.

268 *A piratis et latronibus capta dominium non mutant.* 1 Kent, Comm. 108, 184; 2 Wooddesen, Lect. 258,259.

269 Article II The Jay Treaty, Treaty of Amity Commerce and Navigation Concluded November 19, 1794

270 *Cujus est commodum ejus debet esse incommodum*

The “social contract, agreement, or covenant by which men are said to have abandoned the ‘state of nature’ to form the society in which they now live.... Assumes that men at first lived in a state of anarchy where there was no society, no government, and no organized coercion of the individual by the group... by the social contract men had surrendered their natural liberties in order to enjoy the order and safety of the organized state.”²⁷¹ This is done at the cost of liberty.

The Kingdom of God or the Kingdom of Heaven was the right to be ruled by God. It was not a new government but the original state of nature with no civil or social contract.

Moses had created a nation of people to bring them back to the dominion of God. The people were bound together with a common faith in a supreme being and creator of the world, a common law and a literature that attempted to explain the precepts of that law and its common faith and religion.

Their religion included a means of freewill sacrifice that sustained the needs of their society through that common faith, in the hope and by the charity of the people. They elected titular leaders to minister that government of God without relinquishing any rights granted by God. This peculiar government of the people, served God by the people’s love for one another and no other social contract. The ministers were separate from the people who maintained their status as free souls under God. The people were the state and the Levites, without authority, held all things in common so that the people might be free.

As a people they continuously turned back to those elements and rudiments of the world that had brought them into bondage. The voice of the people elected a king to rule over them, forming a social contract that abandoned the precepts of their faith. He was soon able to take by force their sacrifices, take the first fruits of their labor, the best of their fields, their sons and daughters, make his instruments of war, and bring them back into the bondage of the world.

271 The Columbia Encyclopedia, Columbia University Press, 1968, p. 1983

When the Pharisees elected to invite Rome to secure their government they continued that journey away from God toward Babylon. Upon "... the death of Caesar the Jews of Rome gathered for many nights, waking strange feelings of awe in the city, as they chanted in mournful melodies their Psalms around the pyre on which the body of their benefactor had been burnt, and raised their pathetic dirges."²⁷²

Jesus came preaching a kingdom, appointed it and told his titular ministers and ambassadors to not be like the governments of the world that called themselves benefactors but exercised authority one over the other. They were to be that one form of government that led the people back to God.

Just as there are forms of government there are forms of citizenship. Whether a citizen is still a natural inhabitant or has obtained membership in a political society, he has certain rights, although, those rights may differ. The natural inhabitant may be a member of a society or *civitas*²⁷³, but he remains an individual with civil rights within that general body. Those "Civil rights are such as belong to every citizen of the state or country, or, in a wider sense to all its inhabitants, and are not connected with the organization or the administration of government. They include the rights of property, marriage, protection by laws, freedom of contract, trial by jury, etc."²⁷⁴ An individual, who becomes a member or person in a political society, also has civil rights, but the origin of those rights, being political, are rights "pertaining or relating to the policy or administration of government".²⁷⁵ So, "as otherwise defined, civil rights are rights appertaining to a person in virtue of his citizenship in a state or community. Rights capable of being enforced or redressed in civil action. Also a term applied to certain rights secured to citizens of the United States by the thirteenth and fourteenth amendments to the Constitution, and by

272Life and Times of Jesus the Messiah Chapt. V

273Civitas. Any body of people living under the same laws. Black's 3rd.

274Right. In Constitutional Law. Black's Law Dictionary 3rd p. 1559.

275Political. Black's Law Dictionary 3rd p. 1375.

various acts of Congress made in pursuance thereof.”²⁷⁶

The essential difference would seem to be that the former “are not connected with the organization or the administration of government”, while the latter are “subject”.

“It is quite clear then that there is a citizenship of the United States and a citizenship of a State, which are distinct from each other and which depend upon different characteristics or circumstances in the Individual.”²⁷⁷ “The rights of a citizen under one (state or United States citizenship) may be quite different from those which he has under the other...”²⁷⁸

If the benefit of the latter citizenship includes the duty of subjection, then the assent must require a voluntary consent, or else such citizenship would be nothing more than involuntary servitude. There are countless ways of demonstrating the consummation of a voluntary consent.

“The real destroyer of the liberties of the people is he who spreads among them bounties, donations and benefits.”²⁷⁹

Loosening

Free republics were “composed of large numbers of freemen and the law which they administered, was that which had been handed down by oral tradition from generation to generation.”²⁸⁰ The virtue of the people was the original “fountainhead of justice” which provided their own common welfare, ministers and tribunals to which every freeman could appeal for aid, mercy and justice.

To seek the kingdom of God you need to turn around and go another way. This is an individual journey but a kingdom is not a man. Men still need to come together as a community or society, two or more gathered together. What will bind them as a society cannot be a social compact that diminishes their natural right to

276Right. In Constitutional Law. Black’s Law Dictionary 3rd p. 1559.

277Slaughter House Cases, 83 US 395, 407 (1873)

278Colgate v. Harvey, 296 US 404, 429. (1935)

279Plutarch.

280Clark’s Summary of American law. Common Law Chat 1 pp.530.

choose. Their conversation in that society is not without reservation for they remain free. Their contributions and communion with that society must be freely given and without reservation.

A free individual in the state of nature is not a kingdom except to himself. To be a citizen of the Kingdom of God he needs a body or civitas to form the asylum state.²⁸¹ The asylum state is a city of refuge from local and foreign abuses of justice. To form a civitas or body politic some men must give up their liberty so that others may be free.

By this act of sacrifice an entrance to the Kingdom of God at hand, the right to be ruled by God may be maintained. This is what Abraham, Moses, and Jesus were doing with their called out ministers, their living stones who belonged to God and were bond servants of Christ, living in the world but not of it, to set the captive free and return everyman to his family and to his possessions.

The Invidious Assembly

“If Virtue & Knowledge are diffused among the People, they will never be enslaved. This will be their great Security”²⁸²

In a free society the entire social welfare provided by the government is the result of freewill contribution called charity. It will only be provided amongst a people who love one another as much as they love themselves. Societies that force the contributions of the people, by their nature covet their neighbor’s goods. Lacking virtue and knowledge they are soon caught in a net of their own making.

281 “Two factors limit the asylum State’s legal obligation. First, international law predicates State responsibility for the acts of private persons, such as foreign exiles, upon the existence of fault. The asylum State must either contribute to the forbidden conduct, or possess the knowledge, opportunity and capacity to prevent it and fail to do so.” International Journal of Refugee Law 1990 2(2):181-210; doi:10.1093/ijrl/2.2.181 © 1990 by Oxford University Press

282 Samuel Adams, Our Sacred Honor, Bennett, 217, 1779 - letter to James Warren.

The institutions they create will eventually take on the nature of a beast and like the monster of Dr. Frankenstein they will become the victim of their own creation. No reigning by oath or affirmation will chain the monsters, or alter their destiny.

