DELEGATION OF AUTHORITY ORDER FROM GOD TO CHRISTIANS

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DEDICATION:

"No people can be bound to acknowledge and adore the invisible hand, which conducts in the affairs of men more than the people of the United States. Every step, by which they have been advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency."
[George Washington, First Inaugural Address, April 30, 1789]

"When I contemplate the interpositions of Providence, as it was invisibly manifested, in guiding us through the Revolution, in preparing us for the reception of a general government, and in conciliating the good will of the People of America toward one another after it's [sic] adoption, I feel myself. . . almost overwhelmed with a sense of divine munificence."
[George Washington, To the. . . Common Council of the City of Philadelphia, April 1789]

TABLE OF CONTENTS

TABLE OF CONTENTS 3

LIST OF TABLES 5

TABLE OF AUTHORITIES 5

REVISION HISTORY 38

1. INTRODUCTION 39

2. BIBLICAL RELATIONSHIP BETWEEN MAN'S LAW AND GOD'S LAW 40

2.1 Why all law is religious in nature 40

2.2 God's covenant/contract with believers 44

2.2.1 God only relates to People who consent through covenants 44

2.2.2 God forbids believers to contract away rights to government or civil rulers 47

2.2.3 The Main difference between God and Satan is How they Procure your Consent and Cooperation 49

2.3 The Bible is a Sacred Law Book! 51

2.4 Christians are Called to be Citizens and Domiciliaries of God's Kingdom on Earth and not any man-made Government 54

2.4.1 Domicile is the Civil Law System that You Voluntarily Choose to Live Under 55

2.4.2 Christians cannot have a domicile within anything but the Kingdom of Heaven or live under anything but God's laws 60

2.4.3 Divorcing the "state": Persons with either no domicile or a domicile in the Kingdom of Heaven on earth 70

2.4.4 Courts say you can't be compelled to associate with or subsidize civil governments you disagree with 77

2.5 The Bible is a Covenant 82

2.5.1 Introduction 82

2.5.2 Bible Covenants 84

2.5.3 Covenant Theology 88

2.6 The Bible is a Trust Indenture 89

2.6.1 Background on trusts 90

2.6.2 Biblical proof that the Bible is a Trust Indenture 96

2.7 Your Right to live Under ONLY God's Laws is Protected by the First Amendment 102

2.7.1 Right to free religious exercise 102

2.7.2 The Belief-Conduct Distinction 103

2.7.3 Free Exercise Exemption From General Governmental Requirements 104

2.7.4 Right to freely Associate with only Religious Law and Disassociate with other Laws or Governments 109

3. TERMS OF THE DELEGATION OF AUTHORITY ORDER FROM GOD TO HIS TRUSTEES/BELIEVERS 110

3.1 The Great Commission of Believers: Fearing the Lord 111

3.2 Essence of Christian Religious "Worship": obedience to God's Laws Found in the Holy Bible 111

3.3 Civil death: Being IN the world but not OF the world 115

3.4 Salvation Comes through CHRIST'S OBEDIENCE, Not OUR FAITH 124

3.4.1 What is the "faith of Christ?" 124

3.4.2 Paul's Argument 124

3.4.3 Importance of understanding "faith of Christ" (`pi,stewj Cristou`) as the "faithfulness of Christ": 126

3.4.4 Is faith necessary to be Justified? 126

3.5 Our reward once in Heaven is a franchise based on works 127

3.6 Affirmative obligations 132

3.6.1 Required to put the authority of God's Law above that of any man-made law 132

3.6.2 Must hate evil behavior but not evil people 143

3.6.3 Must judge righteously and not avoid judging using only God's Law as the standard 153

3.6.4 Required to follow the Two Great Commandments: Love God and Love Our Neighbor 156

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3.6.5 Believers must litigate all disputes among themselves in church/ecclesiastical courts and avoid government courts 157
3.6.6 Must remove evil people from within the church 157
3.6.7 Required to take complete, exclusive, and personal responsibility for self 158
3.7 Prohibitions 168
3.7.1 May not lawfully obey or consent to obey ANY civil law other than the Bible 168
3.7.2 May not take oaths or sign anything with a perjury statement unless ONLY under God's laws 174
3.7.3 May not make covenants or contracts with foreign nations or sovereignties 174
3.7.4 May not participate in any government franchise 175
3.7.5 May not participate in Social Security or any government insurance programs 184
3.7.6 May not have a legal domicile within any government's jurisdiction and instead it must be in the Kingdom of Heaven on earth 187
3.7.7 May not be a privileged 501(c)(3) religious entity 187
3.7.8 May not engage in any kind of "presumption" 189
3.7.9 May not be surety for public debt or volunteer to become a "taxpayer" engaged in a franchise, who is the surety 196
3.7.10 May not allow lawyers or scholars, or "experts" deceive me or be lead astray by the traditions or commandments of men 199
3.7.11 May not depend on government to support myself because this is idolatry 200
3.7.12 May not put anyone in government over or superior to me. I, like Jesus, serve ONLY God and not government 200
3.7.13 May not engage in or subsidize Socialism 203
3.7.14 May not participate in, subsidize, condone, or benefit from efforts by government to enumerate the people 207
3.8 Rewards for obedience/worship 209
3.8.1 Freedom and liberty 209
3.8.2 Great blessings 210
3.9 Penalties and curses for disobeying God's Law 211
3.10 Topical index of rules of conduct of believers 214
3.11 Index of Biblical Laws 214
3.12 Summary of terms of the Delegation of Authority Order from God 214

4. RELATIONSHIP BETWEEN CHRISTIANITY AND GOVERNMENT 228
4.1 What the Government Thinks of God and His Trust Document, the Bible 228
4.1.1 What the Founders think about God and the Bible 228
4.1.2 What current law says about the Christian God 229
4.1.3 What current government thinks of the Bible and God 229
4.2 What Scripture and God Say About the Government 229
4.2.1 Nations and Kings are Worthless and The Earth is controlled by Satan 229
4.2.2 All civil rulers are representatives of Satan, and not God 231
4.2.3 Civil Rulers are a Punishment by God for Those who Can't or Won't Govern Themselves 236
4.2.4 Government has become a religion that competes with Christianity 239
4.3 Government establishment of religion 253
4.4 Socialism: The New American Civil Religion 254
4.5 How You Can Know if God is Judging America 254
4.6 Meaning of the First Commandment 255
4.7 State Owned Churches are Killing America 256
4.8 Is there a Curse on 501 C (3) Organizations? 258

5. ENFORCING GOD'S DELEGATION OF AUTHORITY ORDER AGAINST THE GOVERNMENT 259
5.1 Who is "Caesar" and Who Should be Doing the "Rendering"? 259
5.2 The Legal Status of Believers According to the Holy Bible Trust Indenture 261
5.3 Government view of allegiance generally 263
5.4 Requirements of The Religious Freedom Restoration Act 263
5.5 Relationship between allegiance to God v, Allegiance to Government 264
5.5.1 Government's view 264
5.5.2 God's view 266

5.6 Legal authorities on delegation of authority of government employees 266
5.7 The choice to come under God's Delegation Order is a FULL TIME JOB 271

6. SUMMARY AND CONCLUSIONS 272

7. RESOURCES FOR FURTHER RESEARCH AND REBUTTAL 286

LIST OF TABLES

Table 1: Comparison of God with Satan 50
Table 2: The characteristics of the irresponsible and how the government panders to them 161
Table 3: Worship of God (Christianity) v. Worship of Government (idolatry) 240

TABLE OF AUTHORITIES

Constitutional Provisions

Article 1, Section 10 ..... 90, 214, 281
Article 1, Section 2, Clause 3 186
Article 1, Section 9, Clause 3 192
Article 1, Section 9. Clause 4 186
Article 4, Section 4 ..... 204, 215
Bill of Rights 154, 178
Constitution 90
Declaration of Independence 52, 72, 81, 117, 168, 229, 235
Federalist Paper #78, Alexander Hamilton 216
First Amendment 39, 75, 77, 78, 79, 102, 110, 154, 215, 227, 228, 242, 250, 251, 252, 263, 273, 277, 281
First Amendment Establishment Clause 254
Fourteenth Amendment 207, 223
Ninth and Tenth Amendment 76
Tenth Amendment 156
Thirteenth Amendment 58, 120, 123
U.S. Constitution 214

Statutes

1 U.S.C. §204 ..... 275, 276
18 U.S.C. §112 ..... 75, 262, 284
18 U.S.C. §1589 ..... 58, 243
18 U.S.C. §1593 58
18 U.S.C. §1956 187
18 U.S.C. §201(a)(1) 178
18 U.S.C. §208 ..... 277, 281
18 U.S.C. §597 ..... 196, 276
18 U.S.C. §872 187
26 U.S.C. §§7701(a)(39) and 7408(d) 179
26 U.S.C. §501 187
26 U.S.C. §6201(a)(1) 191
26 U.S.C. §7214 192
26 U.S.C. §7408(d) 180
26 U.S.C. §7433 192
26 U.S.C. §7701(a)(14) 54, 73
26 U.S.C. §7701(a)(26) 73
26 U.S.C. §7701(a)(30) 73

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26 U.S.C. §7701(a)(39) 180
26 U.S.C. §7701(b)(1)(A) 54, 73, 178
26 U.S.C. §892(a)(1) 76, 262, 284
28 U.S.C. §1332(a) 73, 262, 285
28 U.S.C. §1332(c) and (d) 262, 284
28 U.S.C. §1332(d) 262, 285
28 U.S.C. §1332(d), ... 73
28 U.S.C. §1603(b) 262, 284
28 U.S.C. §1603(b)(3) 179, 181
28 U.S.C. §1605 177
28 U.S.C. §1605(a)(2) 179, 181, 262, 286
28 U.S.C. §2201 223
28 U.S.C. §2201(a) 275
28 U.S.C. Part IV, Chapter 97 starting at section 1602 120
28 U.S.C.A. §§ 1332, 1332(c) 193
28 U.S.C.A. §1332 193
42 U.S.C. §1994 58
42 U.S.C. §2000bb to 2000bb-4 108
42 U.S.C. §2000bb-1(c) 264
42 U.S.C. §408 182
5 U.S.C. §8422 195
50 U.S.C. §841 ..... 176, 286
8 U.S.C. §1101(a)(21) 59, 73, 169, 222, 223, 287
8 U.S.C. §1401 ..... 54, 73, 178, 180, 185, 262
8 U.S.C. §1452 ..... 59, 169, 222, 287
California Civil Code, Section 1589 188
Declaratory Judgments Act, 28 U.S.C. §2201(a) 280
Federal Reserve Act 250
Foreign Sovereign Immunities Act 75, 262
Foreign Sovereign Immunities Act of 1976 ..... 262, 284
Foreign Sovereign Immunities Act, 28 U.S.C. Chapter 97 181
Foreign Sovereign Immunities Act, 28 U.S.C. Part IV, Chapt. 97 75
I.R.C. §501(c)(3) 75, 178, 188
I.R.C. Subtitle A 188
Internal Revenue Code 194, 248, 250, 274
Internal Revenue Code (I.R.C.) 179
Internal Revenue Code, Subtitle A 179
Pub. L. 103-141, 107 Stat. 1488 (1993) 108
Pub. L. 103-141, Sec. 2(b)(1) 108
Religious Freedom Restoration Act 108, 264
Religious Freedom Restoration Act, 42 U.S.C. Chapter 21B 77, 264, 273
Sherman Antitrust Act 161
Social Security Act, Section 205(c)(2)(B)(i) 204
Title 26, Subtitle A 179
War Powers Act 196

Regulations

20 C.F.R. §422.103(d) 208
26 C.F.R. §1.1441-1(c)(3) 73
26 C.F.R. §301.6109-1(g) 185
26 C.F.R. §301.6671-1 192
31 C.F.R. §202.2 178
5 C.F.R. §2635.101 93
Federal Register 176

Rules

Federal Rule of Civil Procedure 12(h)(3) 193
Federal Rule of Civil Procedure 17(b) 180, 261, 284
Federal Rule of Civil Procedure 44.1 ..... 261, 284
Federal Rule of Criminal Procedure 43 278
U.S. Supreme Court Rule 10 193

Cases

102 N.E. 293, 295 96
136 F.2d. 390, 391 96
14 Connecticut 152 53
3 Dallas, 386 53
32 Connecticut, 118 53
366 U.S. 599 (1961) 104
366 U.S. at 605 -06 105
374 U.S. 398 (1963) 105
406 U.S. 205 (1972) 105
450 U.S. 707 (1981) 105
455 U.S. 252 (1982) 106
461 U.S. 574 (1983) 106
461 U.S. at 604 106
485 U.S. 439 (1988) 107
494 U.S. 872 (1990) 104, 107
494 U.S. at 901 108
5 Cranch, 185 53
508 U.S. 520, 531 (1993) 108
97 L.Ed.2d. 903 109
Abington School District v. Schempp, 374 U.S. 203, 222 -23 (1963) 102
Abood v. Detroit Bd. of Ed., 431 U.S. 209, 97 S.Ct. 1782, 52 L.Ed.2d. 261, 95 L.R.R.M. (BNA) 2411, 81 Lab. Cas. (CCH) ¶ 55041 (1977) 78, 109
Accord, Thomas v. Review Bd., 450 U.S. 707, 719 -20 (1981) 103
Adderley v. State of Fla., 385 U.S. 39, 87 S.Ct. 242 (U.S.Fla. 1966), Footnote 1 154
Adkins v. Children's Hospital, 261 U.S. 525, 544, 43 S.Ct. 394, 24 A.L.R. 1238 77
Alden v. Maine, 527 U.S. 706 (1999) 79
Arnson v. Murphy, 109 U.S. 238, 3 Sup.Ct. 184, 27 L.Ed. 920 179
Ashwander v. Tennessee Valley Authority, 297 U.S. 288, 56 S.Ct. 466 (1936) 181
Atlantic Co. v. Moseley, 215 Ga. 530, 111 S.E.2d. 239, 242 (1959) 270
Baker v. Deschutes County, 498 P.2d. 803 (Or.App. 1972) 269
Baker v. Deschutes County, 498 P.2d. 803, 805 (Or.App. 1972) 270
Baker v. Keck, 13 F.Supp. 486 (1936) 57
Baker v. Montana Petroleum Co., 99 Mont. 465, 44 P.2d. 735 67
Baldwin v. Franks, 120 U.S. 678, 7 S.Ct. 763, 32 L.Ed. 766 57
Barnet v. National Bank, 98 U.S. 555, 558, 25 L.Ed. 212 179
Basso v. Utah Power and Light Company, 495 F.2d. 906 (1974) 193
Beagle v. Motor Vehicle Acc. Indemnification Corp., 44 Misc.2d. 636, 254 N.Y.S.2d. 763, 765 ..... 58, 159
Bear River Sand & Gravel Corp. v. Placer County, 258 P.2d. 543, 546 (Cal. App. 1953) 270
Blair v Chicago, 201 U.S. 400, 50 L.Ed. 801, 26 S.Ct. 427 67
Board of Comm. of Peace Officers Annuity and Benefit Fund v. Clay, 214 Ga. 70, 102 S.E.2d. 575 (1958) 268
Bollow v. Federal Reserve Bank of San Francisco, 650 F.2d. 1093 (9th Cir. 1981) 100, 269
Bollow v. Federal Reserve Bank, 650 F.2d. 1093, 1100 (9th Cir. 1981) 270
Bowen v. Roy, 476 U.S. 693 (1986) 107, 282
Boyd v. State of Nebraska, 143 U.S. 135 (1892) 71, 259
Braunfeld v. Brown, 366 U.S. 599 (1961) 103
Braunfeld v. Brown, 366 U.S. 599, 607 (1961) 102, 104
Braunfeld v. Brown, 366 U.S. at 610 105
Bridgeport v. New York & N. H. R. Co., 36 Conn. 255, 4 Arn.Rep. 63 ..... 114, 175
Brown v. Keene, 8 Pet. 112, 115 (1834) 73

Buckner v. Finley, 2 Pet. 586 (1829) 174
Budd v. People of State of New York, 143 U.S. 517 (1892) 177, 180, 277, 280
Bull v. United States, 295 U.S. 247 (1935) 194
Burnet v. Brooks, 288 U.S. 378, 396, 53 S.Ct. 457, 86 A.L.R. 747 260
C.I.R. v. Trustees of L. Inv. Ass'n., 100 F.2d.18 (1939) 223
Calder v. Bull, 3 U.S. 386 (1798) 53
Calder v. Bull, 3 U.S. 386, 388-389, (U.S. August Term 1798) 118
California School Employees Ass'n. v. Personnel Comm. of P.V.U.S.D., 89 Cal. Rptr. 620, 474 P.2d. 436 (1970) 268
Camden v. Allen, 2 Dutch., 398 276
Canedy v. Boardman, 16 F.3d. 183, 186 n.2 (7th Cir. 1994) 108
Cantwell v. Connecticut, 310 U.S. 296, 304 (1940) 103
Carter v. Carter Coal Co., 298 U.S. 238 (1936) 77
Carter v. Carter Coal Co., 298 U.S. 238, 56 S.Ct. 855 (1936) 260
Champaign County, Illinois v. United States Law Enforcement Assistance Administration, 611 F.2d. 1200 (7th Cir. 1979) 269
Chicago ex rel. Cohen v. Keane, 64 Ill.2d. 559, 2 Ill.Dec. 285, 357 N.E.2d. 452 94
Chicago General R. Co. v. Chicago, 176 Ill. 253, 52 N.E. 880 67
Chicago Park Dist. v. Kenroy, Inc., 78 Ill.2d. 555, 37 Ill.Dec. 291, 402 N.E.2d. 181 94
Chisholm v. Georgia, 2 Dall. (2 U.S.) 419, 1 L.Ed. 440, 455 (1793) 260
Chisholm v. Georgia, 2 Dall. (U.S.) 419 (Dall.) (1793) 259
Chisholm v. Georgia, 2 U.S. (2 Dall.) 419, 1 L.Ed. 440 (1793) 79
Chisholm, Ex'r. v. Georgia, 2 Dall. (U.S.) 419, 1 L.Ed. 454, 457, 471, 472) (1793) 215
Chrysler Light & P. Co. v. Belfield, 58 N.D. 33, 224 N.W. 871, 63 A.L.R. 1337 67
Church of the Lukumi Babalu Aye v. City of Hialeah, 508 U.S. 520 (1993) 108
Churchill v. S.A.D. No. 49 Teachers Ass'n., 380 A.2d. 186 (Me. 1977) 269
City of Boerne v. Flores, 521 U.S. 507, 117 S.Ct. 2157 (U.S.Tex.,1997) 80, 265
City of Boerne v. Florez, Archbishop of San Antonio, 521 U.S. 507 (1997) 177
City of Calhoun v. Holland, 222 Ga. 817, 152 S.W.2d. 752, 754 (1966) 270
City of Dallas v. Mitchell, 245 S.W. 944 (1922) 57, 169
City of Mercer Island v. Steinmann, 9 Wash.App. 479, 513 P.2d. 80, 83 (1973) 270
Cleveland Bed. of Ed. v. LaFleur, 414 U.S. 632, 639-640, 94 S.Ct. 1208, 1215 (1974) 172
Comegys v. Vasse, 1 Pet. 193, 212, 7 L.Ed. 108 179
Committee for Pub. Educ. & Religious Liberty v. Nyquist, 413 U.S. 756, 788 -89 (1973) 103
Connally v. General Const. Co., 269 U.S. 385 (1926) 219
Continental Casualty Co. v. United States, 113 F.2d. 284 (5th Cir. 1940) 267
Cook v. Hudson, 511 F.2d. 744, 9 Empl. Prac. Dec. (CCH) ¶ 10134 (5th Cir. 1975) 77, 109
Coppage v. Kansas, 236 U.S. 1 (1915) 204
Corporation of the Presiding Bishop v. Amos, 483 U.S. 327 (1987) 103
Country Gas Service, Inc. v. United States, 405 F.2d. 147 (1st Cir. 1969) 268
Court of Appeals of New York. 58 N. Y. 1. 183
Cruden v. Neale, 2 N.C., 2 S.E. 70 (1796) 72, 169
Cudahy Packing Co. v. Holland, 315 U.S. 357, 62 S.Ct. 651 (1942) 270
Dade Park Jockey Club v. Commonwealth, 253 Ky. 314, 69 S.W.2d. 363, 365 (1934) 270
Davis v. Beason, 133 U.S. 333, 342, 10 S.Ct. 299, 300 ..... 81, 264
Davis v. Beason, 133 U.S. 333, 345 (1890) 104
Davis v. Howard, 19 Or.App. 310, 527 P.2d. 422, 424 90
Davis v. Pelley, 102 N.E.2d. 910, 912 (Ind. 1952) 270
De Groot v. United States, 5 Wall. 419, 431, 433, 18 L.Ed. 700 179
Delany v. Moralitis, C.C.A.Md., 136 F.2d. 129, 130 ..... 58, 159
Delaware, L. & W.R. Co. v. Petrowsky, 2 Cir., 250 F. 554, 557 57
Delaware, L.&W.R.Co. v. Petrowsky, C.C.A.N.Y., 250 F. 554, 557 57
Department of Ins. of Indiana v. Church Members Relief Ass'n., 217 Ind. 58, 26 N.E.2d. 51 (1940) 267
Dred Scott v. Sandford, 60 U.S. 393, 1856 ..... 93, 120
Earley v. Hershey Transit Co., 55 F.Supp. 981, D.C.PA. (1944) 57
Earley v. Hershey Transit Co., D.C. Pa., 55 F.Supp. 981, 982 ..... 57, 58
Edgewater Realty Co. v. Tennessee Coal, Iron & Railroad Co., D.C.Md., 49 F.Supp. 807, 809 57
Elliott v. City of Eugene, 135 Or. 108, 294 P. 358, 360 ..... 114, 175

Employment Div. v. Smith, 494 U.S. 872, 890 (1990) 103
Employment Division v. Smith, 494 U.S. 872 (1990) 103
Estate of McKenzie, 227 Cal.App.2d. 167, 38 Cal.Rptr. 496, 7 A.L.R.3d. 1275 94
Estate of Schloss, 56 Cal.2d. 248, 14 Cal.Rptr. 643, 363 P.2d. 875 94
Everson v. Bd. of Ed., 330 U.S. 1, 15 (1947) 277
Ex parte Atocha, 17 Wall. 439, 21 L.Ed. 696 179
Farmers' & Mechanics' National Bank v. Dearing, 91 U.S. 29, 35, 23 L.Ed. 196 179
Federal Crop Ins. Corp. v. Merrill, 332 U.S. 380, 68 S.Ct. 1 (1947) 267
Federal Crop Insurance Corp. v. Merrill, 332 U.S. 380, 384, 68 S.Ct. 1, 3 (1947) 270
Feldman v. United States, 322 U.S. 487, 501, 64 S.Ct. 1082, 1088, 88 L.Ed. 1408 154
First Carolinas Joint Stock Land Bank of Columbia v. New York Title & Mortgage Co., D.C.S.C., 59 F.2d. 350, 351 57
Flavell v. Dept. of Welfare, City and County of Denver, 355 P.2d. 941 (Colo. 1960) 268
Flavell v. Dept. of Welfare, City and County of Denver, 355 P.2d. 941, 943 (Colo. 1960) 270
Flemming v. Nestor, 363 U.S. 603 (1960) 203
Flora v. U.S., 362 U.S. 145 (1959) 223
Flora v. United States, 362 U.S. 145 (1960) 191
Flores v. City of Boerne, 877 F.Supp. 355 (W.D. Tex. 1995) 108
Floyd Acceptances, 7 Wall (74 U.S. 169) 666 (1869) 100
Fong Yu Ting v. United States, 149 U.S. 698, 705 et seq., 13 S.Ct. 1016 260
Franklin County v. Public Utilities Com., 107 Ohio.St. 442, 140 N.E. 87, 30 A.L.R. 429 67
Frazee v. Illinois Dep't of Employment Security, 489 U.S. 829 (1989) 105
Gammill v. Shackelford, 480 P.2d. 920, 922 (Okl. 1970) 270
Garner v. U.S., 424 U.S. 648, 96 S.Ct. 1178 (1976) 273
Garvey v. Freeman, 397 F.2d. 600, 605 (10th Cir. 1968) 270
Gas Co. v. Gas Co., 25 Id. 38 53
Georgia Dep't of Human Resources v. Sistrunk, 249 Ga. 543, 291 S.E.2d. 524 94
Gillette v. United States, 401 U.S. 437 (1971) 104
Gillette v. United States, 401 U.S. 437, 453 -54 (1971) 103
Goldman v. Weinberger, 475 U.S. 503, 507 (1986) 107
Gordon v. United States, 7 Wall. 188, 195, 19 L.Ed. 35 179
Government of the Virgin Islands v. Gordon, 244 F.2d. 818 (3rd Cir. 1957) 267
Government of Virgin Islands v. Gordon, 244 F.2d. 818, 821 (3rd Cir. 1957) 270
Grand Trunk Western R. Co. v South Bend, 227 U.S. 544, 57 L.Ed. 633, 33 S.Ct. 303 67
Gray v. Johnson, 395 F.2d. 533, 537 (10th Cir. 1968) 270
Gulf Refining Co. v. Cleveland Trust Co., 166 Miss. 759, 108 So. 158, 160 ..... 114, 176
Hamilton v. Board of Regents, 293 U.S. 245 (1934) 104
Hammer v. Dagenhart, 247 U.S. 251, 275 , 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1918E 724 260
Hanson v. Vernon, 27 Ia., 47 276
Harding v. Standard Oil Co. et al. (C.C.) 182 F. 421 57
Heart of Atlanta Motel, Inc. v. United States, 379 U.S. 241 (1964) 177
Heffron v. ISKCON, 452 U.S. 640 (1981) 106
Heilman's Estate, Matter of, 37 Ill.App.3d. 390, 345 N.E.2d. 536, 540 92
Helvering v. Davis, 301 U.S. 619 (1937) 203
Herbert v. Whims, 68 Ohio.App. 39, 38 N.E.2d. 596, 499, 22 O.O. 110 190
Hernandez v. Commissioner, 490 U.S. 680 (1989) 106
Hernandez v. Commissioner, 490 U.S. 680, 699 (1989) 106
Hernandez v. Commissioner, 490 U.S. 680, 699 -700 (1989) 106
Hobbie v. Unemployment Appeals Comm'n, 480 U.S. 136 (1987) 105
Hobbie v. Unemployment Appeals Comm'n, 480 U.S. 136, 144 -45 (1987) 103
Hoeffer v. Clogan, 171 Ill. 462, 49 N.E. 527 94
Hoppe v. King County, 95 Wash.2d. 332, 622 P.2d. 845 (1980) 269
Hunsucker v. Phinney, 497 F.2d. 29 (5th Cir. 1974) 270
In re Benny, 29 B.R. 754, 762 (N.D. Cal. 1983) 270
In re Meador, 1 Abb.U.S. 317, 16 F.Cas. 1294, D.C.Ga. (1869) 181
In re Summers, 325 U.S. 561 (1945) 104
In re Turner, 94 Kan. 115, 145 P. 871, 872, Ann.Cas.1916E, 1022 184
Independent School District #639, Vesta v. Independent School District #893, Echo, 160 N.W.2d. 686 (Minn. 1968) 268

Indiana State Ethics Comm'n v Nelson (Ind App), 656 N.E.2d. 1172 94
Jacobson v. Massachusetts, 197 U.S. 11 (1905) 103, 104
James v. Bowman, 190 U.S. 127, 139 (1903) 177
Jersey City v. Hague, 18 N.J. 584, 115 A.2d. 8 93
Jimmy Swaggart Ministries v. California Bd. of Equalization, 493 U.S. 378, 391 (1990) 106
Jimmy Swaggart Ministries, 493 U.S. at 392 107
Johnston v. Earle, 245 F.2d. 793 (9th Cir. 1957) 270
Jones v. City of Opelika, 316 U.S. 584, 62 S.Ct. 1231 (1942) 226, 251
Jones v. United States, 137 U.S. 202, 212, 11 S.Ct. 80 260
Jonesboro Trust Co. v. Nutt, 118 Ark. 368, 176 S.W. 322, 324 57
Joseph A. Cicci, Inc. v. Allanson, 187 N.Y.S.2d. 911, 913 (1959) 270
Juilliard v. Greenman, 110 U.S. 421 (1884) 56, 259
Laird v. Tatum, 408 U.S. 1, 92 S.Ct. 2318 (1972) 110, 154
Lake v. Lake, 817 F.2d. 1416, 1421 (9th Cir. 1987) 121
Lansing v. Smith, 21 D. 89., 4 Wendel 9 (1829) 216
Larson v. Domestic & Foreign Commerce Corp., 337 U.S. 682, 69 S.Ct. 1457 (1949) 270
Larson v. South Dakota, 278 U.S. 429, 73 L.Ed. 441, 49 S.Ct. 196 ..... 67, 174
Lathrop v. Donohue, 367 U.S. 820, 81 S.Ct. 1826, 6 L.Ed.2d. 1191 (1961) 77, 109
Lavin v. Marsh, 644 F.2d. 1378 (9th Cir. 1981) 269
Lavin v. Marsh, 644 F.2d. 1378, 1383 (9th Cir. 1981) 270
Ledgering v. State of Washington, 385 P.2d. 522 (Wash. 1963) 268
License Tax Cases, 72 U.S. 462, 18 L.Ed. 497, 5 Wall. 462, 2 A.F.T.R. 2224 (1866) 181, 260
Lien v. Northwestern Engineering Co., 54 N.W.2d. 472, 476 (S.D. 1952) 270
Loan Association v. Topeka, 20 Wall. 655 (1874) 178, 191, 203, 252, 276
Lopez-Telles v. I.N.S., 564 F.2d. 1302 (9th Cir. 1977) 269, 270
Lord v. Equitable Life Assur. Soc., 194 N.Y. 212, 81 N. E. 443, 22 L.R.A.,N.S., 420 ..... 114, 176
Louisville v. Louisville Home Tel. Co., 149 Ky. 234, 148 S.W. 13 67
Luther v. Borden, 48 U.S. 1 (1849) 79
Lyng, 485 U.S. at 449 107
Madlener v. Finley (1st Dist), 161 Ill.App.3d. 796, 113 Ill.Dec. 712, 515 N.E.2d. 697 94
Maisano v. Mitchell, 155 Conn. 256, 231 A.2d. 539, 542 58
Marbury v. Madison, 5 U.S. 137 (1803) 194
Marbury v. Madison, 5 U.S. 137, 1 Cranch 137, 2 L.Ed. 60 (1803) 224, 249
Marshall v. Kansas City, Mo., 355 S.W.2d. 877, 883 157
Mason County Civic Research Council v. County of Mason, 343 Mich. 313, 72 N.W.2d. 292, 296 (1955) 270
Matter of Mayor of N.Y., 11 Johns., 77 276
McCloud v. Testa, 97 F.3d. 1536, 12 I.E.R. Cas. (BNA) 1833, 1996 FED.App. 335P (6th Cir. 1996) 78, 110
McGowan v. Maryland, 366 U.S. at 512 -22 (1961) 105
McIntosh v. Dill, 86 Okl. 1, 205 P. 917, 925 184
McLean v. United States, 226 U.S. 374, 33 Sup.Ct. 122, 57 L.Ed. 260 179
Mcnally v. United States, 483 U.S. 350 (1987) 101
M'Culloch v. State, 17 U.S. 316 (1819) 280
Medbury v. United States, 173 U.S. 492, 198, 19 Sup.Ct. 503, 43 L.Ed. 779 179
Mercantile Banking & Trust Co. v. Showacre, 102 W.Va. 260, 135 S.E. 9, 48 A.L.R. 1138 94
Messick v. Southern Pa. Bus Co., D.C.Pa., 59 F.Supp. 799, 800 57
Meyer v. Nebraska, 262 U.S. 390 (1923) 207
Meyer v. State of Nebraska, 262 U.S. 390 (1923) 229
Michigan Employment Sec. Commission v. Patt, 4 Mich.App. 228, 144 N.W.2d. 663, 665 95
Miller Brothers Co. v. Maryland, 347 U.S. 340 (1954) 58, 170
Milliken v. Meyer, 311 U.S. 457, 463 (1940) 120
M'Ilvaine v. Coxe's Lessee, 2 Cranch 280, 1805 WL 1080 (U.S.,1805) 228
Minersville School Dist. v. Gobitis, 310 U.S. 586 (1940) 104
Minor v. Happersett, 21 Wall. 162, 166-168 (1874) 171
Morris Plan Bank of Georgia v. Simmons, 201 Ga. 157, 39 S.E.2d. 166, 175 (1946) 270
Munn. v. Illinois, 94 U.S. 113 (1876) 123
NAACP v. Button, 371 U.S. 415, 438 (1963) 105
Nash v. United States, 229 U.S. 373, 377 (1913) 101

Newman-Green v. Alfonso Larrain, 490 U.S. 826 (1989) 73
Newton v. Newton Burial Park, 326 Mo. 901, 34 S.W.2d. 118 94
Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663..... 275
Noice v. Schnell, 101 N.J. Eq 252, 137 A 582, 52 A.L.R. 965 94
Northern Liberties v. St. John's Church, 13 Pa. St., 104 276
Northern Pac. Ry. Co. v. United States, 70 F.Supp. 837, 860 (D.Minn. 1946) 270
O'Lone v. Estate of Shabazz, 482 U.S. 342 (1987) 107
O'Lone v. Estate of Shabazz, 482 U.S. 342, 349 (1987) 107
Ortiz-Pinero v. Rivera-Arroyo, 84 F.3d. 7 (1st Cir. 1996) 78, 109
Osborn v. Bank of U.S., 22 U.S. 738 (1824) 92, 122
Ould v. Washington Hospital for Foundlings, 95 U.S. 303, 24 L.Ed. 450 94
Outboard Marine Corp. v. Thomas, 610 F.Supp. 1234, 1242 (N.D. Ill. 1985), appeal: 773 F.2d. 883 (7th Cir. 1985), and 107
S.Ct. 638 270
Parish v. MacVeagh, 214 U.S. 124, 29 Sup.Ct. 556, 53 L.Ed. 936 179
Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996) 78, 109, 110
Patten v. State Personnel Board, 234 P.2d. 987, 990 (Cal. App. 1951) 270
People ex rel. Ellert v. Cogswell, 113 Cal. 129, 45 P 270 94
People v. Utica Ins. Co.. 15 Johns., N.Y., 387, 8 Am.Dec. 243 ..... 114, 175
Perry v. United States, 294 U.S. 330, 353 (1935) 260
Pierce v. Emery, 32 N.H. 484 ..... 114, 175
Pierce v. United States, 7 Wall (74 U.S. 169) 666 (1869) 224
Plyler v. Doe, 457 U.S. 202 (1982) 207
Pollock v. Farmers Loan and Trust, 157 U.S. 429 (1895) 204
Portillo v. C.I.R., 932 F.2d. 1128 (5th Cir. 1991) 192
Pray v. Northern Liberties, 31 Pa.St., 69 276
Prince v. Massachusetts, 321 U.S. 158 (1944) 103, 104
Quaker Oats Co. v. Fed. Security Administrator, 129 F.2d. 76, 80 (7th Cir. 1942), reversed on other grounds at 318 U.S.
218, 63 S.Ct. 589 (1943) 267
Railroad Company v. Peniston (18 Wall. 5) 183
Railway Emp. Dept. v. Hanson, 351 U.S. 225, 76 S.Ct. 714, 100 L.Ed. 1112 (1956) 77, 109
Ramirez de Arellano v. Weinberger, 745 F.2d. 1500, 1523 (D.C. Cir. 1984) 270
Re Board of Fire Comrs. 27 N.J. 192, 142 A.2d. 85 67
Re Estate of Freshour, 185 Kan 434, 345 P.2d. 689, 81 A.L.R.2d. 806 94
Re Estate of Sutro, 155 Cal. 727, 102 P. 920 94
Re MacDowell's Will, 217 N.Y. 454, 112 N.E. 177 94
Reineck v. Smith, Ill., 289 U.S. 172, 53 S.Ct. 570, 77 L.Ed. 1109 91
Reynolds v. United States, 98 U.S. 145 (1879) 103
Reynolds v. United States, 98 U.S. 145, 166 (1878) 104
Robertson v. Cease, 97 U.S. 646, 648-649 (1878) 73
Roboz v. Kennedy, 219 F.Supp. 892 (D.D.C. 1963), p. 24 ..... 82, 170
Rogers v. County Comm. of New Haven County, 141 Conn. 426, 106 A.2d. 757 (1954) 270
Rutan v. Republican Party of Illinois, 497 U.S. 62, 110 S.Ct. 2729, 111 L.Ed.2d. 52, 5 I.E.R. Cas. (BNA) 673 (1990)77, 109
Rutherford v. United States, 702 F.2d. 580 (5th Cir. 1983) 270
Rutland Electric Light Co. v. Marble City Electric Light Co. 65 Vt 377, 26 A 635 ..... 67, 174
Schechter Poultry Corp. v. United States, 295 U.S. 495, 549 , 550 S., 55 S.Ct. 837, 97 A.L.R. 947 77
Schneider v. State, 308 U.S. 147, 161, 60 S.Ct. 146, 150, 84 L.Ed. 155 ..... 226, 251
Schwarzenegger v. Fred Martin Motor Co., 374 F.3d. 797, 802 (9th Cir. 2004) 121
Scott v. Sandford, 19 How. 393, 476, 15 L.Ed. 691 57
Screws v. United States, 325 U.S. 91, 101, 65 S.Ct. 1031, 1035, 89 L.Ed. 1495 102
Sharon v. Hill, 26 F. 337 (1885) 57, 169
Sherbert v. Verner, 374 U.S 398, 402 (1963) 102
Sherbert v. Verner, 374 U.S. 398 (1963) 104
Sherbert v. Verner, 374 U.S. 398, 402 (1963) 103
Sherbert v. Verner, 374 U.S. 398, 403 (1963) 104
Sherbert v. Verner, 374 U.S. 398, 403 , 406-09 (1963) 104
Sherbert v. Verner, 374 U.S. 398, 409 (1963) 103
Sherbert v. Verner, 374 U.S. 398, 412 (1963) 107

Sinking Fund Cases, 99 U.S. 700 (1878) 90, 277, 282
Sittler v. Board of Control of Michigan College of Mining and Technology, 333 Mich. 681, 53 N.W.2d. 681 (1952) 267
Sittler v. Board of Control of Michigan College, 333 Mich. 681, 53 N.W.2d. 681, 684 (1952) 270
Smith v. Smith, 206 Pa.Super. 310, 213 A.2d. 94 ..... 58, 170
Smith v. Sorensen, 748 F.2d. 427, 432 (8th Cir. 1984) 270
Smith, 494 U.S. at 902 109
Soriano v. United States, 494 F.2d. 681 (9th Cir. 1974) 269
Spreckels Sugar Refining Co. v. McClain, 192 U.S. 397 (1904) 222
Standard Stoker Co. v. Lower, D.C.Md., 46 F.2d. 678, 683 ..... 57, 58
Stanley v. Colt, 72 U.S. 119, 133, (1866) 53
Stark v. Wickard, 321 U.S. 288, 64 S.Ct. 559 (1944) 267
State ex re. Maisano v. Mitchell, 155 Conn. 256, 231 A.2d. 539, 542 159
State ex rel McConnell v. First State Bank, 22 Tenn.App. 577, 124 S.W.2d. 726, 733 (1938) 267, 283
State ex rel Young v. Niblack, 99 N.E.2d. 839, 841 (Ind. 1951) 270
State ex rel. Daniel v. Broad River Power Co. 157 S.C. 1, 153 S.E. 537 ..... 67, 174
State ex rel. Emmert v. Union Trust Co., 227 Ind 571, 86 N.E.2d. 450, 12 A.L.R.2d. 836 94
State ex rel. Kansas City v. East Fifth Street R. Co., 140 Mo. 539, 41 S.W. 955 67
State ex rel. Nagle v. Sullivan, 98 Mont. 425, 40 P.2d. 995, 99 A.L.R. 321 93
State v. Black Diamond Co., 97 Ohio St. 24, 119 N.E. 195, 199, L.R.A.l918E, 352 ..... 114, 175
State v. Fernandez, 106 Fla. 779, 143 So. 638, 639, 86 A.L.R. 240 ..... 114, 175
State v. Hartford Accident & Indemnity Co., 138 Conn. 334, 84 A.2d. 579, 581 (1951) 270
State v. Topeka Water Co., 61 Kan. 547, 60 P. 337 ..... 114, 176
Steele v. Gray, 64 Wis.2d. 422, 219 N.W.2d. 312 (1974) 269
Stevens v. Berger, 428 F.Supp. 896 (1977) 228
Sunshine Dairy v. Peterson, 183 Or. 305, 193 P.2d. 543, 552 (1948) 270
Talbot v. Janson, 3 U.S. 133 (1795) 60, 171, 263
Taylor v. Mississippi, 319 U.S. 583 (1943) 104
Texas Monthly, Inc. v. Bullock, 489 U.S. 1 (1989) 103
The Collector v. Day, 11 Wall. 113, 124 260
Thorpe v. R. & B. Railroad Co., 27 Vt. 143 123
Tony and Susan Alamo Found. v. Secretary of Labor, 471 U.S. 290 (1985) 106
Torcaso v. Watkins, 367 U.S. 488 (1961) 103
Tulsa Exposition and Fair Corp. v. Board of County Commissioners, 468 P.2d. 501 (Ok. 1970) 268
Turner v. Safley, 482 U.S. 78, 89 (1987) 107
U.S. v. Babcock, 250 U.S. 328, 39 S.Ct. 464 (1919) 179
U.S. v. Kahriger, 345 U.S. 22, 73 S.Ct. 510 (1953) 274
U.S. v. Lee, 455 U.S. 252 (1982) 251, 282
U.S. v. Macintosh, 283 U.S. 605 (1931) 81, 265
U.S. v. Slater, 545 Fed.Supp. 179,182 (1982) 194
U.S. v. Union Pac. R. Co., 98 U.S. 569 (1878) 184
U.S. v. Wong Kim Ark 262, 284
U.S. v. Wong Kim Ark, 169 U.S. 649 (1898) 201, 223
U.S. v. Wong Kim Ark, 169 U.S. 649, 18 S.Ct. 456, 42 L.Ed. 890 (1898) 262, 284
United States ex rel. Dunlap v. Black, 128 U.S. 40, 9 Sup.Ct. 12, 32 L.Ed. 354 179
United States v. Bland, 283 U.S. 636 (1931) 104
United States v. Boylan (CA1 Mass), 898 F.2d. 230, 29 Fed.Rules.Evid.Serv. 1223 94
United States v. Cooper Corporation, 312 U.S. 600 (1941) 56
United States v. Cruikshank, 92 U.S. 542 (1875) 56, 122, 169
United States v. Emerson, 846 F.2d. 541 (9th Cir. 1988) 270
United States v. Gemmill, 535 F.2d. 1145 (9th Cir. 1976) 269, 270
United States v. Giordano, 416 U.S. 505, 94 S.Ct. 1820 (1974) 270
United States v. Guest, 383 U.S. 745 (1966) 177
United States v. Harris, 106 U.S. 629, 639 (1883) 177
United States v. Holzer (CA7 Ill), 816 F.2d. 304 94
United States v. Hover, 268 F.2d. 657 (1959) 192
United States v. Hovey, 674 F.Supp. 161 (D. Del. 1987) 270
United States v. Jones, 176 F.2d. 278 (9th Cir. 1949) 267

