

## 121 Thesis Of The Apriorian Reformation

The reformation failed because it did not go far enough, it was not radical enough, it did not stress Sola Scriptura enough. It failed because it let the world enter in through the powers of the secular state. The Apriorian Reformation seeks to remove these limitations from what Protestants did, institute a new Christian category, in competition with the Catholic, Protestant and Orthodox churches, known as the Apriorian Theoretical Church, to be grounded solely on Scripture with no additions or deletions, not just in our Book, but in its realization as a church.

1. God Exists
2. God is the highest principle, the most perfect of all propositions, the supreme concept.
3. That which is higher and more perfect than god, is God.
4. God is the Creator and the Author of the universe, therefore the owner of the universe and all it contains.
5. God did not create which is not in the universe of His Creation.
6. God Created all rights and attached them to Himself.
7. There are no Rights other than what God affixed to His own self.
8. God has all rights to His creation. This is known as the right of dominion.
  - a. The right of dominion means one has full rights over what one is the author or creator of.
9. All men have equal rights under God.
  - a. These rights are inalienable and flow from the Rights of God.
10. There is no mechanism by which any person can claim greater rights than what God has given all men.
11. There is no means by which any person may claim others have less rights than they themselves have.
12. No mechanism exists by which anyone may claim they have less rights or are deserving of less respect or consideration than other persons.
13. All processes, systems and procedures that produce systemic inequality are illegitimate.
14. Inequality has existed from the point at which humans became the measure of their own value 6000 years ago.
  - a. Nothing can measure itself.
15. Five separate but connected errors were formed during the time of Babylon.
  - a. These errors are:
    - i. The Double Entry Bookkeeping system.
    - ii. The State as umpire and lawgiver.
    - iii. Asset based currencies.
    - iv. The private and public ownership models.
    - v. The doctrine of legal rights as based on the doctrine that might makes right.
16. Humanism is the source of all economic inequality and economic injustice.
  - a. Humanism produces paranoia, the fear and mistrust of others.
  - b. Fear gives rise to the need for law and law produces the need for a lawgiver.
17. The Five Errors produce social costs.
18. Social costs enable and empower the state.

19. All social costs constitute non-market transfers of wealth from those who create value to those who consume value.
20. Humans are both consumer and producer, however in all persons, one or the other element predominates
  - a. When consumption predominates the person is a parasite.
  - b. In parasites costs exceed the equity produced.
  - c. Parasitism is a social cost.
21. Social costs are illegitimate transfers of wealth from producers to consumers without sufficient compensation.
22. Social costs are expenses created by the state or agents of the state and imposed on society and future generations.
23. Social costs are entitlements created by the state to justify its existence.
24. No person office has the right to impose costs onto a person that was not created by the person.
25. No person has the authority to transfer costs onto society and future generations.
26. All transfers of equity from author to another through any agency but the free market, are illegitimate.
  - a. These transfers are termed entitlements, are social costs and constitute freeloading and are parasitic.
27. Parasitic transfers increase costs and lower economic efficiency.
28. All such transfers are forms of economic injustice and add to the level of economic inequality.
29. Social costs include the following:
  - a. Unemployment
  - b. Consumerism
  - c. Waste
  - d. The public sector
  - e. Pollution
  - f. Debt
  - g. Taxation
  - h. Inflation
  - i. Business Cycles
  - j. Monetary constraints on the formation of businesses.
  - k. Marginalization
  - l. Economic inequality
  - m. Economic injustice
  - n. Administrative hierarchies
30. Unemployment is the key indicator of social injustice.
31. Free markets cannot have unemployment.
  - a. A market that has unemployment is not free; it is regulated and is inefficient.
32. No economy can be effective if it believes unemployment is necessary.
33. Unemployment must of necessity lower the over-all efficiency of an economy.
34. Unemployment exists only to enable the exploitation of producers, the authors of equity.
35. All that is created belongs to the creator.
  - a. All that is created by human beings constitutes equity.