When people talk about law and the constitution they often forget to examine things in the context of history. In 1776 many families in America had been here for centuries, struggling, sacrificing to establish a free republic with Cromwell seeking its protection in the 1600's.

A republic is not dependent upon who its leaders are but upon the willingness by the people, as a society, to accept their personal and natural obligations to and for one another freely without hesitation or selfishness solely on the basis of virtue.

In early America, the success and prosperity of the people was due in part to "The churches in New England" which "were so many nurseries of freemen, training them in the principles of self-government and accustoming them to the feeling of independence. In these petty organizations were developed, in practice, the principles of individual and national freedom. Each church was a republic in embryo. The fiction became a fact, the abstraction a reality..."²⁸³

The modern Churches have simply become *nurseries* which have turned the people into children of the State. The people apply to *benefactors who exercise authority one over the other* contrary to the teachings of Christ. These, often incorporated, entities of the state provide little more than token charity amongst their congregations. The practices and doctrines, rituals and ceremonies, of those state instituted *religious organizations* today are much different than the early Church. Instead of freeing the people they placate the people, making them comfortable in beggarly elements of bondage.²⁸⁴

283 *Lives of Issac Heath and John Bowles, Elders of the Church and of John Eliot, Jr.*, preacher in the mid 1600', written by J. Wingate Thorton. 1850

284 Galatians 4:9 "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

Men are fond of proclaiming over 200 years of freedom in America, yet the people have not been free for a long time. They have been comfortable but most of that comfort and euphoria is based on debt and ignorance.

For the last hundred years and more the people of America have become more and more dependent upon a system of debt created “legal tender” notes which have altered their relationship to what they own and how they own it, to their labor and whom they serve, to their neighbor now and in the future.

Few people understand what this means in law and society or why Israel, early Christians, and Americans avoided such dishonest currencies. They fail to understand for several reasons. At least one of those reasons is because they have availed themselves of free education which has been worth what they paid for it. And their personal comfort is more important than others.

Free education is socialism. It was not free but others were forced to pay for it. All social welfare or health care is covetous means and is received at the expense of others and the expense of their children.

The Alien State

States were once National states. They were republics which adopted the original constitution establishing the federal corporate United States of America.²⁸⁵ Just reading the elements of the constitution we can see that it is an indirect democracy, with constitutional guidelines, which is supposed to guarantee a republican form of government for the states, if the people were to “retain” their rights. They have not done so.

The constitution also guarantees our right to contract and the right to be held to contracts both written and constructive. It also guarantees our right to assemble. That assembly may be free or corporate and bound by contract, oath, or debt.

285“UNITED STATES OF AMERICA. The United States of America are a corporation endowed with the capacity to sue and be sued, to convey and receive property.” 1 Marsh. Dec. 177, 181. Opinion of first Supreme Court Justice Marshall.

One of the first acts of the Congress created by the United States Constitution was to establish a federal court system in the architectonic Judiciary Act of 1789.

In Sec. 16., it states, “That suits in equity shall not be sustained in either of the courts of the United States, in any case where plain, adequate and complete remedy may be had at law.”

For the citizens of the United States today there is little remedy but in equity because the common law is not competent to give remedy when we establish equitable relationships.²⁸⁶

In Samuel 8:19 the “voice of the people” “rejected” God saying “Nay; but we will have a king over us”. It would be convenient for our pride and the comfort of our conscience to blame the assumed or supposed acts of tyranny by government and its bureaucracies totally on their usurpation of the law, but would that be true? Would that be honest? Would that be just? After all, if it is lawful to do with our own what we will, then is it not lawful for government to do with its own what it wills?

We know that “If we will not be ruled by God, then we will be ruled by tyrants”.²⁸⁷ In far less than two hundred years “We the People” have gone from a free republic to a social democracy, from a government of for and by the people to a government of the politicians, by the bureaucrats, and for the special interests.

As we have seen earlier in the Slaughter House Case the United States and State citizenship are “distinct from each other” and “depend upon different characteristics or circumstances in the Individual” where the rights are “quite different”.²⁸⁸

“Constantly bearing in mind that in entering into society individuals must give up a share of liberty to preserve the rest...”²⁸⁹

Almost all governments are corporations in one form or another.²⁹⁰ After the Civil War there was a decided change in the

286 Judiciary Act of 1789, Section 9

287 William Penn.

288 Colgate v. Harvey, 296 US 404, 429. (1935)

289 Andrew Jackson, March 4, 1833.

290 “members of a corporation” are defined as: “Body Politic, government, corporations. When applied to the government this phrase signifies the state.

relationship of State and Federal government and subsequently in the natural citizens or inhabitants in the states and citizens of the Federal Government.

Citizenship is: “The status of being a citizen” and may include a, “Membership in a political society, implying a duty of allegiance on the part of the member and a duty of protection on the part of society.”²⁹¹

“A citizen is a member of the nation. A citizen of the United States is a member of the large society which we call the United States of America.”

“In the United States citizenship is defined in the fourteenth amendment to the Constitution as: ‘All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and the States wherein they reside.’”²⁹²

When people speak of “State” are they referring to the corporate “State of ---“ existing under the Authority of the United States, or do they mean one of the National states²⁹³ which, in those early days, adopted the original constitution establishing the corporate United States of America.²⁹⁴

“The term ‘citizen’ is distinguishable from ‘resident’ or ‘inhabitant.’ One may be a citizen of a state without being an inhabitant, or an inhabitant without being a citizen.” “Word ‘resident’ has many meanings in law, largely determined by statutory context in which it is used.”²⁹⁵ “Residents, as distinguished from citizens, are aliens

As to the persons who compose the body politic, they take collectively the name, of people, or nation; and individually they are citizens, when considered in relation to their political rights, and subjects as being submitted to the laws of the state. When it refers to corporations, the term body politic means that the members of such corporations shall be considered as an artificial person.” Bouvier’s Law Dictionary, 1856.

291 *Luria v. U.S.*, 231 U.S.9,34 S.Ct.10,13,58 l.ed.101.(Black’s3rd.p.330)

292 *Quincy v. Duncan*. 4Har. (Del.) 383; etc. (see Black’s 3rd.)

293 States were “as foreign to each other as Mexico is to Canada” Clark’s Summary of American Law, Constitutional Law.

294 “UNITED STATES OF AMERICA. The United States of America are a corporation endowed with the capacity to sue and be sued, to convey and receive property.” 1 Marsh. Dec. 177, 181. Opinion of first Supreme Court Justice Marshall.