United States v. Jones, 176 F.2d. 278, 281 (9th Cir. 1949) 270
United States v. Kusche, D.C.Cal., 56 F.Supp. 201 207, 208 ..... 58, 159
United States v. Laughlin (No. 200), 249 U.S. 440, 39 Sup.Ct. 340, 63 L.Ed. 696 179
United States v. Lee, 455 U.S. 252 (1982) 103
United States v. Lee, 455 U.S. 252, 257 (1982) 106
United States v. Macintosh, 283 U.S. 605 (1931) 104
United States v. Macintosh, 283 U.S. 605, 625 (1931) 104
United States v. McLaughlin, 851 F.2d. 283 (9th Cir. 1988) 270
United States v. Mott, 37 F.2d. 860, 862 (10th Cir. 1930), Affirmed, Mott v. United States, 283 U.S. 747, 51 S.Ct. 642 (1931) 266, 283
United States v. Pees, 645 F.Supp. 687 (D. Col. 1986) 270
United States v. Reese, 92 U.S. 214, 218 (1876) 177
United States v. Schwimmer, 279 U.S. 644 (1929) 104
United States v. Seeger, 380 U.S. 163 (1965) 104, 105
United States v. Spain, 825 F.2d. 1426 (10th Cir. 1987) 270
United States v. Widdowson, 916 F.2d. 587, 589 (10th Cir. 1990) 270
United States vs. Lee, 106 U.S. 196, 1 S.Ct. 240 (1882) 101
Utah Power and Light Co. v. United States, 243 U.S. 389, 37 S.Ct. 387 (1917) 266, 283
Vickery v. Jones, 100 F.3d. 1334 (7th Cir. 1996), cert. denied, 117 S.Ct. 1553, 137 L.Ed.2d. 701 (U.S. 1997) 78, 109
Victoria v. Victoria Ice, Light & Power Co. 134 Va 134, 114 S.E. 92, 28 A.L.R. 562 67
Virginia Canon Toll Road Co. v. People, 22 Colo. 429, 45 P. 398 37 L.R.A. 711 ..... 114, 176
Virginia-Western Power Co. v. Commonwealth, 125 Va 469, 99 S.E. 723, 9 A.L.R. 1148 67
Vlandis v. Kline (1973) 412 U.S. 441, 449, 93 S.Ct 2230, 2235 172
Voelker v. St. Louis Mercantile Library Asso. (Mo), 359 S.W.2d. 689 94
Wallace v. Jaffree, 472 U.S. 69 (1985) 277
Walz v. Tax Comm'n, 397 U.S. 664 103
Walz v. Tax Comm'n, 397 U.S. 668 -69 (1970) 103
Watrel v. Commonwealth Dept. of Education, 488 A.2d. 378, 381 (Pa. Comwlth. 1985) 270
Webster v. Wiggin, 19 R.I. 73, 31 A. 824 94
Weeks v. United States, 232 U.S. 383 (1914) 191
Welsh v. United States, 398 U.S. 333 (1970) 104
West Virginia State Bd. of Educ. v. Barnette, 319 U.S. 624 (1943) 104
Wheeler v. Burgess, 263 Ky. 693, 93 S.W.2d. 351, 354 57
Whitbeck v. Funk, 140 Or. 70, 12 P.2d. 1019, 1020 ..... 114, 175
Whitney v. California, 274 U.S. 357 (1927) 154
Wilder Manufacturing Co. v. Corn Products Co., 236 U.S. 165, 174, 175, 35 Sup.Ct. 398, 59 L.Ed. 520, Ann. Cas. 1916A, 118 179
Wisconsin v. Yoder, 406 U.S. 205 (1972) 104
Yahoo! Inc. v. La Ligue Contre Le Racisme Et L'Antisemitisme, 433 F.3d. 1199 (9th Cir. 01/12/2006) 121
Yick Wo v. Hopkins, 118 U.S. 356 (1886) 56, 259
Yick Wo v. Hopkins, 118 U.S. 356, 370 (1886) 224
Yick Wo v. Hopkins, 118 U.S. 356, 6 S.Ct. 1064 (1886) 133
Youngblood v. United States, 141 F.2d. 912 (6th Cir. 1944) 267
Youngstown Sheet & Tube Co. v. Sawyer, 343 U.S. 579, 72 S.Ct. 863 (1952) 270

Other Authorities

"State-Owned Churches Are Killing America," February 3, 2011, Chuck Baldwin 258
“First Commandment: Thou Shalt Not Choose Slavery to Earthly Government”, Boundaries for Effective Ministry 47
“Is The Covenant With God Unconditional Love?”, Boundaries for Effective Ministry 44
“Sovereign”=”Foreign”, Family Guardian Fellowship 263
“Taxpayer” v. “Nontaxpayer”, Which One Are You?, Family Guardian Fellowship 73
1 Bl. Com. 91 53
106 A.L.R. Fed. 396 ..... 77, 109
107 A.L.R. Fed. 21 ..... 77, 109
108 A.L.R. Fed. 117 ..... 77, 109
109 A.L.R. Fed. 9 ..... 77, 109

11 The Writings of Thomas Jefferson 428-429 (A. Lipscomb ed.1904) 265
16 American Jurisprudence 2d, Constitutional law, §§71-72 (1999) 186
16th Amendment Congressional Debates, Family Guardian Fellowship 278
19 Corpus Juris Secundum (C.J.S.), Corporations, §883 (2003) 180
19 Corpus Juris Secundum (C.J.S.), Corporations, §884 (2003) 76
4 Founders' Constitution 640 265
44 Cong.Rec. 4420 278
44 Cong.Rec. 4959 (1909) 162
63C American Jurisprudence 2d, Public Officers and Employees, §247 (1999) 94
81A Corpus Juris Secundum (C.J.S.), United States, §29 (2003) 76
97 L.Ed.2d. 903 77
Abraham Lincoln, September 11, 1858 207
Adams & Emmerich 31 80
Affidavit of Citizenship, Domicile, and Tax Status, Form #02.001 72
Affidavit of Corporate Denial, Form #02.004 179
Agreement on Coordination of Tax Administration (ACTA) 188
Alex Hamilton 253
American Jurisprudence 2d, Charities, §6, Definition of Charitable Trust (1999) 94
American Jurisprudence 2d, Constitutional law, §546: Forced and Prohibited Associations (1999) 78, 110
Anderson's Manual for Notaries Public, Ninth Edition, 2001, ISBN 1-58360-357-3 178
Authorities on "delegation orders", Sovereignty Forms and Instructions Online, Form #10.004, Cites by Topic 270
Barak Obama 256
Benjamin Franklin 63, 159, 226
Biblical Standards for Civil Rulers, Form #13.013 287
Black's Law Dictionary 262
Black's Law Dictionary, Fifth Edition, p. 1252 122
Black's Law Dictionary, Fourth Edition, p 310 57
Black's Law Dictionary, Fourth Edition, p 311 57
Black's Law Dictionary, Fourth Edition, p. 311 58
Black's Law Dictionary, Fourth Edition, pp. 786-787 ..... 114, 176
Black's Law Dictionary, Sixth Edition, p. 1156 157
Black's Law Dictionary, Sixth Edition, p. 1189 190
Black's Law Dictionary, Sixth Edition, p. 1269 184
Black's Law Dictionary, Sixth Edition, p. 1292 ..... 225, 240, 273, 275
Black's Law Dictionary, Sixth Edition, p. 139 250
Black's Law Dictionary, Sixth Edition, p. 1407 ..... 58, 159
Black's Law Dictionary, Sixth Edition, p. 1441 198
Black's Law Dictionary, Sixth Edition, p. 1457 95
Black's Law Dictionary, Sixth Edition, p. 1498 ..... 59, 70, 171, 273
Black's Law Dictionary, Sixth Edition, p. 1514 91
Black's Law Dictionary, Sixth Edition, p. 1599 102
Black's Law Dictionary, Sixth Edition, p. 269 ..... 54, 117, 179, 189, 235, 283
Black's Law Dictionary, Sixth Edition, p. 281 118
Black's Law Dictionary, Sixth Edition, p. 400 190
Black's Law Dictionary, Sixth Edition, p. 485 ..... 58, 170
Black's Law Dictionary, Sixth Edition, p. 501 ..... 273, 280
Black's Law Dictionary, Sixth Edition, p. 599 249
Black's Law Dictionary, Sixth Edition, p. 625 93
Black's Law Dictionary, Sixth Edition, p. 647 174
Black's Law Dictionary, Sixth Edition, p. 648 ..... 76, 174
Black's Law Dictionary, Sixth Edition, p. 770 96
Black's Law Dictionary, Sixth Edition, pp. 1606-1607 ..... 111, 279
Black's Law Dictionary, Sixth Edition, pp. 314-315 90
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C.S. Lewis 165
C.S. Lewis, Surprised by Joy (New York: Harcourt, Brace, 1956), p. 171 f. 166
Caesar 259
Cases regarding delegation of authority, Family Guardian Fellowship 271
Christian Citizenship Course Notes, Form #12.009 228
Christian Citizenship Training Course, Forms 12.007 and 12.008 228
Conduct and Belief: Public Employees' First Amendment Rights to Free Expression and Political Affiliation. 59 U Chi LR 897, Spring, 1992 ..... 78, 110
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Confucius 175
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Cooley, Const. Lim., 479 276
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Corpus Juris Secundum (C.J.S.) Legal Encyclopedia, Domicile, §20 (2003) 69
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Corpus Juris Secundum (C.J.S.) Legal Encyclopedia, Domicile, Volume 28 (2003) 171
Correcting Erroneous Information Returns, Form #04.001 282
Curry, The First Freedoms, at 219 80
Curry, The First Freedoms, at 219 (quoting Continental Congress) 265
David Crockett, Congressman 1827-35 206
De Facto Government Scam, Form #05.043 120
Defending Your Right to Travel, Form #06.010 172
Delegation of Authority Brief, Larry Becraft 271
Delegation of Authority Order from God to Christians, Form #13.007 75
DEMOCRAT'S 23rd PSALM 162
Developing Evidence of Citizenship and Sovereignty Course, Form #12.002 287
Devil's Advocate Movie Clip, Family Guardian Fellowship 232
Dick Greb of the Save-A-Patriot Fellowship in Westminster, Maryland 257
Dispensationalism, Israel, and the Church. (ed. by C. A. Blaising and D. A. Bock) Grand Rapids, MI: Zondervan 87
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Elwell, Walter A. ; Beitzel, Barry J.: Baker Encyclopedia of the Bible. Grand Rapids, Mich. : Baker Book House, 1988, S. 239 238
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Erwin Lutzer 257
Executive Order 12731 93
Family Constitution, Form #13.003 214
Family Constitution, Form #13.003, Chapter 7 228
Family Guardian Website 110
Family Guardian Website, Spirituality Page, Section 7 228
Federal Civil Trials and Evidence, Rutter Group, paragraph 8:4993, p. 8K-34 172
Federal Courts and the IRS' Own IRM Say IRS is NOT RESPONSIBLE for Its Actions or its Words or For Following Its Own Written Procedures, Family Guardian Fellowship 281
Federal Enforcement Authority in States of the Union, Form #05.032 176
Friedrich Heer, The Intellectual History of Europe, p. 179 ..... 46, 166
George Bernard Shaw 256
George Soros 256
George Washington, (letter to Patrick Henry, 9 October 1775) 55
George Washington, Farewell Address 55, 228
George Washington, First Inaugural Address, April 30, 1789 2

George Washington, To the. . . Common Council of the City of Philadelphia, April 1789 2
Glenn Beck 256
Government Conspiracy to Destroy the Separation of Powers, Form #05.023 176
Government Establishment of Religion, Form #05.038 ..... 44, 254, 287
Government Establishment of Religion, Form #05.038, Chapter 11 273
Government Instituted Slavery Using Franchises, Form #05.030 ..... 67, 75, 132, 159, 175, 184, 188, 279, 281, 282
Great IRS Hoax, Form #11.302 ..... 110, 191, 215, 216, 226, 280, 281
Great IRS Hoax, Form #11.302, Section 1.9.4 224
Great IRS Hoax, Form #11.302, Section 2.8.11 196
Great IRS Hoax, Form #11.302, Section 2.8.2 189
Great IRS Hoax, Form #11.302, Section 3.2 218
Great IRS Hoax, Form #11.302, Section 4.1 ..... 216, 218
Great IRS Hoax, Form #11.302, Section 4.11.9 194
Great IRS Hoax, Form #11.302, Section 4.19 ..... 110, 251
Great IRS Hoax, Form #11.302, Section 4.3.2 220
Great IRS Hoax, Form #11.302, Section 4.3.5 203
Great IRS Hoax, Form #11.302, Section 4.3.7 ..... 132, 143
Great IRS Hoax, Form #11.302, Section 4.3.9 40
Great IRS Hoax, Form #11.302, Section 5.12 242
Great IRS Hoax, Form #11.302, Section 5.2.1 217
Great IRS Hoax, Form #11.302, Section 5.6.15 195
Great IRS Hoax, Form #11.302, Section 5.9.7 195
Great IRS Hoax, Form #11.302, Section 6.4.1 193
Great IRS Hoax, Form #11.302, Sections 2.1 and 4.1 217
Great IRS Hoax, Form #11.302, Sections 2.8.7 and 2.8.11 185
Great IRS Hoax, Form #11.302, Sections 4.1 and 4.3.6 223
Great IRS Hoax, Form #11.302, Sections 4.1 and 4.3.7 216
Great IRS Hoax, Form #11.302, Sections 4.3.5 and 4.3.12 70
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Henry Kissinger 256
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Horizon Christian Fellowship 263
How Scoundrels Corrupted our Republican Form of Government, Family Guardian Fellowship 274
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Internal Revenue Manual (I.R.M.), Section 4.10.7.2.8 250
IRS Form 56: Notice Concerning Fiduciary Relationship, Form #04.204 179
IRS Form 8300 187
IRS Form W-4 277
IRS Form W-8BEN 195
IRS Form W-8EXP 76, 262, 284
IRS Forms W-9, W-4, W-2, 1042-S, 1098, 1099 282
IRS Public Information Officers, Family Guardian Fellowship 281
IRS Publication 515 76
James Brooks 258
James Madison, The Federalist, No. 46 259
Jeff Bowman 239
Jesus Christ 42, 60, 64, 89, 115, 124, 125, 157, 167, 168, 174, 185, 205, 206, 209, 218, 222, 241, 262, 273, 284
Jesus Is an Anarchist, Family Guardian Fellowship 39, 75, 186
John Adams, 2nd President 229
John Calvin, Institutes of the Christian Religion, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christina Education, 1936), II, 787 f 43
John Dewey at the Columbia Teacher's College 207
John Leland 257

John Witherspoon 257
Jonas Clark 257
King James 63
King Saul 62
Kleinknecht and Gutbrod, Law, p. 125 41
Kleinknecht and Gutbrod, Law, p. 44 41
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Larry Flint 256
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Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States, Form #10.001 .... 55, 72, 172, 287
Letter from George Washington to the Religious Society Called Quakers (Oct. 1789), in George Washington on Religious Liberty and Mutual Understanding 11 (E. Humphrey ed.1932) 265
Ludwig von Mises ("Socialism", 1922) 203
Malcolm Bradbury 145
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Mr. Justice Field 264
Nikita Kruschev 203
Nonpublication.com 243
Norman Thomas 203
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Oscar Ameringer 115
P. Kauper, Religion and the Constitution 17 (1964) 80, 265
Pastor John Wheeler 62
Pastor Mike Macintosh 263
Patrick Henry 238
Policy Document: Corruption Within Modern Christianity, Form #08.012 286
President Ronald W. Reagan 175
President Theodore Roosevelt; Opening of the Jamestown Exposition; Norfolk, VA, April 26, 1907 239
President Thomas Jefferson, concluding his first inaugural address, March 4, 1801 57
Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017 ..... 189, 274
Public Employees and the First Amendment Petition Clause: Protecting the Rights of Citizen-Employees Who File Legitimate Grievances and Lawsuits Against Their Government Employers. 90 NW U LR 304, Fall, 1995 ..... 78, 110
R.J. Rushdoony, "The Myth of Nature," in The Mythology of Science (Nutley, N.J.: The Craig Press, 1967), pp. 96-98 ... 43
Reasonable Belief About Income Tax Liability, Form #05.007 274
Requirement for Consent, Form #05.003 ..... 180, 191, 281
Requirement for Reasonable Notice, Form #05.022 281
Resignation of Compelled Social Security Trustee, Form #06.002 ..... 55, 90, 124, 180, 182
Restatement, Second, Conflicts, §3 ..... 58, 159
Restatement, Second, Trusts, §3(3) 91
Robert Dale Owen 207
Roman Emperor Caesar Augustus 208
Rosy O'Donnell 256
Rousseau 119
Ryrie, C. C. (1995). Dispensationalism. Chicago, IL: Moody Press 87
Samuel Adams, 1772 177
SEDM Liberty University, Section 4 73

SEDM Sermons, Section 4.1: Statism 232
Senator Lyndon Johnson 256
Senator Sam Ervin 278
Social Security Program Operations Manual System (POMS), Section RS 0024640.040 285
Social Security Program Operations Manual System (POMS), Section RS 002650.040 71
Social Security: Mark of the Beast, Form #11.407 ..... 207, 209, 228, 273, 283
Social Security: Mark of the Beast, Form #11.407, Appendix C 205, 206
Social Security: Mark of the Beast, Form #11.407, Section 1 185
Social Security: Mark of the Beast, Form #11.407, Section 10 185
Socialism: The New American Civil Religion, Form #05.016 ..... 177, 254, 272, 287
Society is a Blessing, But Government is Evil, Thomas Paine 232
Sovereignty Forms and Instructions Manual, Form #10.005 55
Sovereignty Forms and Instructions Manual, Form #10.005, Section 2.5.3.13 72
Sovereignty Forms and Instructions Manual, Form #10.005, Sections 1.4 though 1.11 179
Sovereignty Forms and Instructions Online, Form #10.004, Step 3.13 72
SS Card (the SS-5 form) 204
SSA Form 521 182
State Income Taxes, Form #05.031 188
State Owned Churches are Killing America, Chuck Baldwin, February 3, 2011 256
Tax Deposition Questions, Form #03.016 ..... 193, 215
Tax Form Attachment, Form #04.201 72
The "Trade or Business" Scam, Form #05.001 ..... 180, 187
The Biblical Doctrine of Hatred, Pastor John Weaver, Item 5.3 153
The Crisis of Church Incorporation, Form #13.017 286
The God Memorandum, Family Guardian Fellowship 287
The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485 ..... 40, 287
The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 4-5 ..... 43, 231, 234
The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 664-669 ..... 47, 159
The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 667-669 115
The Kiss of Death 153
The Religious Freedom Restoration Act, 1993 B.Y.U. L. Rev. 221 with Christopher L. Eisgruber and Lawrence G. Sager 108
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The Ten Commandments of the U.S. Government 246
The Unlimited Liability Universe, Family Guardian Fellowship 47, 273
Thomas Jefferson to Samuel Kercheval, 1816. ME 15:39 198
Thomas Jefferson, First Inaugural Address, March 4, 1801 55
Thomas Jefferson: Notes on Virginia Q.XIV, 1782. ME 2:207 ..... 158, 159
Tiberius Caesar 160
Trading God for a Man, SEDM Sermons, Section 8.3 62
Treatise on the Law of Domicil, pp. 174-175; M.W.Jacobs, 1887; Little, Brown, and Company 61
U.S. Supreme Court 117
Vatt. Law Nat. pp. 92, 93 ..... 71, 171, 172
Vladimir Lenin 39, 280
Voltaire 175
W.D. Chalmers in "The Conspiracy Of Truth" 203
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What Pastors and Clergy Need to Know about Government and Taxation Course, Form #12.006 ..... 261, 286
When Freedoms Conflict: Party Discipline and the First Amendment. 11 JL &Pol 751, Fall, 1995 ..... 78, 110

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002.55, 60, 72, 174, 187, 261, 262, 282, 284, 287
Why Statutory Civil Law is Law for Government, Form #05.037 121
Why You are a "National", "State National", and Constitutional but not Statutory Citizen, Form #05.006..... 59, 187, 287
Why Your Government is Either a Thief or You Are a "Public officer" for Income Tax Purposes, Form #05.008 279
William Feather 132
William Penn 61, 63, 226
William Penn (after which Pennsylvania was named) 238, 263
Writings of James Madison pg. 184 (Gaillard Hunt, ed. A. D. 1901) 266
Wrong Party Notice, Form #07.105 182
Wuest, K. S. (1997, c1984). Wuest's Word Studies from the Greek New Testament: For the English reader (Php 1:27). Grand Rapids: Eerdmans 66
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Your Rights as a "Nontaxpayer", Form #08.008 73

Scriptures

1 Chron. 17:9-10 88
1 Chron. 27:24 208
1 Chron. 5:25 235
1 Chronicles 21 ..... 186, 208
1 Cor. 11:25 42
1 Cor. 14:33 51
1 Cor. 3:5-17 128
1 Cor. 5:11-13 ..... 155, 158
1 Cor. 6:1-11 157
1 Cor. 6:18 ..... 50, 150
1 Cor. 7:23 ..... 215, 272, 282
1 Corinthians 11 89
1 Corinthians 2:5 200
1 Corinthians 6:1 138
1 Corinthians 6:7 138
1 Jn. 3:13 148
1 Jn. 4:20 148
1 John 1:5 51
1 John 2:1 51
1 John 2:11 146
1 John 2:15-16 116
1 John 2:18 49
1 John 2:18,22 50
1 John 2:3-6 ..... 99, 112, 123, 234
1 John 2:5 164
1 John 2:9 146
1 John 2:9-11 51
1 John 3:1 ..... 68, 116
1 John 3:10 68
1 John 3:15 149
1 John 3:29 51
1 John 3:4-10 51
1 John 3:8 50
1 John 4:16 ..... 99, 123, 234, 283
1 John 4:20 146
1 John 4:21 51
1 John 4:7 50
1 John 4:7-16 112
1 John 4:8 ..... 97, 146, 233

1 John 4:8, 16 51
1 John 4:8-16 149
1 John 5:19 ..... 67, 230
1 John 5:2 68
1 John 5:3 164
1 John 7:24 158
1 Kgs 16:29–33; 18:19–40 237
1 Kgs 9:6-9 88
1 Ki. 11:5 147
1 Kings 11:38 131
1 Kings 11:9-13 ..... 66, 74, 96, 112, 263
1 Kings 11-12 247
1 Kings 12 247
1 Kings 12:25-33 ..... 247, 248
1 Kings 14:7-13 131
1 Kings 18:20-21 50
1 Kings 4:20-21 88
1 Pet. 3:4 51
1 Pet. 5:8 51
1 Peter 2:1 ..... 60, 175, 186, 223
1 Peter 2:1-3 199
1 Peter 5:8-9 215
1 Sam. 12:12 202
1 Sam. 12:13-15 202
1 Sam. 12:24 144
1 Sam. 14:24 62
1 Sam. 15:22-23 218
1 Sam. 15:22-28 ..... 225, 251
1 Sam. 18:8-9 153
1 Sam. 8:4-20 ..... 54, 62, 121, 261
1 Sam. 8:4-8 202
1 Sam. chapters 12 through 15 202
1 Samuel 8:7-19 140
1 Thess. 1:10 146
1 Thess. 3:5 51
1 Thess. 4:9-12 163
1 Thess. 5:6 50
1 Ti 6:13-15 138
1 Tim. 2:8 147
1 Tim. 4:10 50
1 Tim. 5:8 ..... 198, 220
1 Tim. 6:10 235
1 Timothy 3:15, 16 126
1st Corinthians 4:11 206
1st Thessalonians 2:9 206
1st Thessalonians 4:11-12 206
2 Chr 23:12–17 238
2 Chron. 12:12 147
2 Chron. 21:6 236
2 Chron. 24:18 147
2 Chron. 29:8 147
2 Chron. 32:24-26 147
2 Chron. 7:17-22 87
2 Chronicles 7:14 255
2 Cor. 11:13-14 51
2 Cor. 2:11 51
2 Cor. 3:6 84

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2 Cor. 4:4 50
2 Cor. 5:10 147
2 Cor. 5:20 68
2 Corinthians 6:17-18 219
2 John 1:7 ..... 49, 50
2 Kgs 23:5 238
2 Kgs 8:17, 18, 24–26 237
2 Ki 17:6 133
2 Ki. 16:3 147
2 Ki. 23:13 147
2 Kings 13:22-23 85
2 Kings 17:15-18 163
2 Kings 17:37 52
2 Kings 8:18 236
2 Peter 2:1-3 19 216
2 Peter 3:13 127
2 Sa 11:14 134
2 Sa 11:26 134
2 Sa 12:9 134
2 Sa. 13:15 148
2 Sa. 13:22 148
2 Sa. 22:41 148
2 Sam 24:10 208
2 Sam. 11:1-27 224
2 Sam. 16:8 236
2 Sam. 18:1 186
2 Sam. 23:5 87
2 Sam. 24 186
2 Sam. 24:10-17 208
2 Sam. 24:1-9 208
2 Sam. 6:7 146
2 Sam. 7 87
2 Sam. 7:10-11 88
2 Samuel 7 ..... 84, 86
2 Tim. 2:23 220
2 Tim. 2:3-4 218
2 Tim. 3:16-17 146
2 Tim. 4:8 51
2nd Corinthians 11:9 206
2nd Corinthians 7:2 206
2nd Thessalonians 3:6 205
2nd Thessalonians 3:6-14 205
Acts 1:8 99
Acts 10:1-48 42
Acts 10:42 51
Acts 13:33 137
Acts 14:22 206
Acts 15:18 51
Acts 16:21 65
Acts 16:37-39 65
Acts 19:9 199
Acts 2 89
Acts 23:1 64
Acts 26:18 51
Acts 3:15 50
Acts 5 139
Acts 5 and 12 140

Acts 5:27-29 ..... 138, 223, 251, 253, 282
Acts 5:29 50
Acts 8:18-24 45
Adam and Eve 167
Altar of Baal 277
Am. 6:8 148
Amos 5:15 ..... 144, 151, 153
Baal 237
Babylon the Great Harlot 117
Col. 2:20 219
Col. 3:2 218
Col. 3:22-25 216
Col. 3:6 146
Col. 3:8 ..... 146, 147, 221
Colossians 3:5 251
Dan 3:12 153
Dan 3:16 135
Dan 6:10 135
Dan 6:16 135
Dan 6:7 135
Dan. 4:28-33 50
Dan. 7:13 50
Daniel 3 140
Daniel 6 139
Deu 17:11 137
Deu 27:26 ..... 137, 249
Deu. 12:28 50
Deut 12:32 133
Deut 17:14 133
Deut 17:18 133
Deut 32:16 151
Deut 4:26; 30:19; 31:28 86
Deut 5:2-5; 4:36-38 ..... 84, 85
Deut 5-26 86
Deut. 1:1-6 86
Deut. 1:6-4:29 86
Deut. 10:11-13 144
Deut. 10:12-13 271
Deut. 10:12-22 ..... 98, 111
Deut. 10:20 ..... 99, 144
Deut. 13:12-18 151
Deut. 15:6 197
Deut. 23:18 151
Deut. 23:19 197
Deut. 23:20 197
Deut. 27:15 151
Deut. 27-30 86
Deut. 28 88
Deut. 28:12 197
Deut. 28:15-68 ..... 211, 212
Deut. 28:9 98
Deut. 29 82
Deut. 29:20-29 ..... 212, 213
Deut. 29:23 146
Deut. 31:17 70
Deut. 31:18 69
Deut. 31:25-26 86

Deut. 32:20 70
Deut. 32:41 152
Deut. 4:26-27, 29-31 86
Deut. 5:3 86
Deut. 6:13 ..... 99, 144
Deut. 6:24 144
Deut. 6:3; 8:1; 28:11 85
Deut. 6:3; 8:1; 9:4; 28:11 85
Deut. 6-11 85
Deut. 7:12-26 ..... 210, 211
Deut. 7:13-15; 28:3-12 85
Deut. 7:14; 28:1,3 85
Deut. 7:25 151
Deut. 7:26 151
Deut. 7:6-10; 28:9-10 85
Deut. 7:7 f.; 8:17; 9:4-6 42
Deuteronomy 10:14 ..... 59, 74, 96, 259
Deuteronomy 18:1-2 131
Deuteronomy 28:2 166
Deuteronomy 29:28 147
Dt. 12:31; 16:22 148
Dt. 21:15–17 148
Dt. 22:13–16; 24:3 148
Dt. 4:42; 19:4, 6, 11 148
Dt. 5:9; 7:10 148
Ecc 12:13 136
Eccl. 10:12-14 51
Eccl. 12:13-14 ..... 96, 112, 130, 145, 217, 263
Eccl. 12:9-14 158
Eccl. 3:8 149
Eccl. 7:9 221
Eccl. 8:6 129
Ecclesiastes 3:1-8 145
Eph 6:11-17 49
Eph. 1:6 50
Eph. 2:2 ..... 50, 51
Eph. 2:3 51
Eph. 2:3; 5:6 146
Eph. 2:4-6 62
Eph. 4:31 ..... 147, 221
Eph. 5:11 ..... 154, 222
Eph. 5:22-24 ..... 50, 141
Eph. 5:22-25 50
Eph. 5:5 50
Eph. 5:6 147
Eph. 6:16 50
Ephesians 2:3 64
Ephesians 4:28 206
Est. 3:8 134
Esth. 3:5-6 153
Esth. 9:1, 9:5 153
Esther 3:8-9 ..... 40, 61, 74, 201, 219
Ex 14:11-12 48
Ex 16:2, 17:3 47
Ex. 15:26 51
Ex. 2:24-25 85
Ex. 20:2 86

Ex. 20:5 148
Ex. 20-31 86
Ex. 24:9-11 86
Ex. 25:16; 40:21 86
Ex. 32:4; 34:6-7 86
Ex. 34:7 51
Exod. 4:14 146
Exodus 12, 17, and 31 89
Exodus 16:12 48
Exodus 18:20 52
Exodus 19:3-6 84
Exodus 2:2-11 152
Exodus 20 ..... 230, 239, 262, 284
Exodus 20:1-11 ..... 50, 224
Exodus 20:12-17 ..... 152, 153
Exodus 20:13 50
Exodus 20:14 ..... 50, 150, 151
Exodus 20:15 50
Exodus 20:16 50
Exodus 20:1-6 47
Exodus 20:17 50
Exodus 20:1-7 231
Exodus 20:2-11 153
Exodus 20:3 ..... 61, 242
Exodus 20:3-11 142
Exodus 20:3-4 ..... 165, 280
Exodus 20:3-6 142
Exodus 20:3-8 282
Exodus 20:4-5 148
Exodus 20:5 201
Exodus 21:23-25 118
Exodus 23:2 163
Exodus 23:32-33 ..... 55, 174
Exodus 32:7-14 147
Exodus 34:10-16 69
Exodus 34:12 55
Eze 11:10 135
Eze 11:12 135
Eze. 28:12,17 51
Eze. 28:12-19 51
Eze. 28:14 50
Eze. 28:15 51
Eze. 28:16 ..... 51, 235
Eze. 8:10-12 142
Ezek. 35:5-6 153
Ezekiah 11:19-20 52
Ezekial 20:10-20 ..... 55, 59, 61
Ezekial 28:1-10 230
Ezekial 37:27 98
Ezekiel 20:10-20 173
Ezekiel 8:14 142
Ezekiel 8:16 142
Ezekiel 8:17 142
Ezekiel 9:11 142
Ezekiel 9:5 142
Ezekiel 9:6 142
Ezekiel 9:7 142

Ezk. 23:28 148
Ezr 4:6 134
Ezra 8:21-22 ..... 59, 220, 262, 284
First Commandment 48, 256
Gal 5:14 ..... 153, 157, 164
Gal. 2:16 241
Gal. 5:1 ..... 50, 271
Gal. 5:14 ..... 153, 191
Gal. 5:18 74
Gal. 5:20 146
Galatians 2:16 125
Galatians 2:20 125
Galatians 5:1 ..... 70, 223, 271
Gen 1:26-28 97
Gen 10:8-10 50
Gen 27:41 152
Gen 3:4-5 51
Gen 37:4 153
Gen 4:5, 4:8 152
Gen. 1 50
Gen. 1:26 ff.; 2:15-17 42
Gen. 1:26-28 97
Gen. 1:4 51
Gen. 10:18 148
Gen. 10:8-12 232
Gen. 12:2 84
Gen. 12:2; 22:17 84
Gen. 12:2;18:18 84
Gen. 12:2-3, 18:18; 22:18 84
Gen. 12:3 84
Gen. 12:7; 13:14-17; 15:7-21; 17:8 84
Gen. 13:13 148
Gen. 13:16, 15:4-7; 17:4-7; 15-21; 22:17 84
Gen. 15 85
Gen. 17:1; 18:9 85
Gen. 17:7 85
Gen. 17:7, 19, 21 84
Gen. 17:7-8 84
Gen. 2:18-25 97
Gen. 26:24 131
Gen. 27:18-29; 28:10-16; 25-6-16 85
Gen. 27:41 148
Gen. 3:1 51
Gen. 3:4-5 ..... 50, 51
Gen. 4:3-4, ... 51
Gen. 49:24 51
Genesis 12, 13, 17, and 19 84
Genesis 12, 15, and 17 89
Genesis 17 89
Genesis 17:19-22 ..... 83, 84
Genesis 18:18-19 85
Genesis 3 44
Genesis 3:19 206
Genesis 3:4-5 165
Genesis 6:11-22 83
Genesis 9:8-17 83
Gn 3:4 48

Gn. 27:41; 37:4f., 8 148
Gn. 29:31, 33 148
Gn. 43:32 147
God of Baal 237
God's law 61
Heb 1:1-5 137
Heb 5:5 137
Heb. 1:9 148
Heb. 10:1 50
Heb. 10:23 51
Heb. 10:25 50
Heb. 11:1 249
Heb. 11:10 50
Heb. 11:16 218
Heb. 13:6 50
Heb. 2:14 50
Heb. 8:10 62
Heb. 8:7-13 98
Heb. 8:8; 9:15; 12:24 84
Heb. 9:16,17 43
Heb. 9:27 147
Hebrews 11:13 ..... 60, 175, 186, 201, 222
Hebrews 6-10 89
Hebrews 9:27-28, 10:1 163
Ho. 9:15 148
Holy Bible 39, 53, 82, 89, 90, 96, 112, 142, 158, 172, 189, 210, 211, 214, 261, 281, 282
Hos 4:1 136
Hos 8:1 136
Hos 8:4 136
Hos 9:10 237
Hos. 12:7, 8 150
Hosea 4:11 50
I Chron 28:5-6 87
I Chron. 16:15-19 85
I Chron. 17 ..... 84, 86, 87
I Chron. 6:32, 33 85
I Cor. 11:25 84
I Kgs. 19:14, 18 86
I Kings 2:2-4 87
I Kings 4:20-21; 24-25 86
I Kings 9:4-9 87
I Sam 7:4ff 86
II Cor. 11:23-27 ..... 46, 115, 167
II Corinthians 1:12 64
Is 51:12 135
Is 51:7 134
Is. 1:13 147
Is. 1:24-26 86
Is. 14:12 50
Is. 19:1 254
Is. 19:11 255
Is. 19:2 254
Is. 19:5 254
Is. 19:8-10 254
Is. 4 86
Is. 44:22 256
Is. 49:6 88

Is. 49:8 88
Is. 55:1ff 84
Is. 58:10 256
Is. 61:8 148
Isa. 65:5 150
Isa. 9:6 50
Isaiah 1:16-20 210
Isaiah 14 231
Isaiah 14:12-21 ..... 51, 279
Isaiah 14:13 51
Isaiah 14:13-15 51
Isaiah 14:14 50
Isaiah 14:18-21 233
Isaiah 14:9-11 231
Isaiah 3:4 199
Isaiah 33:22 ..... 75, 100, 144, 218, 238, 241, 261, 283
Isaiah 40:15 ..... 201, 230, 249
Isaiah 40:17 ..... 201, 230, 249
Isaiah 40:23 ..... 160, 201, 230
Isaiah 41:29 230
Isaiah 42:21-25 113
Isaiah 42:29 201
Isaiah 45:12 ..... 59, 74, 97
Isaiah 54:11-17 ..... 99, 241
Isaiah 54:4-8 201
Isaiah 54:5 98
Isaiah 56:1-2 217
Isaiah 58:6 209
Isaiah 61:1 209
Isaiah 65:16 127
Isaiah 66:22 127
Isaiah chapter 46 and 47 202
James 1:21-25 131
James 1:25 ..... 165, 218
James 1:27 ..... 54, 68, 219
James 2:17-20 155
James 2:2-13 227
James 2:8 153
James 3:18 51
James 4:10 ..... 260, 263
James 4:17 ..... 164, 217
James 4:3-4 222
James 4:4 ..... 54, 60, 63, 123, 175, 186, 201, 223, 263
James 4:6-8 215
Jas. 4:7 50
Jdg 2:21 136
Jdg 3:4 136
Jdg. 14:16 148
Je. 12:8 148
Je. 16:18 147
Jer 19 238
Jer 32:35 238
Jer 7:31; 19:4–6 238
Jer. 13:27 151
Jer. 32:17,27 51
Jer. 32:26-44 237
Jer. 4:1-2 86

Jeremiah 11:4 98
Jeremiah 17:5-8 ..... 200, 220, 225, 240, 241, 249
Jeremiah 17:9-11 227
Jeremiah 2:26-28 ..... 232, 247
Jeremiah 22:13 227
Jeremiah 33:22 208
Jeremiah 34:18 210
Jeremiah 6 214
Jgs 2:12–14; 3:7, 8 238
Jgs 3:3 237
Jn 14:15 45
Jn 14:21 45
Jn 14:24 45
Jn. 12:25 148
Jn. 15:18–20; 17:14 148
Jn. 15:24 148
Jn. 7:7; 15:18, 24 148
Job 1:9-11 50
Job 13:15 ..... 46, 115, 167
Job 2:4-5 50
Joel 2:13 146
Joh 18:37 138
John 1:10 116
John 1:18 51
John 1:2 68
John 10:1 159
John 10:10 51
John 10:10,28 50
John 10:1-11 49
John 10:27 129
John 12:25 67
John 12:26 131
John 12:31 ..... 50, 51
John 13:2,27 50
John 14:15 242
John 14:15,21,23,24 47
John 14:1-6 127
John 14:21 ..... 112, 234, 274, 283
John 14:26 102
John 14:30 ..... 50, 116
John 14:30-31 67
John 14:6 ..... 51, 127
John 15:16 ..... 46, 115, 167
John 15:18 146
John 15:1-8 127
John 15:18-19 146
John 15:18-25 75
John 15:19 ..... 54, 68, 116, 149, 219
John 15:20 ..... 133, 156, 216
John 15:20-21 252
John 15:24-25 146
John 15:4-11 156
John 16:11 51
John 16:18 149
John 17:12 51
John 17:14 116
John 17:15 149

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John 17:16 116
John 2:13-17 146
John 3:16 51
John 5:30 ..... 50, 154
John 6:29 50
John 6:38 50
John 6:44 50
John 7:14-16 199
John 7:24 ..... 50, 154
John 7:7 146
John 8:12 51
John 8:23 116
John 8:28-29 51
John 8:31-34 209
John 8:34 ..... 50, 238, 248
John 8:34-35 49
John 8:44 ..... 49, 50, 51
Jos. 20:5 148
Josh 24:16-18, 24; 23:1, 14 86
Josh. 24:15 271
Joshua 1:8-9 100
Joshua 7:11-13 136
Jud. 18 87
Jud. 2:12-15 86
Judg. 11:7 153
Judges 16 139
Judges 2:17 235
Judges 3:12 236
Judges 4:1-3 236
Judges 8:27 235
Judges 8:33 235
King Ahasuerus 219
King of Babylon 231
Lamentations 5:1-8 234
Laws of the Bible, Form #13.001 ..... 53, 214, 261, 284
Lev. 18:21 150
Lev. 18:22 ..... 50, 150, 151
Lev. 18:23 ..... 150, 151
Lev. 18:29 ..... 147, 151
Lev. 19:17 ..... 146, 150
Lev. 19:18 153
Lev. 20:13 ..... 150, 151
Lev. 20:22-24 173
Lev. 26 ..... 85, 86
Lev. 26:11-12 85
Lev. 26:12 98
Lev. 26:14-46 ..... 213, 214
Lev. 26:2-13 210
Lev. 26:4-12 85
Lev. 26:5 85
Lev. 26:9 85
Leviticus 18:20 ..... 150, 151
Leviticus 18:4 52
Leviticus 26 86
Lk. 14:26 148
Lk. 16:13 148
Lk. 22:20 84

Lk. 6:22 148
Luk 19:27 137
Luk 20:39 138
Luke 1:72-73 89
Luke 10:21 ..... 143, 199
Luke 10:25-28 271
Luke 11:34 51
Luke 11:5-13 129
Luke 12:10 276
Luke 12:12 102
Luke 12:35-40 129
Luke 12:35-48 130
Luke 12:45-47 218
Luke 12:49-53 130
Luke 13:16 51
Luke 14:26 148
Luke 16:13 ..... 59, 76, 117, 184, 186, 188, 208, 218, 266, 272
Luke 16:15 ..... 150, 222
Luke 17:3 154
Luke 19:26 206
Luke 2:1-7 208
Luke 2:49 50
Luke 20:22 138
Luke 21:17 149
Luke 22 89
Luke 22:20 42
Luke 22:25-27 205
Luke 23:2 140
Luke 4:16-22 209
Luke 4:6-8 50
Luke 9:58 206
Lv 18:21 238
Lv. 11:10 147
Lv. 18:22 147
Lv. 19:17 148
Lv. 7:18 147
Mal. 1:2 148
Mal. 1:3 150
Mal. 2:16 ..... 50, 150
Mal. 3:2-4; 4:1-2 86
Malachi 3:8-10 252
Mar 12:14 138
Mark 10:2-9 50
Mark 10:42-43 205
Mark 11:12-14, 21 258
Mark 12:14-17 ..... 132, 138
Mark 12:29-30 153
Mark 12:29-31 271
Mark 12:31 153
Mark 12:41-44 100
Mark 13:11 102
Mark 14 89
Mark 14:24 42
Mark 3:27 51
Mark 3:28-30 101
Mark 3:29 276
Mark 3:35 ..... 152, 201