- b. All equity belongs to the author of the equity created.
  - c. There is a Divine Creator and human creators. Divine creation produces assets, human creators add equity to assets.
  - d. All assets belong to He who Created all assets.
- 36. Nothing that is not created by the state belongs to the state.
  - a. Nothing that was not created by an agent of the state can be claimed by the state.
- 37. Any person who has not provided the market with goods or services equal in value to the goods and services taken, is in a debit position with the market.
- 38. We are entitled to an equal share of the assets of the world for personal use.
  - a. This is part of the right of dominion given to us by God
  - b. This right does not extend to equity created by others.
  - c. No one has a right to the equity created by others but the person who created it.
- 39. The right of dominion justifies personal ownership.
- 40. Personal ownership is not the same as private ownership. The two forms are distinct. One applies to personal use items, the other to commercial use.
- 41. Private ownership is a fictitious form of ownership fabricated by the state to enable it to illegitimately transfer resources from the productive to the parasitic sector.
  - a. Humanism works by invalidating the rights of authors to their equity. Without this the doctrine that ends justify the means and that might makes right cannot be supported.
  - b. If the law of the jungle does not prevail the liberal social agenda loses all legitimacy.
  - c. The state creates human rights to legitimize its expropriations done in the name of a higher, more perfect justice than what they say exists by right of dominion.
- 42. The state has no claim to the natural world.
  - a. The state did not create the assets that form the natural world.
  - b. All ownership is based on authorship.
  - c. Without authorship there is no legitimate ownership claims.
- 43. If ownership does not form the basis of our rights, there are only legal rights given by the state.
- 44. No one can claim that which he or she did not create.
  - a. Ownership follows authorship.
  - b. Ownership is predicated on authorship.
- 45. Only creators have a claim to what they create.
  - a. The only thing people are able to create is value, or more correctly, added value. We add value to the assets provided by God. We own the value, not the asset. This is the fundamental error all human beings have made since the dawn of time. Man thinks he can claim title to that which was Created by God.
- 46. The natural world is not created by man.
  - a. Nothing of nature may be owned by man.
  - b. Nature is a liability in the economic sense of the word. It is a cost owed to the creator of the asset, this is God.
- 47. No man has a claim on the natural world other than what is needed for personal use.
  - a. This is a benefit bestowed on God, not a right other than in the context of other human beings.
- 48. A stone chipped into an arrowhead for personal use is a legitimate or permitted claim to the assets provided by God.

49. A stone chipped into an arrowhead for trade is not a legitimate use but can be tolerated because of the scale of the benefit claimed. It is an infraction too minor to be worth prosecuting.
50. A claim on a quarry is not legitimate and cannot be permitted because it is not a legitimate claim and at a scale beyond what can be permitted for personal use.
51. The state has no authority to assign rights it does not itself possess.
52. No one can assign rights other than the rights legitimately possessed by the agent.
  - a. There are only one set of rights possessed by any agent and that is the rights of an owner to the equity he created. Such right is inalienably attached to authorship.
53. The power of the state to transfer resources into your name is the same power that enables it to transfer the equity you created, into someone else's account.
54. The state cannot assign ownership rights over the natural world to any agent or itself because the state did not create any part of the natural world.
55. Private ownership is a fictitious claim because the claim consists of a usurpation of a general right (received from the Creator) to benefit the state or an agent of the state.
  - a. The state cannot assign ownership rights for it has no legitimate claim on what it assigns rights to.
  - b. Assets are not 'ownable' by that which is owned.
  - c. That which claims ownership of assets, is itself an asset and therefore a special class of the wider class of things to which possession is claimed.
  - d. Assets always contain liabilities or a claim on the asset by the author of the asset, namely God. Therefore, ownership is always conditional at best.
  - e. All assets are composed of natural wealth and therefore are not solely the product of a human author. We can only add value to assets, not create raw or natural value.
56. The natural world is the responsibility of all men in general and those who occupy a location, (political jurisdiction) specifically.
57. Authorship gives ownership. Possession and production are two parts of ownership that cannot be reasonably separated other than through the mechanisms of the market.
58. There are three forms of ownership, personal, private and public.
59. Personal ownership is legitimate, the other two forms are not.
60. Private ownership exists to enable illegitimate transfers of wealth from authors to subjects of the state and its agents.
61. The public and private sector are odds with each other only as jackals squabble about the sharing of the spoils.
  - a. So far as exploiting the owners of equity, private and public owners present a common front.
62. An ethical culture would not benefit from unemployment.
  - a. Unemployment is the authors of equity being prevented from generating equity to weaken their claim on what is rightfully theirs. This is always irrational and immoral.
63. Unemployment holds the key to understanding all other social costs.
64. Immigration is a ploy to weaken labor.
  - a. Immigration and migrants have become the main tool for weakening labor to the point where unemployment can be forced onto labor.