295 *Kelm v. Carlson*, C.A.Ohio, 473, F2d 1267, 1271

who are permitted to take up a permanent abode in the country. Being bound to the society by reason of their dwelling in it, they are subject to its laws so long as they remain there, and, being protected by it, they must defend it, although they do not enjoy all the rights of citizens. They have only certain privileges which the law, or custom, gives them.”²⁹⁶

If residents are “aliens who are permitted to take up a permanent abode in the country” and they are a resident of a State then their citizenship originates somewhere else other than the State in which they live. “A citizen of the United States is a citizen of the federal government ...”²⁹⁷ who resides in one of the States. “A person may be at the same time a citizen of the United States and a citizen of a State, but his rights of citizenship under one of these governments will be different from those he has under the other.”²⁹⁸

To be a citizen of the United states and a resident of a state should not be confused with a *resident alien*, “One, not yet a citizen of this country, who has come into the country from another with the intent to abandon his former citizenship and to reside here.”²⁹⁹

This may seem confusing but the complexity of the change, the relationships wrought from those changes explain a great deal of the confusion about what are rights and what are privileges. The interchangeability of many words and their casual misuse create a great deal of confusion rather quickly if terms are not properly defined in the *sense* and *context* of their use.

“Civil rights”, for example, “are such as belong to every citizen of the state or country, or, in a wider sense to all its inhabitants, and are not connected with the organization or the administration of government. They include the rights of property, marriage, protection by laws, freedom of contract, trial by jury, etc.”³⁰⁰

296 The Law of Nations, Vattel, Book 1, Chapter 19, Section 213, p. 87

297 *Kitchens v. Steele* 112 F.Supp 383

298 U.S. Supreme Court in *US v. Cruikshank*, 92 US 542. Black’s Law Dictionary 6th edition, page 1309.

299 Black’s Law Dictionary 6th edition, page 1309.

300 Right. In *Constitutional Law*. Black’s Law Dictionary 3rd p. 1559.

An individual, who becomes a member or person in a political society, also has civil rights, but the origin of those rights, being political, are rights “pertaining or relating to the policy or administration of government”.³⁰¹

Both are civil rights but are absolutely different in nature and in their regulatory subjection. We see in the same definition of Civil Rights it is stated, “as otherwise defined, civil rights are rights appertaining to a person in virtue of his citizenship in a state or community. Rights capable of being enforced or redressed in civil action. Also a term applied to certain rights secured to citizens of the United States by the thirteenth and fourteenth amendments to the Constitution, and by various acts of Congress made in pursuance thereof.”³⁰²

While there at least three definitions of civil rights there is at least one essential difference between the first and the last. In the first those rights “are not connected with the organization or the administration of government”. This is easier to understand if we realize God endowed men with rights, not governments. So all civil rights originated in the individual man and are not lawfully subject to governments or our neighbors. The last definition of civil rights are rights *secured to citizens* by government. That would be rights endowed by government gods of other inhabitants. You obtained those rights and benefits by contracting as a member with the other inhabitants who are also contracted.³⁰³ This latter citizenship is “subject to the jurisdiction” of the institution of men.

Are we aliens in the land of the free and the home of the brave? Have we traded our birthright of liberty for a cauldron of benefits at the expense of our neighbor and been snared in a trap of our own making? Have we gone against the will of God and now suffer from a strong delusion?

301 Political. Black’s Law Dictionary 3rd p. 1375.

302 Right. In Constitutional Law. Black’s Law Dictionary 3rd p. 1559.

303 Exodus 34:12-15 “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee... Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice;”

“No one is obliged to accept a benefit against his consent. But if he does not dissent, he will be considered as assenting.”³⁰⁴

“It is immaterial whether a man gives his assent by words or by acts and deeds.”³⁰⁵

The Citizenship by “membership” also includes a “duty of allegiance on the part of the member.”³⁰⁶ Man’s primary allegiance was to his vision of truth until he binds himself to the obedience of another. Then he is under obligation to affirm this new contract, covenant, or constitution.

Our present state of bondage rests upon our own heads and 100 years of sloth and avarice. We have failed to affirm the freedom and liberty won by 200 years of self reliance and struggle by our forefathers before the revolution. The road back cannot begin on paper with declarations and proclamations but where it began with early Americans, in the hearts and minds that led us from God.

Pitfalls, Traps and Snares

We are warned of all the pitfalls, traps and snares where men are mired in bondage in the Bible and by the teachings of Jesus Christ. We are not always warned by those who profess to know Christ.

One thing common to Republics is the remaining power of the people to contract for, apply to, and receive gifts, gratuities, and benefits. Such contracts or applications steadily erode access to freedom common to a responsible, self-reliant and free people.

“The hand of the diligent shall bear rule: but the slothful shall be under tribute.” Proverbs 12:24

Anglican ordination in England required an oath of allegiance

304 *Invitio beneficium non datur.* Dig. 50. 17.69; broom, Max.3d Lond ed. 625. Bouvier’s Law Dictionary.

305 *Non refert an quis assensum suum præfert verbis, an rebus ipsis et factis.* 10 Coke, 52.

306 “Citizenship is membership in a political society and implies a duty of allegiance on the part of the member and a duty of protection on the part of the society. These are reciprocal obligations, one being a compensation for the other.” *Luria v. U.S.*, 231 U.S. 9, 34 S. Ct. 10,13, 58 L.Ed. 101.(see Black’s 3rd.)

to the British crown which had ordered the oaths of allegiance and supremacy, and the “Test Act” again required all civil office holders to take oaths of supremacy and allegiance.

A 1393 “Statute of Praemunire” stipulated that “lands, tenements, goods, and chattels are to be forfeit to our lord the king” for showing disrespect and contempt for the crown by asserting superiority of any legal authority outside the kingdom. There was a great pressure to compel these oaths and there was a great movement to avoid them based on a Biblical faith in Christ the King and Lord of a kingdom which was at hand.

To avoid such oaths of allegiance men fled with their families to the Americas in hope. To be freemen under God instead of subjects serving governments by the sweat of their brow and bowing down to law makers who exercise authority required change. To be a Christian required repentance and seeking a kingdom of God and His righteousness. To say we believe in Christ and not do what he said is to take His name in vain.³⁰⁷

Religions and the World

All governments have elements of religion in them including faith. “Religion” only appears five times in the Bible and is only used once in a good sense. Pure religion³⁰⁸ is the gathering together in the name of Christ for the purposes of caring for one another in by faith, hope and charity which is love “unspotted by the world”. Every time you read the word “world” in the Bible you need to know which Greek was used to produce that word because there were more than five in the New Testament alone.

The Greek word *kosmos* actually meant the state and is recently defined as “*an apt and harmonious arrangement or constitution, order, government.*”³⁰⁹ The Greeks produced other forms, such as

307John 14:15 If ye love me, keep my commandments. Exodus 23:32; Exodus 34:12-15; Isaiah 24:5; John 14:23; Matthew 7:21-22; Matthew 25:11; Luke 6:46; Luke 13:25

308“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.” James 1:27

309Strong’s # 2889 Online Bible Concordance, Winterbourne, Ontario.

the Homeric *kosmeo*, used in reference to the act of “marshaling troops.”³¹⁰ From the Greek and Roman point of view, the “... word *kosmos* ... meant originally the discipline of an army, and next the ordered constitution of a state.”³¹¹

Today’s Churches practice and preach religion very much spotted by the world. They completely care for their needy by the benefaction of the world and not charity.