Mark 4:15 50
Mark 7:21 150
Mat 22:17 137
Mat 22:18 138
Mat 22:46 138
Mat 25:31-32 138
Mat 28:18 138
Matt 21:12-17 45
Matt. 1:18-25 50
Matt. 10:16-22 199
Matt. 10:22 146
Matt. 10:35-38 218
Matt. 10:38 128
Matt. 12:32 ..... 101, 276
Matt. 12:50 129
Matt. 13:24-32 50
Matt. 13:44 202
Matt. 16:24 129
Matt. 16:6,11,12 200
Matt. 18:1-4 200
Matt. 19:19 153
Matt. 19:21 ..... 129, 218
Matt. 19:28 ..... 50, 129
Matt. 20:1-16 129
Matt. 20:18 50
Matt. 20:24-28 122
Matt. 20:25-27 205
Matt. 20:25-28 51
Matt. 21:12-13 46
Matt. 22 259
Matt. 22:1-14 272
Matt. 22:15-22 ..... 74, 216, 259
Matt. 22:36-40 ..... 81, 201
Matt. 22:37 271
Matt. 22:37-38 242
Matt. 22:39 ..... 153, 217
Matt. 23:23 156
Matt. 25:1-13 ..... 129, 272
Matt. 25:14-30 ..... 129, 272
Matt. 25:23 131
Matt. 25:41 51
Matt. 26:28 42
Matt. 4:3 51
Matt. 4:5-6 51
Matt. 4:8-11 67
Matt. 5:17 126
Matt. 5:22 221
Matt. 5:33-37 ..... 217, 266
Matt. 5:37 51
Matt. 5:43 153
Matt. 5:5 51
Matt. 5:8 51
Matt. 6:19-21 253
Matt. 6:24 ..... 117, 203, 266
Matt. 6:24 184
Matt. 6:24 186
Matt. 6:24 188

Matt. 6:25ff 48
Matt. 7:21 ..... 96, 112, 164
Matt. 7:21-29 101
Matt. 7:7-12 102
Matt. 8:19-20 68
Matt. 8:20 ..... 50, 206
Matthew 20:25-28 141
Matthew 22:15-22 216
Matthew 25:29-30 206
Matthew 26 89
Matthew 28 89
Matthew 4:8-11 116
Matthew Henry's Commentaries on the Bible, notes on Revelation 2:10 258
Matthew. 19:17ff 47
Mic 6:13 136
Mic. 2:12; 4:6-8 86
Micah 6:8 217
Mk. 11:14 258
Mk. 13:13 148
Mk. 3:5 148
Molech 237, 238
Mt 19:16ff 45
Mt 6:25ff 47
Mt 7:21ff 45
Mt. 10:37 148
Mt. 23:1-3 41
Mt. 5:17 41
Mt. 5:43 148
Mt. 6:24 148
Nahash king of the Ammonites 202
Nu. 10:35 148
Num 15:15 137
Num. 24:9 86
Numbers 12:8 131
Numbers 14:24 131
Numbers 14:44 190
Numbers 15:30 ..... 190, 219, 222
Numbers. 15:30 189
Parable of the Faithful Servant and the Evil Servant 130
Paul 117
Pharaoh 47
Phil 2:8 51
Phil. 2:3-4 51
Phil. 2:8 51
Philippians 1:27 63
Philippians 2:8 126
Philippians 2:9-12 126
Philippians 3:20 ..... 60, 175, 185, 218, 222, 262, 284
Philippians 3:9 125
Pr. 12:22; 20:23 147
Pr. 14:20 148
Pr. 15:8 147
Pr. 29:10 148
Pr. 6:16 148
Prov. 1:22 ..... 149, 221
Prov. 1:28-29 148
Prov. 1:7 221

Prov. 10:12 146
Prov. 10:18 146
Prov. 10:21 ..... 49, 154
Prov. 10:7, 13:18, 29:1 50
Prov. 11:1, 10:10, 20:23 150
Prov. 11:15 ..... 149, 185, 198
Prov. 11:23 147
Prov. 11:9 275
Prov. 12:1 ..... 149, 153
Prov. 12:15 51
Prov. 13:1 220
Prov. 13:20 220
Prov. 13:5 ..... 145, 149
Prov. 14:17 149
Prov. 15:1 149
Prov. 15:10 ..... 149, 153
Prov. 15:17 146
Prov. 15:18 149
Prov. 15:26 151
Prov. 15:27 149
Prov. 15:31-32 145
Prov. 15:9 151
Prov. 16:22 220
Prov. 16:29-30 160
Prov. 16:32 221
Prov. 16:8 151
Prov. 17:15 151
Prov. 17:18 185
Prov. 18:1 50
Prov. 18:17 275
Prov. 18:6 51
Prov. 19:11 221
Prov. 19:19 147
Prov. 19:25 155
Prov. 19:29 220
Prov. 2:1-9 51
Prov. 20:8 236
Prov. 21:7 154
Prov. 22:10 220
Prov. 22:16 226
Prov. 22:4 145
Prov. 22:7 196
Prov. 23:17 145
Prov. 24:1-2 220
Prov. 24:15-16 227
Prov. 24:25 145
Prov. 24:9 220
Prov. 26:24 148
Prov. 26:24-26 146
Prov. 26:28 189
Prov. 28:16 149
Prov. 28:22 253
Prov. 28:23 146
Prov. 28:4 ..... 51, 224
Prov. 28:9 ..... 100, 150, 219, 275
Prov. 29:10 146
Prov. 29:27 145

Prov. 29:8 ..... 147, 227
Prov. 3:22, 11:20 150
Prov. 3:27 227
Prov. 3:30 ..... 82, 173
Prov. 3:32 151
Prov. 3:9 278
Prov. 31:8-9 238
Prov. 6:1-5 198
Prov. 6:16-17 50
Prov. 6:16-19 ..... 145, 148
Prov. 6:17 150
Prov. 6:18 ..... 50, 150
Prov. 6:19 ..... 150, 152
Prov. 6:23 155
Prov. 6:24-29 50
Prov. 6:9-11 161
Prov. 8:13 ..... 50, 111, 144, 149, 151
Prov. 8:32 217
Prov. 8:36 ..... 149, 153
Prov. 9:6-8 220
Prov. 9:7-9 220
Proverbs 1:10-19 ..... 160, 205
Proverbs 10:26 206
Proverbs 11:15 205
Proverbs 13:4 206
Proverbs 17:18 ..... 198, 205
Proverbs 20:4 206
Proverbs 21:25 206
Proverbs 28:9 ..... 51, 224, 225
Proverbs 8:13 145
Ps. 101:3; 139:21f.; 119:104, 113 148
Ps. 103:7 51
Ps. 103:8 146
Ps. 110:4 87
Ps. 119:104 149
Ps. 119:163 149
Ps. 129:5 148
Ps. 132:12 87
Ps. 139:21-22 149
Ps. 145:17 51
Ps. 18:30 51
Ps. 25:19 146
Ps. 34:21 148
Ps. 36:19 146
Ps. 45:7 148
Ps. 50:18 134
Ps. 55:12 148
Ps. 59:1 51
Ps. 72 88
Ps. 89, 110, 132 ..... 84, 86
Ps. 89:3, 28 87
Ps. 94:20 134
Psalm 106:39 235
Psalm 110 87
Psalm 118 240
Psalm 118:8-9 ..... 50, 60, 61, 138, 223, 241
Psalm 119:104 145

Psalm 119:163 ..... 145, 149
Psalm 119:19 ..... 262, 284
Psalm 119:9-16 52
Psalm 119:97, 113, 163, 165 153
Psalm 139:21-22 145
Psalm 146:3 240
Psalm 15:1-5 113
Psalm 19:12-13 ..... 190, 219, 222
Psalm 19:7-14 52
Psalm 2:7 137
Psalm 23 ..... 162, 253
Psalm 33:8 144
Psalm 34:21 150
Psalm 45:7 150
Psalm 47:7 ..... 261, 283
Psalm 5:5 145
Psalm 50:4-6 99
Psalm 69:8-9 ..... 262, 284
Psalm 78, 89 89
Psalm 78:49 147
Psalm 8:2 199
Psalm 82:1-8 233
Psalm 89:11-13 ..... 59, 73, 97
Psalm 9:17 63
Psalm 94:20-23 219
Psalm 97:10 ..... 144, 145, 149, 151
Rev 2:26-27 137
Rev. 1:5 50
Rev. 11:15 138
Rev. 12:9 ..... 49, 50, 51
Rev. 15:2 185
Rev. 15:3 51
Rev. 16:2 185
Rev. 17 ..... 50, 51
Rev. 17:1-2 ..... 54, 141, 189
Rev. 17:15 ..... 117, 189, 235
Rev. 17:1-6 ..... 50, 236
Rev. 17:3-6 188
Rev. 17:5 207
Rev. 18:3-8 141
Rev. 18:4-8 189
Rev. 18:7 50
Rev. 19:14 138
Rev. 19:19 ..... 54, 117, 185, 186, 208, 236, 262, 285
Rev. 19:19-21 50
Rev. 19:20-21 51
Rev. 19:6 51
Rev. 19:7-8 50
Rev. 2:6 148
Rev. 20:11-15 ..... 51, 129, 158
Rev. 20:2 50
Rev. 20:4-6 138
Rev. 21:1 127
Rev. 21:9 201
Rev. 22:14 ..... 165, 217
Rev. 22:17 201
Rev. 3:12-13 ..... 99, 130

Rev. 3:18 155
Rev. 3:21 ..... 99, 130
Rev. 5:9-10 124
Revelation 13:16-18 185
Revelation 17 141
Revelation 17:5 201
Revelation 18:1-8 198
Revelation 18:3-8 141
Revelation 18:6-8 141
Revelation 19:19 ..... 231, 262, 286
Revelation 20:11-15 164
Rom. 1:18; 2:5; 2:8; 5:9; 9:22 146
Rom. 1:18-32 221
Rom. 1:3 50
Rom. 1:30 146
Rom. 12:9 ..... 147, 149
Rom. 13:1 152
Rom. 13:1-7 69
Rom. 13:3-5 149
Rom. 13:5 152
Rom. 13:7 253
Rom. 13:9 217
Rom. 14:19-20 51
Rom. 16:20 51
Rom. 3:10-20 124
Rom. 3:10ff 124
Rom. 4:13-25 113
Rom. 6:14 50
Rom. 7:1-2 50
Rom. 7:4-6 63
Rom. 7:6 50
Rom. 9:13 148
Romans 1:17 125
Romans 1:18 146
Romans 11:11-25 128
Romans 12:1-2 132
Romans 12:19 147
Romans 12:2 ..... 60, 175
Romans 12:9 145
Romans 13 ..... 39, 70, 257
Romans 13:10 152
Romans 13:1-7 233
Romans 13:3-5 151
Romans 13:8 196
Romans 13:9 ..... 153, 155, 173
Romans 13:9-10 ..... 81, 173
Romans 14:10 147
Romans 14:13 154
Romans 2:11 200
Romans 2:1-13 124
Romans 2:13 126
Romans 3:22 124
Romans 3:26 125
Romans 3:3 125
Romans 4:15 152
Romans 4:16 125
Romans 5:15 126

Romans 6:16 215
Romans 6:23 ..... 142, 165
Romans 7:4-6 116
Romans 8:16 68
Romans 9:13 202
Romans 9:8 68
Romans chapter 13 258
Samuel 62, 261
Ten Commandments 42, 61, 145, 230, 239, 262, 278
The 23rd Psalm (A present-day Lamentation) 253
The New American Commentary, James Brooks, p. 183, 184 258
Titus 1:10-16 155
Titus 3:3 146
Titus 3:9-11 220
Zec 14:9 137
Zech. 8:11-13 86
Zeph. 3:12,13 86

REVISION HISTORY

The below revision history covers only the last six months of changes.

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

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1. INTRODUCTION

Christians today are:

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

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

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

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

Jesus Is an Anarchist, Family Guardian Fellowship http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm

10. Provide renewed emphasis and motivation for Christians to restore the authority of God's Law over them and their families and "fire the bastards" who run our pagan government from having anything beyond criminal jurisdiction over them.

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

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

2. BIBLICAL RELATIONSHIP BETWEEN MAN'S LAW AND GOD'S LAW

2.1 Why all law is religious in nature[1]

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

> ***Law is in every culture* religious in origin**. ***Because law governs man and society, because it establishes and declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every study of law must be,* first, *a recognition of this religious nature of law.***
>
> **Second, *it must be recognized that in any culture* the source of law is the god of that society**. ***If law has its source in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler, then that source is the god of that system.*** *Thus, in Greek culture law was essentially a religiously humanistic concept,*
>
> > *In contrast to every law derived from revelation,* nomos *for the Greeks originated in the mind (*nous*). So the genuine* nomos *is no mere obligatory law, but something in which an entity valid in itself is discovered and appropriated...It is "the order which exists (from time immemorial), is valid and is put into operation."*[2]
>
> *Because for the Greeks mind was one being with the ultimate order of things, man's mind was thus able to discover ultimate law (*nomos*) out of its own resources, by penetrating through the maze of accident and matter to the fundamental ideas of being. As a result, Greek culture became both humanistic, because man's mind was one with ultimacy, and also neoplatonic, ascetic, and hostile to the world of matter, because* mind, *to be truly itself, had to separate itself from non-mind.*
>
> ***Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as they find expression in the state, the god of the system.*** *As Mao Tse-Tung has said, "Our God is none other than the masses of the Chinese people."*[3] *In Western culture, law has steadily moved away from God to the people (or the state) as its source, although the historic power and vitality of the West has been in Biblical faith and law.*
>
> **Third, *in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift from Biblical law to humanism, it means that the society now draws its vitality and power from humanism, not from Christian theism.***
>
> Fourth, *no disestablishment of religion as such is possible in any society. A church can be disestablished, and a particular religion can be supplanted by another, but the change is simply to another religion. Since the*

[1] Adapted with permission from Great IRS Hoax, Form #11.302, Section 4.3.9.

[2] Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21

[3] Mao Tse-Tung, *The foolish Old Man Who Removed Mountains* (Peking: Foreign Languages Press, 1966), p. 3.

foundations of law are inescapably religious, no society exists without a religious foundation or without a law-system which codifies the morality of its religion.

Fifth, ***there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."[4] Every law-system must maintain its existence by hostility to every other law-system and to alien religious foundations or else it commits suicide.***

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

> *...the earlier prophets also use* torah *for the divine word proclaimed through them (Is. viii. 16, cf. also v. 20; Isa. xxx. 9 f.; perhaps also Isa. i. 10). Besides this, certain passages in the earlier prophets use the word* torah *also for the commandment of Yahweh which was written down: thus Hos. viii. 12. Moreover there are clearly examples not only of ritual matters, but also of ethics.*
>
> *Hence it follows that at any rate in this period* torah *had the meaning of a divine instruction, whether it had been written down long ago as a law and was preserved and pronounced by a priest, or whether the priest was delivering it at that time (Lam. ii. 9; Ezek. vii. 26; Mal. ii. 4 ff.), or the prophet is commissioned by God to pronounce it for a definite situation (so perhaps Isa. xxx. 9).*
>
> *Thus what is objectively essential in* torah *is not the form but the divine authority.[6]*

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

> *The time-honored distinction between the OT as a book of law and the NT as a book of divine grace is without grounds or justification. Divine grace and mercy are the presupposition of law in the OT; and the grace and love of God displayed in the NT events issue in the legal obligations of the New Covenant. Furthermore, the OT contains evidence of a long history of legal developments which must be assessed before the place of law is adequately understood. Paul's polemics against the law in Galatians and Romans are directed against an understanding of law which is by no means characteristic of the OT as a whole.[7]*

There is no contradiction between law and grace. The question in Jame's Epistle is faith and works, not faith and law.[8] Judaism had made law the mediator between God and man, and between God and the world. It was this view of law, not the law itself, which Jesus attacked. As Himself the Mediator, Jesus rejected the law as mediator in order to re-establish the law in its God-appointed role as law, the way of holiness. He established the law by dispensing forgiveness as the law-giver in full support of the law as the convicting word which makes men sinners.[9] The law was rejected only as mediator and as the source of justification.[10] Jesus fully recognized the law, and obeyed the law. It was only the absurd interpretations of the law He rejected. Moreover,

> *We are not entitled to gather from the teaching of Jesus in the Gospels that He made any formal distinction between the Law of Moses and the Law of God. His mission being not to destroy but to fulfil the Law and the Prophets (Mt. 5:17), so far from saying anything in disparagement of the Law of Moses or from encouraging His disciples to assume an attitude of independence with regard to it, He expressly recognized the authority of the Law of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).[11]*

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[4] Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

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

[6] Kleinknecht and Gutbrod, *Law*, p. 44

[7] W.J. Harrelson, "Law in the OT," in *The Interpreter's Dictionary of the Bible*, (New York: Abingdon Press, 1962), III, 77.

[8] Kleinknecht and Gutbrod, Law, p. 125.

[9] *Ibid,* pp. 74, 81-91.

[10] *Ibid., p. 95.*

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

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

> *St. Peter, e.g. required a special revelation before he would enter the house of the uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism (Acts 10:1-48) --a step which did not fail to arouse opposition on the part of those who "were of the circumcision" (cf. 11:1-18).*[12]

The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the giving of the law, the language of the text, the historical prologue, the requirement of imprecations and benedictions, and much more, all point to the fact that the law is a treaty established by God with His people. Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal code."[13] *The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone, one table or copy of the treaty for each party in the treaty, God and Israel.*[14]

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

> *Not law, but covenant. That must be affirmed when we are seeking a category comprehensive enough to do justice to this revelation in its totality. At the same time, the prominence of the stipulations, reflect in the fact that "the ten words" are the element used as* pars pro toto, *signifies the centrality of law in this type of covenant. There is probably no clearer direction afforded the biblical theologian for defining with biblical emphasis the type of covenant God adopted to formalize his relationship to his people than that given in the covenant he gave Israel to perform, even "the ten commandments." Such a covenant is a declaration of God's lordship, consecrating a people to himself in a sovereignly dictated order of life.*[15]

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

> *The God to whom the earth belongs will have Israel for His own property, Ex. xix. 5. It is only on the ground of the gracious election and guidance of God that the divine commands to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its forefront the fact of election.*[16]

In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life; the holy calling of the people must be realized in both."[17]

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

> *...the picture suggested would be that of Christ's children (cf. 2:13) inheriting his universal dominion as their eternal portion (note 9:15b; cf. also 1:14; 2:5 ff.; 6:17; 11:7 ff.). And*

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[12] Olaf Moe, "Law," in James Hastings, ed., *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1919), I, 685.

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

[14] Kline, *op. cit.*, p. 19.

[15] Ibid., p. 17.

[16] Gustave Friedrich Oehler, *Theology of the Old Testament* (Grand Rapids: Zondervan, 1883), p. 177.

[17] *Ibid.*, p. 182.

> *such is the wonder of the messianic Mediator-Testator that the royal inheritance of his sons, which becomes of force only through his death, is nevertheless one of co-regency with the living Testator! For (to follow the typographical direction provided by Heb. 9:16, 17 according to the present interpretation) Jesus is both dying Moses and succeeding Joshua. Not merely after a figure but in truth a royal Mediator* redivivus, *he secures the divine dynasty by succeeding himself in resurrection power and ascension glory.*[18]

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

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

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

Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical nonsense.[20] *Calvin favored "the common law of nations." But the common law of nations in his day was Biblical law, although extensively denatured by Roman law. And this "common law of nations" was increasingly evidencing a new religion, humanism. Calvin wanted the establishment of the Christian religion; he could not have it, nor could it last long in Geneva, without Biblical law.*

Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must exercise justice, and it has the power of the sword."[21] *Yet these men follow Calvin in rejecting Biblical law for "the common law of nations." But can the state be God's servant and by-pass God's law? And if the state "must exercise justice," how is justice defined, by the nations, or by God? There are as many ideas of justice as there are religions.*

The question then is, what law is for the state? Shall it be positive law, after calling for "justice" in the state, declare, "A static legislation valid for all times is an impossibility." Indeed![22] *Then what about the commandment, Biblical legislation, if you please, "Thou shalt not kill," and "Thou shalt not steal"?* ***Are they not intended to valid for all time and in every civil order? By abandoning Biblical law, these Protestant theologians end up in moral and legal relativism.***

Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law is not nature but God. There is no law in nature but a law over nature, God's law.[23]

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

To summarize the findings of this section:

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[18] Kline, *Treaty of the Great King*, p. 41.

[19] John Calvin, *Institutes of the Christian Religion*, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christina Education, 1936), II, 787 f.

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

[21] *Ibid*.,p. 73.

[22] *Ibid*., p. 75.

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

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

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

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

2.2 God's covenant/contract with believers

2.2.1 God only relates to People who consent through covenants[24]

God is a gentleman. He only relates to His people by consensually contracting with them. These contracts are called "covenants" in the Bible. Contracts are civil agreements. Covenants are religious agreements. And contracts…by definition…always have conditions that are binding on **both** parties

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

There are four elements to all covenants or contracts:

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

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

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

And we know what the penalty will be if we don't fulfill the conditions of the contract. Failing to live up to the conditions of our contract with God is sin. And it activates the penalty clause. When God applies the penalty for breaking our contract

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

with him…he is not acting without mercy. He **must** apply the penalty clause because…Both parties must act and fulfill the agreed upon conditions of the contract.

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

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

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

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

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

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

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

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

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

> *"Do you keep the Commandments?"*

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

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

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

> *But Peter said to him, "**Your money perish with you, because you thought that the gift of God could be purchased with money! You have neither part nor portion in this matter, for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity.**"*
>
> *Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."*
> *[Acts 8:18-24, Bible, NKJV]*

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

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

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

> *What such revivalism and pietism espouses is a limited liability universe in God's name. It is thus atheism under the banner of Christ. It claims freedom from God's sovereignty and denies predestination. It denies the law, and it denies the validity of the curses and blessings of the law. Such a religion is interested only in what it can get out of God: hence, "grace" is affirmed, and "love," but not the law, nor God's sovereign power and decree. But smorgasbord religion is only humanism, because it affirms the right of man to pick and choose what he wants; as the ultimate arbiter of his fate, man is made captain of his soul, with an assist from God. Pietism thus offers limited liability religion, not Biblical faith.*
>
> *According to Heer, the medieval mystic Eckhart gave to the soul a "sovereign majesty together with God. The next step was taken by the disciple, Johnannes of Star Alley, who asked if the word of the soul was not as mighty as the word of the Heavenly Father."[25] In such a faith, the new sovereign is man, and unlimited liability is in process of being transferred to God.*
>
> *In terms of the Biblical doctrine of God, absolutely no liabilities are involved in the person and work of the Godhead. God's eternal decree and sovereign power totally govern and circumscribe all reality, which is His creation. Because man is a creature, man faces unlimited liability; his sins have temporal and eternal consequences, and he cannot at any point escape God. Van Til has summed up the matter powerfully:*
>
> *"The main point is that if man could look anywhere and not be confronted with the revelation of God then he could not sin in the Biblical sense of the term. Sin is the breaking of the law of God. God confronts man everywhere. He cannot in the nature of the case confront man anywhere if he does not confront him everywhere. God is one; the law is one. If man could press one button on the radio of his experience and not hear the voice of God then he would always press that button and not the others. But man cannot even press the button of his own self-consciousness without hearing the requirement of God.[26]"*
>
> *But man wants to reverse this situation. Let God be liable, if He fails to deliver at man's request. Let man declare that his own experience pronounces himself to be saved, and then he can continue his homosexuality or work in a house of prostitution, all without liability. Having pronounced the magic formula, "I accept Jesus Christ as my personal lord and savior," man then transfers almost all the liability to Christ and can sin without at most more than a very limited liability. Christ cannot be accepted if His sovereignty, His law, and His word are denied. To deny the law is to accept a works religion, because it means denying God's sovereignty and assuming man's existence in independence of God's total law and government. In a world where God functions only to remove the liability of hell, and no law governs man, man works his own way through life by his own conscience. Man is saved, in such a world, by his own work of faith, of accepting Christ, not by Christ's sovereign acceptance of him. Christ said, "Ye have not chosen me, but I have chosen you" (John 15:16). The pietist insists that he has chosen Christ; it is his work, not Christ's. Christ, in such a faith, serves as an insurance agent, as a guarantee against liabilities, not as sovereign lord. This is paganism in Christ's name.*
>
> *In paganism, the worshipper was not in existence. **Man did not worship the pagan deities, nor did services of worship occur. The temple was open every day as a place of business. The pagan entered the temple and bought the protection of a god by a gift or offering. If the god failed him, he thereafter sought the services of another. The pagan's quest was for an insurance, for limited liability and unlimited blessings, and, as the sovereign believer, he shopped around for the god who offered the most. Pagan religion was thus a transaction, and, as in all business transactions, no certainty was involved. The gods could not always deliver, but man's hope was that, somehow, his liabilities would be limited.***
>
> *The "witness" of pietism, with its "victorious living," is to a like limited liability religion. A common "witness" is, "Praise the Lord, since I accepted Christ, all my troubles are over and ended." The witness of Job in his suffering was, "Though he slay me, yet will I trust him" (Job 13:15). St. Paul recited the long and fearful account of his sufferings after accepting Christ: in prison, beaten, shipwrecked, stoned, betrayed, "in hunger and thirst,...in cold and nakedness" (II Cor. 11:23-27). Paul's was not a religion of limited liability nor of deliverance from all troubles because of his faith.*
>
> ***The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its end is victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men for***

[25] Friedrich Heer, *The Intellectual History of Europe, p. 179.*

[26] Cornelius Van Til, *A Letter on Common Grace (Philadelphia: Presbyterian and Reformed Publishing Company, 1955),* p. 40 f.

> ***battle with an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of God's grace and law.***
> *[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 664-669]*

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

The Unlimited Liability Universe, Family Guardian Fellowship http://www.famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm

2.2.2 God forbids believers to contract away rights to government or civil rulers[27]

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

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

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

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

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

The First Commandment is First because:

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

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

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

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

The Lord says to Moses…

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

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

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

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

"Keep my Commandments".

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

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

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

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

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

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

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

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

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

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

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

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

And isn't it a wonderful law when someone says to you "You shall NOT be a slave"?

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

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

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

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

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

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

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

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

> *"Judge not according to appearance, but **judge righteous judgment**."*

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[Jesus speaking in John 7:24, Bible, NKJV]

Table 1: Comparison of God with Satan

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

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

2.3 The Bible is a Sacred Law Book!

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

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

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

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

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

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

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

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

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

How can a young man cleanse his way?
By taking heed according to Your word.
With my whole heart I have sought You;
Oh, let me not wander from Your commandments!
Your word I have hidden in my heart,
That I might not sin against You.
Blessed are You, O Lord!
Teach me Your statutes.
With my lips I have declared
All the judgments of Your mouth.
I have rejoiced in the way of Your testimonies.
As much as in all riches.
I will meditate on Your precepts.
And contemplate Your ways.
I will delight myself in Your statutes.
I will not forget Your word.
[Psalm 119:9-16, Bible, NKJV]

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

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

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

> *If, then, a government, composed of Legislative, Executive and Judicial departments, were established, by a Constitution, which imposed no limits on the legislative power, the consequence would inevitably be, that whatever the legislative power chose to enact, would be lawfully enacted, and the judicial power could never interpose to pronounce it void.* ***It is true, that some speculative jurists have held, that a legislative act against natural justice must, in itself****, be void; but I cannot think that, under such a government, any Court of Justice would possess a power to declare it so. Sir William Blackstone, having put the strong case of an act of Parliament, which should *399 authorise a man to try his own cause, explicitly adds, that even in that case, 'there is no court that has power to defeat the intent of the Legislature, when couched in such evident and express words, as leave no doubt whether it was the intent of the Legislature, or no.' 1 Bl. Com. 91.*
>
> *In order, therefore, to guard against so great an evil, it has been the policy of all the American states, which have, individually, framed their state constitutions since the revolution, and of the people of the United States, when they framed the Federal Constitution, to define with precision the objects of the legislative power, and to restrain its exercise within marked and settled boundaries. If any act of Congress, or of the Legislature of a state, violates those constitutional provisions, it is unquestionably void; though, I admit, that as the authority to declare it void is of a delicate and awful nature, the Court will never resort to that authority, but in a clear and urgent case.* ***If, on the other hand, the Legislature of the Union, or the Legislature of any member of the Union, shall pass a law, within the general scope of their constitutional power, the Court cannot pronounce it to be void, merely because it is, in their judgment, contrary to the principles of natural justice. The ideas of natural justice are regulated by no fixed standard: the ablest and the purest men have differed upon the subject; and all that the Court could properly say, in such an event, would be, that the Legislature (possessed of an equal right of opinion) had passed an act which, in the opinion of the judges, was inconsistent with the abstract principles of natural justice.*** *There are then but two lights, in which the subject can be viewed: 1st. If the Legislature pursue the authority delegated to them, their acts are valid. 2nd. If they transgress the boundaries of that authority, their acts are invalid. In the former case, they exercise the discretion vested in them by the people, to whom alone they are responsible for the faithful discharge of their trust: but in the latter case, they violate a fundamental law, which must be our guide, whenever we are called upon as judges to determine the validity of a legislative act.*
> *[Calder v. Bull, 3 U.S. 386 (1798)]*
>
> ---
>
> *"In Hooker v. Canal Co.,[28] a Connecticut case, the court say: 'The fundamental maxims of a free government require that the right of personal liberty and **private property should be held sacred.**'*
>
> *"They cite and approve the expressions of Marshall, C. J., in Fletcher v. Peck:[29] 'And it may well be doubted whether the nature of society and of government does not prescribe some limits to the legislative power,' &c.*
>
> *"This whole subject is fully treated in the late decision of Booth v. Woodbury, [30] where it is expressly held that the **legislature can pass no laws contrary to the 'principles of natural justice.'**"*
>
> *"All these cases, and the jurisprudence of Connecticut on this subject, are in harmony with and in fact founded upon the case of *Calder v. Bull*, [31] a case which went from Connecticut to this court; and the expressions in Goshen v. Stonington are almost identical with those of Mr. Justice Chase, where he says: 'I cannot subscribe to the omnipotence of a State legislature, or that it is absolute and without control, **although its authority should not be expressly restrained by the constitution or fundamental law of the State.**'"*
> *[Stanley v. Colt, 72 U.S. 119, 133, (1866)]*

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

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

[28] 14 Connecticut 152; and see Gas Co. *v.* Gas Co., 25 Id. 38, and Hotchkiss *v.* Porter, 30 Id. 418.

[29] 5 Cranch, 185.

[30] 32 Connecticut, 118.

[31] 3 Dallas, 386.

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

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

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

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

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

> *"**Pure and undefiled religion before God and the Father is this**: to visit orphans and widows in their trouble, and **to keep oneself unspotted from the world [and the governments, laws, taxes, entanglements, and sin in the world]**."*
> *[James 1:27, Bible, NKVJ]*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Notice based on the above that:

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

> *"**State**. **A people permanently occupying a fixed territory bound together by common-law habits and custom into one body politic** exercising, through the medium of an organized government, independent sovereignty and control over all persons and things within its boundaries, capable of making war and peace and of entering into international relations with other communities of the globe. United States v. Kusche, D.C.Cal., 56 F.Supp. 201 207, 208. The organization of social life which exercises sovereign power in behalf of the people. Delany v. Moralitis, C.C.A.Md., 136 F.2d. 129, 130. **In its largest sense, a "state" is a body politic or a society of men.** Beagle v. Motor Vehicle Acc. Indemnification Corp., 44 Misc.2d. 636, 254 N.Y.S.2d. 763, 765. **A body of people occupying a definite territory and politically organized under one government.** State ex re. Maisano v. Mitchell, 155 Conn. 256, 231 A.2d. 539, 542. A territorial unit with a distinct general body of law. Restatement, Second, Conflicts, §3. Term may refer either to body politic of a nation (e.g. United States) or to an individual government unit of such nation (e.g. California).*
>
> *[…]*
>
> ***The people of a state, in their collective capacity**, considered as the party wronged by a criminal deed; the public; as in the title of a cause, "The State vs. A.B."*
> *[Black's Law Dictionary, Sixth Edition, p. 1407]*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If this same "transient foreigner" was also born in that place, he becomes a "national" but not a "citizen" as defined in 8 U.S.C. §1101(a)(21) and 8 U.S.C. §1452. This is exhaustively covered in the document below:

Why You are a "National", "State National", and Constitutional but not Statutory Citizen, Form #05.006 http://sedm.org/Forms/FormIndex.htm

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

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

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

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

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

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

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

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

2.4.2 Christians cannot have a domicile within anything but the Kingdom of Heaven or live under anything but God's laws

God's word calls Christians to be "citizens of Heaven" and *not* earth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pastor John Wheeler very powerfully illustrates in the following audio sermon:

Trading God for a Man, SEDM Sermons, Section 8.3 http://sedm.org/Sermons/Sermons.htm

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

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

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

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

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

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

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

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

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

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

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

> *"Resistance to tyrants is obedience to God."*
> *[Benjamin Franklin[*

> *"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."*
> *[George Washington (1732-1799), First Inaugural Address]*

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

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

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

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

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

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

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

The words "only" and "becometh" are adverbs modifying the main verb "politicking."

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

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

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

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

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

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

> *Verse twenty-seven*
>
> *THE word "only" connects Paul's statement that the assurance which he has that he will be given his freedom, comes from the fact that the Philippian saints need his ministry, with his exhortation to them to conduct themselves worthy of the gospel. Since their need of his ministry is the only reason for his wishing to remain on earth, it behooves the Philippian saints to receive that ministry with an open heart, obey his Spirit-given exhortations, and grow in their Christian experience.*
>
> *The rest of the letter therefore has to do with the spiritual needs of these saints. As we study these exhortations, we discover what things were lacking in their lives and what things needed to be corrected. The basic, all-inclusive exhortation is, "Let your conversation be as it becometh the gospel of Christ."*
>
> *The word "conversation" deserves special attention. Today the word refers to the interchange of connected discourse between two or more persons. At the time the Authorized Version was translated, it meant "manner of life," "behavior." While the Greek word from which it is translated means that, yet it means more than that. It is the word politeuo (πολιτευο). From it we get such words as "politic, political." **It referred to the public duties devolving upon a man as a member of a body. Paul uses it in Acts 23:1 where he answers the charge of having violated the laws and customs of the Jewish people and so subverting the theocratic constitution.** He says, "I have lived in all good conscience before God until this day." The words "have lived" are the translation of this word. Paul said in effect by the use of this word, "**I have fulfilled all the duties devolving upon me as a member of the nation Israel in its relation to God." Polycarp, writing to the Philippians, and using this same word says, "If we perform our duties under Him as simple citizens, He will promote us to a share in His sovereignty."** The word "conversation" is the translation in the New Testament of another Greek word anastrepho (ἀναστρεφο), in such places as II Corinthians 1:12 and Ephesians 2:3, and means "manner of life, behavior." **This Greek word means literally "to turn hither and thither, to turn one's self about," and thus has come to refer to one's walk, manner of life, or conduct. But Paul uses a specialized word here which is directly connected with the city of***

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

The use of this word has to do with the fact that the city of Philippi was a Roman colony. Lightfoot says of its use: "Appreciating its strategical importance of which he had had recent experience, Augustus founded at Philippi a Roman military colony with the high-sounding name 'Colonia Augusta Julia Philippensis.' At the same time he conferred upon it the special privilege of the 'jus Italicum.' A colony is described by an ancient writer as a miniature likeness of the Roman people; and this character is fully borne out by the account of Philippi in the apostolic narrative. The political atmosphere of the place is wholly Roman. The chief magistrates, more strictly designated duumvirs, arrogate to themselves the loftier title of praetors. Their servants, like the attendant officers of the highest functionaries in Rome, bear the name of lictors. ***The pride and privilege of Roman citizenship confront us at every turn. This is the sentiment which stimulates the blind loyalty of the people:[32] that is the power which obtains redress for the prisoners and forces an apology from the unwilling magistrates.***[33] *Nor is this feature entirely lost sight of, when we turn from St. Luke's narrative to St. Paul's epistle.* ***Addressing a Roman colony from the Roman metropolis, writing as a citizen to citizens, he recurs to the political franchise as an apt symbol of the higher privileges of their heavenly calling, to the political life as a suggestive metaphor for the duties of their Christian profession." Paul uses the word in its noun form in 3:20 where he says, "For our conversation is in heaven," or as one could more fully translate, "For the commonwealth of which we are citizens has its fixed location in heaven."***

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

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

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

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

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

[32] Acts 16:21

[33] Acts 16:37-39

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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All franchises are based on contract, and make those who partake into agents, fiduciaries, officers, and "trustees" of the beneficiary to the franchise, which in the case of the Bible is God.[34] As you will see later in this chapter, the Bible is a trust indenture and a franchise, whereby God is the beneficiary, we are the trustees, and the prophets are the creators of the trust indenture document, which is the Bible. The nature of all government franchises is exhaustively analyzed in the following document:

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

Our acronym for the word BIBLE confirms the above conclusions:

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

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

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

> *"Again, the devil took Him [Jesus] up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, "**All these things I will give You if You will fall down and worship me. [Satan]**"*
>
> *"Then Jesus said to him, "Away with you, Satan! For it is written, "You shall worship the LORD your God, and Him only you shall serve."'*
> *"Then the devil left Him, and behold, angels came and ministered to Him."*
> *[Matt. 4:8-11, Bible, NKJV]*

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

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

> *"He who loves his life will lose it, and **he who hates his life in this world [on earth] will keep it for eternal life**."*
> *[John 12:25, Bible, NKJV]*

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

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

> *"If you were of the world [had a permanent home here], the world would love its own. Yet **because you [Christians] are not of the world, but I chose you out of the world, therefore the world hates you [who are a "stranger" and a "foreigner"].**"*
> *[John 15:19, Bible, NKJV.*
> QUESTION: How can you be "chosen out of the world" as Jesus says and yet still have a domicile here?*]*

> *"**Pure and undefiled religion before God and the Father is this**: to visit orphans and widows in their trouble, and **to keep oneself unspotted from the world [and the governments, laws, taxes, entanglements, and sin in the world]**."*
> *[James 1:27, Bible, NKVJ]*

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

> *Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go." And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."*
> *[Matt. 8:19-20, Bible, NKJV]*

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

> *"Now then, **we are ambassadors for Christ, as though God were pleading through us**: we implore you on Christ's behalf, be reconciled to God."*
> *[2 Cor. 5:20, Bible, NKJV]*

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

> *PARTICULAR PERSONS*
> *4. Public Officials and Employees; Members of the Armed Services*
> *§31 Public Officials and Employees*
>
> *Ambassadors, consuls, and other public officials residing abroad in governmental service do not generally acquire a domicile in the country where their official duties are performed, but retain their original domicile," although such officials may acquire a domicile at their official residence, if they engage in business or commerce inconsistent with, or extraneous to, their public or diplomatic character.*
> *[Corpus Juris Secundum (C.J.S.) Legal Encyclopedia, Domicile, §31 (2003);*
> *SOURCE:* http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf*]*

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

> *"But as many as received Him, to them He gave the right to become **children of God**, to those who believe in His name"*
> *[John 1:2, Bible, NKJV]*

> *"The Spirit Himself bears witness with our spirit that we are **children of God**"*
> *[Romans 8:16, Bible, NKJV]*

> *"That is, those who are the children of the flesh, these are not the **children of God**; but the children of the promise are counted as the seed."*
> *[Romans 9:8, Bible, NKJV]*

> *"Behold what manner of love the Father has bestowed on us, that we should be called **children of God!** "*
> *[1 John 3:1, Bible, NKJV]*

> *"In this the **children of God** and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother."*
> *[1 John 3:10, Bible, NKJV]*

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

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

> *PARTICULAR PERSONS*
> *Infants*
> *§20 In General*
>
> *An infant, being non sui juris, cannot fix or change his domicile unless emancipated.* ***A legitimate child's domicile usually follows that of the father****. In case of separation or divorce of parents, the child has the domicile of the parent who has been awarded custody of the child.*
> *[Corpus Juris Secundum (C.J.S.) Legal Encyclopedia, Domicile, §20 (2003);*
> *SOURCE:* http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf*]*

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

> *Submit to [Righteous] Government [and rebel against Unrighteous Government]*
>
> *"Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For [righteous] rulers are not a terror to good works, but to evil. [However, unrighteous rulers ARE a terror to good works] Do you want to be unafraid of the [righteous] authority? Do what is good, and you will have praise from the same. For he [ONLY the righteous, not the unrighteous ruler] is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they [the righteous, and not unrighteous rulers] are God's ministers attending continually to this very thing. Render therefore to all [those who are righteous and NOT unrighteous] their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor."*
> *[Rom. 13:1-7, Bible, NKJV]*

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

> *The Covenant Renewed*
>
> *And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you. Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.* ***Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. But you shall destroy their altars, break their sacred pillars, and cut down their wooden images (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice, and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods.***
> *[Exodus 34:10-16, Bible, NKJV]*

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

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

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

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

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

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

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

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

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

2.4.3 Divorcing the "state": Persons with either no domicile or a domicile in the Kingdom of Heaven on earth

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

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

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

Social Security Program Operations Manual System (POMS)
RS 02640.040 Stateless Persons

A. DEFINITIONS

[. . .]

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

[. . .]