- b. One unemployment exists; leverage can be applied to remove more equity from the ones who produce it.
- 65. Free trade and markets controlled by the state are ploys to weaken labor.
  - a. The ability to transfer jobs overseas and import products that replace domestic option is a crucial plank in the ability of a nation to create and maintain unemployment.
  - b. Unemployment is the key to keep labor weak enough to permit the state to expropriate what rightfully belongs to the producer.
- 66. The larger the market and the wider its expanse the less leverage a worker has over his or her working conditions.
- 67. Justice has one question to ask, "How to assign costs and benefits properly or in a just way?" If justice could answer this single question, there would be no injustice in the world.
- 68. Social costs because of their nature create injustice.
- 69. Injustice creates a transfer of wealth from the creators to the free riders.
- 70. Due to the nature of Social Justice, Social Justice Warriors require ever greater, and more fearsome social wrongs to be found to justify the ever-larger transfers of equity from the creators to the free loaders or entitled class.
- 71. All creators of value ought to be paid for the value produced.
  - a. There are no limitations on this.
  - b. Housewife's, students, volunteers and anyone who produces value has earned value and ought to be paid in an amount equal to the value produced.
- 72. Money is a means used to measure and track the transfers of value.
- 73. Money is a way to measure value as a ruler measures length and a scale measures weight.
- 74. Money in its natural state has no intrinsic value any more than a scale has intrinsic weight, or a measure of length has intrinsic length.
  - a. We do not purchase inches or units of weight and so we ought to have to purchase units of value to engage the economy.
- 75. Gold and other assets are not suitable for use as currencies.
- 76. Bullion is an asset. A system of measure cannot be used to measure itself.
  - a. Assets cannot be used to measure equity.
  - b. That which measures itself becomes elastic.
  - c. An asset used as currency is akin to a ruler made of bubble gum.
- 77. The unit of exchange can have no intrinsic value, or it becomes nothing more than a marketable product and something to be bartered. Its use as a currency just adds additional value to its product value, while damaging its value as a currency.
  - a. Assets contain both equity and liabilities, therefore the asset cannot measure the equity.
  - b. Nor can the equity added to the asset be measured by the currency.
- 78. Markets are where authors exchange equity for assets.
- 79. Markets ought to exclude thieves, parasites, and all non-productive elements.
- 80. A free market in the form of a Dominion Exchange can operate with as few as two or three clients.
- 81. A market needs specialization.
  - a. All increases in productivity and equity result from specialization.
- 82. Where there is specialization market activity is possible.