There are many ideas that have crept into the thinking of the modern Church that needs to be brought to light so that we may repent and seek the kingdom and the righteousness of God.

Christ appointed a government to His apostles³¹² but did not allow His government to exercise authority.³¹³ You may call that government of God the Church, the ekklesia, the called out. They were to feed His sheep.³¹⁴

The ministers of the Church are to be the ministers to the people for God to keep them free souls under God and not under the Pharaohs and Nimrods of the “world”

They do this by the charity of the people, for the people and by the people freely giving and receiving in God’s name. The ministers are separate from the world and are servants of the people. The ministers are separate from the people but work together as a body so that neither the ministers nor the people will be snared by the gods of the world.

What Church provides all the social welfare for the people by faith, hope and charity? What Church does not send the people to men called benefactors but who exercise authority? What Church is faithful to the word and ways of God?

How can so many people call themselves Christians today, read the Bible--- and take so much of it literally--, but cannot see that

310 Online Etymology Dictionary, © 2001 Douglas Harper

311 John Burnet’s Early Greek Philosophy: Section A: Introduction

312 Daniel 7:18; Matthew 11:12; Matthew 21:43; Luke 12:32; Luke 22:29 “And I appoint unto you a kingdom, as my Father hath appointed unto me;”

313 Matthew 20:25... Mark 10:42... Luke 22:25... Acts 5:29 ; 2 Corinthians 6:16.

314 John 21:16-17 ; Acts 2:46; Acts 2:46; 5:42; 16:17; 7:18; Acts 17:7; Luke 14:31;

Christ was preaching a form of government which operated on faith, hope, charity, and the perfect law of liberty? Abraham left the men that devised civil government with codified laws and compulsory taxes in Ur and Haran. Moses brought the people out of a government of Egypt where the people had a tax liability equal to several months of labor each year, the gold and silver was in the treasuries of the government, the people only had a legal title to land and the banks charged interest on anything you borrowed. So was Christ doing something all that different by setting the captive free?

Moses gave the people a government where they only paid taxes to support the ministers “according to their service”. Charitable contributions were given as “freewill offerings” or self inflicted “sin offerings”; all the gold and silver was in the hands of the people and interest was almost completely forbidden. *There was no king in Israel* or need for one as long as the people remained faithful to God.

Jesus did much the same as Moses, Abraham and many other free governments. The first century Church was a well organized and self disciplined republican system of self governance. It was not like the kingdoms of the other nations where men ruled over other men.³¹⁵

Christ preached a kingdom of service and charity sacrifice, not entitlements, benefits, and forced taxation. He told us to apply to His Father in Heaven. It is because men apply to Caesar and eat at his table that men owe Caesar what should be God’s alone.

You may have to pay Caesar what you owe him. You may have to be friends with the “unrighteous mammon.”³¹⁶ But you should

315 “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” Php 2:12

316 “And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another

repent and begin to go the other way. If your Church will not conform to the message of Christ and perform the services of the first century Church stop tithing to it. Seek a faithful minister who will lead you to the kingdom and in the ways of righteousness.

The Church - as we have come to call it - had a particular structure and was composed of particular kind of men, ordained under particular conditions specified by Christ to do particular tasks for the people who sought the kingdom of God on earth.

“Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.”
Ezekiel 37:4

“... and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.” Daniel 4:34

Letters from the Earth

“But it was impossible to save the Great Republic. She was rotten to the heart. Lust of conquest had long ago done its work; trampling upon the helpless abroad had taught her, by a natural process, to endure with apathy the like at home; multitudes who had applauded the crushing of other people’s liberties, lived to suffer for their mistake in their own persons. The government was irrevocably in the hands of the prodigiously rich and their hangers-on; the suffrage was become a mere machine, which they used as they chose. There was no principle but commercialism, no patriotism but of the pocket.” Letters from the Earth: Uncensored Writings, Mark Twain

man’s, who shall give you that which is your own? ” Lu 16:9-12

The Constitutions Part X

Part I: The people were “not a party” to the Constitution.

Part II: There are two forms of government - free and not free.

Part III: The people opposed the Constitution for good cause.

Part IV: Consolidation of power by men is a rejection of God.

Part V: To retain rights you must accept responsibility.

Part VI: Applications, oaths and affirmations lead to bondage.

Part VII: Man gave his birth right for a bowl of benefits.

Part VIII: A corporate creation becomes a ravenous beast.

Part IX: The unwise and wicked are snared in a religion of the state where the idle serve idols created by their own hands unto their condemnation.

For the people?

“If a man shall begin with certainties,
he shall end in doubts;
but if he will be content to begin with doubts,
he shall end in certainties.”³¹⁷

Patrick Henry began to argue against the Constitution because he had doubts about its wisdom. “What right had they [the group that wrote the Constitution] to say ‘We the People,’ instead ‘We, the States’.”

“The people, to be sure”, said Madison, were parties to the compact, but “not the people as composing one great body.” Rather, it is the “people as composing thirteen sovereignties.” Madison added, “Were it... a consolidated government, the assent of a majority of the people would be sufficient for its establishment: and, as a majority have adopted it already, the remaining States would be bound by the act of the majority, even if they unanimously reprobated it.... But, sir, no state is bound by

317 Francis Bacon, *Adv Learning*, I,8 1605

it, as it is, without its own consent.”

In the course of these pages we have seen that the majority of people in those days rejected the Constitution of the United States including many of the renowned early American “Patriots”. The people would not have ratified it by states or as a whole nation.

The state’s authority to ratify was seriously in question. They were not democracies but republics in a pure sense. Their sovereignty rested independent of its form of government, which rested with the people individually and not as *composing one great body*.

One of the great frauds of modern education is that the nature of a pure republic is the same as an indirect democracy. By even modern accounts the constitution was ‘illegally ratified’, as it violated the prior unanimous compacts among the states.³¹⁸ It was adopted by the states but was a departure from the lawful government. Because of its lack of popularity - it was itself a revolution against the governing by the people.

Those early Republics as we have also seen had no authority to subjugate the free people to the will of this new government without their individual consent. Such consent could not come from the legislated congresses with only a titular authority as long as the people retained their endowed rights in word and deed.

History shows us that once governments are given an exercising authority that there will be a steady gleaming of more power from people who depend upon, apply to, and participate in the offered benefits, gifts, and gratuities of the new corporate State.

Patrick Henry’s opening speech of June 4, 1788, in opposition to the unapproved Constitution, warned: “A Wrong Step Now and the Republic Will Be Lost Forever.” Clearly he believed the Republic predated the constitution and he prophetically was concerned about what the Constitution would provide.