2. De Facto Status

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

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

b. establishes that:

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

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

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

De facto [stateless] status stays in effect only as long as the conditions in b. continue to exist. If, for example, the individual returns [changes their **domicile** back] *to his/her country of nationality, de facto statelessness ends. [Social Security Program Operations Manual System (POMS), Section RS 002650.040 entitled "Stateless Persons", SOURCE: https://s044a90.ssa.gov/apps10/poms.nsf/lnx/0302640040]*

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

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

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

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

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

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

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

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

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

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

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

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

1. Sovereignty Forms and Instructions Online, Form #10.004, Step 3.13 entitled: Correct Government Records documenting your citizenship status. Available free at: http://famguardian.org/TaxFreedom/Instructions/3.13ChangeUSCitizenshipStatus.htm
2. *Sovereignty Forms and Instructions Manual*, Form #10.005, Section 2.5.3.13. Same as the above item. Available free at: http://famguardian.org/Publications/SovFormsInstr/SovFormsInstr.pdf
3. By sending in the Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States. See:
   Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States, Form #10.001
   http://sedm.org/Forms/FormIndex.htm
4. After accomplishing either of the above items, which are the same, making sure that all future government forms we fill out properly and accurately describe both our domicile and our citizenship status, in accordance with section 12 of the following:
   Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002
   http://sedm.org/Forms/FormIndex.htm
5. By avoiding filling out government forms. Only if compelled to do so should we fill out a government form, and when we fill out the form, we must define and clarify all the "words of art" on the form to prevent ourselves from being confused with a person subject to their jurisdiction or who has a domicile or residence within it. We must therefore attach the following forms to any tax or withholding forms we are compelled to submit:
   5.1. *Affidavit of Citizenship, Domicile, and Tax Status*, Form #02.001
   http://sedm.org/Forms/FormIndex.htm
   5.2. *Tax Form Attachment*, Form #04.201
   http://sedm.org/Forms/FormIndex.htm

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

Why Statutory Civil Law is Law for Government and Not Private Persons, Form #05.037. *http://sedm.org/Forms/FormIndex.htm*

      7.2.4. "national" under 8 U.S.C. §1101(a)(21), but not "citizen" as defined in 8 U.S.C. §1401. This person is also described in 8 U.S.C. §1452.
      7.2.5. Not engaged in a "trade or business" as defined in 26 U.S.C. §7701(a)(26).
      7.2.6. Have not made any "elections" under 26 U.S.C. §7701(b)(4)(B), 26 U.S.C. §6013(g) or (h), or 26 C.F.R. §1.871-1(a).
      7.2.7. We are a "stateless person" within the meaning of 28 U.S.C. §1332(a) immune from the jurisdiction of the federal courts, which are all Article IV, legislative, territorial courts. We are "stateless" because we do not maintain a domicile within the "state" defined in 28 U.S.C. §1332(d), which is a federal territory and excludes states of the Union. We have constitutional but not statutory diversity of citizenship described in 28 U.S.C. §1332. See Newman-Green v. Alfonso Larrain, 490 U.S. 826 (1989) . Constitutional but not statutory diversity of citizenship.

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

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

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

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

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

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

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

"Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
[Matt. 22:15-22, Bible, NKJV]

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

"What is left that belongs to Caesar if EVERYTHING belongs to God?"

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

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

By legally divorcing the "state" in changing our domicile to the Kingdom of Heaven or to someplace on earth where there is not man-made government, we must consent to be governed exclusively by God's laws and express our unfailing allegiance to Him as the source of everything we have and everything that we are. In doing so, we escape the constraints of earthly law and achieve the nirvana described by the Apostle Paul when he very insightfully said of this process of submission to God the following:

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

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

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

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

Main Entry: ***an·ar·chy***
Function: noun
Etymology: Medieval Latin anarchia, *from Greek, from* anarchos ***having no [earthly] ruler***, *from* an- + archos *ruler -- more at* ARCH-

[Source: Merriam Webster Dictionary]

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

For a fascinating read on this subject, see:

Jesus Is an Anarchist, Family Guardian Fellowship http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

discharge of that duty, the opinion of the lawmakers that a statute passed by them is valid must be given great weight, Adkins v. Children's Hospital, 261 U.S. 525, 544 , 43 S.Ct. 394, 24 A.L.R. 1238; but their opinion, or the court's opinion, that the statute will prove greatly or generally beneficial is wholly irrelevant to the inquiry. Schechter Poultry Corp. v. United States, 295 U.S. 495, 549 , 550 S., 55 S.Ct. 837, 97 A.L.R. 947.
[Carter v. Carter Coal Co., 298 U.S. 238 (1936)]

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

2.4.4 Courts say you can't be compelled to associate with or subsidize civil governments you disagree with

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

"The right to associate or not to associate with others solely on the basis of individual choice [. . .] may conflict with a societal interest in requiring one to associate with others, or to prohibit one from associating with others, in order to accomplish what the state deems to be the common good. ***The Supreme Court, though rarely called upon to examine this aspect of the right to freedom of association, has nevertheless established certain basic rules which will cover many situations involving forced or prohibited associations.*** *Thus, where a sufficiently compelling state interest, outside the political spectrum, can be accomplished only by requiring individuals to associate together for the common good, then such forced association is constitutional.* [35] ***But the Supreme Court has made it clear that compelling an individual to become a member of an organization with political aspects, or compelling an individual to become a member of an organization which financially supports, in more than an insignificant way, political personages or goals which the individual does not wish to support, is an infringement of the individual's constitutional right to freedom of association.*** [36] *The First Amendment prevents the government, except in the most compelling circumstances, from wielding its power to interfere with its employees' freedom to believe and associate, or to not believe and not associate; it is not merely a tenure provision that protects public employees from actual or constructive discharge.* [37] *Thus, First Amendment principles prohibit a state from compelling any individual to associate with a political party, as a condition of retaining*

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

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

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

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

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

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

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

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

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

First Amendment protection for publicly employed firefighters subjected to discharge, transfer, or discipline because of speech, 106 A.L.R. Fed. 396.

public employment. [38] The First Amendment protects nonpolicymaking public employees from discrimination based on their political beliefs or affiliation. [39] But the First Amendment protects the right of political party members to advocate that a specific person be elected or appointed to a particular office and that a specific person be hired to perform a governmental function. [40] In the First Amendment context, the political patronage exception to the First Amendment protection for public employees is to be construed broadly, so as presumptively to encompass positions placed by legislature outside of "merit" civil service. Positions specifically named in relevant federal, state, county, or municipal laws to which discretionary authority with respect to enforcement of that law or carrying out of some other policy of political concern is granted, such as a secretary of state given statutory authority over various state corporation law practices, fall within the political patronage exception to First Amendment protection of public employees. [41] However, a supposed interest in ensuring effective government and efficient government employees, political affiliation or loyalty, or high salaries paid to the employees in question should not be counted as indicative of positions that require a particular party affiliation. [42]"

[American Jurisprudence 2d, Constitutional law, §546: Forced and Prohibited Associations (1999)]

One's choice of "domicile" certainly has far-reaching legal consequences and ramifications, but our choice of domicile is not a legal matter to be decided by any court. No court whether it be a federal or state court, has jurisdiction over *strictly political* matters. Below is what the U.S. Supreme Court has to say on this very subject:

"But, fortunately for our freedom from political excitements in judicial duties, this court [the U.S. Supreme Court] can never with propriety be called on officially to be the umpire in questions merely political. The adjustment of these questions belongs to the people and their political representatives, either in the State or general government. These questions relate to matters not to be settled on strict legal principles. *They are adjusted rather by inclination, or prejudice or compromise, often.*

[. . .]

Another evil, alarming and little foreseen, involved in regarding these as questions for the final arbitrament of judges would be that, in such an event, all political privileges and rights would, in a dispute among the people, depend on our decision finally. We would possess the power to decide against, as well as for, them, and, under a prejudiced or arbitrary judiciary, the public liberties and popular privileges might thus be much perverted, if not entirely prostrated. *But, allowing the people to make constitutions and unmake them, allowing their representatives to make laws and unmake them, and without our interference as to their principles or policy in doing it, yet, when constitutions and laws are made and put in force by others, then the courts, as empowered by the State or the Union, commence their functions and may decide on the rights which conflicting parties can legally set up under them, rather than about their formation itself.* ***Our power begins after theirs [the Sovereign People] ends. Constitutions and laws precede the judiciary, and we act only under and after them, and as to disputed rights beneath them, rather than disputed points in making them. We speak what is the law, jus dicere, we speak or construe what is the constitution, after both are made, but we make, or revise, or control neither. The disputed rights beneath constitutions already made are to be governed by precedents, by sound legal principles, by positive legislation e.g. "positive law"], clear contracts, moral duties, and fixed rules; they are per se questions of law, and are well suited to the education and habits of the bench.*** *But the other disputed points in making constitutions, depending often, as before shown, on policy, inclination, popular resolves*

[38] Abood v. Detroit Bd. of Ed., 431 U.S. 209, 97 S.Ct. 1782, 52 L.Ed.2d. 261, 95 L.R.R.M. (BNA) 2411, 81 Lab. Cas. (CCH) ¶ 55041 (1977), reh'g denied, 433 U.S. 915, 97 S.Ct. 2989, 53 L.Ed.2d. 1102 (1977); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

[39] LaRou v. Ridlon, 98 F.3d. 659 (1st Cir. 1996); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

[40] Vickery v. Jones, 100 F.3d. 1334 (7th Cir. 1996), cert. denied, 117 S.Ct. 1553, 137 L.Ed.2d. 701 (U.S. 1997).

Responsibilities of the position of director of a municipality's office of federal programs resembled those of a policymaker, privy to confidential information, a communicator, or some other office holder whose function was such that party affiliation was an equally important requirement for continued tenure. Ortiz-Pinero v. Rivera-Arroyo, 84 F.3d. 7 (1st Cir. 1996).

[41] McCloud v. Testa, 97 F.3d. 1536, 12 I.E.R. Cas. (BNA) 1833, 1996 FED.App. 335P (6th Cir. 1996), reh'g and suggestion for reh'g en banc denied, (Feb. 13, 1997).

Law Reviews: Stokes, When Freedoms Conflict: Party Discipline and the First Amendment. 11 JL &Pol 751, Fall, 1995.

Pave, Public Employees and the First Amendment Petition Clause: Protecting the Rights of Citizen-Employees Who File Legitimate Grievances and Lawsuits Against Their Government Employers. 90 NW U LR 304, Fall, 1995.

Singer, Conduct and Belief: Public Employees' First Amendment Rights to Free Expression and Political Affiliation. 59 U Chi LR 897, Spring, 1992.

As to political patronage jobs, see § 472.

[42] Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

> *and popular will and arising not in respect to private rights, not what is meum and tuum, but in relation to politics, they belong to politics, and they are settled by political tribunals, and are too dear to a people bred in the school of Sydney and Russel for them ever to intrust their final decision, when disputed, to a class of men who are so far removed from them as the judiciary, a class also who might decide them erroneously, as well as right, and if in the former way, **the consequences might not be able to be averted except by a revolution, while a wrong decision by a political forum can often be peacefully corrected by new elections or instructions in a single month; and if the people, in the distribution of powers under the constitution, should ever think of making judges supreme arbiters in political controversies when not selected by nor, frequently, amenable to them nor at liberty to follow such various considerations in their judgments as [48 U.S. 53] belong to mere political questions, they will dethrone themselves and lose one of their own invaluable birthrights; building up in this way -- slowly, but surely -- a new sovereign power in the republic, in most respects irresponsible and unchangeable for life, and one more dangerous, in theory at least, than the worst elective oligarchy in the worst of times. Again, instead of controlling the people in political affairs, the judiciary in our system was designed rather to control individuals, on the one hand, when encroaching, or to defend them, on the other, under the Constitution and the laws, when they are encroached upon.***
> *And if the judiciary at times seems to fill the important station of a check in the government, it is rather a check on the legislature, who may attempt to pass laws contrary to the Constitution, or on the executive, who may violate both the laws and Constitution, than on the people themselves in their primary capacity as makers and amenders of constitutions."*
> *[Luther v. Borden, 48 U.S. 1 (1849)]*

Consequently, no court of law can interfere with your choice of legal domicile, which is a strictly political matter. To do otherwise would constitute compelled association in violation of the First Amendment as well as direct interference in the affairs of a political party, which is YOU. You are your own independent political party and a sovereignty separate and distinct from the federal or state sovereignties. A court of law is certainly *not* the proper forum, for instance, in which to question or politically ridicule one's choice of domicile, whether it be in front of a jury or a judge.

> *"Petitioners contend that immunity from suit in federal court suffices to preserve the dignity of the States. **Private suits against nonconsenting States, however, present "the indignity of subjecting a State to the coercive process of judicial tribunals at the instance of private parties."** In re Ayers, supra, at 505; accord, Seminole Tribe, 517 U.S., at 58 , regardless of the forum. Not only must a State defend or default but also it must face the prospect of being thrust, by federal fiat and against its will, into the disfavored status of a debtor, subject to the power of private citizens to levy on its treasury or perhaps even government buildings or property which the State administers on the public's behalf.*
>
> *[. . .]*
>
> *"Underlying constitutional form are considerations of great substance. **Private suits against nonconsenting States--especially suits for money damages--may threaten the financial integrity of the States. It is indisputable that, at the time of the founding, many of the States could have been forced into insolvency but for their immunity from private suits for money damages. Even today, an unlimited congressional power to authorize suits in state court to levy upon the treasuries of the States for compensatory damages, attorney's fees, and even punitive damages could create staggering burdens, giving Congress a power and a leverage over the States that is not contemplated by our constitutional design. The potential national power would pose a severe and notorious danger to the States and their resources."***
> *[Alden v. Maine, 527 U.S. 706 (1999)]*

The Supreme Court said that the sovereignty of We The People is every bit as sacred as that of the states, so why should they *not* merit the same level of sovereign immunity from suit and dignity, especially in their choice of domicile, as that of the States? To wit:

> *"**The rights of individuals and the justice due to them, are as dear and precious as those of states.** Indeed the latter are founded upon the former; and the great end and object of them must be to secure and support the rights of individuals, or else vain is government."*
> *[Chisholm v. Georgia, 2 U.S. (2 Dall.) 419, 1 L.Ed. 440 (1793)]*

"We The People" certainly cannot be "Sovereign" in any sense of the word if legal process can be maliciously and habitually abused by the government at great financial injury and inconvenience to them in the process of questioning or ridiculing their choice of domicile. In spite of this fact, this very evil happens daily in state and federal courts in the context of tax trials. We cannot restore the sovereignty of the people unless and until this chronic malicious abuse of legal and judicial process is ended immediately.

The U.S. Supreme Court has agreed with the content of this section by confirming that the requirements of the First Amendment impose upon the government the duty to respect the choice of those who want to place allegiance to God and

His Laws above those they have to the government, when it said the following. Note that they specifically say that religious obligations that conflict with ***civil law*** are ***supreme*** over those of the state:

> *To Madison, then, duties to God were superior to duties to civil authorities-the ultimate loyalty was owed to God above all. Madison did not say that duties to the Creator are precedent only to those laws specifically directed at religion, nor did he strive simply to prevent deliberate acts of persecution or discrimination.* ***The idea that civil obligations are subordinate to religious duty is consonant with the notion that government must accommodate, where possible, those religious practices that conflict with civil law.***
>
> ***Other early leaders expressed similar views regarding religious liberty. Thomas Jefferson, the drafter of Virginia's Bill for Establishing Religious Freedom, wrote in that document that civil government could interfere in religious exercise only "when principles break out into overt acts against peace and good order." In 1808, he indicated that he considered " 'the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.*** *' " 11 The Writings of Thomas Jefferson 428-429 (A. Lipscomb ed.1904) (quoted in Office of Legal Policy, U.S. Dept. of Justice, Report to the Attorney General, Religious Liberty under the Free Exercise Clause 7 (1986)). Moreover, Jefferson believed that " '[e]very religious society has a right to determine for itself the time of these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.' " Ibid.*
>
> ***George Washington expressly stated that he believed that government should do its utmost to accommodate religious scruples, writing in a letter to a group of Quakers:***
>
> *"[I]n my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to the protection and essential interests of the nation may justify and permit." Letter from George Washington to the Religious Society Called Quakers (Oct. 1789), in George Washington on Religious Liberty and Mutual Understanding 11 (E. Humphrey ed.1932).*
>
> ***Oliver Ellsworth, a Framer of the First Amendment and later Chief Justice of the United States, expressed the similar view that government could interfere in religious matters only when necessary "to prohibit and punish gross immoralities*563 and impieties; because the open practice of these is of evil example and detriment."*** *Oliver Ellsworth, Landholder, No. 7 (Dec. 17, 1787), reprinted in 4 Founders' Constitution 640. Isaac Backus, a Baptist minister who was a delegate to the Massachusetts ratifying convention of 1788, declared that " 'every person has an unalienable right to act in all religious affairs according to the full persuasion of his own **2185 mind, where others are not injured thereby.' " Backus, A Declaration of Rights, of the Inhabitants of the State of Massachusetts-Bay, in Isaac Backus on Church, State, and Calvinism 487 (W. McLoughlin ed.1968).*
>
> ***These are but a few examples of various perspectives regarding the proper relationship between church and government that existed during the time the First Amendment was drafted and ratified.*** *Obviously, since these thinkers approached the issue of religious freedom somewhat differently, see Adams & Emmerich 21-31, it is not possible to distill their thoughts into one tidy formula. Nevertheless, a few general principles may be discerned.* ***Foremost, these early leaders accorded religious exercise a special constitutional status. The right to free exercise was a substantive guarantee of individual liberty, no less important than the right to free speech or the right to just compensation for the taking of property.*** *See P. Kauper, Religion and the Constitution 17 (1964) ("****[O]ur whole constitutional history ... supports the conclusion that religious liberty is an independent liberty, that its recognition may either require or permit preferential treatment on religious grounds in some instances ...****"). As Madison put it in the concluding argument of his "Memorial and Remonstrance":*
>
> *"****'[T]he equal right of every citizen to the free exercise of his Religion according to the dictates of [his] conscience' is held by the same tenure with all our other rights.... [I]t is equally the gift of nature; ... it cannot be less dear to us; ... it is enumerated with equal solemnity,*564 or rather studied emphasis." 2 Writings of James Madison, at 190.***
>
> *Second, all agreed that government interference in religious practice was not to be lightly countenanced. Adams & Emmerich 31. Finally,* ***all shared the conviction that " 'true religion and good morals are the only solid foundation of public liberty and happiness.*** *' " Curry, The First Freedoms, at 219 (quoting Continental Congress); see Adams & Emmerich 72 ("****The Founders ... acknowledged that the republic rested largely on moral principles derived from religion****"). To give meaning to these ideas-particularly in a society characterized by religious pluralism and pervasive regulation-there will be times when the Constitution requires government to accommodate the needs of those citizens whose religious practices conflict with generally applicable law.*
> *[City of Boerne v. Flores, 521 U.S. 507, 117 S.Ct. 2157 (U.S.Tex.,1997)]*

The Supreme Court also said of allegiance to God the following, in a dissenting opinion. Notice that they again state that "civil authority" is subordinate to one's religious views:

> *Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power, for*

government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. ***The essence of religion is belief in a relation to God involving duties superior to those [283 U.S. 605, 634] arising from any human relation.*** *As was stated by Mr. Justice Field, in Davis v. Beason, 133 U.S. 333, 342 , 10 S.Ct. 299, 300:* ***'The term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to his will.' One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God.*** *Professor Macintosh, when pressed by the inquiries put to him, stated what is axiomatic in religious doctrine. And, putting aside dogmas with their particular conceptions of deity, freedom of conscience itself implies respect for an innate conviction of paramount duty. The battle for religious liberty has been fought and won with respect to religious beliefs and practices, which are not in conflict with good order, upon the very ground of the supremacy of conscience within its proper field. What that field is, under our system of government, presents in part a question of constitutional law, and also, in part, one of legislative policy in avoiding unnecessary clashes with the dictates of conscience.* ***There is abundant room for enforcing the requisite authority of law as it is enacted and requires obedience, and for maintaining the conception of the supremacy of law as essential to orderly government, without demanding that either citizens or applicants for citizenship shall assume by oath an obligation to regard allegiance to God as subordinate to allegiance to civil power.*** *The attempt to exact such a promise, and thus to bind one's conscience by the taking of oaths or the submission to tests, has been the cause of many deplorable conflicts. The Congress has sought to avoid such conflicts in this country by respecting our happy tradition. In no sphere of legislation has the intention to prevent such clashes been more conspicuous than in relation to the bearing of arms. It would require strong evidence [283 U.S. 605, 635] that the Congress intended a reversal of its policy in prescribing the general terms of the naturalization oath. I find no such evidence.*
[U.S. v. Macintosh, 283 U.S. 605 (1931)]

An important phrase above needs to be further clarified and reconciled with the concept of "consent" and one's religious beliefs, which is:

> *"Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples."*

The phrase "enforce obedience to laws regardless of scruples" can only relate to the violation of *criminal* laws but not *civil* laws. The foundation of our system of government, according to the Declaration of Independence, is "consent of the governed".

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

Consent, in fact, is what creates *ALL* law, whether public or private, civil or criminal:

> *Consensus facit legem.*
> *Consent makes the law. A contract is a law between the parties, which can acquire force only by consent.*
> *[Bouvier's Maxims of Law, 1856;*
> *SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]*

The great dividing line between civil and criminal law is the requirement for voluntary consent and the form that the consent must take. In civil law, consent to *ALL* of its provisions is made mandatory *only* by one's express voluntary choice of legal domicile. However, consent to the *criminal law* constructively derives from the commission of a harmful *act* that injures the *equal* rights of a fellow sovereign. All those not engaging in harmful criminal acts are considered "foreign" and sovereign, and are *not* parties to the criminal law. Only the criminal laws can impose a universal obligation or "duty" equally upon everyone, including those who do *not* consent, and that duty is to refrain from injuring the *equal* rights of our sovereign "neighbor". This, in fact, is a fulfillment of the second of two great commandments found in Matt. 22:36-40, which requires us to love our neighbor, because you don't hurt people you love:

> *For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."*
>
> ***Love does no harm to a neighbor; therefore love is the fulfillment of the law****.*
> *[Romans 13:9-10, Bible, NKJV]*

*"Do not strive with [or try to regulate or control or enslave] a man without cause, **if he has done you no harm**."*
[Prov. 3:30, Bible, NKJV]

The subject of whether a person can be compelled to choose a "domicile" or a "residence" in a place they don't like or to accept all the liabilities associated with such a compelled choice in violation of their religion has never been before the U.S. Supreme Court. Other lower courts, however, have ruled on some aspects of this issue:

> *"Similarly, when a person is prevented from leaving his domicile by circumstances not of his doing and beyond his control, he may be relieved of the consequences attendant on domicile at that place. In Roboz (USDC D.C. 1963) [Roboz v. Kennedy, 219 F.Supp. 892 (D.D.C. 1963), p. 24], a federal statute was involved which precluded the return of an alien's property if he was found to be domiciled in Hungary prior to a certain date. It was found that Hungary was Nazi-controlled at the time in question and that the persons involved would have left Hungary (and lost domicile there) had they been able to. Since they had been precluded from leaving because of the political privations imposed by the very government they wanted to escape (the father was in prison there), the court would not hold them to have lost their property based on a domicile that circumstances beyond their control forced them to retain."*
> *[Conflicts in a Nutshell, David D. Siegel and Patrick J. Borchers, West Publishing, p. 24]*

2.5 The Bible is a Covenant

2.5.1 Introduction

Throughout the Holy Bible, God refers to the book using any one of the following words:

1. Covenant.
2. Yoke.
3. Promise.
4. Vow.

Below are scriptures from the Holy Bible, New King James Version, which describe the Bible using any one of the words listed above. There are literally HUNDREDS more like the few listed below, and we don't have room for them all here. The most important ones are therefore presented:

1. Deut. 29

> *The Covenant Renewed in Moab*
>
> *These* are *the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.*
>
> *Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land— the great trials which your eyes have seen, the signs, and those great wonders. Yet the LORD has not given you a heart to perceive and eyes to see and ears to hear, to this* very *day. And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet. You have not eaten bread, nor have you drunk wine or* similar *drink, that you may know that I* am *the LORD your God. And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them. 8 We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh. Therefore keep the words of this covenant, and do them, that you may prosper in all that you do.*
>
> *"All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel, 11 your little ones and your wives—also the stranger who* is *in your camp, from the one who cuts your wood to the one who draws your water— that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today, 13 that He may establish you today as a people for Himself, and* that *He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.*
>
> *"I make this covenant and this oath, not with you alone, but with* him *who stands here with us today before the LORD our God, as well as with* him *who* is *not here with us today (for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by, and you saw their abominations and their idols which* were *among them—wood and stone and silver and gold); so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go* and *serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; and so it may not*

happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart'—as though the drunkard could be included with the sober.

"The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven. And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the LORD has laid on it:

'The whole land is *brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and His wrath.' All nations would say, 'Why has the LORD done so to this land? What does the heat of this great anger mean?' Then* people *would say: 'Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them out of the land of Egypt; for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them. Then the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book. And the LORD uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as* it is *this day.'*

"The secret things belong *to the LORD our God, but those* things which are *revealed* belong *to us and to our children forever, that* we *may do all the words of this law.*

2. Genesis 6:11-22:

The Ark Prepared

And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be *three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it* with *lower, second, and third* decks. *And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which* is *the breath of life; everything that* is *on the earth shall die.* ***But I will establish My covenant with you****; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. 19 And of every living thing of all flesh you shall bring two of every* sort *into the ark, to keep* them *alive with you; they shall be male and female. Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every* kind *will come to you to keep* them *alive. And you shall take for yourself of all food that is eaten, and you shall gather* it *to yourself; and it shall be food for you and for them."*

Thus Noah did; according to all that God commanded him, so he did.
[Genesis 6:11-22, Bible, NKJV]

3. Genesis 9:8-17:

*Then God spoke to Noah and to his sons with him, saying: "****And as for Me, behold, I establish My covenant with you and with your descendants after you, 10 and with every living creature that*** **is** ***with you:*** *the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."*

*And God said: "****This*** **is** ***the sign of the covenant which I make between Me and you, and every living creature that*** **is** ***with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which*** **is** ***between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that*** **is** ***on the earth." And God said to Noah, "This*** **is** ***the sign of the covenant which I have established between Me and all flesh that*** **is** ***on the earth."***
[Genesis 9:8-17, Bible, NKJV]

4. Genesis 17:19-22:

Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and *with his descendants after him. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But My covenant I will establish with Isaac, whom*

Sarah shall bear to you at this set time next year." Then He finished talking with him, and God went up from Abraham.
[Genesis 17:19-22, Bible, NKJV

5. Exodus 19:3-6:

And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how *I bore you on eagles' wings and brought you to Myself.* ***Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth* is *Mine. And you shall be to Me a kingdom of priests and a holy nation.' These* are *the words which you shall speak to the children of Israel.****"***
[Exodus 19:3-6, Bible, NKJV]

2.5.2 Bible Covenants

Within the Bible, several covenants are uniquely identified:

1. Abrahamic Covenant. This covenant is described in Genesis 12, 13, 17, and 19.
2. Mosaic Covenant. This covenant is described in Deut 5:2-5; 4:36-38.
3. Everlasting Covenant. This covenant is described in Is. 55:1ff.
4. Davidic Covenant. This covenant is described in 2 Samuel 7, I Chron. 17, Ps. 89, 110, 132.
5. New Covenant. This covenant is described in Lk. 22:20; I Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15; 12:24.

The following subsections will describe many of the above covenants.

2.5.2.1 The Abrahamic Covenant

The Issues

God gave Abraham many wonderful promises. One of these is the land grant promise (Canaan). Covenant theologians (CTs) believe the promise has been fulfilled. Classical Dispensationalists (CDs) believe it is still unfulfilled. Covenant see that Gentiles become sons of Abraham and enjoy covenant blessings now. PDs believe Christians are sons of Abraham, but they do not believe the church is the locus of OT promises or the Abrahamic hope. PDs believe God must give Israel its land because the promises of Abraham are unconditional. CTs believe Israel received the land promises during the period of Joshua. Furthermore, they believe the promises are conditional and that unbelieving Israel forfeited their right to the promises because of unbelief. To CTs, the land grant promise was not just for Canaan, but the whole world—a world which believing Jews and believing Gentiles will enjoy and share together on the day of redemption.

Contents of the Covenant

1. God will bless Abraham (Gen. 12:2; 22:17)
2. Abraham will mediate God's blessings to other nations (Gen. 12:2-3, 18:18; 22:18).
3. He will mediate God's curse (Gen. 12:3).
4. Abraham's name will be great (Gen. 12:2).
5. He will become a great nation (Gen. 12:2;18:18).
6. God will give to his descendants the land of Canaan (Gen. 12:7; 13:14-17; 15:7-21; 17:8)
7. Abraham will have innumerable descendants (Gen. 13:16, 15:4-7; 17:4-7; 15-21; 22:17).
8. This covenant will be established with Abraham's descendants (Gen. 17:7, 19, 21).
9. God will be the God of Abraham and his descendants, and they will be His people (Gen. 17:7-8).
10. Cox (1966, p. 6): The covenant was not given to a Jew. Abraham was not a Jew, nor is his covenant exclusively Jewish. "All nations" were destined for blessing through Abraham.
11. God's promises are, according to Blaising & Bock[43]: (a) holistic: physical, material, social, personal, political, cultural, and religious; and (b) the religious seed promise is the key to others since it was man's separation from God that caused him to forfeit those blessings.

[43] Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

Nature of the Covenant (Blaising and Bock, 1993)[44]

1. No passage contains all the elements.
2. It is a **grant covenant** rather than a bilateral contract. As a grant covenant, it is unconditional in nature say the dispensationalists. The manner of reception supports this assertion (Gen. 15).
3. Paul's argument in Galatians 3: God promised; Abraham believed; Abraham was justified; God ratified the covenant apart from the works of Abraham.
4. Though this was a grant covenant, it had serious obligations (Gen. 17:1; 18:9): Disobedience or disloyalty are punishable offenses. Disobedience or disloyalty are punishable offenses. The punishment may take away the enjoyment of the grant temporarily (. . .) or permanently (capital punishment) (p. 132). "obedience to God's commandments does function as the means by which he experiences God's blessings on a day to day basis. These commandments function as conditions for Abraham's historical experience of divine blessings as he obeys God, God blesses him more and more" (p. 133). See Genesis 18:18-19, ". . . in order that the Lord may bring upon Abraham what He has spoken about him."
5. There is, however, an unconditional intention to bless which will resolve the problem of human disobedience in a manner to be revealed. The "final resolution will later be revealed in the promise of a NC." (p. 134).
6. It is called an "everlasting covenant" (Gen. 17:7), or perpetual covenant. This covenantal relationship remains in force through the generations, guiding the history of redemption.
7. The blessings of the covenant are passed on to Isaac and Jacob. Twice to Isaac (Gen. 26:1-6; 19-26), and three times to Jacob (Gen. 27:18-29; 28:10-16; 25-6-16). Esau is also blessed because of Abraham, not as an heir to the covenant, but because of a relationship to Abraham.

Abiding Nature Of The Abrahamic Covenant

1. God acted in history on the basis of this covenant (Ex. 2:24-25; I Chron. 16:15-19)
2. God's grace to Israel is based on the Abrahamic covenant 2 Kings 13:22-23.

Inclusion

1. It was not exclusively for Jews. Abraham wasn't Jewish.
2. Slaves, strangers (Gentiles) could participate (I Chron. 6:32, 33).
3. Ruth, a Gentile, enjoyed Abrahamic blessings.

Cox, (1966) says Israel failed and thus forfeited her right to the Abrahamic covenant since it was conditional (p. 7).

Summary

1. The covenant clarifies the way in which God will fulfill for humanity the blessing promised to Noah.
2. The principle of mediation was introduced through Abraham.
3. It is holistic involving all aspects of life.
4. The overall aspect of redemption and set forth a foundational structure for the subsequent relationship between God, humanity and life on earth.

2.5.2.2 The Mosaic Covenant

Contents (Deut 5:2-5; 4:36-38) (Bock and Blaising[45], p. 141)

1. The blessings of the Mosaic covenant (Lev. 26; Deut. 6-11) restate the promises of the Abrahamic covenant:
   - God will bless them (Lev. 26:4-12; Deut. 7:13-15; 28:3-12).
   - God will multiply them (Lev. 26:9; Deut. 6:3; 8:1; 28:11).
   - God will give them the land (Lev. 26:5; Deut. 6:3; 8:1; 9:4; 28:11).
   - God will make them a great nation (Deut. 7:14; 28:1,3).
   - God will be their God and they will be His people (Lev. 26:11-12; Deut. 7:6-10; 28:9-10).
   - God will confirm His covenant with these particular descendants of the patriarchs (Lev. 26:9).

[44] Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

[45] Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

2. The only difference is in the way the blessing are stated is the general promise, "I will bless you." is given more specific content as physical, material, and national prosperity.
3. Little is said about mediating divine blessing because Israel is poised to enter Canaan to administer divine justice (see Num. 24:9; Jer. 4:1-2).

Nature Of The Covenant

1. This covenant was not made with the patriarchs (Deut. 5:3).
2. The two covenants have different forms:
   2.1. The Abrahamic was a grant covenant.
   2.2. The Sinaiatic was a Suzerain-vassal treaty—a treaty between a king (Suzerain) and his subjects (vassals). It is not a grant, but a bilateral agreement.
3. Typical Suzerain-vassal treaty:
   3.1. Identity of the King (Ex. 20:2; Deut. 1:1-6).
   3.2. Historic relationship between the King and the people (Ex. 20:2; Deut. 1:6-4:29).
   Stipulations, the laws of the King (Ex. 20-31; Deut 5-26).
   Blessings and Curses: (Lev. 26; Deut. 27-30).
   Witnesses (Deut 4:26; 30:19; 31:28).
   Ceremonial Meal (Ex. 24:9-11) (maybe bread and salt between us).
   3.3. Filing of treaty (Ex. 25:16; 40:21; Deut. 31:25-26).
4. This covenant is conditional and based on the fulfillment of stipulations. Israel must obey to be blessed (Leviticus 26). Abrahamic blessings were promised in an indefinite future. The Mosaic blessings were specific blessing promised for the here and now, and they were based on obedience. Obedience was the means to experience covenant blessings in their personal lives. The Abrahamic covenant is the fundamental relationship. The Mosaic covenant is dependent upon it. Though one generation may fail, another generation has the opportunity to experience the blessings based on obedience (Deut. 4:26-27, 29-31). Note reference to "fathers" (Abrahamic, Isaac, Jacob).
5. Blessing was dispensed based on overall obedience of Israel as a whole (Josh 24:16-18, 24; 23:1, 14; I Sam 7:4ff; I Kings 4:20-21; 24-25). Curses were dispensed on the same basis (Ex. 32:4; 34:6-7; Jud. 2:12-15). In the end, the overall commitment to the law of God was so minute, God called Israel, "not my people."
6. The presence of a remnant form another principle. God blesses the nation on the principle that the nation possessed true believers, a faithful few (I Kgs. 19:14, 18). To this remnant the blessings of the covenant are promised in an eschatological hope (Mal. 3:2-4; 4:1-2; Is. 1:24-26; Zeph. 3:12,13: Mic. 2:12; 4:6-8; Is. 4; Zech. 8:11-13).

Blaising and Bock[46] note that the period of the law was a dispensation, utterly different from the patriarchal dispensation, and different from this dispensation.

2.5.2.3 The Davidic Covenant

(Blaising & Bock, 1993[47]: Ryrie, 1995[48]; Willis and Master, 1994)
Contents: 2 Samuel 7, I Chron. 17, Ps. 89, 110, 132.

Promise To Build A House

1. Meaning: to establish the kingdom of David's descendants.
2. Kingdom and throne are literary emphases.
3. "forever" is promised 3 times.

Promise Of A Special Relationship With David

1. "I will be his father and he will be my son."
2. This promise reveals intimacy.
3. The "son" would build God's house, the mode of presence.

[46] Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

[47] Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

[48] Ryrie, C. C. (1995). Dispensationalism. Chicago, IL: Moody Press.

4. Building a temple is a priestly act. Pagan priest built temples for their gods; Levitical priests maintained illegal shrines (Jud. 18);
5. The Davidic King is declared a priest. David conquered Jerusalem, Salem, the former capital of Melchizedek. David made Jerusalem the center of worship of the one true God. David led the priest into the city bringing the ark with him as a sort of king-priest. He made plans for the construction of the temple. The word "covenant" first appears in 2 Sam. 23:5--a divine oath (Ps. 110:4). An oath guarantees a relationship.
6. The Mechizedekian priesthood is an office given to David's son as part of his inheritance (Psalm 110). The book of Hebrews connects sonship and priesthood into one.

Nature Of The Davidic Covenant

1. 2 Sam. 7 and I Chron. 17 do not use the word "covenant". 2 Sam. 23:5 David testifies that it is a covenant. Solomon acknowledges the covenant (Ps. 89:3, 28).
2. It is a grant covenant. It is unconditional.
3. When transferred to Solomon, the covenant is placed in a conditional form, ". . . if he resolutely performs my commandments and My ordinances, as is done now." (I Chron 28:5-6) See also I Kings 2:2-4.
4. "not lacking a man on the throne" is repeated twice by Solomon (I Kgs. 6:12; 8:25; 2 Chron 6:16) and is reconfirmed by the Lord (I Kings 9:4-9; 2 Chron. 7:17-22; Ps. 132:12). To raise up a descendent is unconditional; a continuous, uninterrupted reign is not (p. 164).
5. The conditional form of the Davidic covenant given to Solomon parallels the conditional form of the Abrahamic promise. It made possible a historical experience of the Abrahamic blessing in the specific from of Mosaic covenant blessing. God intended to bless on the basis of the Abrahamic covenant, but the enjoyment for a particular generation rested on the terms of the Mosaic covenant.
6. Disobedience brought various kinds of punishments, yet the Lord maintained the Davidic throne because of the grant covenant made to David.

2.5.2.4 The New Covenant

(References: Blaising and Bock, 1992[49]; 1993[50]; p. 151; Cox, 1966; Ladd, 1974[51]; Kaiser, 1991; Ryrie, 1995[52]; Ware 1992[53] (Blaising & Bock, 1992, pp. 68-97[54]); Zuck and Bock, 1994[55])

One might think that after two thousand years theologians would agree on whether the church participates in the New Covenant (NC). Covenant theologians (CTs) understand that Christ inaugurated the NC at the cross and that believers enjoy the blessings of the NC today. Classical Dispensationalists (CDs) have generally denied the church participates in the NC saying that it only applies to Israel and Judah. Fulfillment to a CDs awaits fulfillment in the supposed millennium. Wanting to keep Israel and the church separate, CDs did not acknowledge the church's participation in the NC. If the CTs are incorrect, they errantly claim the church's participation in the NC; if the CDs are incorrect, they rob the church of covenant blessing.

What is at stake in this debate? The whole system of eschatology and ecclesiology rest in part upon one's understanding of the NC. If the church participates in the Jewish promises now, what need is there to insist on a reinstated geo-political Israel in the future?

Dispensationalism is built on one cornerstone, the distinction between Israel and the church! CDs traditionally maintained the church is not the locus of OT promises and covenants; that the NC is for Israel and Israel alone; that the NC will be inaugurated during the eschaton; that God's main prophetic program involves Israel, not the church. If the church does

[49] Blaising, C. A. (1992). Dispensationalism: the search for definition. Dispensationalism, Israel and the church. Grand Rapids, MI: Zondervan.

[50] Blaising, C. A., Bock, D. L. (1993). Progressive dispensationalism. Wheaton, IL: Victor Books.

[51] Ladd, G. E. (1974). A theology of the New Testament. Grand Grand Rapids, MI: Eerdmans.

[52] Ryrie, C. C. (1995). Dispensationalism. Chicago, IL: Moody Press.

[53] Ware, B. A. (1992). *The new covenant and the people(s) of God*. Dispensationalism, Israel, and the Church. (ed. by C. A. Blaising and D. A. Bock) Grand Rapids, MI: Zondervan.

[54] Blaising, C. A. (1992). Dispensationalism: the search for definition. Dispensationalism, Israel and the church. Grand Rapids, MI: Zondervan.

[55] Zuck, R. B. (Ed.). (1994). A biblical theology of the New Testament. From members of Dallas Theological Seminary. Chicago, IL: Moody.

participate in the NC, it cracks the foundation of the dispensationalism bringing into question dispensationalism's sine qua non.

Since ¾ of the Bible is about the Old Covenant, and 1/3 of the Bible is about the NC, it behooves the Christian to know whether he does or does not participate in the NC.

Relationship Of The Davidic Covenant With Other Covenants

1. To the Abrahamic Covenant:
   - "I will make you a great name" passed to the Davidic king.
   - God said to Sarah that she would give birth to princes.
   - Davidic covenant is part of the Abrahamic covenant.
   - Davidic covenant is the means by which the Abrahamic covenant will be fulfilled for all descendants.
   - The blessings will be mediated by the rulership of the one king. See the description of the of Solomon's blessed rule (1 Kings 4:20-21).
   - The king is the mediator to all (2 Sam. 7:10-11; 1 Chron. 17:9-10; Ps. 72). Blessings on Israel comes as the people bless the king (v. 15).
   - "The descendants of Abraham have been restructured politically so that the function of mediating blessings rest chiefly with the king." (p. 168). "I will bless you. . ." the "you" must be seen in political context with the king at the top, who receives blessing from God and mediates it to the rest of the people. Abraham's blessings must now be seen as passing through a monarchy. Abraham—nation—king—people
2. To the Mosaic:
   - The experience of the blessings of the Davidic covenant during the time of the Mosaic dispensation was conditioned by the Mosaic covenant.
   - The Davidic king is blessed and bring blessing to others precisely in terms of the Mosaic blessings spelled out in Deut. 28.
   - The Mosaic covenant can also bring a curse as in 1 Kgs 9:6-9
3. To the NC:
   - The NC was prophesied to replace the Mosaic covenant in order to bring the Abrahamic blessing fully and permanently into the experience of the descendants of Abraham. The NC is by grant and changes the heart.
   - Like the blessing of the Abrahamic covenant came through a Davidic king in a Mosaic economy, the blessings of the Abrahamic covenant come through the Davidic king in the NC.
   - The NC fulfills the Abrahamic covenant.
   - The Davidic covenant will take place in a king who embodies the NC promise of a new heart and immoral life by the indwelling Spirit of God.
   - The NC will be mediated through the Davidic king.
   - Is. 49:8 the servant will be given "for a covenant of the people to restore the land, to make them inherit the desolate heritages."
   - The king will function as God's covenant, bringing the promise to fulfillment.
   - Is. 49:6 ". . . I will make you a light to the nations." Through the Davidic king, blessing would come to the Gentiles.

2.5.3 Covenant Theology

Covenant theology is the Gospel set in the context of God's eternal plan of communion with his people, and its historical outworking in the covenants of works and grace (as well as in the various progressive stages of the covenant of grace). Covenant theology explains the meaning of the death of Christ in light of the fullness of the biblical teaching on the divine covenants, undergirds our understanding of the nature and use of the sacraments, and provides the fullest possible explanation of the grounds of our assurance.

To put it another way, Covenant theology is the Bible's way of explaining and deepening our understanding of: (1) the atonement [the meaning of the death of Christ]; (2) assurance [the basis of our confidence of communion with God and enjoyment of his promises]; (3) the sacraments [signs and seals of God's covenant promises — what they are and how they work]; and (4) the continuity of redemptive history [the unified plan of God's salvation]. Covenant theology is also an hermeneutic, an approach to understanding the Scripture — an approach that attempts to biblically explain the unity of biblical revelation.