83. Specialization permits exchanges to take place.
84. If one is not employed one does not generate value and by definition has no moral right to participate in a market.
85. A market that excludes anyone reduces its level of and potential for specialization.
86. Markets ought to actively seek inclusion from all persons based on proximity.
87. Markets generate value and so need to measure value.
88. Markets need to create their own currency based on the equity created by specialization.
89. In fact, it is only the free market that is able to create a non-inflationary, stable currency.
90. The state does not produce equity and so has no legitimate right to produce currency. The same goes for banks and other financial institutions.
  - a. Only the free market produces value, only the market has the right to produce currency.
91. A market is composed of consumers and producers and assets.
  - a. Markets create equity.
  - b. Creating equity over time creates civilization and economic development.
  - c. Creating equity increases specialization and this is the raw material out of which civilization emerges.
92. A market is geographically centred.
93. Markets are aligned with what authors produce in the way of modified assets.
94. Authors of equity occupy a given time and space. This is coextensive with their political jurisdiction.
95. Political jurisdictions and markets are generally coextensive.
  - a. Political jurisdictions and markets align one with the other.
96. Authors of equity own their market and their political jurisdictions.
  - a. In Dominions, the market aligns with the Dominion Exchange.
97. Political jurisdictions represent the assets that hold the equity produced by authors.
98. A political jurisdiction is that part of the natural world which the members of a Dominion Exchange assume responsibility for.
99. That area in which authors have assumed responsibility is no longer under the jurisdiction of the state.
100. The state has authority only over the free citizens which had given up their rights to serve as subjects of the state.
101. The assets of a political jurisdiction are the resources by which the people maintain themselves and the state.
102. Resources are owned as personal property by default.
  - a. Value is created by authors who own the value they create. This additional value adds value to the political jurisdiction as it adds market equity.
103. Any value added to a political jurisdiction or market is a source of equity.
104. Equity can be represented by an issue of preferred shares.
105. Preferred shares can be issued in multiples of itself and used as a local currency.
106. Political jurisdictions have the authority to issue currency based on the value generated from the resources within their jurisdiction.
  - a. The only true currency is one without value.
  - b. Currency is a measure of value, not the value being measured.

- c. Fiat and bank currencies are assets, they contain equity and liability and therefore cannot measure equity. These are fake money.
  - d. Money is a unit of account. Money is a way to make accounting portable.
107. Preferred shares (prefers) are paid to producers for value created and paid to producers for value purchased.
- a. Prefers are a contraction of preferred shares.
  - b. Preferred shares measure equity.
  - c. When someone creates equity either as a product or service they are paid in prefers by the Exchange
  - d. All creators of equity ought to be paid for the equity they author.
108. Operations are capitalized by individuals donating goods and services to an Exchange which serves as our business unit.
- a. Assets are donated and equity is paid to reimburse the donor.
  - b. The Exchange retains the asset but reimburse the donor by means of a preferred share issue.
109. The Exchange issues preferred shares for all value donated.
110. Preferred shares are used as currency to purchase goods and services in the market.
111. Purchases are paid for using prefers.
112. Each Exchange is a specialized market. One Exchange may provide firewood, another is a taxi service, another does plumbing and so on. The more Exchanges, the wider the range of goods and services made available.
113. Any good or service that is produced by the free market may be produced by an Exchange.
114. All social goods produced by the public sector may be produced by an Exchange.
115. There are no limits to the variety of uses to which an Exchange can be put.
116. Exchanges are organized on the macro level by councils of elders and deacons.
117. Exchanges operate on 12 different administrative levels in 12 different operational sectors.
- a. The levels pertain to successively more inclusive geographical regions.
  - b. The twelve different sectors pertain to the different operational activities of an economy.
  - c. These are:
    - i. DEFENSE
    - ii. TRANSPORTATION
    - iii. TECHNOLOGY AND DEVELOPMENT
    - iv. COMMUNICATIONS
    - v. ENERGY MINES AND RESOURCES
    - vi. INDUSTRY
    - vii. SALES AND SERVICES
    - viii. CONSTRUCTION
    - ix. HEALTH AND WELFARE
    - x. EDUCATION
    - xi. POLITICS AND JUSTICE
    - xii. CULTURE
118. The Exchanges organize according to the Principle of Subsidiarity.

119. The council above is formed by the chairpersons of the councils below. This is in keeping with the Principle of Subsidiarity.
120. No council has any power other than that specifically provided it by the council below.
121. All power and authority not specifically assigned to a higher council is exercised by the lower council.