He continued to warn, “If this new Government will not come up to the expectation of the people, and they should be disappointed - their liberty will be lost, and tyranny must and will

318 See Part III, Contract, Covenants, and Constitutions.

arise. I repeat it again, and I beg Gentlemen to consider, that a wrong step made now will plunge us into misery, and our Republic will be lost.”

Men imagine themselves free in democracies because they are comfortable - but in a democracy, no one is free from their neighbor. Even after its creation the warnings continued to flow from men like John Marshall, who wrote:

“The Constitution is not a panacea for every blot upon the public welfare, nor should this Court, ordained as a judicial body, be thought of as a general haven for reform movements.”

“No political dreamer was ever wild enough to think of breaking down the lines which separate the States, and of compounding the American people into one common mass.”

“Indeed, in a free government almost all other rights would become worthless if the government possessed power over the private fortune of every citizen.”

Eventhough many noble sentiments were incorporated within its pages, the Constitution violated not only the wisdom, but also the precepts of God that have come down to us through the ages and some of the most basic tenets of Christ’s teachings.

Constitutional limitations have been overcome by the greed and avarice of the people through contracts, application and participation. The corporate creature constituted by writ and act has become the monster through its vast bureaucracy, myriad of laws, special interest, industrial and commercial influence till the people are little more than merchandise.

The Democracy Cult

The temptation to rule our neighbors and be corrupted by that power, devours the soul of good men. Only Jesus passed the test.

“Show me that age and country where the rights and liberties of the people were placed on the sole chance of their rulers being good men without a consequent loss of liberty! I say that the loss of that dearest privilege has ever followed, with absolute certainty, every such mad attempt.” Patrick Henry.

The constitution created an indirect democracy in the heart of the republic and attempted to chain and control it by the virtue and wisdom of the people. The people have created a *common mass*.

“I often wonder whether we do not rest our hopes too much upon constitutions, upon laws and courts. These are false hopes, believe me; these are false hopes. Liberty lies in the hearts of men and women; when it dies there, no Constitution, no law, no court can save it.”³¹⁹

Democracy is no answer, indirect or pure. All have a hand in the covetous collection of our “neighbor’s goods”. The soiled sin of plundering our neighbors through taxation and usury is a cancer of the soul from which no society may recover.

A democracy is a government of the people - or at least 51% of them but it is not necessarily a government “for the people”. It is a collective government, *composing one great body*. Instead of the individual freeman the mob is King.

In order to gain from the gifts, gratuities, and benefits of a Democracy, one must be willing to take something from his neighbor. Dependence on those benefits graced by the benefactors of the state, automatically brings about a new state of mind in the people---and a new corporate state is born out of their collective dependence. “Dependence begets subservience and venality,³²⁰ suffocates the germ of virtue, and prepares fit tools for the designs of ambition.”³²¹

Covetous ambition changes men. Their own greed and sloth in turn changes the world in which they live. When they have power over their neighbor, though that power be small, it corrupts them, it tempts and taints their souls. They become addicted to their own desires, sloth, avarice, and self indulgence until they equate freedom with comfort, liberty with affluence, and the responsibility bestowed on them by God as an intolerable burden.

In a Democracy the voice of the people elect men who call

319 Judge Learned Hand, *Spirit of Liberty* 189

320 The condition of being susceptible to bribery or corruption. The use of a position of trust for dishonest gain. *The American Heritage® Dictionary*.

321 Thomas Jefferson

themselves benefactors and guarantee certain advantages and blessings to the people. They swear to provide them but in return, demand allegiance. These Benefactors take on the responsibility of care and provide but obtain a corresponding power to exercise authority, demand compliance, and extract support.

“Familiarize yourself with the chains of bondage and you prepare your own limbs to wear them. Accustomed to trample 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

When we were convinced that it was no longer a sin to desire benefits at the expense of our neighbor “Faith, Hope, and Charity began for to flee out of our Church”.³²² It is this custom and practice of coveting even a buckle of our neighbors that separates us from the order of Melchisedec - each man becomes George III and a traitor to freedom and liberty, to God and Christ. takes on the role or office of Protector, Patron, or Patronus.

“He who can alter my state of mind, is my master.”³²³

The Kingdom of God has always relied upon the freewill offerings of the people to fill its treasuries for love is the treasure we seek. In the Kingdom it is better to give than receive. The Church was appointed a kingdom to serve and feed Christ’s flock. Their titular leaders were the best servants who give to others rather than keep for themselves. The Church was the last servant government. When our minds were changed the Church changed.

Cults of the Governed

A cult is often “an instance of great veneration of a person, ideal, or thing, esp. as manifested by a body of admirers”. We see reference to movie stars and musicians having cult followers. There are many “patriots” who could be said to belong to the constitutional cult. There are also religious cults defined as a “particular system of religious worship, esp. with reference to its

322 The Twelve Conclusions of the Lollards, The First Conclusion.

323 The American Scholar a speech by Ralph Waldo Emerson, August 31, 1837

rites and ceremonies.”³²⁴

The term “cult” has taken on a derogatory sense. The negative idea of a cult usually stems from the belief that a given religion is “false, unorthodox, or extremist, with members often living outside of conventional society under the direction of a charismatic leader.” I have no doubt Moses and Christ were considered cult leaders by those who opposed them.

The Bible tells us of the inherited flaws in man’s nature. From Cain to Pharaoh and from Caesar to the present day the folly of giving men power over society to secure it or obtain the feeling of security has been well documented - though often blurred by our own pride and vanity.

When the *voice of the people* chose leaders to do what they failed to do, despite the warnings of Samuel they became members of a cult. They were following a *false, unorthodox, and extremist, with members moving outside of conventional society under the direction of a charismatic leader*, Saul. A new orthodoxy was born, what was false was now true, what was extreme became acceptable.

The Kings of Israel exercised authority under certain constitutional limitations, but drove a wedge in the heart of the republic *under the direction of a charismatic leader*. Augustus Caesar was elected by an electoral college, strangling the republic. George Washington enjoyed a similar popularity and became the first President of the United States, and indirect federal democracy within the republic. To George III Washington was not only a rebel and traitor but a cult leader.

The power these charismatic leaders received from the people often corrupted them, consistently corrupted their office of authority and eventually made a beast of the governments they led. Central power always contributes to the sloth of the people.

The story repeats itself age upon age, but the tragedy does not stop man from returning to the same state of subjection.

“I am the LORD thy God, which have brought thee out of the land

324 Based on the Random House Dictionary, © Random House, Inc. 2010.

of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” Ex 20:1-2.

We imagine that God is only concerned about our attention or worship of dead stone idols but it is the spirit of what they represent. We see idolatry everywhere we place a man or idea upon a pedestal of power. This is idolatry. The civic institutions where men offer their own blood sacrifices, the flesh and freedom of generations to come, and pray for the gratuitous grace of men who are no gods are the altars of the heathen.