When Jesus wanted to explain the significance of His death to His disciples, He went to the doctrine of the covenants (see Matthew 26, Mark 14, Luke 22, 1 Corinthians 11). When God wanted to assure Abraham of the certainty of His word of promise, He went to the covenant (Genesis 12, 15, and 17). When God wanted to set apart His people, ingrain His work in their minds, tangibly reveal Himself in love and mercy, and confirm their future inheritance, He gave the covenant signs (Genesis 17, Exodus 12, 17, and 31, Matthew 28, Acts 2, Luke 22). When Luke wanted to show early Christians that Jesus' life and ministry were the fulfillment of God's ancient purposes for His chosen people, he went to the covenants and quoted Zacharias' prophecy which shows that believers in the very earliest days of 'the Jesus movement' understood Jesus and His messianic work as a fulfillment (not a 'Plan B') of God's covenant with Abraham (Luke 1:72-73). When the Psalmist and the author of Hebrews want to show how God's redemptive plan is ordered and on what basis it unfolds in history, they went to the covenants (see Psalm 78, 89, Hebrews 6-10).

Covenant theology is not a response to dispensationalism. It existed long before the rudiments of classical dispensationalism were brought together in the nineteenth century. Covenant theology is not an excuse for baptizing children, nor merely a convention to justify a particular approach to the sacraments (modern paedocommunionism and baptismal regenerationism). Covenant theology is not sectarian, but an ecumenical Reformed approach to understanding the Bible, developed in the wake of the magisterial Reformation, but with roots stretching back to the earliest days of catholic Christianity and historically appreciated in all the various branches of the Reformed community (Baptist, Congregationalist, Independent, Presbyterian, Anglican, and Reformed). Covenant theology cannot be reduced to serving merely as the justification for some particular view of children in the covenant (covenant successionism), or for a certain kind of eschatology, or for a specific philosophy of education (whether it be homeschooling or Christian schools or classical schools). Covenant theology is bigger than that. It is more important than that.

"The doctrine of the covenant lies at the root of all true theology. It has been said that he who well understands the distinction between the covenant of works and the covenant of grace, is a master of divinity. I am persuaded that most of the mistakes which men make concerning the doctrines of Scripture, are based upon fundamental errors with regard to the covenant of law and of grace. May God grant us now the power to instruct, and you the grace to receive instruction on this vital subject." Who said this? C.H. Spurgeon — the great English Baptist preacher! Certainly a man beyond our suspicion of secretly purveying a Presbyterian view of the sacraments to the unsuspecting evangelical masses.

Covenant theology flows from the trinitarian life and work of God. God's covenant communion with us is modeled on and a reflection of the intra-trinitarian relationships. The shared life, the fellowship of the persons of the Holy Trinity, what theologians call *perichoresis* or *circumincessio*, is the archetype of the relationship the gracious covenant God shares with His elect and redeemed people. God's commitments in the eternal covenant of redemptive find space-time realization in the covenant of grace.

2.6 The Bible is a Trust Indenture

This section shall establish that the Holy Bible is a trust indenture, whereby:

1. The trust document is the Holy Bible. It creates a "charitable trust".
2. God is the "Beneficiary" of the trust indenture.
3. The "Grantors" or "Settlors" are the parties who wrote the trust document, which in the case of the Holy Bible are the prophets and apostles of God and Jesus Christ.
4. Christians as believers are parties to the trust document and act as "Trustees" and "Fiduciaries" for the Beneficiary, who is God. Their compensation in acting as trustees is the gift of salvation to all those who believe and faithfully execute the trust indenture by obeying God's Laws to the best of their ability.
5. The "corpus" or property that is the subject of the trust indenture includes:
   5.1. The rights accruing to God over our person, labor and property.
   5.2. The rights that we accrue as heirs to God's riches and grace while acting as His fiduciary, which includes our salvation and indemnification from the penalty of hell.
6. Jesus Christ is our Advocate, Counselor, and "public defender" before the Beneficiary and the Supreme Court of God if we breach our duty as trustees and fiduciaries for the Beneficiary and thereby commit a tort. He paid the price for any sins that we might involuntarily but not willfully commit in executing the trust indenture.

2.6.1 Background on trusts[56]

A trust is a contract that is established and created by a legal person called a Settlor. The Constitution protects our right to contract under Article 1, Section 10 as follows:

> *United States Constitution*
> *Article 1, Section 10*
>
> ***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.*

Because all trusts are contracts, the American People have had a protected, inalienable right to establish and maintain trusts for any reason since the Constitution was ratified. The limitation above upon the government's ability to interfere with the right to contract applies to states of the Union. Below is what the U.S. Supreme Court said about the applicability of the same subject to the Federal Government:

> *"**Independent of these views, there are many considerations which lead to the conclusion that the power to impair contracts [either the Constitution or the Holy Bible], by direct action to that end, does not exist with the general [federal] government. In the first place, one of the objects of the Constitution, expressed in its preamble, was the establishment of justice, and what that meant in its relations to contracts is not left, as was justly said by the late Chief Justice, in Hepburn v. Griswold, to inference or conjecture.** As he observes, at the time the Constitution was undergoing discussion in the convention, the Congress of the Confederation was engaged in framing the ordinance for the government of the Northwestern Territory, in which certain articles of compact were established between the people of the original States and the people of the Territory, for the purpose, as expressed in the instrument, of extending the fundamental principles of civil and religious liberty, upon which the States, their laws and constitutions, were erected. **By that ordinance it was declared, that, in the just preservation of rights and property, 'no law ought ever to be made, or have force in the said Territory, that shall, in any manner, interfere with or affect private contracts or engagements bona fide and without fraud previously formed.**' The same provision, adds the Chief Justice, found more condensed expression in the prohibition upon the States [in Article 1, Section 10 of the Constitution] against impairing the obligation of contracts, which has ever been recognized as an efficient safeguard against injustice; and though the prohibition is not applied in terms to the government of the United States, he expressed the opinion, speaking for himself and the majority of the court at the time, **that it was clear 'that those who framed and those who adopted the Constitution intended that the spirit of this prohibition should pervade the entire body of legislation, and that the justice which the Constitution was ordained to establish was not thought by them to be compatible with legislation [or judicial precedent] of an opposite tendency.**' 8 Wall. 623. [99 U.S. 700, 765] Similar views are found expressed in the opinions of other judges of this court."*
> *[Sinking Fund Cases, 99 U.S. 700 (1878)]*

Therefore, neither the states of the Union nor the federal government may interfere with our right to contract by interfering with the enforcement or operation of any trust that is lawfully and properly established.

Trusts can be either reduced to writing and if not reduced to writing, presumed to be "constructive trusts":

> *"**Constructive trust**. Trust created by operation of law against one who by actual or constructive fraud, by duress, or by abuse of confidence, or by commission of wrong, or by any form of unconscionable conduct, or other questionable means, has obtained or holds legal right to property which he should not, in equity and good conscience, hold and enjoy. Davis v. Howard, 19 Or.App. 310, 527 P.2d. 422, 424.*

> *"A constructive trust is a relationship with respect to property subjecting the person by whom the title to the property is held to an equitable duty to convey it to another on the ground that his acquisition or retention of the property is wrongful and that he would be unjustly enriched if he were permitted to retain the property. Restatement, Second, Trusts §1(e)."*
> *[Black's Law Dictionary, Sixth Edition, pp. 314-315]*

Every trust is established and maintained by *three* separate and distinct legal and/or natural persons, none of whom may be the same physical person:

[56] Adapted with permission from *Resignation of Compelled Social Security Trustee*, Form #06.002;

http://sedm.org/Forms/FormIndex.htm

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1. The Settlor, who usually creates the contract that puts the trust into existence and defines how it is to operate. The Settlor also usually conveys financial or material assets into the trust as seed money to allow the trust to obtain credit and begin operations.
2. The Trustee, who executes the trust instrument by managing the property and operations of the trust with the object of achieving the goals of the trust identified in the trust instrument.

> *"**Trustee**. Person holding property in trust. Restatement, Second, Trusts, §3(3). The person appointed, or required by law, to execute a trust. One in whom an implied agreement to administer or exercise it for the benefit or to the use of another. One who holds legal title to property "in trust" for the benefit of another person (beneficiary) and who must carry out specific duties with regard to the property. The trustee owes a fiduciary duty to the beneficiary. Reineck v. Smith, Ill., 289 U.S. 172, 53 S.Ct. 570, 77 L.Ed. 1109."*
> *[Black's Law Dictionary, Sixth Edition, p. 1514]*

3. The Beneficiary, which is the person who benefits from actions of the Trustee. Has exclusive legal and equitable title to all of the property and other economic benefits that the trust might generate on his/her behalf during its lifetime, subject to the terms of the trust document. A trust may have one or multiple beneficiaries.

A trust in which any two or more of the above entities are the same person is usually regarded by the courts as an "alter ego" of the Settlor and its legitimacy can and often is challenged in court, especially if the main purpose of establishing the trust was that of protecting the assets of the trust from tax liability.

A trust in which any of the three entities are agents or fiduciaries of the United States government becomes an extension of the government. Its officers then become the equivalent of "public officers". Below is how the U.S. Supreme Court describes it, in the introduction to the case that is not part of the opinion itself:

> *"**All the powers of the government must be carried into operation by individual agency, either through the medium of public officers, or contracts made with individuals.** Can any public office be created, or does one exist, the performance of which may, with propriety, be assigned to this **association [or trust], when incorporated? If such office exist, or can be created, then the company may be incorporated, that they may be appointed to execute such office. Is there any portion of the public business performed by individuals upon contracts, that this association could be employed to perform, with greater advantage and more safety to the public, than an individual contractor? If there be an employment of this nature, then may this company be incorporated to undertake it.***
>
> ***There is an employment of this nature.** Nothing can be more essential to the fiscal concerns of the nation, than an agent of undoubted integrity and established credit, with whom the public moneys can, at all times, be safely deposited. Nothing can be of more importance to a government, than that there should be some capitalist in the country, who possesses the means of making advances of money to the government upon any exigency, and who is under a legal obligation to make such advances. For these purposes the association would be an agent peculiarly suitable and appropriate. [. . .]*
>
> *The mere creation of a corporation, does not confer political power or political character. So this Court decided in Dartmouth College v. Woodward, already referred to. If I may be allowed to paraphrase the language of the Chief Justice, I would say, a bank incorporated, is no more a State instrument, than a natural person performing the same business would be. If, then, a natural person, engaged in the trade of banking, should contract with the government to receive the public money upon deposit, to transmit it from place to place, without charging for commission or difference of exchange, and to perform, when called upon, the duties of commissioner of loans, would not thereby become a public officer, how is it that this artificial being, created by law for the purpose of being employed by the government for the same purposes, should become a part of the civil government of the country? Is it because its existence, its capacities, its powers, are given by law? because the government has given it power to take and hold property in a particular form, and to employ that property for particular purposes, and in the disposition of it to use a particular name? because the government has sold it a privilege [22 U.S. 738, 774] for a large sum of money, and has bargained with it to do certain things; is it, therefore, a part of the very government with which the contract is made?*
>
> ***If the Bank be constituted a public office, by the connexion between it and the government, it cannot be the mere legal franchise in which the office is vested; the individual stockholders must be the officers.** Their character is not merged in the charter. This is the strong point of the Mayor and Commonalty v. Wood, upon which this Court ground their decision in the Bank v. Deveaux, and from which they say, that cause could not be distinguished. Thus, aliens may become public officers, and public duties are confided to those who owe no allegiance to the government, and who are even beyond its territorial limits.*
>
> ***With the privileges and perquisites of office, all individuals holding offices, ought to be subject to the disabilities of office. But if the Bank be a public office, and the individual stockholders public officers, this principle does not have a fair and just operation.** The disabilities of office do not attach to the stockholders; for*

we find them every where holding public offices, even in the national Legislature, from which, if they be public officers, they are excluded by the constitution in express terms.

If the Bank be a public institution of such character as to be justly assimilated to the mint and the post office, then its charter may be amended, altered, or even abolished, at the discretion of the National Legislature. All public offices are created *[22 U.S. 738, 775]* ***purely for public purposes, and may, at any time, be modified in such manner as the public interest may require. Public corporations partake of the same character. So it is distinctly adjudged in Dartmouth College v. Woodward. In this point, each Judge who delivered an opinion concurred. By one of the Judges it is said, that*** *'public corporations are generally esteemed such as exist for public political purposes only, such as towns, cities, parishes and counties; and in many respects they are so, although they involve some private interests; but, strictly speaking, public corporations are such only as are founded by the government for public purposes, where the whole interest belongs also to the government.* ***If, therefore, the foundation be private, though under the charter of the government, the corporation is private, however extensive the uses may be to which it is devoted, either by the bounty of the founder, or the nature and objects of the institution. For instance, a bank, created by the government for its own uses, whose stock is exclusively owned by the government, is, in the strictest sense, a public corporation. So, a hospital created and endowed by the government for general charity. But a bank, whose stock is owned by private persons, is a private corporation, although it is erected by the government, and its objects and operations partake of a public nature. The same doctrine may be affirmed of insurance, canal, bridge, and turnpike companies. In all these cases, the uses may, in a certain sense, be called public,*** *but the corporations are private; as much [22 U.S. 738, 776] so, indeed, as if the franchises were vested* ***in a single person.[. . .]***

In what sense is it an instrument of the government? and in what character is it employed as such? Do the government employ the faculty, the legal franchise, or do they employ the individuals upon whom it is conferred? and what is the nature of that employment? does it resemble the post office, or the mint, or the custom house, or the process of the federal Courts?

The post office is established by the general government. It is a public institution. The persons who perform its duties are public officers. No individual has, or can acquire, any property in it. For all the services performed, a compensation is paid out of the national treasury; and all the money received upon account of its operations, is public property. Surely there is no similitude between this institution, and an association who trade upon their own capital, for their own profit, and who have paid the government a million and a half of dollars for a legal character and name, in which to conduct their trade.

Again: the business conducted through the agency of the post office, is not in its nature a private business. It is of a public character, and the [22 U.S. 738, 786] charge of it is expressly conferred upon Congress by the constitution. The business is created by law, and is annihilated when the law is repealed. But the trade of banking is strictly a private concern. It exists and can be carried on without the aid of the national Legislature. Nay, it is only under very special circumstances, that the national Legislature can so far interfere with it, as to facilitate its operations.

The post office executes the various duties assigned to it, by means of subordinate agents. The mails are opened and closed by persons invested with the character of public officers. But they are transported by individuals employed for that purpose, in their individual character, which employment is created by and founded in contract. To such contractors no official character is attached. These contractors supply horses, carriages, and whatever else is necessary for the transportation of the mails, upon their own account. The whole is engaged in the public service. The contractor, his horses, his carriage, his driver, are all in public employ. But this does not change their character. All that was private property before the contract was made, and before they were engaged in public employ, remain private property still. The horses and the carriages are liable to be taxed as other property, for every purpose for which property of the same character is taxed in the place where they are employed. The reason is plain: the contractor is employing his own means to promote his own private profit, and the tax collected is from the individual, though assessed upon the [22 U.S. 738, 787] means he uses to perform the public service. To tax the transportation of the mails, as such, would be taxing the operations of the government, which could not be allowed. But to tax the means by which this transportation is effected, so far as those means are private property, is allowable; because it abstracts nothing from the government; and because, the fact that an individual employs his private means in the service of the government, attaches to them no ***immunity whatever."***
[Osborn v. Bank of U.S., 22 U.S. 738 (1824)]

Within law, the Trustee is treated as a fiduciary for the Beneficiary. This is defined below:

"Fiduciary or confidential relation*. A very broad term embracing both technical and fiduciary relations and those informal relations which exist wherever one person trusts in or relies upon another. One founded on trust or confidence reposed by one person in the integrity and fidelity of another. Such relationship arises whenever confidence is reposed on one side, and domination and influence result on the other; the relation can be legal, social, domestic, or merely personal. Heilman's Estate, Matter of, 37 Ill.App.3d. 390, 345 N.E.2d. 536, 540.*

A relation subsisting between two persons in regard to a business, contract [including Trust contracts], or piece of property, or in regard to the general business or estate of one of them, of such a character that each must repose trust and confidence in the other and must exercise a corresponding degree of fairness and good faith.

Out of such a relation, the law raises the rule that neither party may exert influence or pressure upon the other, take selfish advantage of his trust, or deal with the subject-matter of the trust in such a way as to benefit himself or prejudice the other except in the exercise of the utmost good faith and with the full knowledge and consent of that other, business shrewdness, hard bargaining, and astuteness to take advantage of the forgetfulness or negligence of another being totally prohibited as between persons standing in such a relation to each other. Examples of fiduciary relations are those existing between attorney and client, guardian and ward, principal and agent, executor and heir, trustee and cestui que trust, landlord and tenant, etc.
[Black's Law Dictionary, Sixth Edition, p. 625]

The fact that a trust distributes payments or other economic or material benefits to a person does not necessarily imply that the recipient is a "Beneficiary" by any means. The main implication of being a Beneficiary is to receive ***unearned*** income or profit from the assets within the trust. In fact, the payment or transfer of benefit may have occurred in the context of employment compensation, in which case the recipient is either the Trustee, who is an employee of the Trust, or an agent or other type of contractor of the trust who is appointed and supervised by the Trustee or his appointed delegate. Consequently, the only way to identify the nature of an expense or distribution of the Trustee is to read the trust document itself or to talk with the Trustee about the purpose of the distribution of the trust's property and assets.

Our government itself is a "trust". This is clearly shown in the federal regulations themselves:

"Whatever these Constitutions and laws validly determine to be property, it is the duty of the Federal Government, through the domain of jurisdiction merely Federal, to recognize to be property.

"And this principle follows from the structure of the respective Governments, State and Federal, and their reciprocal relations. ***They are different agents and trustees of the people of the several States, appointed with different powers and with distinct purposes, but whose acts, within the scope of their respective jurisdictions, are mutually obligatory.*** *"*
[Dred Scott v. Sandford, 60 U.S. 393, 1856]

Executive Order 12731
"Part 1 -- PRINCIPLES OF ETHICAL CONDUCT

"Section 101. Principles of Ethical Conduct. To ensure that every citizen can have complete confidence in the integrity of the Federal Government, each Federal employee shall respect and adhere to the fundamental principles of ethical service as implemented in regulations promulgated under sections 201 and 301 of this order:

"(a) Public service is a public trust, requiring employees to place loyalty to the Constitution, the laws, and ethical principles above private gain.

TITLE 5--ADMINISTRATIVE PERSONNEL
CHAPTER XVI--OFFICE OF GOVERNMENT ETHICS
PART 2635--STANDARDS OF ETHICAL CONDUCT FOR EMPLOYEES OF THE EXECUTIVE BRANCH--Table of Contents
Subpart A--General Provisions
Sec. 2635.101 Basic obligation of public service.

(a) Public service is a public trust. Each employee has a responsibility to the United States Government and its citizens to place loyalty to the Constitution, laws and ethical principles above private gain. To ensure that every citizen can have complete confidence in the integrity of the Federal Government, each employee shall respect and adhere to the principles of ethical conduct set forth in this section, as well as the implementing standards contained in this part and in supplemental agency regulations.

Public officers working within the government are referred to as "trustees"

"As expressed otherwise, the powers delegated to a public officer are held in trust for the people and are to be exercised in behalf of the government or of all citizens who may need the intervention of the officer. [57] ***Furthermore, the view has been expressed that all public officers, within whatever branch and whatever level of government, and whatever be their private vocations, are trustees of the people, and accordingly labor under every disability and prohibition imposed by law upon trustees relative to the making of personal financial gain***

[57] State ex rel. Nagle v. Sullivan, 98 Mont. 425, 40 P.2d. 995, 99 A.L.R. 321; Jersey City v. Hague, 18 N.J. 584, 115 A.2d. 8.

> ***from a discharge of their trusts***. [58] ***That is, a public officer occupies a fiduciary relationship to the political entity on whose behalf he or she serves.*** [59] ***and owes a fiduciary duty to the public.*** [60] ***It has been said that the fiduciary responsibilities of a public officer cannot be less than those of a private individual.*** [61] *Furthermore, it has been stated that any enterprise undertaken by the public official which tends to weaken public confidence and undermine the sense of security for individual rights is against public policy.*[62]"
> *[63C American Jurisprudence 2d, Public Officers and Employees, §247 (1999)]*

All trusts established by the government fall under the classification of "charitable trusts". An example of a charitable trust is the Social Security Act. Below is the definition of such a trust:

> *"A charitable trust has been broadly defined as one for the benefit of an indefinite class of persons constituting some portion or class of the public*[63] *or as one limiting property to some public use.* [64] *A charitable trust has similarly been defined as a gift in trust for the benefit of the public* [65] *or for the establishment or support of an institution dedicated to the welfare of the public or to a class or part thereof.* [66] ***Another statement is that a trust is charitable if it is made for a charitable purpose and the ultimate recipients constitute either the community as a whole or an indefinite portion thereof.*** [67] *Actually, the purpose for which property or funds is given and dedicated by the donor is the touchstone, and no wholly satisfactory definition of a charitable trust exists or can be drawn without including the elements of benefit to more than a very few people in some recognized field of charity. In the light of all the decisions, a simple and acceptable, though not entirely complete, definition of a charitable trust is a gift in some manner dedicated to the ultimate benefit or betterment of the public, or some significant portion thereof, not necessarily involving illegal activities or a use contrary to public policy, for promotion of something within a recognized field of general welfare.* [68]"
> *[American Jurisprudence 2d, Charities, §6, Definition of Charitable Trust (1999)]*

Note the phrase above

> *"Another statement is that a trust is charitable if it is made for a charitable purpose and the ultimate recipients constitute either the community as a whole or an indefinite portion thereof".*

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

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

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

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

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

[63] Hoeffer v. Clogan, 171 Ill. 462, 49 N.E. 527; Re Estate of Freshour, 185 Kan 434, 345 P.2d. 689, 81 A.L.R.2d. 806; Voelker v. St. Louis Mercantile Library Asso. (Mo), 359 S.W.2d. 689; Newton v. Newton Burial Park, 326 Mo. 901, 34 S.W.2d. 118; Noice v. Schnell, 101 N.J. Eq 252, 137 A 582, 52 A.L.R. 965, cert den 276 U.S. 625, 72 L.Ed. 738, 48 S.Ct. 304; Mercantile Banking & Trust Co. v. Showacre, 102 W.Va. 260, 135 S.E. 9, 48 A.L.R. 1138.

[64] Ould v. Washington Hospital for Foundlings, 95 U.S. 303, 24 L.Ed. 450; Newton v. Newton Burial Park, 326 Mo. 901, 34 S.W.2d. 118; Webster v. Wiggin, 19 R.I. 73, 31 A. 824. A charitable trust is a trust implying public utility in its purpose, and if the purpose to be attained is personal, private, or selfish, it is not charitable; but where the purpose accomplished is that of public usefulness unstained by personal, private, or selfish consideration, its charitable character insures its validity. Re MacDowell's Will, 217 N.Y. 454, 112 N.E. 177.

[65] Estate of Schloss, 56 Cal.2d. 248, 14 Cal.Rptr. 643, 363 P.2d. 875; Re Estate of Sutro, 155 Cal. 727, 102 P. 920.

[66] Estate of Schloss, 56 Cal.2d. 248, 14 Cal.Rptr. 643, 363 P.2d. 875; Re Estate of Sutro, 155 Cal. 727, 102 P. 920.

[67] Estate of McKenzie, 227 Cal.App.2d. 167, 38 Cal.Rptr. 496, 7 A.L.R.3d. 1275. A charitable trust or a charity is a donation in trust for promoting the welfare of mankind at large, or of a community, or of some class forming a part of it, indefinite as to numbers or individuals. People ex rel. Ellert v. Cogswell, 113 Cal. 129, 45 P 270.

[68] And see, in this respect, State ex rel. Emmert v. Union Trust Co., 227 Ind 571, 86 N.E.2d. 450, 12 A.L.R.2d. 836, defining a charitable trust as a gift for the benefit of persons, either by bringing their hearts and minds under the influence of education or religion, by relieving their bodies of disease, suffering, or constraint, by assisting to establish them for life, by erecting or maintaining public buildings, or in other ways lessening the burdens or making better the condition of the general public, or some class of the general public, indefinite as to names and numbers, or, in short, a gift to a general public use.

"Indefinite" means "undesignated" and not specific. Therefore, it is literally impossible for the Beneficiary to be a specific person, or more particularly, to be YOU! The only way you can participate in a charitable trust and have a designated and reserved and identified compensation is as an "employee" of the trust called a "Trustee".

Also note based on the definition of "charitable trust" that contributions to a charitable trust are always counted as "gifts", which are voluntary donations. Your dishonest public "servants" didn't tell you that Social Security deductions were "donations" did they? Instead, these LYING public servants call them "taxes" so you feel obligated to pay them. Keep in mind, though that in law, something CANNOT simultaneously be a "tax" AND a "donation" so someone must be lying, right? Could it be the traitor FDR who handed us this mess? Here is the definition of "tax" that proves the lie.

> *"Tax: A charge by the government on the income of an individual, corporation, or trust, as well as the value of an estate or gift. The objective in assessing the tax is to generate revenue to be used for the needs of the public.*
>
> *A pecuniary [relating to money] burden laid upon individuals or property to support the government, and is a payment exacted by legislative authority. In re Mytinger, D.C.Tex. 31 F.Supp. 977,978,979.* ***Essential characteristics of a tax are that it is NOT A VOLUNTARY PAYMENT OR DONATION, BUT AN ENFORCED CONTRIBUTION, EXACTED PURSUANT TO LEGISLATIVE AUTHORITY.*** *Michigan Employment Sec. Commission v. Patt, 4 Mich.App. 228, 144 N.W.2d. 663, 665. ..."*
> *[Black's Law Dictionary, Sixth Edition, p. 1457]*

Any good trust document will usually deal with all contingencies so as to guarantee the continued proper functioning of the trust and the protection of the interests of the Beneficiary. For instance, trusts may also have a position called a Protector, which is a person whose job is to oversee the Trustee in the performance of his duties and to nominate a new Trustee in the event that the current Trustee is not doing his job properly or decides to quit.

Trusts, like corporations, are "legal persons". Like any "legal person", they may own and manage and control property and their rights to property may be protected in any court where they or their real or chattel property are legally domiciled. A corporation is a "privileged" type of legal person whose existence is established and recognized and protected by the state it was created in. The privilege is the ability to operate without personal liability for the officers or shareholders of the corporation. In that sense, the income taxes paid by the corporation to the state in which it was created or established amount to the equivalent of "liability insurance". A trust, on the other hand, is ***not*** a privileged entity and is regarded as an "unincorporated entity" in law. A trust, like a natural person, only becomes privileged if it engages in privileged, regulated, excise taxable activities. As long as it avoids engaging in privileged, excise taxable activities, it cannot be regarded as a "taxpayer".

Trusts are more expensive and difficult to use and maintain than corporations because:

1. Their liability is not limited and so they can be the subject of lawsuits and legal sharks.
2. Documentation on how to establish and maintain them is more difficult to come by, whereas there are tons of materials available on how to establish and run corporations.
3. Financial institutions often don't know how to deal with them when establishing financial accounts. When corporations are formed, the articles of incorporation are filed with the Secretary of State in the state of incorporation, and the stamped articles are usually sufficient to establish a financial account for the new corporation at any financial institution. Trusts, on the other hand, are often not required to be registered with the state in most cases, so their existence as a legitimate entity is easy to challenge.
4. Because trusts are not privileged and may operate as nontaxable entities, governments often will refuse to recognize them because they don't generate any tax revenue. Until the trust obtains an Employer Identification Number (EIN) and thereby registers with some government entity so as to become a "taxpayer", many government organizations will simply refuse to acknowledge its existence and will try to impede its operation. Indirectly, they are compelling bribery by doing so, but further discussion of that subject is beyond the scope of this article.

The collection of all physical and financial and intellectual assets and personnel resources owned or controlled by a trust is called the "corpus":

> *"CORPUS. Lat: body. The principal mass of a physical substance, devise or bequest from which income is derived. 101 P.2d. 533, 536-537; 136 F.2d. 390, 391.* ***In the law of trusts, any valid trust must have a valid subject matter or corpus; the corpus can consist of any transferable interest, vested or contingent, legal or equitable, real or personal, tangible or intangible, as long as the subject matter is "certain."*** *102 N.E. 293, 295. Bogert, Handbook of the Law of Trusts (6th ed. 1987). Intangible things such as a copyright or the good will of a business or a trade secret, if transferable by gift, intervivos or by will, can constitute the corpus of a trust. See Restatement (Second), Trusts, §§74, §82 (1959)."*
> *[Law Dictionary, Steven H. Gifis, Barrons, ISBN 0-8120-3096-6, 1996, p. 111]*

Trusts cannot exist without some live person to lend them "consciousness" and who will execute and manage them. The corpus or property within the trust cannot manage itself and needs an "overseer". A trust that has no Trustee and no one authorized to appoint a successor Trustee is basically "legally dead". Its assets at that point would then need to be liquidated and distributed to the Beneficiary under the terms of the trust indenture. If the indenture does not include a means to liquidate the assets and distribute them to the Beneficiary, then the courts would need to decide how best to distribute the assets of the dead trust.

2.6.2 Biblical proof that the Bible is a Trust Indenture

An "indenture" is a fancy legal term for a contract:

> *"**Indenture**. In business financing, a written agreement under which bonds and debentures are issued, setting forth form of bond, maturity date, amount of issue, description of pledged assets, interest rate, and other terms. Typically, the contract is entered into between the corporation and an indenture trustee whose responsibility is to protect the bondholders. The indenture often constitutes a mortgage on specified corporate property to secure the bonds."*
> *[Black's Law Dictionary, Sixth Edition, p. 770]*

Below is a summary of evidence we have found which proves that the Holy Bible represents a "trust indenture" that possesses all the necessary attributes of a valid legal trust:

1. It identifies itself as a "covenant", "promise", or vow between God and his trustees.
   PROOF: See section 2.5 and following earlier for additional details.
2. Obedience to the trust indenture, which is the Holy Bible, is described as "man's all". See also section 3.2 later.

> *"Let us hear the conclusion of this whole matter:* ***Fear [respect] God and keep His commandments [Laws found in the Bible], for this is man's all. For God will bring every work into judgment, including every secret thing, whether good or evil.****"*
> *[Eccl. 12:13-14, Bible, NKJV]*

> *"Not everyone who* ***says*** *to Me, 'Lord, Lord,' shall enter the kingdom of heaven,* ***but he who does the will of My Father in heaven****."*
> *[Jesus in Matt. 7:21, Bible, NKJV]*

> *"Now by this we know that we know Him [God], if we* ***keep*** *His commandments. He who says, "I know Him," and does not* ***keep*** *His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked."*
> *[1 John 2:3-6, Bible, NKJV]*

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

3. The "corpus" of the trust is the Earth, which is a portion of His dominion. God created everything in the universe, including us:

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

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

And all their host I have commanded."
[Isaiah 45:12, Bible, NKJV]

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

The portion conveyed by the Bible trust indenture is earth, because God commanded Adam to have dominion over only the Earth, not all of His creation. That dominion mandate was described in Genesis:

*Then God said, "Let Us make man in Our image, according to Our likeness; **let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.**" So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "**Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.**"*
[Gen. 1:26-28, Bible, NKJV]

4. The beneficiary of the Trust is God. What He derives through the trust indenture primarily is fellowship. Even though He created all matter in the universe, that accomplishment is simply empty without fellowship or love.

"He who does not love does not know God, for God is love."
[1 John 4:8, Bible, NKJV]

All the knowledge and all the power and authority in the universe won't produce fellowship or love or give God SOMETHING to love. God, being the embodiment of love, needed other beings to love and who love in return. Only *relationships* among beings with *free choice* can produce either love or virtue. So God conveyed a portion of His kingdom, the Earth, into the trust indenture and gave us a "dominion mandate" over His creation as His stewards and fiduciaries. Gen 1:26-28. God gave us free choice to manage a portion of His dominion and thereby join His family, and He put us into a perpetual position of scarcity and adversity so that we would be compelled to trust and communicate regularly with Him. That family began with fellowship between Adam, Eve, and God in the garden. Just as it was not good for Adam to be alone, leading to the creation of Eve, so also it is not good for *God* to be alone, which is why He created Adam:

*"**It is not good that man should be alone**; I will make him a helper comparable to him." Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.*

And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

And Adam said:
"This is now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man."

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.
And they were both naked, the man and his wife, and were not ashamed.
[Gen. 2:18-25, Bible, NKJV]

Below are several examples of God's intention to achieve fellowship with His family of believers and for Him to love them and them to love Him, thus proving that this is the real "consideration" he receives as the beneficiary of the trust indenture:

"I will walk among you and be your God, and you shall be My people."

[Lev. 26:12, Bible, NKJV]

The Essence of the Law

12 "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul, 13 and to keep the commandments of the LORD and His statutes which I command you today for your good? 14 Indeed heaven and the highest heavens belong to the LORD your God, also the earth with all that is in it. 15 The LORD delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as it is this day. 16 Therefore circumcise the foreskin of your heart, and be stiff-necked no longer. 17 For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe. 18 He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. 19 Therefore love the stranger, for you were strangers in the land of Egypt. 20 You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name. 21 He is your praise, and He is your God, who has done for you these great and awesome things which your eyes have seen. 22 Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as the stars of heaven in multitude.
[Deut. 10:12-22, Bible, NKJV]

"The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways."
[Deut. 28:9, Bible, NKJV]

"Obey My voice, and do according to all that I command you; so shall you be My people, and I will be your God"
[Jeremiah 11:4, Bible, NKJV]

"My tabernacle also shall be with them; indeed I will be their God, and they shall be My people."
[Ezekial 37:27, Bible, NKJV]

"For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth."
[Isaiah 54:5, Bible, NKJV]

A New Covenant

For if that first covenant had been faultless, then no place would have been sought for a second. 8 Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of Israel after those days, says the LORD: ***I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.*** *None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."*

In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.
[Heb. 8:7-13, Bible, NKJV]

In the last passage, the forgiveness of sins was not for PRESENT or FUTURE behavior, but for PAST behavior.

5. Believers are identified as fiduciaries and trustees of God. These people are referred to as being "in Him", meaning, "acting on His sovereign behalf as agents, trustees, fiduciaries, and stewards over His property".

*"And we have known and believed the love that God has for us. God is love, and **he who abides in love [obedience to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him.**"*
[1 John 4:16, Bible, NKJV]

*"Now by this we know that we know Him [God], if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. **By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked.**"*
[1 John 2:3-6, Bible, NKJV]

"It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses [fiduciary] to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
[Acts 1:7-8, Bible, NKJV]

6. Those who have a covenant/contract with God are the only ones that God refers to as His "saints" and godly people. The implication is that those who are not party to the trust indenture and covenant with Him are ungodly.

Doers—Not Hearers Only

Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

*But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. **But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.***
[Psalm 50:4-6, Bible, NKJV]

7. Those who wish to become trustees and fiduciaries must take an oath to the beneficiary, who is God:

"You shall fear the LORD your God and serve Him, and shall take oaths in His name."
[Deut. 6:13, Bible, NKJV]

*"You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take **oaths** in **His name**."*
[Deut. 10:20, Bible, NKJV]

8. Those who volunteer to assume the duties of believers and "trustees" receive "consideration" for their faith which includes basic salvation and protection plus an additional reward or "benefit" or "franchise" commensurate with their diligent works and obedience:

*"**To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.**"*
[Rev. 3:21, Bible, NKJV]

*"**He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more**. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.*
[Rev. 3:12-13, Bible, NKJV]

"O you afflicted one, tossed with tempest, and not comforted, behold, I will lay your stones with colorful gems, and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of crystal, and all your walls of precious stones. All your children shall be taught by the Lord, and great shall be the peace of your children. In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you. Indeed they shall surely assemble, but not because of Me. Whoever assembles against you shall fall for your sake.

"'Behold, I have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work; and I have created the spoiler to destroy. No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is from Me,' says the Lord."
[Isaiah 54:11-17, Bible, NKJV]

9. God counts the value of the consideration *we* provide based on *our cost*, not *His benefit*:

> *The Widow's Two Mites*
>
> *Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much. Then one poor widow came and threw in two mites, which make a quadrans. So He called His disciples to Himself and said to them, "**Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.**"*
> *[Mark 12:41-44, Bible, NKJV]*

10. The subject of the Bible trust indenture is:
    10.1. The rights, privileges, and benefits, which accrue to those who consent to become believers and therefore fiduciaries and trustees of the beneficiary, who is God. These rights accrue to all those who faithfully execute the trust indenture as trustees. See section 3.8 later.
    10.2. The punishments and penalties for those who violate the trust indenture while acting as trustees. See section 3.9 later.
11. The Bible trust indenture contains "case law" which describes what happens to those who either violate or satisfy the terms of the trust indenture. The entire Old Testament is a historical account of:
    11.1. God's pursuit of the benefits of the trust relation, which is fellowship and love for His family, which is the church and those who believe and act on His name.
    11.2. The covenant between God and his believers/church.
    11.3. Efforts by the believers/trustees to satisfy the terms of the covenant.
    11.4. Rewards which occurred as a result of obedience to the trust indenture.
    11.5. Punishments/judgments which occurred as a result of disobedience to the trust indenture.
    11.6. The continuing competition and tension between God and man as the source of human government. The original government of the children of Israel was a theocracy, in which God was their King, Lawgiver, and Judge. Isaiah 33:22. When the Israelites tried to fire God as their ruler and nominate a human king in His place, he was furious and cursed the people. See section 3.7.12 later.
12. Trustees are commanded within the Bible trust indenture to frequently read, know, and follow all of the commandments and statutes within the document. The motivation for doing this is NOT basic salvation, but "blessings" and "benefits" that accrue through the "obedience" franchise.

> *"One who turns his ear from hearing the law [God's law or man's law], even his prayer is an abomination."*
> *[Prov. 28:9, Bible, NKJV]*

> *"This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go."*
> *[Joshua 1:8-9, Bible, NKJV,*
> *IMPLICATION: If you aren't reading and trying to obey God's law daily, then you're not doing God's will and you will not prosper]*

The very same requirements are admonished for those with a domicile within the jurisdiction of earthly, man-made governments:

> *"Every citizen of the United States is supposed to know the law [God's law and man's law]. . ."*
> *[Floyd Acceptances, 7 Wall (74 U.S. 169) 666 (1869);*
> *IMPLICATION: Any citizen that does not know and follow the law is a BAD citizen!]*
>
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> *"All persons in the United States are chargeable with knowledge of the Statutes-at-Large....[I]t is well established that anyone who deals with the government assumes the risk that the agent acting in the government's behalf has exceeded the bounds of his authority,"*
> *[Bollow v. Federal Reserve Bank of San Francisco, 650 F.2d. 1093 (9th Cir. 1981)]*
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> *When considering how much weight to accord to the doctrine of lenity, it is appropriate to identify the class of litigants that will benefit from the Court's ruling today. They are not uneducated, or even average, citizens. They are the most sophisticated practitioners of the art of government [483 U.S. 350, 376] among us. **There is an element of fiction in the presumption that every citizen is charged with a responsibility to know what the law is. But the array of government executives, judges, and legislators who have been accused, and convicted,***

of mail fraud under the well-settled construction of the statute that the Court renounces today are people who unquestionably knew that their conduct was unlawful. *Cf. Nash v. United States, 229 U.S. 373, 377 (1913).*
[Mcnally v. United States, 483 U.S. 350 (1987)]

"No man in this country is so high that he is above the law. No officer of the law may set that law at defiance with impunity. All the officers of the government, from the highest to the lowest, are creatures of the law and are bound to obey it. It is the only supreme power in our system of government, and every man who by accepting office participates in its functions is only the more strongly bound to submit to that supremacy, and to observe the limitations which it imposes upon the exercise of the authority which it gives," 106 U.S., at 220. "Shall it be said... that the courts cannot give remedy when the Citizen has been deprived of his property by force, his estate seized and converted to the use of the government without any lawful authority, without any process of law, and without any compensation, because the president has ordered it and his officers are in possession? If such be the law of this country, it sanctions a tyranny which has no existence in the monarchies of Europe, nor in any other government which has a just claim to well-regulated liberty and the protection of personal rights," 106 U.S., at 220, 221.
[United States vs. Lee, 106 U.S. 196, 1 S.Ct. 240 (1882)]

13. The Bible trust indenture describes deliberate acts of deception or defiance against the requirements of the trust indenture as the only unforgivable sin and uses the phrase "blasphemes the Holy Spirit" to describe it.

The Unpardonable Sin

"Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"—because they said, "He has an unclean spirit."
[Mark 3:28-30, Bible, NKJV]

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*"Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the **Holy Spirit**, it will not be forgiven him, either in this age or in the age to come."*
[Matt. 12:32, Bible, NKJV]

I Never Knew You

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Build on the Rock

"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: 25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

"But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the
[Matt. 7:21-29, Bible, NKJV]

In the legal field, this type of defiance is called "willfulness", and it is a prerequisite for every type of tax crime within the Internal Revenue Code:

willful. *Proceeding form a conscious motion of the will; voluntary; knowingly deliberate. Intending the result which actually comes to pass; designed; intentional; purposeful; not accidental or involuntary.*

Premeditated; malicious; done with evil intent, or with a bad motive or purpose, or with indifference to the natural consequence; unlawful; without legal justification.

An act or omission is "willfully" done, if done voluntarily and intentionally and with the specific intent to do something the law forbids, or with the specific intent to fail to do something the law requires to be done; that is to say, with bad purpose either to disobey or to disregard the law. It is a word of many meanings, with its

construction often influenced to its context. Screws v. United States, 325 U.S. 91, 101, 65 S.Ct. 1031, 1035, 89 L.Ed. 1495.

A willful act may be described as one done intentionally, knowingly, and purposely, without justifiable excuse, as distinguished from an act done carelessly, thoughtlessly, heedlessly, or inadvertently. A willful act differs essentially from a negligent act. The one is positive and the other negative.
[Black's Law Dictionary, Sixth Edition, p. 1599]

14. The Bible trust indenture describes a method to ascertain the wishes and will of the beneficiary, who is God. That method it describes as:

14.1. The Holy Spirit, which is the direct link to the Father's will.

*"But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the **Holy Spirit**."*
[Mark 13:11, Bible, NKJV]

*"But the Helper, the **Holy Spirit**, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."*
[John 14:26, Bible, NKJV]

*"For the **Holy Spirit** will teach you in that very hour what you ought to say."*
[Luke 12:12, Bible, NKJV]

14.2. Prayer, which is a way to invite Him to communicate His sovereign will to the trustees.

Keep Asking, Seeking, Knocking

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.
[Matt. 7:7-12, Bible, NKJV]

2.7 Your Right to live Under ONLY God's Laws is Protected by the First Amendment[69]

2.7.1 Right to free religious exercise

The right of free religious exercise is protected by the First Amendment to the United States Constitution, which says on this matter:

United States Constitution
First Amendment

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

"The Free Exercise Clause . . . withdraws from legislative power, state and federal, the exertion of any restraint on the free exercise of religion. Its purpose is to secure religious liberty in the individual by prohibiting any invasions there by civil authority." [70] It bars "governmental regulation of religious beliefs as such," [71] prohibiting misuse of secular governmental programs "to impede the observance of one or all religions or . . . to discriminate invidiously between religions . . . even though the burden may be characterized as being only indirect." [72] Freedom of conscience is the basis of the free exercise clause, and government may not penalize or discriminate against an individual or a group of individuals because of their

[69] Adapted from Annotated Version of the First Amendment.