The stone monuments of the past represent the authority and jurisdiction of rulers. When the weak or the wicked elevate princes, potentates, presidents, prime ministers and priests to rule in ranks³²⁵ upon pedestals of power or pomp they oppress³²⁶ the virtue of mankind and betray God, Christ and the prophets.

“And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.” Luke 22:25³²⁷

The United States Constitution was designed according to Roman precepts, not Christ’s. The good intentions of the men involved in its creation does not relieve the error. What the people have done since was predicted and warned by men and history itself.

“Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.” Jer 34:17

325Exodus 20:26 “Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.”

326Ex 22:21 “Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt...” Jas 2:6 “But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?”

327Mark 9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, [the same] shall be last of all, and servant of all. Mark 10:44 And whosoever of you will be the chiefest, shall be servant of all.

The Culture of the Kingdom

Religion was the way society cared for its needy. Corban, Qurban or Korban was the sacrifice by the people of society, for the people of society who needed charitable assistance. It's the system that received the substance of their sacrifice on their instituted civic altars. Then men who managed those altars were called priests, ministers, living stones etc..

A society may have numerous ways in which they bind themselves together. The nature of those bonds are fused in the virtue or lack of virtue in their own hearts. Pure religion was carrying for the needy of their society without the power of the State.³²⁸ The Pharisees tried an enforced form of social welfare they had seen in Rome. It made the governing authorities more powerful and weakened the people.

The Bible is a book about government. It is about governments that make merchandise and subjects of men and about governments that allow men to be free souls under God.

Cain started the first civil government recorded in the Bible.

Nimrod was a mighty provider instead of the LORD. Abraham departed from the city states and set up an alternative system. Pharaoh ruled over the people who sinned against their brother. Moses led millions in a free government of the people.³²⁹

John the Baptist and Christ came preaching a kingdom of charity. The Apostles chosen by Christ and ministers chosen by the people were the government that blotted out the law of the Pharisees³³⁰ that brought the people into bondage.³³¹

328 See Constitutions Part IX, Religions and the World.

329 Numbers 1:16 "These [were] the renowned [call out] of the congregation, princes of the tribes of their fathers, heads of thousands in Israel."

330 Colossians 2:14 "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;"

331 Matthew 23:4 For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers.

Luke 11:46 "And he said, Woe unto you also, [ye] lawyers! for ye lade men

The Kingdom Annotated

Christ's Kingdom was not a part of Rome³³² or its harsh ways.³³³

The Kingdom of God is a *form government* based on free will, virtue, faith, liberty,³³⁴ and love.³³⁵

The Kingdom of God requires its citizens³³⁶ to tend to the weightier matters of law, judgment, mercy and faith.³³⁷

In the Kingdom of God “the administration of civil affairs”³³⁸

with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.”

332 John 18:36 “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”

333 Matthew 11:30 “For my yoke [is] easy, and my burden is light.”

Luke 16:8 “And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.”

334 “But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” Jas 1:25

335 “The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;” Isa 61:1

“The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” Lu 4:18

336 “For our conversation [politeuomai] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:” Philippians 3:20

“And Paul, earnestly beholding the council, said, Men and brethren, I have lived [politeuomai] in all good conscience before God until this day.” Ac. 23:1

337 Matthew 23:23 “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” Isaiah 5:8; 5:20-25; 10:1 ; 30:1; 31:1; Jeremiah 22:13; 23:1; Micah 2:1-3; Habakkuk 2:9-17; Zephaniah 3:1; 11:17; Matthew 18:7; 23:13-23; Luke 6:24-26; 11:42-54; Jude 1:11.

338 politeuomai means 1) to be a citizen 2) to administer civil affairs, manage the state 3) to make or create a citizen

was according to the ways of Christ and Heaven.

The Kingdom of God is at hand³³⁹ and it was appointed.³⁴⁰

The Kingdom of God was not to be like the other nations³⁴¹ including Rome - and therefore also the United States.

Israel was a government and nation without a king.³⁴²

Samuel warned the people about returning to central ruling power.³⁴³

Until John the Baptist the governments of the world followed the way of *force* to maintain order.³⁴⁴

The kingdom had been from generation to generation.³⁴⁵

Jesus preached a kingdom that was at hand.³⁴⁶

He was hailed as a king.³⁴⁷

339Mt 4:17 “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

340Lu 22:29 “And I appoint unto you a kingdom, as my Father hath appointed unto me;”

341Lu 22:25 “And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so:”

Polity of the Church Article X - The prime directive of the Church

<http://www.hisholychurch.net/study/polity/articlex.html>

342Jud 17:6 “In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.”

3431 Samuel 8:19 “Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;”

344Matthew 11:12 “And from the days of John the Baptist until now the kingdom of heaven **suffereth violence**, and the violent take it by force.”

Luke 16:16 “The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man **presseth** into it.” [biazo: to use force, to apply force]

345Luke 1:50; Daniel 4:3; 4:34; 6:26 Exodus 17:16; Isaiah 34:17; Isaiah 51:8; Lamentations 5:19; Joel 3:20;

346Matthew 4:17 “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

347Mt 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

Did the acts of the king.³⁴⁸

Instructed men about a present kingdom.³⁴⁹

Proclaimed king.³⁵⁰

Admitted that he was the king.³⁵¹

Internationally accepted as king.³⁵²

348Mt 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

John 2:15 “And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;”

Mr 11:15 “And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; “

349Matthew 3:2 “And saying, Repent ye: for the kingdom of heaven is at hand.”

Matt. 4:17 “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

Matt. 10:7 “And as ye go, preach, saying, The kingdom of heaven is at hand.”

Mark 1:15 “And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

Luke 21:31 “So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” Luke 9:27; Luke 9:60

Matthew 5:19 “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.”

350Mt 21:9 “And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed [is] he that cometh in the name of the Lord; Hosanna in the highest.”

351Joh 18:37 “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

352“Mt 2:2” Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” Mt. 27:11 [Mark 15:2; Luke 23:3; John 18:33]; 27:29; Mark 15:9-12-18; John 18:39

Joh 19:19 “And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.” John 19:21; Mt. 27:37; Mark 15:26; Luke 23:38

He appointed that Kingdom as promised.³⁵³

Sent out His disciples as Ambassadors³⁵⁴ to that kingdom.

Told us to preach the kingdom.³⁵⁵

Whose ministers worked daily in the temple.³⁵⁶

The temple was a government building.³⁵⁷

Seek ye that Kingdom of God.³⁵⁸

353Lu 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me; Matt. 21:43 "...The kingdom of God shall be taken from you..."

354apostolos a delegate, messenger, one sent forth with orders, Greek for ambassador

355Luke 4:43 "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." Matthew 10:7

Luke 9:2 "And he sent them to preach the kingdom of God, and to heal the sick."

Luke 9:60 "Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."

356Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Matthew 26:55 "... I sat daily with you teaching in the temple..."

Mark 14:49 I was daily with you in the temple teaching..."

Luke 19:47 "And he taught daily in the temple..."

Luke 22:53 "When I was daily with you in the temple..."

357Mark 12:41 "And Jesus sat over against the treasury(gazophulakion), and beheld how the people cast money into the treasury: and many that were rich cast in much." A *gazophulakion* was a repository of treasure, especially of public treasure

Mark 12:43 "And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury(gazophulakion):"

Luke 21:1 "And he looked up, and saw the rich men casting their gifts into the treasury(gazophulakion)."

John 8:20 "These words spake Jesus in the treasury(gazophulakion), as he taught in the temple: and no man laid hands on him; for his hour was not yet come."

358Matt. 3:2; 4:17; 5:3; 5:10; 5:19-20; 6:33; 7:21; 8:11; 11:11-12; 12:28; 13:11-52; 16:19; 18:1-4; 18:23; 19:12-14; 19:23-24; 20:1; 21:43; 22:2; 23:13; 25:1; 25:14; Mark 1:14-15; Mark 4:11; 4:26-30; 9:1; 9:47; Mark 10:14-15; 10:23-25; 11:10; 12:34; 14:25; 15:43; Luke 4:43; 6:20; 7:28; 8:1-10; 9:2-11; 9:27; 9:60-62; John 3:3-5; Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:23-31; Ro. 14:17; 1 Corinthians 4:20; 6:9-10; 15:50; Galatians 5:21; Eph. 5:5; Colos. 1:13; 4:11; 2 Thes. 1:5; 2 Peter 1:11. Dan. 6:26; Luke 22:30; John 18:36; King of

Jesus was setting up a government Of the People, By the People and For the People, just as Abraham and Moses had done.

It was a pure republic³⁵⁹ because the benefactors, ministers of the Church, could not exercise authority one over the other. They were to be servants of servants.

The power of state was retained in the estate of every family and the government ministers were titular. They had no central treasury but depended on a network of faith, hope and charity.

The ministers of that holy government could make no treaty for the whole nation. They had no standing army nor cavalry but were free souls under the God of heaven through Christ on Calvary.

Israel, with its Church in the wilderness, and the early Christian community and Christ's Church, His little flock, whom He appointed "a kingdom", served one another in the Kingdom of God from generation to generation.

Matthew called it the "Kingdom of Heaven".³⁶⁰ The people who

the Jews: Matt. 2:2; 27:11; 27:29; 27:37; Mark 15:2; 15:9-12; 15:18; 15:26; Luke 23:3; 23:38; John 18:33; 18:39; 19:19-19:21

359 "Some scholars regard the ancient confederation of Hebrew tribes that endured in Palestine from the 15th century BC until a monarchy was established about 1020 BC as an embryonic republic. That would make the ancient Israelite commonwealth the earliest republic in history..." "Republic", Microsoft ® Encarta. © 1994 Ms. Corp. and F & W Corp.

In Gibbon's Decline and Fall of the Roman Empire, he praised "the union and discipline of the Christian republic." He also pointed out that "it gradually formed an independent and increasing state in the heart of the Roman Empire.

360 Matthew wrote in Aramaic. Heaven is translated from ouranos. Like most words the Greek word ouranos can have several senses and meanings, "...indeed we have no suitable word to express what the Greeks at first called an ouranos. It will be convenient to use the term "world" for it; but then we must remember that it does not refer solely, or even chiefly, to the earth, though it includes that along with the heavenly bodies." PLATO'S DIALOGUES, Early Greek Philosophy, Introduction, John Burnet.

The land owned with a true and actual title by an individual was his realm, his kingdom. In the Aramaic, the word *malkuthach* is translated into kingdom of heaven. It actually means a realm on the earth.

The word *Ouranos* which is used in the translation of the *kingdom of Heaven* actually means the vaulted expanse of the sky with all things with in it. The

sought to be a part of that form of government lived by faith, hope and charity. Many of them became free from things public, living under the perfect law of liberty.³⁶¹ As the world decayed under its own corruption the table of the Lord sustained the faithful who increasingly came to the fullness of that liberty in Christ.

Israel had been kicked out of Egypt and Christian who received the Baptism of Christ were kicked out of the bondage of the Pharisees that made the word of God to none effect.³⁶²

Christians made no agreements with other men or governments that might keep them from obeying the commandments of God.³⁶³ It was a government where the people needed to learn to govern themselves, where they were to come together in virtue being as concerned about their neighbor's rights, as much as they were concerned about their own.³⁶⁴

heavens surrounded the earth and contained it. The word Ouranos can include the atmosphere and the earth all the way to its center.

Ouranos, comes from a root that means "to cover, encompass." The meaning of ouranos includes "the upper regions, the vaulted expanse of the sky." It includes the outer edge of our sky and everything contained therein all the way to the center of the earth. The phrase kingdom of heaven means the Kingdom of the world, the actual Kingdom of the earth or the Kingdom covering the entire planet.

361 1 Corinthians 7:21 Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.

362 John 9:22 "These [words] spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." John 16:2 "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

363 Acts 5:29 "Then Peter and the [other] apostles answered and said, We ought to obey God rather than men."

Matthew 19:17 "And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

Mark 7:9 "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

John 14:15 "If ye love me, keep my commandments."

John 15:10 "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

364 1 Peter 2:16 As free, and not using [your] liberty for a cloke of

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Mt 6:33

May we all seek the kingdom and its righteousness, may we receive it in our hearts and minds and may we manifest that kingdom in our words and deeds, using our heads and our hands to do the will of our Father in Heaven on earth from this day forward unto the end of time.

“And the second [is] like, [namely] this, ‘Thou shalt love thy neighbour as thyself.’ There is none other commandment greater than these.” Mr 12:31

This Kingdom was a government where there was no earthly Father or Patronus demanding your obedience other than your own natural Father and your Father in Heaven. Family came first.

“Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” Exodus 20:12

If a government is truly a benefit to the people the leaders must truly love the people more than they love themselves. Everything they would do would strengthen the family. There could be no replacement or usurpation of the responsibilities or the rights of the family.

No natural choice would be compelled, no gratuity could be granted or would be received except in charity. Such systems of liberty would require the diligent practice of virtue on every level of society.

“What is freedom? Freedom is the right to choose; the right to create for yourself the alternative of choice. Without the responsibility and exercise of choice a man is not a man but a member, an instrument, a thing.”³⁶⁵

Every “right to choose” in the hand of the government is evidence of diminishing the rights of man and an abdication of rights granted by God to those who are no gods. Throughout history there are stories of good men gone bad under the temptation of power and authority granted by people who reject God, elect leaders who can exercise authority and are corrupted,

maliciousness, but as the servants of God.

365 Archibald Macleish (1882-1982) Assistant Secretary of State

both leader and people.