[70] Abington School District v. Schempp, 374 U.S. 203, 222 -23 (1963).

[71] Sherbert v. Verner, 374 U.S 398, 402 (1963) (emphasis in original).

[72] Braunfeld v. Brown, 366 U.S. 599, 607 (1961).

religious views nor may it compel persons to affirm any particular beliefs.[73] Interpretation is complicated, however, by the fact that exercise of religion usually entails ritual or other practices that constitute "conduct" rather than pure "belief." When it comes to protecting conduct as free exercise, the Court has been inconsistent.[74] It has long been held that the Free Exercise Clause does not necessarily prevent government from requiring the doing of some act or forbidding the doing of some act merely because religious beliefs underlie the conduct in question.[75] What has changed over the years is the Court's willingness to hold that some religiously motivated conduct is protected from generally applicable prohibitions.

The relationship between the Free Exercise and Establishment Clauses varies with the expansiveness of interpretation of the two clauses. In a general sense both clauses proscribe governmental involvement with and interference in religious matters, but there is possible tension between a requirement of governmental neutrality derived from the Establishment Clause and a Free-Exercise-derived requirement that government accommodate some religious practices.[76] So far, the Court has harmonized interpretation by denying that free- exercise-mandated accommodations create establishment violations, and also by upholding some legislative accommodations not mandated by free exercise requirements. "This Court has long recognized that government may (and sometimes must) accommodate religious practices and that it may do so without violating the Establishment Clause."[77] In holding that a state could not deny unemployment benefits to Sabbatarians who refused Saturday work, for example, the Court denied that it was "fostering an 'establishment' of the Seventh-Day Adventist religion, for the extension of unemployment benefits to Sabbatarians in common with Sunday worshippers reflects nothing more than the governmental obligation of neutrality in the face of religious differences, and does not represent that involvement of religious with secular institutions which it is the object of the Establishment Clause to forestall."[78] Legislation granting religious exemptions not held to have been required by the Free Exercise Clause has also been upheld against Establishment Clause challenge, [79] although it is also possible for legislation to go too far in promoting free exercise.[80]

2.7.2 The Belief-Conduct Distinction

While the U.S. Supreme Court has consistently affirmed that the Free Exercise Clause protects religious beliefs, protection for religiously motivated conduct has waxed and waned over the years. The Free Exercise Clause "embraces two concepts--freedom to believe and freedom to act. The first is absolute, but in the nature of things, the second cannot be." [81] In its first

[73] Sherbert v. Verner, 374 U.S. 398, 402 (1963); Torcaso v. Watkins, 367 U.S. 488 (1961).

[74] Academics as well as the Justices grapple with the extent to which religious practices as well as beliefs are protected by the Free Exercise Clause. For contrasting academic views of the origins and purposes of the Free Exercise Clause, compare McConnell, The Origins and Historical Understanding of Free Exercise of Religion, 103 Harv. L. Rev. 1410 (1990) (concluding that constitutionally compelled exemptions from generally applicable laws are consistent with the Clause's origins in religious pluralism) with Marshall, The Case Against the Constitutionally Compelled Free Exercise Exemption, 40 Case W. Res. L. Rev. 357 (1989-90) (arguing that such exemptions establish an invalid preference for religious beliefs over non-religious beliefs).

[75] E.g., Reynolds v. United States, 98 U.S. 145 (1879); Jacobson v. Massachusetts, 197 U.S. 11 (1905); Prince v. Massachusetts, 321 U.S. 158 (1944); Braunfeld v. Brown, 366 U.S. 599 (1961); United States v. Lee, 455 U.S. 252 (1982); Employment Division v. Smith, 494 U.S. 872 (1990).

[76] "The Court has struggled to find a neutral course between the two Religion Clauses, both of which are cast in absolute terms, and either of which, if expanded to a logical extreme, would tend to clash with the other." Walz v. Tax Comm'n, 397 U.S. 668 -69 (1970).

[77] Hobbie v. Unemployment Appeals Comm'n, 480 U.S. 136, 144 -45 (1987). A similar accommodative approach was suggested in Walz: "there is room for play in the joints productive of a benevolent neutrality which will permit religious exercise to exist without [governmental] sponsorship and without interference." 397 U.S. at 669 .

[78] Sherbert v. Verner, 374 U.S. 398, 409 (1963). Accord, Thomas v. Review Bd., 450 U.S. 707, 719 -20 (1981). Dissenting in Thomas, Justice Rehnquist argued that Sherbert and Thomas created unacceptable tensions between the Establishment and Free Exercise Clauses, and that requiring the States to accommodate persons like Sherbert and Thomas because of their religious beliefs ran the risk of "establishing" religion under the Court's existing tests. He argued further, however, that less expansive interpretations of both clauses would eliminate this artificial tension. Thus, Justice Rehnquist would have interpreted the Free Exercise Clause as not requiring government to grant exemptions from general requirements that may burden religious exercise but that do not prohibit religious practices outright, and would have interpreted the Establishment Clause as not preventing government from voluntarily granting religious exemptions. 450 U.S. at 720 -27. By 1990 these views had apparently gained ascendancy, Justice Scalia's opinion for the Court in the "peyote" case suggesting that accommodation should be left to the political process, i.e., that states could constitutionally provide exceptions in their drug laws for sacramental peyote use, even though such exceptions are not constitutionally required. Employment Div. v. Smith, 494 U.S. 872, 890 (1990).

[79] See, e.g., Walz v. Tax Comm'n, 397 U.S. 664 (upholding property tax exemption for religious organizations); Corporation of the Presiding Bishop v. Amos, 483 U.S. 327 (1987) (upholding Civil Rights Act exemption allowing religious institutions to restrict hiring to members of religion); Gillette v. United States, 401 U.S. 437, 453 -54 (1971) (interpreting conscientious objection exemption from military service).

[80] See, e.g., Committee for Pub. Educ. & Religious Liberty v. Nyquist, 413 U.S. 756, 788 -89 (1973) (tuition reimbursement grants to parents of parochial school children violate Establishment Clause in spite of New York State's argument that program was designed to promote free exercise by enabling low-income parents to send children to church schools); Texas Monthly, Inc. v. Bullock, 489 U.S. 1 (1989) (state sales tax exemption for religious publications violates the Establishment Clause) (plurality opinion). Board of Educ. of Kiryas Joel Village v. Grumet, 114 S.Ct. 2481, 2492-93 (1994) ("accommodation is not a principle without limits;" one limitation is that "neutrality as among religions must be honored").

[81] Cantwell v. Connecticut, 310 U.S. 296, 304 (1940).

free exercise case, involving the power of government to prohibit polygamy, the Court invoked a hard distinction between the two, saying that although laws "cannot interfere with mere religious beliefs and opinions, they may with practices." [82] The rule thus propounded protected only belief, inasmuch as religiously motivated action was to be subjected to the police power of the state to the same extent as would similar action springing from other motives. The Reynolds no-protection rule was applied in a number of cases, [83] but later cases established that religiously grounded conduct is not always outside the protection of the free exercise clause. [84] Instead, the Court began to balance the secular interest asserted by the government against the claim of religious liberty asserted by the person affected; only if the governmental interest was "compelling" and if no alternative forms of regulation would serve that interest was the claimant required to yield. [85] Thus, while freedom to engage in religious practices was not absolute, it was entitled to considerable protection.

2.7.3 Free Exercise Exemption From General Governmental Requirements

As described above, the Court gradually abandoned its strict belief-conduct distinction, and developed a balancing test to determine when a uniform, nondiscriminatory requirement by government mandating action or non-action by citizens must allow exceptions for citizens whose religious scruples forbid compliance. Then, in 1990, the Court reversed direction in Employment Division v. Smith, [86] confining application of the "compelling interest" test to a narrow category of cases.

In early cases the Court sustained the power of a State to exclude from its schools children who because of their religious beliefs would not participate in the salute to the flag, [87] only within a short time to reverse itself and condemn such exclusions, but on speech grounds rather than religious grounds.[88] Also, the Court seemed to be clearly of the view that government could compel those persons religiously opposed to bearing arms to take an oath to do so or to receive training to do so, [89] only in later cases by its statutory resolution to cast doubt on this resolution, [90] and still more recently to leave the whole matter in some doubt. [91]

Braunfeld v. Brown [92] held that the free exercise clause did not mandate an exemption from Sunday Closing Laws for an Orthodox Jewish merchant who observed Saturday as the Sabbath and was thereby required to be closed two days of the week rather than one. This requirement did not prohibit any religious practices, the Court's plurality pointed out, but merely

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[82] Reynolds v. United States, 98 U.S. 145, 166 (1878). "Crime is not the less odious because sanctioned by what any particular sect may designate as 'religion.'" Davis v. Beason, 133 U.S. 333, 345 (1890). In another context, Justice Sutherland in United States v. Macintosh, 283 U.S. 605, 625 (1931), suggested a plenary governmental power to regulate action in denying that recognition of conscientious objection to military service was of a constitutional magnitude, saying that "unqualified allegiance to the Nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God."

[83] Jacobson v. Massachusetts, 197 U.S. 11 (1905) (compulsory vaccination); Prince v. Massachusetts, 321 U.S. 158 (1944) (child labor); Cleveland v. United States, 329 U.S. 14 (1946) (polygamy). In Sherbert v. Verner, 374 U.S. 398, 403 (1963), Justice Brennan asserted that the "conduct or activities so regulated [in the cited cases] have invariably posed some substantial threat to public safety, peace or order."

[84] Sherbert v. Verner, 374 U.S. 398 (1963); Wisconsin v. Yoder, 406 U.S. 205 (1972); cf. Braunfeld v. Brown, 366 U.S. 599, 607 (1961): "[I]f the State regulates conduct by enacting a general law within its power, the purpose and effect of which is to advance the State's secular goals, the statute is valid despite its indirect burden on religious observance unless the State may accomplish its purpose by means which do not impose such a burden."

[85] Sherbert v. Verner, 374 U.S. 398, 403, 406-09 (1963). In Wisconsin v. Yoder, 406 U.S. 205 (1972), the Court recognized compelling state interests in provision of public education, but found insufficient evidence that those interests (preparing children for citizenship and for self-reliance) would be furthered by requiring Amish children to attend public schools beyond the eighth grade. Instead, the evidence showed that the Amish system of vocational education prepared their children for life in their self-sufficient communities.

[86] 494 U.S. 872 (1990).

[87] Minersville School Dist. v. Gobitis, 310 U.S. 586 (1940).

[88] West Virginia State Bd. of Educ. v. Barnette, 319 U.S. 624 (1943). On the same day, the Court held that a State may not forbid the distribution of literature urging and advising on religious grounds that citizens refrain from saluting the flag. Taylor v. Mississippi, 319 U.S. 583 (1943).

[89] See United States v. Schwimmer, 279 U.S. 644 (1929); United States v. Macintosh, 283 U.S. 605 (1931); and United States v. Bland, 283 U.S. 636 (1931) (all interpreting the naturalization law as denying citizenship to a conscientious objector who would not swear to bear arms in defense of the country), all three of which were overruled by Girouard v. United States, 328 U.S. 61 (1946), on strictly statutory grounds. See also Hamilton v. Board of Regents, 293 U.S. 245 (1934) (upholding expulsion from state university for a religiously based refusal to take a required course in military training); In re Summers, 325 U.S. 561 (1945) (upholding refusal to admit applicant to bar because as conscientious objector he could not take required oath).

[90] United States v. Seeger, 380 U.S. 163 (1965); see id. at 188 (Justice Douglas concurring); Welsh v. United States, 398 U.S. 333 (1970); and see id. at 344 (Justice Harlan concurring).

[91] Gillette v. United States, 401 U.S. 437 (1971) (holding that secular considerations overbalanced free exercise infringement of religious beliefs of objectors to particular wars).

[92] 366 U.S. 599 (1961). On Sunday Closing Laws and the establishment clause, see supra, pp. 987-988.

regulated secular activity in a manner making religious exercise more expensive. [93] "If the State regulates conduct by enacting a general law within its power, the purpose and effect of which is to advance the State's secular goals, the statute is valid despite its indirect burden on religious observance unless the State may accomplish its purpose by means which do not impose such a burden." [94]

Within two years the Court in Sherbert v. Verner [95] extended the line of analysis to require a religious exemption from a secular, regulatory piece of economic legislation. Sherbert was disqualified from receiving unemployment compensation because, as a Seventh Day Adventist, she would not accept Saturday work; according to state officials, this meant she was not complying with the statutory requirement to stand ready to accept suitable employment. This denial of benefits could be upheld, the Court said, only if "her disqualification as a beneficiary represents no infringement by the State of her constitutional rights of free exercise, or [if] any incidental burden on the free exercise of appellant's religions may be justified by a 'compelling state interest in the regulation of a subject within the State's constitutional power to regulate . . .'" [96] First, the disqualification was held to impose a burden on the free exercise of Sherbert's religion; it was an indirect burden and it did not impose a criminal sanction on a religious practice, but the disqualification derived solely from her practice of her religion and constituted a compulsion upon her to forgo that practice.[97] Second, there was no compelling interest demonstrated by the State. The only interest asserted was the prevention of the possibility of fraudulent claims, but that was merely a bare assertion. Even if there was a showing of demonstrable danger, "it would plainly be incumbent upon the appellees to demonstrate that no alternative forms of regulation would combat such abuses without infringing First Amendment rights." [98]

Sherbert was reaffirmed and applied in subsequent cases involving denial of unemployment benefits. Thomas v. Review Board [99] involved a Jehovah's Witness who quit his job when his employer transferred him from a department making items for industrial use to a department making parts for military equipment. While his belief that his religion proscribed work on war materials was not shared by all other Jehovah's Witnesses, the Court held that it was inappropriate to inquire into the validity of beliefs asserted to be religious so long as the claims were made in good faith (and the beliefs were at least arguably religious). The same result was reached in a 1987 case, the fact that the employee's religious conversion rather than a job reassignment had created the conflict between work and Sabbath observance not being considered material to the determination that free exercise rights had been burdened by the denial of unemployment compensation.[100] Also, a state may not deny unemployment benefits solely because refusal to work on the Sabbath was based on sincere religious beliefs held independently of membership in any established religious church or sect.[101]

The Court applied the Sherbert balancing test in several areas outside of unemployment compensation. The first two such cases involved the Amish, whose religion requires them to lead a simple life of labor and worship in a tight-knit and self-reliant community largely insulated from the materialism and other distractions of modern life. Wisconsin v. Yoder [102] held that a state compulsory attendance law, as applied to require Amish children to attend ninth and tenth grades of public schools in contravention of Amish religious beliefs, violated the Free Exercise Clause. The Court first determined that the beliefs of

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[93] 366 U.S. at 605 -06.

[94] Id. at 607 (plurality opinion). The concurrence balanced the economic disadvantage suffered by the Sabbatarians against the important interest of the State in securing its day of rest regulation. McGowan v. Maryland, 366 U.S. at 512 -22 (1961). Three Justices dissented. Id. at 561 (Justice Douglas); Braunfeld v. Brown, 366 U.S. at 610 (Justice Brennan), 616 (Justice Stewart).

[95] 374 U.S. 398 (1963).

[96] Id. at 403, quoting NAACP v. Button, 371 U.S. 415, 438 (1963).

[97] Id. at 403-06.

[98] Id. at 407. Braunfeld was distinguished because of "a countervailing factor which finds no equivalent in the instant case--a strong state interest in providing one uniform day of rest for all workers." That secular objective could be achieved, the Court found, only by declaring Sunday to be that day of rest. Requiring exemptions for Sabbatarians, while theoretically possible, appeared to present an administrative problem of such magnitude, or to afford the exempted class so great a competitive advantage, that such a requirement would have rendered the entire statutory scheme unworkable. Id. at 408-09. Other Justices thought that Sherbert overruled Braunfeld. Id. at 413, 417 (Justice Stewart concurring), 418 (Justice Harlan and White dissenting).

[99] 450 U.S. 707 (1981).

[100] Hobbie v. Unemployment Appeals Comm'n, 480 U.S. 136 (1987).

[101] Frazee v. Illinois Dep't of Employment Security, 489 U.S. 829 (1989). Cf. United States v. Seeger, 380 U.S. 163 (1965) (interpreting the religious objection exemption from military service as encompassing a broad range of formal and personal religious beliefs).

[102] 406 U.S. 205 (1972).

the Amish were indeed religiously based and of great antiquity.[103] Next, the Court rejected the State's arguments that the Free Exercise Clause extends no protection because the case involved "action" or "conduct" rather than belief, and because the regulation, neutral on its face, did not single out religion.[104] Instead, the Court went on to analyze whether a "compelling" governmental interest required such "grave interference" with Amish belief and practices.[105] The governmental interest was not the general provision of education, inasmuch as the State and the Amish were in agreement on education through the first eight grades and since the Amish provided their children with additional education of a primarily vocational nature. The State's interest was really that of providing two additional years of public schooling. Nothing in the record, felt the Court, showed that this interest outweighed the great harm which it would do to traditional Amish religious beliefs to impose the compulsory ninth and tenth grade attendance.[106]

But in recent years the Court's decisions evidenced increasing discontent with the compelling interest test. In several cases the Court purported to apply strict scrutiny but nonetheless upheld the governmental action in question. In United States v. Lee, [107] for example, the Court denied the Amish exemption from compulsory participation in the Social Security system. The objection was that payment of taxes by Amish employers and employees and the receipt of public financial assistance were forbidden by their religious beliefs. Accepting that this was true, the Court nonetheless held that the governmental interest was compelling and therefore sufficient to justify the burdening of religious beliefs.[108] Compulsory payment of taxes was necessary for the vitality of the system; either voluntary participation or a pattern of exceptions would undermine its soundness and make the program difficult to administer.

"A compelling governmental interest" was also found to outweigh free exercise interests in Bob Jones University v. United States, [109] in which the Court upheld the I.R.S.'s denial of tax exemptions to church-run colleges whose racially discriminatory admissions policies derived from religious beliefs. The Federal Government's "fundamental, overriding interest in eradicating racial discrimination in education"--found to be encompassed in common law standards of "charity" underlying conferral of the tax exemption on "charitable" institutions--"substantially outweighs" the burden on free exercise. Nor could the schools' free exercise interests be accommodated by less restrictive means. [110]

In other cases the Court found reasons not to apply compelling interest analysis. Religiously motivated speech, like other speech, can be subjected to reasonable time, place, or manner regulation serving a "substantial" rather than "compelling" governmental interest.[111] Sherbert's threshold test, inquiring "whether government has placed a substantial burden on the observation of a central religious belief or practice," [112] eliminates other issues. As long as a particular religion does not proscribe the payment of taxes (as was the case with the Amish in Lee), the Court has denied that there is any constitutionally significant burden resulting from "imposition of a generally applicable tax [that] merely decreases the amount of money [adherents] have to spend on [their] religious activities."[113] The one caveat the Court left--that a generally applicable tax

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[103] Id. at 215-19. Why the Court felt impelled to make these points is unclear, since it is settled that it is improper for courts to inquire into the interpretation of religious belief. E.g., United States v. Lee, 455 U.S. 252, 257 (1982).

[104] Id. at 219-21.

[105] Id. at 221.

[106] Id. at 221-29.

[107] 455 U.S. 252 (1982).

[108] The Court's formulation was whether the limitation on religious exercise was "essential to accomplish an overriding governmental interest." 455 U.S. at 257 -58. Accord, Hernandez v. Commissioner, 490 U.S. 680, 699 -700 (1989) (any burden on free exercise imposed by disallowance of a tax deduction was "justified by the 'broad public interest in maintaining a sound tax system' free of 'myriad exceptions flowing from a wide variety of religious beliefs'").

[109] 461 U.S. 574 (1983).

[110] 461 U.S. at 604 .

[111] Heffron v. ISKCON, 452 U.S. 640 (1981). Requiring Krishnas to solicit at fixed booth sites on county fair grounds is a valid time, place, and manner regulation, although, as the Court acknowledged, id. at 652, peripatetic solicitation was an element of Krishna religious rites.

[112] As restated in Hernandez v. Commissioner, 490 U.S. 680, 699 (1989).

[113] Jimmy Swaggart Ministries v. California Bd. of Equalization, 493 U.S. 378, 391 (1990). See also Tony and Susan Alamo Found. v. Secretary of Labor, 471 U.S. 290 (1985) (the Court failing to perceive how application of minimum wage and overtime requirements would burden free exercise rights of employees of a religious foundation, there being no assertion that the amount of compensation was a matter of religious import); and Hernandez v. Commissioner, 490 U.S. 680 (1989) (questioning but not deciding whether any burden was imposed by administrative disallowal of deduction for payments deemed to be for commercial rather than religious or charitable purposes).

might be so onerous as to "effectively choke off an adherent's religious practices" [114]--may be a moot point in light of the Court's general ruling in Employment Division v. Smith, discussed below.

The Court also drew a distinction between governmental regulation of individual conduct, on the one hand, and restraint of governmental conduct as a result of individuals' religious beliefs, on the other. Sherbert's compelling interest test has been held inapplicable in cases viewed as involving attempts by individuals to alter governmental actions rather than attempts by government to restrict religious practices. Emphasizing the absence of coercion on religious adherents, the Court in Lyng v. Northwest Indian Cemetery Protective Ass'n [115] held that the Forest Service, even absent a compelling justification, could construct a road through a portion of a national forest held sacred and used by Indians in religious observances. The Court distinguished between governmental actions having the indirect effect of frustrating religious practices and those actually prohibiting religious belief or conduct: "'the Free Exercise Clause is written in terms of what the government cannot do to the individual, not in terms of what the individual can exact from the government.'" [116] Similarly, even a sincerely held religious belief that assignment of a social security number would rob a child of her soul was held insufficient to bar the government from using the number for purposes of its own recordkeeping.[117] It mattered not how easily the government could accommodate the religious beliefs or practices (an exemption from the social security number requirement might have been granted with only slight impact on the government's recordkeeping capabilities), since the nature of the governmental actions did not implicate free exercise protections. [118]

Compelling interest analysis is also wholly inapplicable in the context of military rules and regulations, where First Amendment review "is far more deferential than . . . review of similar laws or regulations designed for civilian society." [119] Thus the Court did not question the decision of military authorities to apply uniform dress code standards to prohibit the wearing of a yarmulke by an officer compelled by his Orthodox Jewish religious beliefs to wear the yarmulke.[120]

A high degree of deference is also due decisions of prison administrators having the effect of restricting religious exercise by inmates. The general rule is that prison regulations impinging on exercise of constitutional rights by inmates are "'valid if . . . reasonably related to legitimate penological interests.'" [121] Thus because general prison rules requiring a particular category of inmates to work outside of buildings where religious services were held, and prohibiting return to the buildings during the work day, could be viewed as reasonably related to legitimate penological concerns of security and order, no exemption was required to permit Muslim inmates to participate in Jumu'ah, the core ceremony of their religion.[122] The fact that the inmates were left with no alternative means of attending Jumu'ah was not dispositive, the Court being "unwilling to hold that prison officials are required by the Constitution to sacrifice legitimate penological objectives to that end." [123]

Finally, in Employment Division v. Smith [124] the Court indicated that the compelling interest test may apply only in the field of unemployment compensation, and in any event does not apply to require exemptions from generally applicable criminal laws. Criminal laws are "generally applicable" when they apply across the board regardless of the religious motivation of the prohibited conduct, and are "not specifically directed at . . . religious practices."[125] The unemployment compensation statute

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[114] Jimmy Swaggart Ministries, 493 U.S. at 392 .

[115] 485 U.S. 439 (1988).

[116] Id. at 451, quoting Sherbert v. Verner, 374 U.S. 398, 412 (1963) (Douglas, J., concurring).

[117] Bowen v. Roy, 476 U.S. 693 (1986).

[118] "In neither case . . . would the affected individuals be coerced by the Government's action into violating their religious beliefs; nor would either governmental action penalize religious activity." Lyng, 485 U.S. at 449 .

[119] Goldman v. Weinberger, 475 U.S. 503, 507 (1986).

[120] Congress reacted swiftly by enacting a provision allowing military personnel to wear religious apparel while in uniform, subject to exceptions to be made by the Secretary of the relevant military department for circumstances in which the apparel would interfere with performance of military duties or would not be "neat and conservative." Pub. L. 100-180, Sec. 508(a)(2), 101 Stat. 1086 (1987); 10 U.S.C. Sec. 774.

[121] O'Lone v. Estate of Shabazz, 482 U.S. 342, 349 (1987) (quoting Turner v. Safley, 482 U.S. 78, 89 (1987)).

[122] O'Lone v. Estate of Shabazz, 482 U.S. 342 (1987).

[123] Id. at 351-52 (also suggesting that the ability of the inmates to engage in other activities required by their faith, e.g. individual prayer and observance of Ramadan, rendered the restriction reasonable).

[124] 494 U.S. 872 (1990) (holding that state may apply criminal penalties to use of peyote in a religious ceremony, and may deny unemployment benefits to persons dismissed from their jobs because of religiously inspired use of peyote).

[125] Id. at 878.

at issue in Sherbert was peculiarly suited to application of a balancing test because denial of benefits required a finding that an applicant had refused work "without good cause." Sherbert and other unemployment compensation cases thus "stand for the proposition that where the State has in place a system of individual exemptions, it may not refuse to extend that system to cases of 'religious hardship' without compelling reason."[126] Wisconsin v. Yoder and other decisions holding "that the First Amendment bars application of a neutral, generally applicable law to religiously motivated action" were distinguished as involving "not the Free Exercise Clause alone, but the Free Exercise Clause in conjunction with other constitutional protections" such as free speech or "parental rights." [127] Except in the relatively uncommon circumstance when a statute calls for individualized consideration, then, the Free Exercise Clause affords no basis for exemption from a "neutral, generally applicable law." As the Court concluded in Smith, accommodation for religious practices incompatible with general requirements must ordinarily be found in "the political process."[128]

The political processes were soon utilized in an attempt to provide additional protection for religious exercise. In the Religious Freedom Restoration Act of 1993, [129] Congress sought to supersede Smith and substitute a statutory rule of decision. The Act provides that laws of general applicability--federal, state, and local--may substantially burden free exercise of religion only if they further a compelling governmental interest and constitute the least restrictive means of doing so. The purpose, Congress declared in the Act itself, was "to restore the compelling interest test as set forth in Sherbert v. Verner and Wisconsin v. Yoder and to guarantee its application in all cases where free exercise of religion is substantially burdened."[130] Enactment of the Religious Freedom Restoration Act does not, however, close the book on Smith. Issues concerning the RFRA's constitutionality ensure continuing litigation over the appropriate constitutional test. [131]

The ramifications of Smith are potentially widespread. The Court has apparently returned to a belief-conduct dichotomy under which religiously motivated conduct is not entitled to special protection. Laws may not single out religiously motivated conduct for adverse treatment, [132] but formally neutral laws of general applicability may regulate religious conduct (along with other conduct) regardless of the adverse or prohibitory effects on religious exercise. That the Court views the principle as a general one, not limited to criminal laws, seems evident from its restatement in Church of the Lukumi Babalu Aye v. City of Hialeah: "our cases establish the general proposition that a law that is neutral and of general application need not be justified by a compelling governmental interest even if the law has the incidental effect of burdening a particular religious practice." [133] Similar rules govern taxation. Under the Court's rulings in Smith and Swaggart, religious exemptions from most taxes are a matter of legislative grace rather than constitutional command, since most important taxes (e.g., income, property, sales and use) satisfy the criteria of formal neutrality and general applicability, and are not license fees that can be viewed as prior restraints on expression. [134] The result is equal protection, but not substantive protection, for religious exercise.[135] The Court's approach also accords less protection to religiously-based conduct than is accorded expressive conduct that implicates

[126] Id. at 884.

[127] Id. at 881.

[128] Id. at 890.

[129] Pub. L. 103-141, 107 Stat. 1488 (1993); 42 U.S.C. §2000bb to 2000bb-4.

[130] Pub. L. 103-141, Sec. 2(b)(1) (citations omitted). Congress also avowed a purpose of providing "a claim or defense to persons whose religious exercise is substantially burdened by government." Sec. 2(b)(2).

[131] See, e.g., Flores v. City of Boerne, 877 F.Supp. 355 (W.D. Tex. 1995) (holding the RFRA unconstitutional); and Canedy v. Boardman, 16 F.3d. 183, 186 n.2 (7th Cir. 1994) (dictum that the constitutionality of the RFRA--not before the court--"raises a number of questions involving the extent of Congress's powers under Section 5 of the Fourteenth Amendment"). For an overview of these issues, see Scott C. Idleman, The Religious Freedom Restoration Act: Pushing the Limits of Legislative Power, 73 Tex. L. Rev. 247 (1994). For arguments pro and con, compare Douglas Laycock, The Religious Freedom Restoration Act, 1993 B.Y.U. L. Rev. 221 with Christopher L. Eisgruber and Lawrence G. Sager, Why the Religious Freedom Restoration Act is Unconstitutional, 69 N.Y.U. L. Rev. 437 (1994).

[132] This much was made clear by Church of the Lukumi Babalu Aye v. City of Hialeah, 508 U.S. 520 (1993), striking down a city ordinance that prohibited ritual animal sacrifice but that allowed other forms of animal slaughter.

[133] 508 U.S. 520, 531 (1993).

[134] This latter condition derives from the fact that the Court in Swaggart distinguished earlier decisions by characterizing them as applying only to flat license fees. See n., supra. See also Laycock, The Remnants of Free Exercise, 1990 Sup.Ct. Rev. 1, 39-41.

[135] Justice O'Connor, concurring in Smith, argued that "the Free Exercise Clause protects values distinct from those protected by the Equal Protection Clause." 494 U.S. at 901 .

speech but not religious values.[136] On the practical side, relegation of free exercise claims to the political process may, as concurring Justice O'Connor warned, result in less protection for small, unpopular religious sects.[137]

2.7.4 Right to freely Associate with only Religious Law and Disassociate with other Laws or Governments

> *"The right to associate or not to associate with others solely on the basis of individual choice, not being absolute, may conflict with a societal interest in requiring one to associate with others, or to prohibit one from associating with others, in order to accomplish what the state deems to be the common good.* ***The Supreme Court, though rarely called upon to examine this aspect of the right to freedom of association, has nevertheless established certain basic rules which will cover many situations involving forced or prohibited associations.*** *Thus, where a sufficiently compelling state interest, outside the political spectrum, can be accomplished only by requiring individuals to associate together for the common good, then such forced association is constitutional.* [138] ***But the Supreme Court has made it clear that compelling an individual to become a member of an organization with political aspects, or compelling an individual to become a member of an organization which financially supports, in more than an insignificant way, political personages or goals which the individual does not wish to support, is an infringement of the individual's constitutional right to freedom of association.*** [139] *The First Amendment prevents the government, except in the most compelling circumstances, from wielding its power to interfere with its employees' freedom to believe and associate, or to not believe and not associate; it is not merely a tenure provision that protects public employees from actual or constructive discharge.* [140] *Thus, First Amendment principles prohibit a state from compelling any individual to associate with a political party, as a condition of retaining public employment.* [141] *The First Amendment protects nonpolicymaking public employees from discrimination based on their political beliefs or affiliation.* [142] *But the First Amendment protects the right of political party members to advocate that a specific person be elected or appointed to a particular office and that a specific person be hired to perform a governmental function.* [143] *In the First Amendment context, the political patronage exception to the First Amendment protection for public employees is to be construed broadly, so as presumptively to encompass positions placed by legislature outside of "merit" civil service. Positions specifically named in relevant federal, state, county, or municipal laws to which discretionary authority with*

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[136] Although neutral laws affecting expressive conduct are not measured by a "compelling interest" test, they are "subject to a balancing, rather than categorical, approach." Smith, 494 U.S. at 902 (O'Connor, J., concurring).

[137] Id. at 1613.

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

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

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

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

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

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

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

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

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

First Amendment protection for publicly employed firefighters subjected to discharge, transfer, or discipline because of speech, 106 A.L.R. Fed. 396.

[141] Abood v. Detroit Bd. of Ed., 431 U.S. 209, 97 S.Ct. 1782, 52 L.Ed.2d. 261, 95 L.R.R.M. (BNA) 2411, 81 Lab. Cas. (CCH) ¶ 55041 (1977), reh'g denied, 433 U.S. 915, 97 S.Ct. 2989, 53 L.Ed.2d. 1102 (1977); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

[142] LaRou v. Ridlon, 98 F.3d. 659 (1st Cir. 1996); Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

[143] Vickery v. Jones, 100 F.3d. 1334 (7th Cir. 1996), cert. denied, 117 S.Ct. 1553, 137 L.Ed.2d. 701 (U.S. 1997).

Responsibilities of the position of director of a municipality's office of federal programs resembled those of a policymaker, privy to confidential information, a communicator, or some other office holder whose function was such that party affiliation was an equally important requirement for continued tenure. Ortiz-Pinero v. Rivera-Arroyo, 84 F.3d. 7 (1st Cir. 1996).

respect to enforcement of that law or carrying out of some other policy of political concern is granted, such as a secretary of state given statutory authority over various state corporation law practices, fall within the political patronage exception to First Amendment protection of public employees. [144] However, a supposed interest in ensuring effective government and efficient government employees, political affiliation or loyalty, or high salaries paid to the employees in question should not be counted as indicative of positions that require a particular party affiliation. [145]"
[American Jurisprudence 2d, Constitutional law, §546: Forced and Prohibited Associations (1999)]

3. TERMS OF THE DELEGATION OF AUTHORITY ORDER FROM GOD TO HIS TRUSTEES/BELIEVERS

The purpose of this chapter is to document all of the laws that apply to the faith of Christians which are relevant to the following subjects:

1. The role of government.
2. Submission by Christians to government authority.
3. Proper relationship of governments to citizens and inhabitants within their jurisdiction.
4. Proper citizenship status.
5. Purpose of income taxes.
6. Biblical taxation.
7. Use of Socialist Security Numbers.
8. How socialism is incompatible with Christianity.
9. Why Christians must disobey governments that are acting in conflict with God's laws.

All of these subjects are very relevant to tax audits because all of these subjects come up in tax audits. Any time an agent of the government tries to encourage you to take a position contrary to your religious beliefs as a Christian, they are violating your First Amendment rights. This is discussed in section 4.19 of the *Great IRS Hoax*, Form #11.302, entitled "How Do We Assert our First Amendment Rights and How Does the Government Undermine Them?" how to use our First Amendment rights against the government. Below is how the U.S. Supreme Court describes the purpose of the First Amendment:

> *"This case involves a cancer in our body politic [democracy, greed and wickedness and covetousness of our elected and appointed servants on a massive scale]. It is a measure of the disease which afflicts us...Those who already walk submissively will say there is no cause for alarm. But submissiveness is not our heritage. The First Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was designed to keep the government off the backs of the people. The Bill of Rights was added to keep the precincts of belief and expression, of the press, of political and social activities free from surveillance. The Bill of Rights was designed to keep agents of government and official eavesdroppers away from Assemblies of People. The aim was to allow men to be free and independent to assert their rights against government. There can be no influence more paralyzing of that objective than Army [government] surveillance. When an intelligence officer looks over every nonconformist's shoulder in the library, or walks invisibly by his side in a picket line, or infiltrates his club [or forces him to submit an income tax return and then scrutinizes it for personal information or illegal activity], the America once extolled as the voice of liberty heard around the world no longer is [408 U.S. 1, 29] cast in the image which Jefferson and Madison designed, but more in the Russian [Communist!] image, depicted in Appendix III to this opinion."*
> *[Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972)]*

This chapter provides evidence supporting various conclusions which will be advocated during the audit. It makes reference to the following resources accessible on the World Wide Web:

1. *Great IRS Hoax, Form #11.302*. Available at: http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm
2. *Family Guardian Website*. Available at: http://famguardian.org/

[144] McCloud v. Testa, 97 F.3d. 1536, 12 I.E.R. Cas. (BNA) 1833, 1996 FED.App. 335P (6th Cir. 1996), reh'g and suggestion for reh'g en banc denied, (Feb. 13, 1997).

Law Reviews: Stokes, When Freedoms Conflict: Party Discipline and the First Amendment. 11 JL &Pol 751, Fall, 1995.

Pave, Public Employees and the First Amendment Petition Clause: Protecting the Rights of Citizen-Employees Who File Legitimate Grievances and Lawsuits Against Their Government Employers. 90 NW U LR 304, Fall, 1995.

Singer, Conduct and Belief: Public Employees' First Amendment Rights to Free Expression and Political Affiliation. 59 U Chi LR 897, Spring, 1992.

As to political patronage jobs, see § 472.

[145] Parrish v. Nikolits, 86 F.3d. 1088 (11th Cir. 1996), cert. denied, 117 S.Ct. 1818, 137 L.Ed.2d. 1027 (U.S. 1997).

3.1 The Great Commission of Believers: Fearing the Lord

The great commission of God's fiduciaries, trustees, and officers is to "fear the Lord" by and obey His commandments:

> *Fear the LORD*
>
> *And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, and to observe the LORD's commands and decrees that I am giving you today for your own good?*
>
> *To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today. Circumcise your hearts, therefore, and do not be stiff-necked any longer. For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt. Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name. He is your praise; he is your God, who performed for you those great and awesome wonders you saw with your own eyes. Your forefathers who went down into Egypt were seventy in all, and now the LORD your God has made you as numerous as the stars in the sky.*
> *[Deut. 10:12-22, Bible, NKJV]*

The Bible also defines what it means to "fear the Lord":

> *"The fear of the LORD* is *to hate evil;*
> *Pride and arrogance and the evil way*
> *And the perverse mouth I hate."*
> *[Prov. 8:13, Bible, NKJV]*

3.2 Essence of Christian Religious "Worship": obedience to God's Laws Found in the Holy Bible

The legal definition of "worship" is as follows:

> ***Worship***. *Any form of religious service* ***showing reverence for Divine Being, or exhortation to obedience to or following the mandates of such Being.*** *Religious exercises participated in by a number of persons assembled for that purpose, the disturbance of which is a statutory offense in many states.*
>
> *English law. A title of honor or dignity used in addresses to certain magistrates and other persons of rank or office.*
>
> *Public worship. This term may mean the worship of God, conducted and observed under public authority; or it may mean worship in an open or public place, without privacy or concealment; or it may mean the performance of religious exercises, under a provision for an equal right in the whole public to participate in its benefits; or it may be used in contradistinction to worship in the family or the closet. In this country, what is called "public worship" is commonly conducted by voluntary societies, constituted according to their own notions of ecclesiastical authority and ritual propriety, opening their places of worship, and admitting to their religious serves such persons, and upon such terms, and subject to such regulations, as they may choose to designate and establish. A church absolutely belonging to the public, and in which all persons without restriction have equal rights, such as the public enjoy in highways or public landings, is certainly a very rare institution.*
> *[Black's Law Dictionary, Sixth Edition, pp. 1606-1607]*

This is exactly the same kind of obedience that secular law demands:

> *Obedientia est legis essentia.*
> *Obedience is the essence of the law. 11 Co. 100.*
> *[Bouvier's Maxims of Law, 1856;*
> *SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]*

Just as one of the main purposes of religion is morality, law has the same purpose:

> *Jus est ars boni et aequi.*
> *Law is the science of what is good and evil. Dig. 1, 1, 1, l.*
> *[Bouvier's Maxims of Law, 1856;*
> *SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]*

Based on the preceding, both secular law and Christian religion have the same goals, which is educating people about right and wrong and morality and enforcing obedience to them. Law teaches people about morality by punishing them and isolating them from others in jail when they are immoral or do something wrong. Christians teach their people about morality by teaching the scriptures, and by example of obedience.

The Holy Bible, for instance, says that "God is love":

> *Knowing God Through Love*
>
> ***Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.*** *In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.*
>
> *Seeing God Through Love*
>
> *No one has seen God at any time.* ***If we love one another, God abides in us, and His love has been perfected in us. By this we know that we abide in Him, and He in us, because He has given us of His Spirit.*** *And we have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.*
> *[1 John 4:7-16, Bible, NKJV]*

The Holy Bible also says that the essence of "love" is obedience to God's commandments:

> *"**He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who loves Me**. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."*
> *[John 14:21, Bible, NKJV]*

Therefore, the essence of our religious faith and "worship" is loving God and steadfastly obeying His commandments and laws:

> *"Let us hear the conclusion of this whole matter:* ***Fear [respect] God and keep His commandments [Laws found in the Bible], for this is man's all. For God will bring every work into judgment, including every secret thing, whether good or evil.***"
> *[Eccl. 12:13-14, Bible, NKJV]*
>
> *"Not everyone who* ***says*** *to Me, 'Lord, Lord,' shall enter the kingdom of heaven,* ***but he who does the will of My Father in heaven***."
> *[Jesus in Matt. 7:21, Bible, NKJV]*
>
> *"Now by this we know that we know Him [God], if we* ***keep*** *His commandments. He who says, "I know Him," and does not* ***keep*** *His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked."*
> *[1 John 2:3-6, Bible, NKJV]*
>
> *"**Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant and My statutes [violated God's laws]**, which I have commanded you, **I will surely tear the kingdom [and all your sovereignty] away from you and give it to your [public] servant.**"*
> *[1 Kings 11:9-13, Bible, NKJV]*

This steadfast obedience to God's laws that we must have as believers will allow us to inhabit His house and tabernacle, which is in Heaven:

> *"A Psalm of David.*
>
> *LORD, who may abide in Your tabernacle?*
> *Who may dwell in Your holy hill?*
>
> *He who walks uprightly,*
> *And* ***works righteousness,***
> *And speaks the truth in his heart;*
> *He who does not backbite with his tongue,*

Nor does evil to his neighbor,
Nor does he take up a reproach against his friend;
In whose eyes a vile person is despised,
But he honors those who fear the LORD;
He who swears to his own hurt and does not change;
He who does not put out his money at usury,
Nor does he take a bribe against the innocent.

He who does these things shall never be moved."
[Psalm 15:1-5, Bible, NKJV]

When the prayers of Israel were not being heard by God and they asked God why, here was God's explanation, which again relates back to the fact that Israel was not obeying God's commandments and laws, and it showed what the punishment was:

Israel's Obstinate Disobedience

The LORD is well pleased for His righteousness' sake;
He will exalt the law and make it honorable.
But this is a people robbed and plundered;
All of them are snared in holes,
And they are hidden in prison houses; 7
They are for prey, and no one delivers;
For plunder, and no one says, "Restore!"
Who among you will give ear to this?
Who will listen and hear for the time to come?
Who gave Jacob for plunder, and Israel to the robbers?
Was it not the LORD,
He against whom we have sinned?
For they would not walk in His ways,
Nor were they obedient to His law.
Therefore He has poured on him the fury of His anger
And the strength of battle;
It has set him on fire all around,
Yet he did not know;
And it burned him,
Yet he did not take it to heart.
[Isaiah 42:21-25, Bible, NKJV]

We do not here emphasize obedience to God's law as a method of achieving or guaranteeing or "earning" salvation. This would result in a "works" rather than "grace"/faith religion, which is anathema to most Christians.