Leviticus 19:18 “... thou shalt love thy neighbour as thyself: I [am] the LORD.” See also, Zechariah 8:17. And James 2:8, “If ye fulfil the royal [kings] law according to the scripture, ‘Thou shalt love thy neighbour as thyself, ye do well.’”

This was wise political advice from a Prince to His people. It was also a warning to free people everywhere concerning the mystery of God’s kingdom and how to remain a free nation.

“For this, ‘Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet’; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, ‘Thou shalt love thy neighbour as thyself.’” Ro 13:9

Peter, an Ambassador of Jesus The Christ, told us that many would follow their perniciousness and speak evil.³⁶⁶ He warned that people will be deceived by vain words, and because of their covetous hearts would become members, merchandise, things.³⁶⁷

The people would deny the power and right of the Kingdom appointed by Christ and sealed in His blood upon the cross and make covenants with those who do not believe in love and charity, faith or hope and go whoring after their gods.

He explained that though we had escaped the sins of these systems of bondage because of our rejection of God that we would again be entangled again and it would be worse than before.³⁶⁸

3662 Peter 2:2 “And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.”

3672 Peter 2:3 “And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

3682 Peter 2:20-22 “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”Galatians 4:3-9; Colossians 2:8-20; 2 Peter 3:10-12.

We must first accept our own part before we point any finger, but there can be no doubt the Church has failed to preach the kingdom. The precepts of God and the ways of Christ have been neglected for an easy and faltering salvation.

The people have worked iniquity³⁶⁹ under the license of the church that preaches a damnable heresy.³⁷⁰ Peter made it clear that it was the duty of the Ministers of Christ to maintain an entrance to the everlasting kingdom of our Lord and Saviour Jesus Christ.³⁷¹

From Abraham to Moses to Jesus the people have been entangled in the rudiments and elements of the world and the prophets came to set the captives free so that they could live under God the Father. This was the Gospel of the Kingdom.

“And I will walk at liberty: for I seek thy precepts...” Ps 119:45

God wants men to be free souls under Him and not under any other authority. Nor does he want us to give power to men that will corrupt them and us.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Galatians 5:1

369 Matthew 7:23 “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Luke 13:27; Psalms 6:8; Proverbs 16:6

370 2 Peter 2:1 “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

371 2 Peter 1:11 “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

We are to repent.³⁷²

It is the spirit, nature, and righteousness of His kingdom that leads us, guides us and grants us that freedom endowed by our Father. Nothing less than the virtue, life and blood of Christ will save us in this world or the next.

The Kingdom does not come through observation but in our loving and striving to return to and do the will of our Father.

“But seek ye first the kingdom of God, and His righteousness...”
Matthew 6:33 [Luke 12:31]

Seeking the Kingdom is to seek to love one another, care for one another, provide for one another. If Christ is to be with us in our midst, we must gather in His name and according to His character of love and forgiveness, charity and sacrifice. If we love Christ then we will not covet each others goods, labor, life for our own benefit or security, but will take delight in His thanksgiving.

There is a way for societies to live together without force and those who believe should and must come together and begin to set the table of the LORD and seek His Kingdom first.

The end of lies, is the beginning of prayer.

“From the Cowardice that shrinks from new truth,
From the Laziness that is content with half-truths,
From the Arrogance that thinks it knows all truth,
Oh, God of Truth, deliver us.”

An ancient Hebrew prayer

FINIS.

372 Matthew 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.
Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
Mark 6:12 And they went out, and preached that men should repent.
Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

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About the Author



Brother Gregory was born in America in 1948. His father was a practicing attorney, and his mother the daughter of Norwegian immigrants.

During the 60's he attended seminary where he studied Latin, Greek, and theology. In the course of his studies he began to understand the forgotten truth of the *Gospel of the Kingdom of God at hand*.

That quest for truth has given him an iconoclastic perception of law, history, language, and our modern opinion of ancient prophets. In tearing down the altars of fallacies and falsehoods of a fatuous faith, the fullness of the Gospels of the Kingdom is uncovered in an examination of rituals, rites, and religions.

Gregory is the author of several books, dozens of pamphlets, audio and video recordings. He has appeared on radio and television preaching the gospel of the Kingdom of God at hand, and the perfect law of liberty within our reach. His controversial books include *The Covenants of the gods*, *Thy Kingdom Comes*, *The Free Church Report*, and *The Higher Liberty* which gives a new perspective on the gods many of the "world".

Married in 1973, he is the Father of six children with a growing number of grandchildren. He can be contacted through His Church at Summer Lake, Oregon, where he continues to care for his family, overseeing the formation and edification of The Living Network of the Church established by Christ in the hearts and minds of those who will preach that the Kingdom of God and His righteousness is at hand for those who will seek it.

About this Book

Contract, Covenants, and Constitutions is a look at man's relationship with God, gods, and governments.

How popular was the constitution with the people or were the people even a party to it? Did the constitution create a republic or grant unalienable rights?

Was the Constitution of the United States divinely inspired by God? What must the people do to retain their rights and what must they avoid to lose access to those rights?

Is America a free nation? Have the people been wise or wicked, are they free or snared?

Is there hope for Americans? Is there a solution we never suspected?

There is no question left unanswered and no subject concerning the rights and follies of mankind that are exempt in this iconoclastic examination of the social compacts that bind men together as nations and governments. Where rights come from for individuals and governments, how these institutions are created, evolve and become monsters and how men may remain free souls under God with no other gods before Him.

Contract, Covenants, and Constitutions shares an eye-opening perspective of the mandate by God of what should be in or excluded from constitutions. With an unorthodox view backed by the historical record, legal precepts, and biblical exegesis a unique path toward freedom under God is revealed from the beginning of man's history. This book may offer aid and insight for any individual or group who are willing to seek the righteousness of God in His liberty, law, justice and mercy in the world but not of it.

Publications Available:

The Covenant of the gods is a blend of Law, scripture, and History offering insight into the contractual nature of governments. An iconoclastic explication of man's past and present entanglements with the world by consent, through application and assent producing a rise in despotism and the decline of liberty.

Thy Kingdom Comes is a history of the Kingdom of God, how it changes lives yesterday, today and tomorrow. A look at the sophistry and deception that has hidden the truth that the Kingdom of God is at hand for those who will seek it and God's righteousness.

The Free Church Report explains the nature, structure and methods of the Free Church; how it worked and can work. Guidelines, politics and accords for forming a free Church in accordance with the precepts of God and His Son, the Anointed King of His Kingdom.

The Higher Liberty explores the simple truth of how God made you to be free men, serving Him in Spirit and in Truth while some men wish to bring you into bondage through damnable deception.

Contract, Covenants, and Constitutions, reveals the contrasting nature of a free government and those established by our own hands through contract, the prohibition of the Bible concerning government by contract; and the debt bondage that always results.

Other audios and DVDs are available at:

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