The Promise [of salvation] Granted Through Faith

For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, ***but through the righteousness of faith****. For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law there is no transgression.*

Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all *(as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.* ***He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform.*** *And therefore "it was accounted to him for righteousness."*

Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification.
[Rom. 4:13-25, Bible, NKJV]

Rather, we emphasize obedience as a method of avoiding the wrath and punishment of God and seeking the favor and reward from God AFTER we acquire salvation and eternal fellowship through faith in Him. Through obedience to God's laws in both the old covenants (old testament) and new covenants (new testament), we are "giving glory to God", as indicated above. In that sense, obedience to God's Laws becomes the legal equivalent of a "franchise", where punishments are minimized and

rewards are maximized by obediently acting as trustees, fiduciaries, and ministers of God's justice on Earth according to the trust indenture, which is the Holy Bible.

> *FRANCHISE.* ***A special privilege conferred by government on individual or corporation, and which does not belong to citizens of country generally of common right.*** *Elliott v. City of Eugene, 135 Or. 108, 294 P. 358, 360. In England it is defined to be a royal privilege in the hands of a subject.*
>
> *A "franchise," as used by Blackstone in defining quo warranto, (3 Com. 262 [4th Am. Ed.] 322), had reference to a royal privilege or branch of the king's prerogative subsisting in the hands of the subject, and must arise from the king's grant, or be held by prescription, but today we understand a franchise to be some special privilege conferred by government on an individual, natural or artificial, which is not enjoyed by its citizens in general. State v. Fernandez, 106 Fla. 779, 143 So. 638, 639, 86 A.L.R. 240.*
>
> ***In this country a franchise is a privilege or immunity of a public nature, which cannot be legally exercised without legislative grant. To be a corporation is a franchise.*** *The various powers conferred on corporations are franchises. The execution of a policy of insurance by an insurance company* ***[e.g. Social Insurance/Socialist Security]****, and the issuing a bank note by an incorporated bank* ***[such as a Federal Reserve NOTE]****, are franchises. People v. Utica Ins. Co.. 15 Johns., N.Y., 387, 8 Am.Dec. 243. But it does not embrace the property acquired by the exercise of the franchise. Bridgeport v. New York & N. H. R. Co., 36 Conn. 255, 4 Arn.Rep. 63. Nor involve interest in land acquired by grantee. Whitbeck v. Funk, 140 Or. 70, 12 P.2d. 1019, 1020.* ***In a popular sense, the political rights of subjects and citizens are franchises, such as the right of suffrage. etc. Pierce v. Emery, 32 N.H. 484; State v. Black Diamond Co., 97 Ohio St. 24, 119 N.E. 195, 199, L.R.A.l918E, 352.***
>
> *Elective Franchise. The right of suffrage: the right or privilege of voting in public elections.*
>
> *Exclusive Franchise. See Exclusive Privilege or Franchise.*
>
> *General and Special. The charter of a corporation is its "general" franchise, while a "special" franchise consists in any rights granted by the public to use property for a public use but-with private profit. Lord v. Equitable Life Assur. Soc., 194 N.Y. 212, 81 N. E. 443, 22 L.R.A.,N.S., 420.*
>
> *Personal Franchise. A franchise of corporate existence, or one which authorizes the formation and existence of a corporation, is sometimes called a "personal" franchise. as distinguished from a "property" franchise, which authorizes a corporation so formed to apply its property to some particular enterprise or exercise some special privilege in its employment, as, for example, to construct and operate a railroad. See Sandham v. Nye, 9 Misc.ReP. 541, 30 N.Y.S. 552.*
>
> *Secondary Franchises. The franchise of corporate existence being sometimes called the "primary" franchise of a corporation, its "secondary" franchises are the special and peculiar rights, privileges, or grants which it may, receive under its charter or from a municipal corporation, such as the right to use the public streets, exact tolls, collect fares, etc. State v. Topeka Water Co., 61 Kan. 547, 60 P. 337; Virginia Canon Toll Road Co. v. People, 22 Colo. 429, 45 P. 398 37 L.R.A. 711. The franchises of a corporation are divisible into (1) corporate or general franchises; and (2) "special or secondary franchises. The former is the franchise to exist as a corporation, while the latter are certain rights and privileges conferred upon existing corporations. Gulf Refining Co. v. Cleveland Trust Co., 166 Miss. 759, 108 So. 158, 160.*
>
> *Special Franchisee. See Secondary Franchises, supra.*
> *[Black's Law Dictionary, Fourth Edition, pp. 786-787]*

Those who do not seek ***continually*** to glorify the Father through their personal obedience and works and who instead seek basic salvation and nothing more simply to avoid God's wrath in a sense are using Christianity as a license to sin and the equivalent of "fire insurance" against the wrath and liabilities of Hell. They are making Christ into a liability insurance salesmen, not a Sovereign Lord:

> *In terms of the Biblical doctrine of God, absolutely no liabilities are involved in the person and work of the Godhead. God's eternal decree and sovereign power totally govern and circumscribe all reality, which is His creation. Because man is a creature, man faces unlimited liability; his sins have temporal and eternal consequences, and he cannot at any point escape God. Van Til has summed up the matter powerfully:*
>
> > *The main point is that if man could look anywhere and not be confronted with the revelation of God then he could not sin in the Biblical sense of the term. Sin is the breaking of the law of God. God confronts man everywhere. He cannot in the nature of the case confront man anywhere if he does not confront him everywhere. God is one; the law is one. If man could press one button on the radio of his experience and not hear the voice of God then he would*

always press that button and not the others. But man cannot even press the button of his own self-consciousness without hearing the requirement of God.[146]

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

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

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

The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its end is victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men for battle with an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of God's grace and law."

Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how moral their works. With regeneration, the beginning of true life, man does not move out from under God's unlimited liability. Rather, with regeneration, man moves from the world of unlimited liability under the curse, to the world of unlimited liability under God's blessings. The world and man were cursed when Adam and Eve sinned, but, in Jesus Christ, man is blessed, and the world progressively reclaimed and redeemed for Him. In either case, the world is under God's law. Blessings and curses are thus inseparable from God's law and are simply different relationships to it.

Men inescapably live in a world of unlimited liability, but with a difference. The covenant-breaker, at war with God and unregenerate, has an unlimited liability for the curse. Hell is the final statement of that unlimited liability. The objections to hell, and the attempts to reduce it to a place of probation or correction, are based on a rejection of unlimited liability. But the unregenerate has, according to Scripture, an unlimited liability to judgment and the curse. On the other hand, the regenerate man, who walks in obedience to Jesus Christ, his covenant head, has a limited liability to judgment and the curse. The unlimited liability of God's wrath was assumed for the elect by Jesus Christ upon the cross. The regenerate man is judged for his transgressions of the law of God, but his liability here is a limited one, whereas his liability for blessings in this life and in heaven are unlimited. The unregenerate can experience a limited measure of blessing in this life, and none in the world to come; they have at best a limited liability for blessing.

Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he exposed to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to an unlimited liability to blessing because of his faith in, union with, and obedience to Jesus Christ?
*[*The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, *pp. 664-669]*

3.3 Civil death: Being IN the world but not OF the world

"Politics is the gentle art of getting votes from the poor, and campaign funds from the rich, by promising to protect each from the other."
[Oscar Ameringer]

[146] Cornelius Van Til, *A Letter on Common Grace (Philadelphia: Presbyterian and Reformed Publishing Company, 1955),* p. 40 f.

The Bible commands Christians to be "IN the world but not OF the world":

> *"If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you."*
> *[John 15:19, Bible, NKJV]*

> *"He [Jesus] was in the world, and the world was made through Him, and the world did not know Him."*
> *[John 1:10, Bible, NKJV]*

> *"And He [Jesus] said to them, "You are from beneath; I am from above. You are of this world; I am not of this world."*
> *[John 8:23, Bible, NKJV]*

> *"I have given them [Christians] Your word; and the world has hated them because they [Christians] are not of the world, just as I am not of the world."*
> *[John 17:14, Bible, NKJV]*

> *"They [Christians] are not of the world, just as I [Jesus] am not of the world."*
> *[John 17:16, Bible, NKJV]*

> *"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world."*
> *[1 John 2:15-16, Bible, NKJV]*

> *"Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him."*
> *[1 John 3:1, Bible, NKJV]*

But WHAT EXACTLY DOES IT MEAN, IN A LEGAL SENSE, to be "IN the world but not OF the world"? Here is the answer:

> *"Therefore, my brethren, **you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.** For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not* in *the oldness of the letter."*
> *[Romans 7:4-6, Bible, NKJV]*

Notice the use of the phrase "married to another" above. This implies that:

1. You started out married to someone OTHER than God. That would be Satan, who is in control not only of the world, but especially of the RULERS of the world.
   1.1. Jesus said of Satan that "he has nothing in me", meaning that he had no CONTRACTUAL or MARRIAGE relationship with Satan.

> *"I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me."*
> *[John 14:30, Bible, NKJV]*

   1.2. When Satan tried to tempt Jesus in the wilderness, Satan essentially admitted that he controlled all the rulers of the world. Satan showed him the KINGdoms of the world and the KINGS running them that he controlled. He could not have offered these KINGdoms unless he controlled the KINGS who run them.

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

> *Then Jesus said to him, "Away with you, Satan! For it is written,* 'You shall worship the LORD your God, and Him only you shall serve.'"

> *Then the devil left Him, and behold, angels came and ministered to Him.*
> *[Matthew 4:8-11, Bible, NKJV]*

2. Because the relationship you have with God is described as a MARRIAGE, then it is a CONTRACT that requires your CONSENT. It is not enforceable against both parties without mutual consent.
3. Because your relationship to God is a marriage, you are committing adultery <u>to consent</u> to any relationship with God's competitor, which is Government. All governments are competitors for the affections, worship, obedience, and allegiance of the people. That is why:
   3.1. The phrase "God and mammon" contrasts two opposites in Matt. 6:24 and Luke 16:13.
   3.2. "Mammon" is associated with idolatry towards money. The main source of jurisdiction for all governments is jurisdiction over commerce so as to prevent injurious commerce. Hence, governments make a business out of "worshipping" mammon.

> *"No one can serve two masters; for either he will hate the one **and** love the other, or else he will be loyal to the one **and** despise the other. You cannot serve **God and mammon**."*
> *[Matt. 6:24, Bible, NKJV]*

> *"No servant can serve two masters; for either he will hate the one **and** love the other, or else he will be loyal to the one **and** despise the other. You cannot serve **God and mammon**."*
> *[Luke 16:13, Bible, NKJV]*

   3.3. Commerce cannot be effected lawfully WITHOUT consent of both parties to the commerce. Without consent, the commerce becomes a criminal act of theft. Consensual commerce with government therefore is an act of fornication with "the Beast" and a decision to join the "nations, peoples, and tongues" who constitute Babylon the Great Harlot. The woman is described as sitting on waters, and the waters are described below:

> *"The waters which you saw, where the harlot sits, **<u>are peoples, multitudes, nations, and tongues. [living under a democratic socialist state rather than a republic based on PERSONAL rights]</u>**"*
> *[Rev. 17:15, Bible, NKJV]*

   3.4. The "intercourse" that Babylon the Great Harlot is engaging in within the bible Book of Revelations is legally defined as "commerce":

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

   3.5. Why "the kings of the earth" found in Rev. 19:19 are identified as the Beast spoken of in the Book of Revelations.

> *"**<u>And I saw the beast, the kings [political rulers] of the earth, and their armies,</u>** gathered together to make war against Him [Jesus] who sat on the horse and against Hi army."*
> *[Rev. 19:19, Bible, NKJV]*

WHICH type of law is Paul talking about above that we become "dead" to? The answer is: Any civil law to which we do not consent. All civil law implements what the courts call the "social compact". All civil law acquires what the courts call "the force of law" ONLY by our express consent in some form. The Declaration of Independence alludes to this fact by saying that all JUST authority of government derives from the CONSENT of the governed:

> *"That to secure these rights, governments are instituted among men, **<u>deriving their just powers from the consent of the governed</u>**."*
> *[Declaration of Independence]*

Below is how the early U.S. Supreme Court describes how this consent ties one to a CIVIL society through what it calls "the social compact":

> *"The people of the United States erected their Constitutions, or forms of government, to establish justice, to promote the general welfare, to secure the blessings of liberty; and to protect their persons and property from violence. The purposes for which men enter into society will determine the nature and terms of the social compact; and as they are the foundation of the legislative power, they will decide what are the proper objects of it: The nature, and ends of legislative power will limit the exercise of it. This fundamental principle flows from the very nature of our free Republican governments, that no man should be compelled to do what the laws do not require; nor to refrain from acts which the laws permit. **<u>There are acts which the Federal, or State, Legislature cannot</u>***

> ***do, without exceeding their authority. There are certain vital principles in our free Republican governments, which will determine and over-rule an apparent and flagrant abuse of legislative power; as to authorize manifest injustice by positive law; or to take away that security for personal liberty, or private property, for the protection whereof of the government was established. An ACT of the Legislature (for I cannot call it a law) contrary to the great first principles of the social compact, cannot be considered a rightful exercise of legislative authority.*** *The obligation of a law in governments established on express compact, and on republican principles, must be determined by the nature of the power, on which it is founded. A few instances will suffice to explain what I mean. A law that punished a citizen for an innocent action, or, in other words, for an act, which, when done, was in violation of no existing law; a law that destroys, or impairs, the lawful private contracts of citizens;* ***a law that makes a man a Judge in his own cause; or a law that takes property from A. [the private citizen, without his consent] and gives it to B [the government]: It is against all reason and justice, for a people to entrust a Legislature with SUCH powers; and, therefore, it cannot be presumed that they have done it. The genius, the nature, and the spirit, of our State Governments, amount to a prohibition of such acts of legislation; and the general principles of law and reason forbid them. The Legislature may enjoin, permit, forbid, and punish; they may declare new crimes; and establish rules of conduct for all its citizens in future cases; they may command what is right, and prohibit what is wrong; but they cannot change innocence into guilt; or punish innocence as a crime; or violate the right of an antecedent lawful private contract; or the right of private property. To maintain that our Federal, or State, Legislature possesses such powers, if they had not been expressly restrained; would, in my opinion, be a political heresy, altogether inadmissible in our free republican governments."***
> *[Calder v. Bull 3 U.S. 386, 388-389, (U.S. August Term 1798)]*

All "compacts" are contracts. Like contracts, social compacts cannot acquire the "force of law" against a specific party WITHOUT their consent to the contract:

> *"**Compact**, n. An agreement or contract between persons, nations, or states. Commonly applied to working agreements between and among states concerning matters of mutual concern. A contract between parties, which creates obligations and rights capable of being enforced and contemplated as such between the parties, in their distinct and independent characters. A mutual consent of parties concerned respecting some property or right that is the object of the stipulation, or something that is to be done or forborne. See also Compact clause; Confederacy; Interstate compact; Treaty."*
> *[Black's Law Dictionary, Sixth Edition, p. 281]*

Some aspects of the compact do not require consent to have the "force of law". An example is the just CRIMINAL laws which require a real injured human victim, and not the quasi criminal laws which are arbitrary terms of a voluntary franchise contract with the state. JUST criminal laws operate as follows:

1. Those who are consenting parties to the social compact are called "citizens" or "residents".
2. Those who commit crime do not need to consent to the social compact in order to be subject to the JUST criminal law.
3. ALL people, by physical presence on the territory of the sovereign law making power, are subject to the JUST criminal law. Criminal laws apply, for instance, to those visiting from other countries, even though they are not "citizens or residents" of the jurisdiction they are visiting.
4. Constructive consent to the criminal law is conveyed by committing the act that is the SUBJECT of the criminal law. The reason is pointed out in the Mosaic Law, which requires that if you injure someone who does not consent to be injured, then you implicitly consent to an EQUAL injury, meaning that you reap EXACTLY what you sow:

> *"But if* any *harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe."*
> *[Exodus 21:23-25, Bible, NKJV]*

Below is how the early writers upon whom the Founders based the writing of the USA Constitution describe the process of contracting with and therefore "marrying" a specific government or civil ruler:

> *There is but one law which, from its nature, needs unanimous consent. This is the social compact; for civil association is the most voluntary of all acts. Every man being born free and his own master, no one, under any pretext whatsoever, can make any man subject without his consent. To decide that the son of a slave is born a slave is to decide that he is not born a man.*

> ***If then there are opponents when the social compact is made, their opposition does not invalidate the contract, but merely prevents them from being included in it. They are foreigners among citizens. When the State is instituted, residence constitutes consent; to dwell within its territory is to submit to the Sovereign.***[147]
>
> ***Apart from this primitive contract, the vote of the majority always binds all the rest.*** *This follows from the contract itself. But it is asked how a man can be both free and forced to conform to wills that are not his own. How are the opponents at once free and subject to laws they have not agreed to?*
>
> *I retort that the question is wrongly put.* ***The citizen gives his consent to all the laws [those who DON'T consent can't describe themselves as "citizens"], including those which are passed in spite of his opposition, and even those which punish him when he dares to break any of them.*** *The constant will of all the members of the State is the general will; by virtue of it they are citizens and free*[148]*. When in the popular assembly a law is proposed, what the people is asked is not exactly whether it approves or rejects the proposal, but whether it is in conformity with the general will, which is their will. Each man, in giving his vote, states his opinion on that point; and the general will is found by counting votes. When therefore the opinion that is contrary to my own prevails, this proves neither more nor less than that I was mistaken, and that what I thought to be the general will was not so. If my particular opinion had carried the day I should have achieved the opposite of what was my will; and it is in that case that I should not have been free.*
>
> ***This presupposes, indeed, that all the qualities of the general will still reside in the majority [democracy]: when they cease to do so, whatever side a man may take, liberty is no longer possible.***
>
> *In my earlier demonstration of how particular wills are substituted for the general will in public deliberation, I have adequately pointed out the practicable methods of avoiding this abuse; and I shall have more to say of them later on. I have also given the principles for determining the proportional number of votes for declaring that will. A difference of one vote destroys equality; a single opponent destroys unanimity; but between equality and unanimity, there are several grades of unequal division, at each of which this proportion may be fixed in accordance with the condition and the needs of the body politic.*
>
> *There are two general rules that may serve to regulate this relation. First, the more grave and important the questions discussed, the nearer should the opinion that is to prevail approach unanimity. Secondly, the more the matter in hand calls for speed, the smaller the prescribed difference in the numbers of votes may be allowed to become: where an instant decision has to be reached, a majority of one vote should be enough. The first of these two rules seems more in harmony with the laws, and the second with practical affairs. In any case, it is the combination of them that gives the best proportions for determining the majority necessary.*
> *[*The Social Contract or Principles of Political Right*, Jean Jacques Rousseau, 1762, Book IV, Chapter 2]*

Note how Rousseau describes those who are not party to the social contract as "foreigners":

> *"If then there are opponents when the social compact is made, their opposition does not invalidate the contract, but merely prevents them from being included in it. They are foreigners among citizens. When the State is instituted, residence constitutes consent; to dwell within its territory is to submit to the Sovereign."*

We also clarify the following about Rousseau's comments above:

1. Those who are parties to the social compact are called "citizens" if they were born in the country and "residents" if they were born in a foreign country, who together are called "inhabitants" or "domiciliaries".
2. The "foreigner" he is talking about is a statutory "alien" and a "nonresident".
3. When Rousseau says "**Apart from this primitive contract, the vote of the majority always binds all the rest."**, what he means by "the rest" is "the rest of the inhabitants, citizens, or residents", but NOT "nonresidents" or "transient foreigners". This is implied by his other statement: "**If then there are opponents when the social compact is made, their opposition does not invalidate the contract, but merely prevents them from being included [protected] in it. They are foreigners among citizens."**
4. Rousseau says that: "**When the State is instituted, residence constitutes consent; to dwell within its territory is to submit to the Sovereign."** Here are some key points about this statement:

[147] This should of course be understood as applying to a free State; for elsewhere family, goods, lack of a refuge, necessity, or violence may detain a man in a country against his will; and then his dwelling there no longer by itself implies his consent to the contract or to its violation.

[148] At Genoa, the word *Liberty* may be read over the front of the prisons and on the chains of the galley-slaves. This application of the device is good and just. It is indeed only malefactors of all estates who prevent the citizen from being free. In the country in which all such men were in the galleys, the most perfect liberty would be enjoyed.

4.1. What he means by "residence" is a political and voluntary act of association and consent, and NOT physical presence in a specific place.
4.2. Those who have made this choice of "residence" and thereby politically associated with and joined with a specific political "state" acquire the status under the social contract called "resident" or "citizen". Those who have not associated are called "transient foreigners", "strangers", or "in transitu".
4.3. The choice of "residence" is protected by the First Amendment right of association and freedom from compelled association.

5. All rights under the social contract attach to the statuses under the contract called "citizen", "resident", "inhabitant", or "domiciliary". In that sense, the contract behaves as a franchise or what we call a "protection franchise". You are not protected by the franchise unless you procure a status under the franchise called "citizen" or "resident".
6. In a legal sense, to say that one is "in the state" or "dwelling in the state" really means that a person has consented to the social contract and thereby become a "government contractor". Your corrupt politicians have written this social contract in such a way that consenting to it makes you a public officer within the government, even though such a corruption of the de jure system is clearly beyond its legislative intent. See:

De Facto Government Scam, Form #05.043 http://sedm.org/Forms/FormIndex.htm

7. It is a violation of due process of law, theft, slavery, and even identity theft to:
   7.1. PRESUME that by virtue of physically occupying a specific place, that a person has consented to take up "residence" there and thereby consented to the social contract and the civil laws that implement it.
   7.2. Interfere with one's choice of political association and consent to the social compact by refusing to accept any piece of paper that declares one a "nonresident".
   7.3. Impose the status of "citizen" or "resident" against those who do not consent to the social contract.
   7.4. Enforce any provision of the social contract against a non-consenting party.
   7.5. Connect the status of "citizen" or "resident" with a public office in the government or use that unlawfully created office as method to impose any duty upon said party. Why? Because the Thirteenth Amendment forbids "involuntary servitude" and thereby violates the social compact. This puts the government in default of the contract because they have deprived you of the consideration or benefit.

If you are injured and take the party who injured you into a civil court, the judge, in fact, is really acting as a trustee of the social contract/compact in enforcing that contract between you and the other party. All governments in the USA, in fact, are "trustees":

> *"Whatever these Constitutions and laws validly determine to be property, it is the duty of the Federal Government, through the domain of jurisdiction merely Federal, to recognize to be property.*

> *"And this principle follows from the structure of the respective Governments, State and Federal, and their reciprocal relations.* ***They are different agents and trustees of the people of the several States, appointed with different powers and with distinct purposes, but whose acts, within the scope of their respective jurisdictions, are mutually obligatory.*** *"*
> *[Dred Scott v. Sandford, 60 U.S. 393, 1856]*

Both parties to the lawsuit must be parties to the social contract and therefore "citizens" or "residents" within the jurisdiction you are civilly suing. If the defendant you are suing is NOT party to the social contract, they are called a "nonresident" who is therefore protected from being civilly sued by:

1. The "Foreign Sovereign Immunities Act", codified at 28 U.S.C. Part IV, Chapter 97 starting at section 1602.
2. The "Minimum Contacts Doctrine" elucidated by the U.S. Supreme Court in International Shoe Co. v. Washington, 326 U.S. 310 (1945). This doctrine states that it is a violation of due process to bring a nonresident into a foreign court to be sued unless certain well defined standards are met. Here is how the federal courts describe this doctrine:

> *In International Shoe Co. v. Washington, 326 U.S. 310 (1945), the Supreme Court held that a court may exercise personal jurisdiction over a defendant consistent with due process only if he or she has "certain minimum contacts" with the relevant forum "such that the maintenance of the suit does not offend 'traditional notions of fair play and substantial justice.' " Id. at 316 (quoting Milliken v. Meyer, 311 U.S. 457, 463 (1940)).* ***Unless a defendant's contacts with a forum are so substantial, continuous, and systematic that the defendant can be deemed to be "present" in that forum for all purposes, a forum may exercise only "specific" jurisdiction*** *- that is, jurisdiction based on the relationship between the defendant's forum contacts and the plaintiff's claim.*

> *[. . .]*

In this circuit, we analyze specific jurisdiction according to a three-prong test:

> *(1) The non-resident defendant must **purposefully direct his activities or consummate some transaction with the forum or resident thereof**; or perform some act by which he purposefully avails himself of the privilege of conducting activities in the forum, thereby invoking the benefits and protections of its laws;*
>
> *(2) the claim must be one which arises out of or relates to the defendant's forum-related activities; and*
>
> *(3) the exercise of jurisdiction must comport with fair play and substantial justice, i.e. it must be reasonable.*

Schwarzenegger v. Fred Martin Motor Co., 374 F.3d. 797, 802 (9th Cir. 2004) (quoting Lake v. Lake, 817 F.2d. 1416, 1421 (9th Cir. 1987)). The first prong is determinative in this case. We have sometimes referred to it, in shorthand fashion, as the "purposeful availment" prong. Schwarzenegger, 374 F.3d. at 802. Despite its label, this prong includes both purposeful availment and purposeful direction. It may be satisfied by purposeful availment of the privilege of doing business in the forum; by purposeful direction of activities at the forum; or by some combination thereof.
*[*Yahoo! Inc. v. La Ligue Contre Le Racisme Et L'Antisemitisme, 433 F.3d. 1199 (9th Cir. 01/12/2006)*]*

From a biblical perspective devout Christians therefore:

1. Are "civilly dead" to the society they are physically and lawfully in but not legally in, because they cannot consent to acquire the status of "citizen" or "resident" under the civil law. All such law, in fact, can and does regulate ONLY the conduct of officers of the government, in fact:
   Why Statutory Civil Law is Law for Government, Form #05.037
   http://sedm.org/Forms/FormIndex.htm
2. Cannot "marry", and by implication, contract with governments or civil rulers, or they are committing idolatry. They can serve ONLY one master, which is God. Hence, they cannot have a King above them.

> *Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are old, and your sons do not walk in your ways. **Now make us a king to judge us like all the nations** [and be OVER them]".*
>
> *But the thing displeased Samuel when they said, "**Give us a king to judge us."** So Samuel prayed to the Lord. **And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have rejected Me [God], that I should not reign over them.** According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—**with which they have forsaken Me and served other gods [Kings, in this case]—so they are doing to you also** [government becoming idolatry]. Now therefore, heed their voice. **However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.**"*
>
> *So Samuel told all the words of the LORD to the people who asked him for a king. And he said, "**This will be the behavior of the king who will reign over you: He will take [STEAL] your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots. He will take [STEAL] your daughters to be perfumers, cooks, and bakers. And he will take [STEAL] the best of your fields, your vineyards, and your olive groves, and give them to his servants. He will take [STEAL] a tenth of your grain and your vintage, and give it to his officers and servants. And he will take [STEAL] your male servants, your female servants, your finest young men, and your donkeys, and put them to his work [as SLAVES]. He will take [STEAL] a tenth of your sheep. And you will be his servants. And you will cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not hear you in that day.**"*
>
> *Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." [1 Sam. 8:4-20, Bible, NKJV]*

3. Are ONLY allowed to have a government in which those working in government are SERVANTS of the citizens, not RULERS ABOVE them. In short, they must SERVE from below rather than RULE from above:

> *And when the ten heard* it, *they were greatly displeased with the two brothers. But Jesus called them to* Himself *and said, "**You know that the [CIVIL] rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him***

> ***be your servant. And whoever desires to be first among you, let him be your slave— just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.***"
> *[Matt. 20:24-28, Bible, NKJV]*

A person who has not consented to the social compact is called "civilly dead", a "nonresident", a "sovereign", a "transient foreigner", "sojourner", "stranger" (in the bible) because he/she has not waived or exchanged their sovereignty and equality in exchange for any perceived "benefit" and thereby become UNEQUAL or INFERIOR to anyone else.

Those who are "civilly dead" because married to God and no civil ruler or government are endowed with what the courts call "sovereign immunity" in relation to all those they have NOT contracted with.

> *"Sovereign immunity. Doctrine precludes litigant from asserting an otherwise meritorious cause of action against a sovereign or a party with sovereign attributes unless sovereign consents to suit. Principe Compania Naviera, S. A. v. Board of Com'rs of Port of New Orleans, D.C.La., 333 F.Supp. 353, 355. Historically, the federal and state governments, and derivatively cities and towns, were immune from tort liability arising from activities which were governmental in nature. Most jurisdictions, however, have abandoned this doctrine in favor of permitting tort actions with certain limitations and restrictions. See Federal Tort Claims Act; Governmental immunity; Tort Claims Acts."*
> *[Black's Law Dictionary, Fifth Edition, p. 1252]*

All governments impute to themselves "sovereign immunity", and in this country, all authority is delegated to our government by the Sovereign People.

> *"The Government of the United States is one of delegated powers alone. Its authority is defined and limited by the Constitution. All powers not granted to it by that instrument are reserved to the States or the people."*
> *[United States v. Cruikshank, 92 U.S. 542 (1875)]*

The Sovereign People cannot delegate to any government any power that they themselves do not also INDIVIDUALLY possess. Likewise, the COLLECTIVE can have not more authority or sovereignty than a SINGLE human being. Here are some maxims of law on this concept:

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

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

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

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

> *Quicpuid acquiritur servo, acquiritur domino. Whatever is acquired by the servant, is acquired for the master. 15 Bin. Ab. 327.*

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

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

> *[Bouvier's Maxims of Law, 1856; SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]*

Hence, THE PEOPLE as INDIVIDUAL HUMAN BEINGS, must ALSO have the SAME sovereign immunity that all governments have, provided that they have not contracted with and therefore "married" any government.

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

The effect of contracting with and therefore "marrying" a government or civil ruler is the means by which AGENCY is created on behalf of those so contracting. That AGENCY, in turn, is the subject of ALL the civil laws that any government

can or may JUSTLY enact that might regulate your otherwise PRIVATE activities. Any attempt to enforce said civil laws against nonresidents constitutes involuntary servitude in violation of the Thirteenth Amendment.

Those with sovereign immunity have a RIGHT in any civil court to enforce the burden of proof upon all those suing them in said court to produce evidence on the record of the proceeding of CONSENT to the civil obligation being enforced. This is the same requirement the government, also possessing sovereign immunity, imposes upon all those who want to civilly sue it. Those suing the government are required in every court in America to cite the civil statute in which the government EXPRESSLY CONSENTED to be CIVILLY sued in court, and thereby waived its sovereign immunity. Imagine what the impact of this would be in a tax proceeding initiated by a government against a human being who has the SAME sovereign immunity as they have: The government would have to produce the written consent of the party to ACCEPT the civil duties of a statutory "taxpayer" (public officer) under the I.R.C. Subtitles A through C franchise/excise before the government could enforce the obligations of that public office upon an otherwise EXCLUSIVELY PRIVATE party.

> *When one becomes a member of society, he necessarily parts with some rights or privileges which, as an individual not affected by his relations to others, he might retain. **"A body politic," as aptly defined in the preamble of the Constitution of Massachusetts, "is a social compact by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good." This does not confer power upon the whole people to control rights which are purely and exclusively private, Thorpe v. R. & B. Railroad Co., 27 Vt. 143"***
> *[Munn. v. Illinois, 94 U.S. 113 (1876),*
> *SOURCE: http://scholar.google.com/scholar_case?case=6419197193322400931]*

To be "in Him" as the Holy Bible describes all TRUE Christians really means that we as Christians are acting as fiduciaries, trustees, and ambassadors over God's property, which is the whole Earth, while we are temporarily visiting here, under the authority of the Bible, which is a trust indenture. Any duty owed to anyone OTHER than God is a breach of fiduciary duty and financial conflict of interest that is a crime.

> *"Now by this we know that we know Him [God], if we **keep** His commandments. He who says, "I know Him," and does not **keep** His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected **in him**. **By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked.**"*
> *[1 John 2:3-6, Bible, NKJV]*

> *"And we have known and believed the love that God has for us. **God is love, and he who abides in love [obedience to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him.**"*
> *[1 John 4:16, Bible, NKJV]*

If you obey the Bible trust indenture and do not breach your fiduciary duty as God's trustee who goes by the name "Christian", then you will receive a great inheritance. Idolatry towards government or becoming a "friend" of the word called a "citizen" or "resident" is a sure way to breach that divine fiduciary duty.

> *"Adulterers and adulteresses! Do you not know that friendship [and "citizenship"/domicile] with the world [or the governments of the world] is enmity with God? **Whoever therefore wants to be a friend [statutory "citizen" or "taxpayer" or "resident" or "inhabitant"] of the world makes himself an enemy of God.**"*
> *[James 4:4, Bible, NKJV]*

In conclusion, the Bible calls Christians to:

1. Be sovereign delegates, ambassadors, servants, and representatives of the one and only God.
2. Serve NO OTHER ruler, king, potentate, or government.
3. Consent to no CIVIL law or contract or agreement that would:
   3.1. Waive their sovereign immunity.
   3.2. Undermine their power of choice to choose ONLY God.
4. Not become "friends" of the world called "citizens" or "residents" or "inhabitants".

The result of that relationship is that all devout Christians who are TRULY OBEYING God's word and therefore "worshipping" God are "civilly dead" from a legal perspective:

> *"You [Jesus] are worthy to take the scroll,*
> *And to open its seals;*
> *For You were slain,*
> ***And have redeemed us to God by Your blood***

Out of every tribe and tongue and people and nation,
And have made us kings and priests to our God;
And we shall reign on the earth.
[*Rev. 5:9-10*, Bible, NKJV]

WARNING: If you are enfranchised to a Social Security Number or Taxpayer Identification Number, you are not "civilly dead" and you are subject to the civil laws of the jurisdiction. For details on how to become civilly dead, see:

Resignation of Compelled Social Security Trustee, Form #06.002
http://sedm.org/Forms/FormIndex.htm

3.4 Salvation Comes through CHRIST'S OBEDIENCE, Not OUR FAITH

Years ago, I gave my testimony at a revival. In my testimony, I mentioned that after I received Christ through prayer, my life changed. Later, a Bible teacher came to the pulpit to deliver his message. The first thing out of his mouth was, "Beloved, we are not saved by prayer, we are saved by faith." I was embarrassed, but I never forgot the lesson. The whole experience caused me to be a more thoughtful Bible student.

We are not saved by prayer, but by the life and death of Christ. If prayer could save the soul, there would have been no need for God to send his Son to die for our sins.

I would like to take this a step further, "Would a man be saved by faith, if there was no cross?" Let's put it another way, "If a man had faith, but did not know about the life and death of Christ, would he be saved?" "Is a man justified by faith or is man justified by works?" In other words, "**Is a man's faith the basis of God's saving action, or is the basis of God's saving action the faithfulness of Christ?"**

It is the contention of this student that the basis of salvation is not faith, but Christ's faithfulness; that fundamentally, works, not faith, is the basis of salvation.

Now, before you denounce me as a heretic, please read the rest of the next few sections.

3.4.1 What is the "faith of Christ?"

When I first began to wrestle with the subject of justification by faith, I had to battle my way through Romans 3:22:

> *"Even the righteousness of God which is by faith of Jesus Christ (dia. pi,stewj VIhsou/ Cristou/) unto all and upon all them that believe (tou.j pisteu,ontaj): for there is no difference."*

What does the phrase "faith of Jesus Christ" mean?

Prior to this verse, Paul, acting as a prosecutor, pronounced all men guilty of breaking God's law (Rom. 3:10-20). But, in verse 21, Paul crossed the aisle and put on the hat of a defense attorney in order to argue the case for the justification of the believer.

3.4.2 Paul's Argument

Paul's forensic argument is as follows: To be justified in God's Court, a man must possess righteousness (Romans 2:1-13). First, the bad news: all men are guilty of breaking God's law (Rom. 3:10ff). Second, the good news: There is a righteousness that comes from God that enables men to possess what the Court requires. But, what is this righteousness, and where does it come from?

Semantically, the phrase, "faith of Jesus Christ," is usually interpreted as "faith in Jesus." But, if this is so, why did Paul say "unto all that believe?" Why two "faiths?" Could it be that the phrase "faith in Jesus" is a poor translation and should be translated "faithfulness of Jesus" instead of the "faith of Jesus?"

Theologically, it is the contention of this student that Paul is saying that sinners are declared "guilty" in His Court; that in order to stand before a holy God, a man needs real righteousness—substantive righteousness, not synthetic righteousness; that in the gospel, substantive righteousness is available to the believer, even the righteousness of Christ; that faith is not a

virtue required by God, nor is faith a substitute for real righteousness; that faith is the confidence that Christ lived a righteous life on behalf of His elect and that God gives the believer Christ's righteousness when he trusts Him.

Linguistically, I believe the phrase "faith of Christ" should be translated "faithfulness of Christ." Consider the following evidence:

1. The phrase "faith of Christ" (dia. pi,stewj VIhsou/ Cristou/) is a subjective genitive (Grk: indicating origin or source), not an objective genitive. The term "faith" (pi,stewj) is a feminine noun, an ablative of agency. While it can be translated "faith," it can also be translated "faithfulness." Since "Jesus Christ" (VIhsou/ Cristou) is in the genitive, this "faith" or "faithfulness" must be coming from Christ. Obviously, Paul is not talking about Christ's faith, but his acts of "faithfulness." Paul is not calling for an exercise of faith from the believer at this point in his argument as much as he is informing us that a the "righteousness from God" that is available is none other than the "faithfulness of Christ."
2. Romans 1:17 says,

> *"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."*

   The phrase "faith to faith" (evk pi,stewj eivj pi,sti) contains two prepositions and is difficult to translate. The first (evk pi,stewj) appears to be an ablative of source, or that which is produced by a person. Is "faith" produced by us or by Christ?

   The second prepositional phrase (eivj pi,sti) is either an accusative of purpose or accusative of result.

   This phrase could be saying that "our faith produces faithfulness," or it could be saying that Christ's faithfulness is the foundation of our faith, or God's righteousness comes from Christ's faithfulness to produce man's faith.
3. Romans 3:3 says, "For what if some did not believe? shall their unbelief make the faith of God without effect?" The phrase "faith of God" (th.n pi,stin tou/ qeou) indicates that the "faith" comes from God. "From God" is genitive indicating the source. Obviously, this does not refer to "faith" being produced by God but the "faithfulness of God." That is, man's unbelief does not nullify God's faithfulness.
4. Paul uses the term "evk pi,stewj VIhsou/" in Romans 3:26: "To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which *believeth in Jesus* (evk pi,stewj Vihsou, faith of Jesus)." Again, is Paul calling for man to exercise faith or is he referring to the faithfulness of Christ? This could be saying that God justifies the one who stands on the fidelity of Christ.
5. Romans 4:16 discusses the "faith of Abraham" (tw/| evk pi,stewj VAbraa,m). Does this refer to Abraham's response of faith to God or does it refer to faithfulness resulting from his faith? Here it appears to refer to Abraham's response of faith and not his faithfulness. Because Abraham trusted God's faithfulness, God was faithful to justify him.
6. The phrase "evk pi,stewj Cristou/" is used twice in Galatians 2:16: "know that a man is not justified by (his) observing the law, but by faith in Jesus Christ (evk pi,stewj Cristou/"). So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ (evk pi,stewj Cristou/, faith of Christ) and not by (our) observing the law, because by (our) observing the law no one will be justified." It appears best to render "evk pi,stewj Cristou/" here as the "faithfulness of Christ." Paul taught we are not saved by our personal observance of the law. We are saved because of Christ's personal observance of the law. We live because Christ was careful to do all that God requires to be justified in His sight.
7. Galatians 2:20 also uses the phrase "faith of Christ" (evk pi,stewj Cristou/). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by *the faith of the Son of God* (evn pi,stei zw/ th/| tou/ ui`ou/ tou/ qe), who loved me, and gave himself for me." The title "Son of God" is in the genitive indicating that "the faith" comes from Christ (a subjective genitive, not an objective genitive). Paul is not saying that "I" continue to live my Christian life exercising the faith. He is not saying that "I live" by faith objectively, but "I live" because Christ was faithful subjectively, i.e., all believers have a right standing before God because the Lord obeyed the law perfectly on their behalf.
8. Philippians 3:9 says, "And be found in him, not having mine own righteousness, which is of the law, but that which is through *the faith of Christ* (dia. pi,stewj Cristou) the righteousness which is of God by faith." Is Paul saying, "I want to stand before God being one who is justified by faith?" or, is Paul saying, "I want to stand before God, not having my own righteousness, but having the faithfulness of Christ which comes by faith?" It appears to me this ablative of agency refers to the faithfulness of Christ.

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9. The legal argument: The word "justification" is a forensic term having to do with the courts. In God's Court, only a man who keeps the law can be justified (Romans 2:13). Christ was "born under the law" (Galatians 4:4). He obeyed the law (Philippians 2:9-12), and He was the end of the law (Romans 10:4). Consequently, He was "justified" (declared righteous) by the Spirit when He was raised from the dead (1 Timothy 3:15, 16).

   Even in God's court, faith is not a substitute for righteousness. A man must possess real, substantial righteousness if he is to stand before an all-holy God. The good news of the gospel is that the righteousness of Christ is given to the one who believes.
10. An argument from substitution. When we say, "Christ died for our sins," we are saying He became our substitute. If Christ took my sins, then I must take His righteousness. If sin was imputed to him, then his "faithfulness" was imputed to me. In other words, we are saved by works—HIS WORKS! ***We are saved, not only by his death, but also by His life of obedience.***

In Summary, while it is sometimes difficult to distinguish between "faith" and "faithfulness," it is at times important to do so. It would be incorrect to always interpret *pistis* (faith) as objective—something being demanded of man. Sometimes, it is subjective and can refer to that which is produced by an agent—in this case something produced by Christ, i.e., His faithfulness.

3.4.3 Importance of understanding "faith of Christ" (pi,stewj Cristou) as the "faithfulness of Christ":

I once asked a Catholic neighbor (Mary) if she had any hope of eternal life. She said she did. So, I asked, "Why do you think you will go to heaven?" I will never forget her answer. Pounding on her breast, she said, "I have faith!" For 10 minutes she discussed her great faith and how much she believed in God. Mary did not believe she could be saved by her works. Her hope rested in her faith. However, not once did she mention Christ, His life, His death, or His resurrection.

A few days later, it dawned on me what she was really saying. To her, "faith" was a virtue and she had this virtue that God honored dwelling in her heart. She expected to enter heaven because she had what God required: "faith." But, I asked myself, "Where was Christ in her testimony?" And, if faith is all that is required to go to heaven, why did Christ have to live and die?

The answer lies in our ability to understand the phrase "faith of Christ" (pi,stewj Cristou..)

Faith is not the basis of our salvation. **The faithfulness of Christ is the basis of our salvation.** What men need in order to be saved is substantive righteousness, not virtuous faith. The good news of the Bible is that this "righteousness" is given to those who believe as a free gift. This "righteousness" is none other than the faithfulness of Christ (pi,stewj Cristou). As a Jew, Jesus was born under the law. His obedience was tested and the Spirit declared, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). *Because He obeyed perfectly, we can be justified perfectly.*

We are saved by works—His works! We are saved by obedience—His obedience! And, when we believe, His "faithfulness," and His "works," and His "obedience" are credited to us as gifts of God (Romans 5:15ff).

3.4.4 Is faith necessary to be Justified?

Of course it is! God requires a response of faith toward His Son. But, it is important for us to understand that faith is not a virtue. Faith is not a substitute for real righteousness. By "real righteousness", we mean strict obedience to God's law.

1. Faith is not a substitute for works in conformity to law!
2. Faith does not say works are not required for salvation.
3. Faith stands on the obedience and faithfulness of Christ.
4. Faith says Christ did all the works necessary for my salvation.
5. Faith says, "He died for my sins; and, He lived a life of ***obedience to God's law*** on my behalf".
6. Faith says, "Yes, I am saved by works, not mine, but His!"
7. Faith says, "I need substantial righteousness to stand in God's presence, and God has provided this substance for me from of the faithfulness and obedience of Christ."
8. Faith says that Jesus didn't repeal any of God's laws, but simply FULFILLED them by His acts of righteousness and sacrifices in a way that is impossible for fallible humans. Matt. 5:17.

I have stopped struggling to gain a right standing with God because I already have a right standing with God because Christ struggled for me. I have confidence that Christ not only died for me, but that He also lived for me. This confidence is not based on my performance, but upon the performance of Christ—the "faithfulness of Christ," and this confidence is called "faith." The reward of this faith and trust and confidence in Christ is eternal salvation. Believers have a room reserved in Christ's "house of many mansions" and are rewarded by eternal fellowship with Him:

> *The Way, the Truth, and the Life*
>
> *"Let not your heart be troubled; you believe in God, believe also in Me.* ***In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*** *And where I go you know, and the way you know."*
>
> *Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"*
>
> *Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.*
> *[John 14:1-6, Bible, NKJV]*

3.5 Our reward once in Heaven is a franchise based on works

The Bible describes not "Heaven", but a new Earth (Isaiah 65:16, Isaiah 66:22, 2 Peter 3:13, Rev. 21:1) as a place of eternal fellowship with God. Hell is a place of eternal separation from God. The goal of salvation is to achieve eternal fellowship with God. Christ's death and resurrection guarantees basic salvation to all those who believe and profess faith in Him.

> *Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."*
> *[John 14:6, Bible, NKJV]*

However, once we achieve basic salvation in what Jesus describes as his "house of many mansions" (John 14:1-6) and join the Father and the rest of our spiritual Christian family, are our rewards ***unequal***? Do some believers get a greater or better reward than others, and is that reward based on their obedience and works? This section will prove that the answer to this question is an emphatic YES! In that sense, The Kingdom of Heaven becomes a "franchise" where our rewards beyond basic salvation are measured by our works of obedience to His Laws. We allege that all believers have a room reserved in the "house of many mansions" that Jesus described at the end of the last section, but that those who produce much fruit, obedience, and works will receive the "presidential suite" while those who don't will get the "broom closet".

> *The True Vine*
>
> *"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you.* ***Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.***
>
> *"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.*
> *[John 15:1-8, Bible, NKJV]*

"Abiding in the vine" above refers to basic salvation, but there is still an obligation AFTER achieving said salvation to glorify the Father with committed, valiant, faithful works of obedience to His Laws. The vines that produce more fruit and which thereby honor and enrich the Father will be the ones that will be most honored by the Father. The apostle Paul puts it this way:

> *Watering, Working, Warning*
>
> *Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase.* ***Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.***

For we are God's fellow workers; you [unbelievers] are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how [or WHETHER] he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. ***Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.***

Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.
[1 Cor. 3:5-17, Bible, NKJV]

The word "build" as used above implies ACTION and OBEDIENCE to God's commandments, not mere "belief". He says "each one's work will become clear", and the word "work" is a verb, not a status, that implies once again OBEDIENCE to the bible trust indenture. The act of obedience and "building" is what determines one's reward. The legal meaning of the word "worship", in fact, means obedience to the laws and dictates of a superior being, which being is God.

Below is yet one more example of how our reward in Heaven is determined, measured, and evidenced by our degree of obedience to God's laws:

Israel's Rejection Not Final

I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, if by any means I may provoke to jealousy those who are my flesh and save some of them. For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

You will say then, "Branches were broken off that I might be grafted in." Well said. Because of unbelief they were broken off, and you stand by faith. ***Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.*** *For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?*

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.
[Romans 11:11-25, Bible, NKJV]

In the above, to "fear" means to be zealous to produce good works and fruit in accordance with the Bible covenant and contract. To "continue in His goodness" means to allow His law to control our behavior through the Holy Spirit. To the extent that we become His hands and feet and stewards over His property, which is the Earth and the Heavens, as "trustees" under the Bible trust indenture and franchise is the extent to which our reward will be greater.

The subjects covered in this section are something that few pastors or theologians are willing to talk about because it can be divisive and they typically like to avoid conflict. Conflict "scares the sheep away, thins out the flock, and reduces the tithes". In that sense, pastors are effectively bribed to "keep quiet" about this subject.

As we discussed in the last few sections, Christ paid the ultimate price of obedience, and He is our role model and leader. His behavior, the Bible says, is something we ***must*** emulate:

*"****And he who does not take his cross and follow after Me is not worthy of Me.****"*
[Matt. 10:38, Bible, NKJV]

"If anyone desires to come after Me, ***let him deny himself, and take up his cross, and follow Me****."*

[Matt. 16:24, Bible, NKJV]

*"If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and **come, follow Me.**"*
[Matt. 19:21, Bible, NKJV]

*"Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, **you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel**."*
[Matt. 19:28, Bible, NKJV]

*"My sheep hear My voice, and I know them, and **they follow Me**."*
[John 10:27, Bible, NKJV]

*"For whoever **does the will of My Father** in heaven is My brother and sister and mother."*
[Matt. 12:50, Bible, NKJV]

Notice that the scriptures above:

1. Say that those who don't follow His example are not worthy of the basic salvation they received.
2. Establish that those who are obedient will have greater rewards than those who don't. Namely: The right to sit on the throne in judgment of the twelve tribes of Israel.
3. Say that we're not a member of Jesus' flock of sheep unless we not just believe in, but actually *follow* Him.
4. Say that we're not a member of God's family (brother, sister, mother) if we aren't obedient.
5. Do not say that we DON'T have to follow Christ or that His death and resurrection did not do away with the need for obedience to any of the laws or covenants found in the Bible.

Many of the parables taught by Christ within the Bible establish that Heaven is a place where our rewards are *commensurate with our works and performance*. See:

1. Laborers in the Vineyard. Matt. 20:1-16. The laborers received DIFFERENT rewards for the same work.
2. The Wise and Foolish Virgins. Matt. 25:1-13. Some virgins were rewarded with attendance at the wedding while others were not.
3. The Talents. Matt. 25:14-30. Stewards over the master's money who performed better received a better reward.
4. A Friend in Need. Luke 11:5-13. Those who are more persistent with the Father will receive a greater reward.
5. The Faithful and Wise Servant. Luke 12:35-40. The faithful servant will receive a greater reward from the father.

Consequently, works and obedience are STILL important to those who want greater rewards AFTER they get to Heaven by being saved. Even those who are saved will still undergo the final judgment, and one of the purposes of that judgment is to decide the degree of reward given to us in Heaven for our works of obedience and the degree of glory we bring to our God as a consequence of those works of obedience:

The Great White Throne Judgment

*"Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And **the dead were judged** according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. **And they were judged, each one according to his works.** Then Death and Hades were cast into the lake of fire. This is the second death. **And anyone not found written in the Book of Life was cast into the lake of fire."***
[Rev. 20:11-15, Bible, NKJV]

Notice in the above that "the dead were judged", not just the unbelieving dead, which means ALL were judged, including Christians. Other than to determine the reward earned in Heaven for our works, why else would there be a need to judge Christians who have *already* been saved? The book of Ecclesiastes says EVERY work will be brought into judgment, not just the sinful works of unbelievers:

*"Because **for every matter there is a time and judgment**, Though the misery of man increases greatly."*
[Eccl. 8:6, Bible, NKJV]

"Let us hear the conclusion of this whole matter: ***Fear [respect] God and keep His commandments [Laws found in the Bible], for this is man's all. For God will bring every work into judgment, including every secret thing, whether good or evil.*** *"*
[Eccl. 12:13-14, Bible, NKJV]

Not everyone will receive the same rewards as a consequence of this judgment. Those who enter Heaven but DO NOT do the will of the Father won't be able to sit on the throne with Him and won't become a "pillar" of His temple:

*"****To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*** *"*
[Rev. 3:21, Bible, NKJV]

*"****He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more****. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.*
[Rev. 3:12-13, Bible, NKJV]

The term "overcome" is not synonymous with "faith" or "salvation". It implies valiant action, commitment, and obedience far beyond that of simply "believing" in Jesus. The Parable of the Faithful Servant and the Evil Servant proves that the rewards received from our Lord will be *unequal*. Not everyone among those in Heaven can be master over the Father's household or kingdom, but only those whose works prove they are faithful.

The Faithful Servant and the Evil Servant

"Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, will find watching. ***Assuredly, I say to you that he [the Master] will gird himself and have them sit down to eat, and will come and serve them.*** *And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."*

Then Peter said to Him, "Lord, do You speak this parable only to us, or to all people?"

*And the Lord said, "****Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you that he will make him ruler over all that he has.*** *But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.*
[Luke 12:35-48, Bible, NKJV]

Notice that the evil, inattentive servant will be *punished*, not *rewarded*. The above parable also implies that the *unequal* rewards we receive in Heaven that are commensurate with our *diligent works of obedience* to God's Laws will bring division and strife, even within the church, because the above parable is followed by another parable:

Christ Brings Division

"I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished! ***Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division.*** *For from now on five in one house will be divided: three against two, and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."*
[Luke 12:49-53, Bible, NKJV]

The following scripture establishes that those who are obedient to God's laws will receive a blessing above and beyond the basic salvation guaranteed by faith and trust in God. Note the key phrase "doer of the work", thus proving that there will be a reward for our works that is proportional to those works.

Doers—Not Hearers Only

Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

But be doers of the word, and not hearers only, deceiving yourselves. *For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was.* ***But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.***
[James 1:21-25, Bible, NKJV]

Heaven is a family of God's believers. Like any family, some members will receive greater rewards than others from the Father and Mother based on works. When that happens, strife within families inevitably occurs. The best example of that is when people draw up wills or living trusts that convey unequal portions of their inheritance to their children. After parents die, families can and often do break apart over arguments caused by unequal distribution of the inheritance of their deceased parent(s). Priests within the old testament, for instance, received NO INHERITANCE, and therefore were treated unequally, just as believers will be treated unequally after they get to Heaven:

The Portion of the Priests and Levites

*"****The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Israel****; they shall eat the offerings of the LORD made by fire, and His portion.* ***Therefore they shall have no inheritance among their brethren; the LORD is their inheritance, as He said to them."***
[Deuteronomy 18:1-2, ***Bible, NKJV]***

Every person that God got excited about in the Bible was a *faithful* and *obedient* servant. All the people who God blessed were parties to a covenant and were faithful "trustees" under the covenant:

And the LORD appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for I am with you. ***I will bless you and multiply your descendants for My servant Abraham's sake****."*
[Gen. 26:24, Bible, NKJV]

"I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. Why then were you not afraid To speak against ***My servant Moses****?"*
[Numbers 12:8, Bible, NKJV]

"But ***My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it."***
[Numbers 14:24, Bible, NKJV]

"Then it shall be, if you heed all that I command you, ***walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house, as I built for David, and will give Israel to you.****"*
[1 Kings 11:38, Bible, NKJV]

Thus says the LORD God of Israel: "Because I exalted you from among the people, and made you ruler over My people Israel, and tore the kingdom away from the house of David, and gave it to you; and ***yet you have not been as My servant David, who kept My commandments and who followed Me with all his heart, to do only what was right in My eyes; but you have done more evil than all who were before you, for you have gone and made for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back—therefore behold! I will bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone. 11 The dogs shall eat whoever belongs to Jeroboam and dies in the city, and the birds of the air shall eat whoever dies in the field; for the LORD has spoken!****"' Arise therefore, go to your own house. When your feet enter the city, the child shall die. And all Israel shall mourn for him and bury him, for he is the only one of Jeroboam who shall come to the grave, because in him there is found something good toward the LORD God of Israel in the house of Jeroboam.*
[1 Kings 14:7-13, Bible, NKJV]

"If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor."
[John 12:26, Bible, NKJV]

"Well done, good and ***faithful servant****; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."*
[Matt. 25:23, Bible, NKJV]

Those who are *not* faithful, obedient servants under God's Sovereign Law may inherit basic salvation, but they will not achieve glory and will not be trusted with anything important within the Kingdom of Heaven. Would you trust YOUR business to an employee who can't even show up to work on time and who refuses to do any work for the money or "benefits" you pay him? Heaven is NOT a place where there are no rewards or punishments or where God does not continue to be a Master over us all. How can the Father "honor" those who serve Him if He can't reward them for their efforts? How can there be winners and people who are rewarded without also being losers? The following joke helps illustrate what we mean:

> *"There is nothing wrong with being SECOND in a competition. That just means you're first in a long line of LOSERS."*

Modern Christianity in America suffers from the disease of socialism or communism, in which believers have been deceived into thinking that everyone gets the same reward in Heaven and that everyone is *equal* in Heaven, which is simply not the case. Socialism is based on collective ownership and on the abolition of private property. Under socialism, the rewards for good performance cannot be unequal because no one can own anything, which means that everyone ends up equal and oppressed.

> ***"socialism** n (1839) 1: any of various economic and political theories advocating collective or governmental ownership and administration of the means of production and distribution of goods 2 a: **a system of society or group living in which there is no private property** b: a system or condition of society in which the means of production are owned and controlled by the state 3: a stage of society in Marxist theory transitional between capitalism and communism and distinguished by unequal distribution of goods and pay according to work done."*
> *[Webster's Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-510-X, p. 1118]*

If you would like to learn more about the effect of franchises such as Heaven upon your legal status and standing, please read:

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

3.6 Affirmative obligations

The following subsections shall confine themselves to biblical prescriptions that address how Christians must deal with the government, and not all affirmative requirements within the Bible that relate to all conduct.

3.6.1 Required to put the authority of God's Law above that of any man-made law[149]

> *"The reward of energy, enterprise and thrift is taxes."*
> *[William Feather]*

> *"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. **And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God.**"*
> *[Romans 12:1-2, Bible, NKJV]*

There are several new testament verses that are quoted out of context by alleged government authorities and false churches in order to deceive people into believing that they should support their man-made governments and obey their man-made law. This, however, is not the case, as God has never given His people authority to make their own law or to walk in the statutes of men.

Therefore, a more detailed look is necessary regarding these scriptures so that the deception can clearly be seen. One verse that is relentlessly misquoted is "…render unto Caesar!" found in Mark 12:14-17, where Jesus said:

> *"Render unto Caesar the things that are Caesar's and unto God the things that are God's."*
> *[Mark 12:14-17, Bible, NKJV].*

When Jesus said this, he was totally aware of God's Law, and we can be sure that he was not telling the teachers of the law to do contrary to God's Law. Let's see just exactly what Jesus meant by "the things which are Caesar's" when he said this.

[149] Adapted from *Great IRS Hoax*, Form #11.302, Section 4.3.7.

First of all, who was this "Caesar" that Jesus was referring to, but the equivalent of a king? Let's see who the king is in our society according to the supreme Court:

> *"Sovereignty itself is, of course, not subject to law, for it is the author and source of law; but* ***in our system, while sovereign powers are delegated to the agencies of government, sovereignty itself remains with the people, by whom and for whom all government exists and acts****."*
> *[Yick Wo v. Hopkins, 118 U.S. 356; 6 S.Ct. 1064 (1886)]*

> *"The people of this State, as the successors of its former sovereign, are entitled to all the rights which formerly belonged to the King by his prerogative.* ***Through the medium of their Legislature they may exercise all the powers which previous to the Revolution could have been exercised either by the King alone****, or by him in conjunction with his Parliament; subject only to those restrictions which have been imposed by the Constitution of this State or of the U.S."*
> *[Lansing v. Smith, 21 D. 89., 4 Wendel 9 (1829) (New York)]*

The real "king" in our society is *not* the government or anyone *serving* the sovereign people in the government, but the PEOPLE! That's you! So even if you misinterpret Jesus' words to mean that we should render to corrupt government "servants" that which it illegally asks for and demands, since your own government calls *you* the king, then *your* public servants are the ones who should be "rendering"! Render to the king (Caesar, that's you) his due, which is everything that is his property and his right, including 100% of his earned wage.

> *"Remember the word that I said to you, 'A servant is not greater than his master.'"*
> *[Jesus in the Bible, John 15:20]*

Why does the IRS insist on arguing with the King and violating this scripture? Therefore, covetous public servants in the government, from a Biblical perspective, simply can't be greater than the sovereigns they *serve* in the public at large or they are violating God's law. Plain and simple, isn't it?

The context for the "Render to Caesar" quote above was that the Pharisees wanted to trap Jesus. They were the teachers of the Law, and knew full well what God's word says about laws and governments other than God's. The Pharisees knew ALL of the following:

They knew that even their own Israelite kings could not make any law, but could only administer God's law, not turning aside from God's commandments, to the right hand, or to the left:

> *[Deut 17:14] [The word of the Lord through his servant Moses]: When thou [Israel] art come unto the land which the LORD thy God gives 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;*

> *[Deut 17:18] 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: [17:19] 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: [17:20] 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.*

Not adding to it, or diminishing from it:

> *[Deut 12:32] What thing soever I command you [all Israel], observe to do it: thou shalt not add thereto, nor diminish from it.*

The Pharisees knew that it was a sin to walk in the statutes of the heathen, and that if their OWN ISRAELITE KINGS made any statutes, it was a SIN to walk in their statutes as well:

> *[2 Ki 17:6] In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. [17:7] for so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, [17:8] And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. [2 Ki 17:18] Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. [17:19] Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.*

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The Pharisees knew that God's people have laws that are different from all other people's [God's Laws] and that even in foreign lands they do not keep the king's laws:

> *[Est. 3:8] Then Haman [the highest prince in the kingdom of the Medes and the Persians] said to King Hauser's [the king of the Medes and the Persians who reigned from India to Ethiopia], "There is a certain people [The Jews; Judeans who were obedient to God's Law] scattered and dispersed among the people in all the provinces of your kingdom; their laws are different from all other people's, and they do not keep the king's laws. . ."*

The Pharisees knew the principle that consenting with a thief, be he king or commoner, makes one a partaker with that thief –and an apostate:

> *[Ps. 50:18] When thou sawest a thief then thou consentedst with him, and hast been partaker with adulterers.*
>
> *Adulterers—Strong's reference number: 5003*
>
> *Hebrew: na'aph*
>
> *Definition: to commit adultery; fig. to apostatize*

The Pharisees knew that those who participate in evil through the use of an agent are guilty of the act themselves:

> *[2 Sa 11:14] And it came to pass in the morning, that David wrote a letter to Joab [his agent], and sent it by the hand of Uriah. [11:15] And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. [11:16] And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. [11:17] And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.*
>
> *[2 Sa 11:26] And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. [11:27] And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.*
>
> *[2 Sa 12:9] [Then Nathan said to David] Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, [through the use of an agent] and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

Therefore, by the same principle, the Pharisees knew that participating in a heathen government by financing someone else [an agent] to enforce heathen laws makes the one who pays the tribute guilty of the acts of the heathen government.

The Pharisees knew that those who are obedient to God will not pay toll, tribute, and custom to a heathen king ["Caesar"]:

> *[Ezr 4:6] Now in the reign of Ahasuerus [a heathen king ("Caesar")], in the beginning of his reign, they [the king's people through their agents, the counselors] wrote an accusation [to the king] against the inhabitants of Judah and Jerusalem. [saying the following:][4:12] Let it be known to the king that the Jews [who obey God's law, not the king's law] who came up from you have come to us at Jerusalem, and are building the rebellious and evil city, [from the king's point of view only; righteous and obedient from God's point of view] and are finishing its walls and repairing the foundations. [4:13] Let it now be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished. [They will pay no tribute to "Caesar"]. [NKJ]*
>
> *[4:16] We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion [no tribute to "Caesar"] on this side the river. [KJV]*

The Pharisees knew that the throne of iniquity cannot have fellowship with God:

> *[Ps. 94:20] Shall the throne of iniquity [wicked rulers] have fellowship with thee, which frameth mischief by a law? [make enactments or decrees which condemn innocent blood by adding to or diminishing from God's Law]*

The Pharisees knew that the people in whose heart is God's law are to obey His Law and are not to fear the reproach of men:

> *[Is 51:7] Hearken unto me [the Lord], ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.*

[Is 51:12] I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass…"

The Pharisees knew God's admonition about doing after the manners of the heathen:

[Eze 11:10] Ye [Israel] shall fall by the sword; I [the Lord] will judge you in the border of Israel; and ye shall know that I am the LORD.

[Eze 11:12] And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

Note: The Hebrew word translated to "manners" speaks specifically of governmental and judicial activity. Here, Ezekiel is not speaking of "ways or customs" of the heathen, he is speaking about the "statutes, ordinances, judgments, laws and government" of the heathen.

Manners—Strong's reference number: 4941

Hebrew: mishpat

Derivation: Derived from 8199

Definition: prop. a verdict (favorable or unfavorable) pronounced judicially, espec. A sentence or formal decree (human or [partic.] divine law, individual or collect.) include. The act, the place, the suit, the crime, and the penalty; abstr. justice, include. right, or privilege (statutory or customary), or even a style

Manners—Strong's reference number: 8199

Hebrew: shaphat

Derivation: A primary word.

Definition: to judge, i.e., pronounce sentence (for or against); impl. vindicate or punish; by extens. To govern; pass. To litigate (lit. or fig.)

The Pharisees knew that God's people do not obey wicked governments that have other gods even if they are thrown into a fiery furnace:

[Dan 3:16] Shadrach, Meshach and Abednego replied to the king, "O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. [3:17] If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king.

[3:18] But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up." [NIV]

[3:19] Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. Therefore he spoke and commanded that they heat the furnace seven times more than it was usually heated. [3:20] And he commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-Negro, and cast them into the burning fiery furnace. [NKJ]

The Pharisees knew that God's people do not obey wicked governments even if they are thrown into a lion's den:

[Dan 6:7] All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. [Dan 6:10] Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

[Dan 6:16] Then the king commanded, and they brought Daniel, and cast him into the den of lions. . ."

The Pharisees knew that those who have set up kings and princes [governments] but not by God's hand, have trespassed against His law:

[Hos 4:1] [The word of the LORD through the prophet Hosea]: Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

[Hos 8:1] Set the trumpet to thy mouth. He [the enemy] shall come as an eagle against the house of the LORD, because they [Israel] have transgressed my covenant, and trespassed against my law.

[Hos 8:4] They have set up kings, but not by me: they have made princes, and I [the Lord] knew it not: of their silver and their gold have they made them idols, that they may be cut off.

The Pharisees knew that it is a sin to keep statutes made by Israelite kings, let alone a heathen "Caesar":

[Mic 6:13] [The warning of the Lord through his servant Micah]: Therefore also will I [the Lord] make thee [Israel] sick in smiting thee, in making thee desolate because of your sins.

[Mic 6:16] For the statutes of Omri are kept, and all the works of the house of Ahab [kings of Israel who made their own statutes], and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

The Pharisees were fully aware that God only allowed "Caesar" to be in power to prove Israel to see whether they would keep the way of the LORD to walk therein, as their fathers did keep it, or not:

[Jdg 2:21] I [the Lord] also will not henceforth drive out any from before them [Israel] of the nations [heathen Caesars, etc.] which Joshua left [unvanquished] when he died: [2:22] That through them [the heathen governments] I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

[Jdg 3:4] and they [the nations which the LORD left] were to prove Israel by them, to know whether they [Israel] would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

And the Pharisees were aware of the conclusion of the whole matter:

[Ecc 12:13] Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

And finally, the Pharisees knew that when a people, and especially believers, refuse to correct or rebuke sin in their society, then *the unrebuked sin of even one evil man could curse the whole society and separate that society from the blessings of the Lord*. In the Pharisees time, the evil was that of the King named Caesar, which they could not and would not rebuke and thus became hypocrites, as Jesus called them.

*[Matt. 23:23, Bible] "**Woe to you, scribes and Pharisees, hypocrites**! **For you** pay tithe of mint and anise and cummin, and **have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone**."*

The Pharisees knew their hypocrisy in the matter of rebuking sin at the time they asked the question of Jesus about rendering taxes to Caesar because the Book of Joshua, Chapter 7, written 1400 years earlier, tells the story about Moses' successor Joshua, who lost a war with the Amorites and the blessings of God because one of his men illegally stole a treasure that was the spoils of war and hid it under his tent and would not confess or right his wrong before God and his people, and preferred to lie about it. The result was that the people felt guilty and cowardly in battle and ran away from the enemy to become the laughing stock of the land. They were cursed by God because they would not confront and correct this evil in their society, which consisted of theft and deceit:

*[Joshua 7:11-13] "**Israel has sinned**, and they have also transgressed My covenant which I commanded them. **For they have even taken some of the accursed things, and have both stolen and deceived** [the IRS]; and they have also put it among their own stuff.*

*"Therefore, the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they have become doomed to destruction. **Neither will I be with you anymore, unless you destroy the accursed [the IRS and the Federal Reserve in our day and age] from among you.***

Get up, sanctify the people [clean up this mess!], and say 'Sanctify yourselves for tomorrow, because thus says the Lord God of Israel; "There is an accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you.".

Therefore, knowing all of the above scriptures, the Pharisees laid a trap for Jesus similar to the question: "Have you stopped beating your wife yet?" They were certain that they could trap Jesus into affirming that either: it was lawful to pay tribute to "Caesar", which they knew to be against God's Law, and thereby condemning him under God's Law to pay tribute to a heathen government [Caesar], thereby condemning him under "Caesar's" "law". Then the Pharisees could go tell "Caesar", and thereby get rid of Jesus with the sword of Caesar:

> *[Mat 22:17] [The Pharisees sent their disciples to Jesus, who said,] Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?*

Jesus was also versed in the above scriptures. He was fully aware that it is against God's Law to give tribute to a heathen "Caesar". He also knew that it would enrage "Caesar" for him to say so. Jesus knew that giving the correct answer was a trap laid for him by the Pharisees, and he evaded their trap by the following: He didn't define what was or was not "Caesar's. He didn't even affirm that the penny with "Caesar's" image and superscription was to be rendered to "Caesar". Jesus' answer was that the Pharisees should render to "Caesar", a heathen who did not know or obey God's Law, exactly what was due to any heathen or Israelite who did not obey God's Law:

> *[Num 15:15] One ordinance shall be both for you of the congregation [of Israel], and also for the stranger [foreigner; non Israelite] that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the LORD. [15:16] One law and one manner shall be for you, and for the stranger that sojourneth with you. (i.e.: death for breaking God's Law:*
>
> *[Deu 27:26] Cursed be he that confirmeth not all the words of this law [God's Law, not Caesar's law] to do them. And all the people shall say, Amen.)*

Therefore, the Pharisees knew that what they had just been told was to render unto "Caesar" what God's Law required: death, and since they were declining to carry out the sentence of the law, they were hypocrites, since they were the enforcement officials of God's Law and knew what "Caesar" was due under God's Law. They had also been told that they were doing presumptuously by not harkening to carry out the sentence of the law and they themselves should be put to death along with "Caesar" in order to put their own evil away from Israel:

> *[Deu 17:11] According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. [17:12] And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, [and render unto Caesar what Caesar was due, death in this particular case] even that man shall die [the Pharisees, for not carrying out the sentence in this particular case]: and thou shalt put away the evil from Israel.*

This is obviously why the Pharisees marveled at him. They were not about to tell "Caesar" that God's Law required him to be put to death, because "Caesar" would have then come after the Pharisees. In addition, Jesus had just rebuked both "Caesar" and the Pharisees by stating publicly that both "Caesar" and the Pharisees should be put to death, and the Pharisees who hated Jesus knew it but couldn't go tell "Caesar" in order to get Jesus in trouble. Also, "Caesar" and his agents didn't know enough about God's Law to realize that Jesus said that "Caesar" should be put to death, and "Caesar" thinks to this very day that Jesus was saying to pay tribute. Checkmate. Jesus will, incidentally, render to "Caesar" what is "Caesar's" at His coming:

> *[Luk 19:27] [Jesus, speaking of himself in a parable said,] but those mine enemies, which would not that I should reign over them [kings, "Caesars", judges of the earth and their followers at His coming], bring hither, and slay them before me.*
>
> *[Psalm 2:7] [The psalmist foretelling that Jesus will "render unto Caesar what is Caesar's at his coming]: I will declare the decree: the LORD hath said unto me, Thou art my Son [Jesus]; this day have I begotten thee.*
>
> *[2:9] Thou [Jesus] shalt break them [the heathen kings (Caesars) and judges] with a rod of iron; thou shalt dash them in pieces like a potter's vessel. [2:10] Be wise now therefore, O ye kings: ["Caesars"] be instructed, ye judges of the earth. [Note: These verses in Psalm 2 are confirmed to be about Jesus in Acts 13:33; Heb 1:1-5; Heb 5:5, and by Jesus Himself in Rev 2:26-27].*
>
> *[Zec 14:9] [Zechariah prophesying that Jesus will "render unto Caesar what is Caesar's" at His coming]: And the LORD [Jesus] shall be king over all the earth: in that day shall there be one LORD, and his name one.*
>
> *[14:12] And this shall be the plague wherewith the LORD [Jesus] will smite all the people [kings, "Caesars", judges of the earth and all who follow them] that have fought against Jerusalem [Jesus' capital city when He comes with his saints]; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. [Note: These verses can be*

seen to be about Jesus in Mat 25:31-32; Mat 28:18; Joh 18:37; 1 Ti 6:13-15; Rev. 11:15; Rev. 19:14; Rev. 20:4-6].

Continuing with Jesus' answer to the Pharisees:

> *[Mat 22:18] But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? [22:19] Shew me the tribute money. And they brought unto him a penny. [22:20] And he saith unto them, Whose is this image and superscription? [22:21] They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's.*

> *[Mar 12:14] And when they [certain of the Pharisees and of the Herodians] were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? [12:15] Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it. [12:16] and they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's [12:17] and Jesus answering said unto them, Render to Caesar the things that are Caesar's and to God the things that are God's. And they marveled at him.*

> *[Luke 20:22] [The chief priests and scribes asked Jesus,] Is it lawful for us to give tribute unto Caesar, or no? [20:23] but he perceived their craftiness, and said unto them, Why tempt ye me? [20:24] shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. [20:25] and he said unto them, Render therefore unto Caesar the things which be Caesar's, and to God the things that are God's.*

From that day forward, the Pharisees and the Sadducees would not ask Jesus any further questions:

> *[Mat 22:46] And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. [NKJ]*
> *[Luk 20:39] Then some of the scribes answered and said, "Teacher, You have spoken well." [20:40] but after that they dared not question Him anymore. [NKJ]*

Jesus was not calling for revolution against Rome, even though it was an oppressive conqueror of Israel. On the other hand, his apostles refused to obey a government order not to preach and teach in Jesus' name (Acts 5:27-29). On that occasion, one of Jesus' apostles said:

> *"We ought to obey God rather than men."*

The same admonition to obey God rather than man is found in Psalm 118:8-9:

> *"It is better to trust the Lord*
> *Than to put confidence in man.*
> *It is better to trust in the Lord*
> *Than to put confidence in princes."*
> *[Psalm 118:8-9, Bible, NKJV]*

Finally, the Apostle Paul agreed with and reiterated these conclusions by saying that that it is scandalous for Christians to use civil rather than ecclesiastical courts in order to settle our disputes:

> *Dare any of you, having a matter against another, **go to law** before the unjust, and not before the saints?*
> *[1 Corinthians 6:1]*

> *Now therefore **there is utterly a fault among you, because ye go to law [in a civil rather than ecclesiastical court] one with another**. Why do ye not rather take wrong? why do ye not rather [suffer yourselves **to**] be defrauded?*
> *[1 Corinthians 6:7]*

The Roman Tribute Coin

5. Tiberius; 14 - 37 A.D.; AR denarius; the "Tribute Penny" of the Bible. In Mark 12:14-17 the Temple priests, testing Jesus, asked Him:

> *And when they were come, they say unto him, "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?"*

But he, knowing their hypocrisy, said unto them, "Why tempt ye me? bring me a penny (denarius), that I may see [it]."

And they brought [it]. And he saith unto them, "Whose [is] this image and superscription?" And they said unto him, "Caesar's."

And Jesus answering said unto them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.

Obv: Laureate head of Tiberius, r. Rev: Livia, as Pax, seated on the reverse.

The account of the Tribute to Caesar is more extensively covered in Matthew, chapter 22. In this account, and others, the bible clearly shows that as soon as the Herodians understood the answer that they received, they marveled at the answer, and went on their way. After that time, they ceased to question Him anymore.

When you research out the origin and lineage of the term "Pontifus Maximus", you find the Babylonian origin. Essentially, it is saying that "Caesar is God." This title was later adopted by the Roman Popes.

Conclusions

Aren't we supposed to obey the authority over us? Yes, as long as there is no conflict with God's law. Blind obedience to all civil authority dictates, wishes, whims etc. is not always necessary though. Furthermore, if blind obedience to civil authority is really the rule to live by, I have some thought provoking questions for those who preach that false doctrine to answer:

1. Was it right for Moses parents to disobey the civil authority over them and not kill their baby? The Hebrew midwives disobeyed the civil authority and God blessed them. See Ex. 1.
2. Was it right for Peter and the disciples to disobey civil authority and keep preaching Christ? See Acts 5.
3. Was it right for Samson to disobey the civil authority (the Philistines ruled the land)? See Judges 16.
4. Was it right for the prophets to disobey the civil authority and proclaim their message at the risk of life, limb and property? See Hebrews 11.
5. Was it right for Daniel to disobey the civil authority and pray to God in spite of the command by the absolute dictator not to do so? See Daniel 6.
6. Was it right for the founding fathers like Patrick Henry, George Washington, etc. to disobey King George, the civil authority over them, and begin this great land we now freely enjoy? I suggest you re-read the Declaration of independence and try to see the motive of those great and godly men.

7. If tyranny is not the government ordained by God, is it right to resist tyranny? See the entire history of the nation of Israel in their struggle against various tyrants.
8. Was it right for the Germans at the concentration camps to obey their elected or appointed civil authority and kill the Jews?
9. Have the IRS's chains of slavery become comfortable to you and you prefer them and the peace and safety of not standing for what is right over liberty? See Patrick Henry's famous speech. It applies very well here.
10. Was it right for the French underground to disobey the civil authority and blow up German tanks, bridges etc during WW II?
11. Was it right for the men in the book of Judges to disobey the civil authority over them and rebel against their rulers?
12. Was it right for the united States to oppose the aggression of Hitler? Sadam Hussein? Japan at Pearl Harbor? Etc.
13. If someone steals your car, kidnaps your kids or rapes your wife will you call the police (use the civil authorities and legal system) and/or defend your family physically and legally?
14. If the pacifist position is what some are now preaching, should Bible colleges and churches expel students and church members who go into the military or refuse entrance or membership to those who are in or have been in the military in order to be consistent?
15. Was it right for Shadrach, Meshach, and Abednego to disobey the civil authority by not bowing on command? See Daniel 3.
16. In Acts 5 and 12 Peter disobeyed the civil authorities over him. He walked past the sleeping guards, out of jail and fled the country. This was illegal for him to do. Is this the same Peter who wrote the I Peter passage we preach from about obeying authority?

When one understands that the answer Jesus gave to whether we should pay taxes was given under Hebrew law, then they understand that the same fate awaits all who pay the tribute to Caesar that God will mete out for Caesar, then we can see that Jesus was clearly saying, "Do not pay taxes unto Caesar", as was alleged at His trial. See Luke 23:2, where the people accused Jesus of forbidding the payment of taxes to Caesar, which said:

> *[Luke 23:2, KJV] And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.*

See also: 1 Samuel 8:7-19 in which we learn God's displeasure with those who refused to be governed by Him and instead decided to elect their own King [government], who God said would oppress them.

> *And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.*
>
> *"According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also.*
>
> *"Now therefore heed their voice, **However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.**"*
>
> *So Samuel told all the words of the Lord to the people who asked him for a king. And he said, "This will be the behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots.*
>
> *"He will appoint captains over his thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots.*
>
> *"He will take your daughters to be perfumers, cooks, and bakers.*
>
> *"And he will take the best of your fields, your vineyards, and your olive groves, and give them to his servants.*
>
> *"He will take a tenth of your grain and your vintage, and give it to his officers and servants.*
>
> *"And he will take your male servants, your female servants, your finest young men, and your donkeys, and put them to his work.*
>
> *"He will take a tenth of your sheep. **And you will be his servants.***
>
> *"And you will cry out in that day because your king whom you have chosen for yourselves, and the Lord will not hear you in that day."*

> *Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, that we also may be like all the nations and that our king may judge us and go out before us and fight our battles."*

What God was saying is that we should ***not*** appoint our government to rule over us, but to have them ***serving us*** and for ***God*** to rule over us as the sovereigns in charge of the government.

> *"Away with you , Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.'"*
> *[Matt. 4:10, Bible, NKJV]*

He was saying this because he knew that tyranny and a dictatorship would be the ultimate result, which would be oppressive and sinful.

> *"You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. **Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave**---just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*
> *[Matthew 20:25-28, Bible, NKJV]*

Is our present government our ***servant***? Does the Internal Revenue **SERVICE** *serve* you? Our founding fathers ensured that the U.S. government started out in 1776 as our servant by limiting its power with a masterful system of checks and balances. They did this because the abuses and tyranny of the British king were fresh in their minds. But since then, we have forgotten what God told us and looked the other way while our Congress [who has unlawfully made itself into the equivalent of the king in biblical times] and its henchmen in the IRS [the king's tax collectors] have transformed themselves from servants to tyrannical dictators by slowly but systematically rewriting the laws because the apathetic populace they created using the public education system let them get away with it. Revelation 18:3-8 describes what the reward is to be for those who seek to be part of such a corrupt government or those who trust in and do not rebel against such a government: God is talking below about Babylon, which is a metaphor for all the graft and corruption that results from human government unrestricted by the checks and balances that our founding fathers put into the U.S. Constitution and unaccountable to God. Earlier in Revelation 17, Babylon the Great is described as "The Great Harlot who sits on many waters with whom the kings of the earth committed fornication" (Rev. 17:1-2). We believe that this great Harlot is really the bride of Christ (his church/people) described by Paul in Eph. 5:22-24 which never married her husband, Christ, and therefore becomes a harlot and commits fornication with Satan. Here's Rev. 18:3-8:

> *"For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."*
>
> *And I heard another voice from heaven saying, "**Come out of her, my people, lest you share in her sins, and lest you receive of her plagues**.*
>
> *"For her sins have reached to heaven, and God has remembered her iniquities.*
>
> *"**Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her.***
>
> ***"In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'***
>
> *"**Therefore her plagues will come in one day—death and mourning and famine**. And she will be utterly burned with fire, for strong is the Lord God who judges her."*

Look above again at what is REALLY supposed to be "rendered to Caesar [Babylon]" in Revelation 18:6-8:

> *"**Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her.***
>
> ***"In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'***
>
> *"**Therefore her plagues will come in one day—death and mourning and famine**. And she will be utterly burned with fire, for strong is the Lord God who judges her."*

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So the reward for trusting government to rule us or allowing a king to rule over us instead of God is *death and famine*.

> *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."*
> *[Romans 6:23, Bible, NKVJ]*

Why is this the reward to be rendered to Caesar? Because the idolatry represented by making Caesar into a false god violates the first and most important commandment!:

> *You shall have no other gods before Me. You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down or serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.*
> *[Exodus 20:3-6, Bible, NKVJ]*

The Bible is replete with examples of those who were killed at the command or with the blessing of God for the idolatry of worshipping other gods, including government. Below are just a few examples:

> *"And I heard God say to the other men, 'Follow him through the city and kill. Spare no one.'"*
> *[Ezekiel 9:5, Bible, NKJV]*

> *"Kill the old men, young men, young women, mothers and children."*
> *[Ezekiel 9:6, Bible, NKJV]*

> *"God said to them, 'Defile the Temple. Fill its courtyards with corpses. Get to work!' So they began to kill the people in the city."*
> *[Ezekiel 9:7, Bible, NKJV]*

> *"Then the man wearing linen clothes returned and reported to the Lord, 'I have carried out your orders.'"*
> *[Ezekiel 9:11, Bible, NKJV]]*

CONTEXT FOR WHY GOD COMMANDED THE KILLING IN THE ABOVE FOUR VERSES:

> *Ezekiel 8:17: "Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the **abominations** which they commit here? For **they have filled the land with violence**; then they have returned to provoke Me to anger. Indeed they put the branch to their nose. Therefore I also will act in fury. My eye will not spare nor will I have pity: and though they cry in My ears with a loud voice, I will not hear them."*

In the book of Ezekial::

- The people were committing acts of violence (Ezekiel 8:17)
- The people were worshipping idols (Eze. 8:10-12)
- Women were weeping for an idol called Tammuz (Ezekiel 8:14)
- Priests were worshipping the sun God. (Ezekiel 8:16)

The killing was God's judgment and wrath *against His own people*, not those of other races in a Zionist plot. God disciplined his own children in this case for violating the greatest and the first of the ten commandments found in Exodus 20:3-11.

God simply fulfilled justice by punishing his own people for violating the first commandment and committing idolatry. If he hadn't done this, He would not have maintained the sanctity of His children at the time (His family now includes everyone, not just Israel) or allowed the truth of His word, recorded in their writings, to be passed down through the generations so we could enjoy it today. The greater good was thereby accomplished, because God through the Israelites allowed His word and His truth to be revealed to us in what later became the Bible. No other culture or race has been able, through so many generations, to record the history and divine intervention of God in the lives of men better or in a more inspiring way than the writings of the Jews about God, and God apparently wanted to protect this, or His message of truth to us, and His love letter to the world, the Holy Bible, would be lost forever if he allowed

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His messenger, the Israelites, to be corrupted and to renounce their heritage and their history and the writings of the Bible they authored.

> *"As many as I love, I rebuke and chasten. Therefore be zealous and repent."*
> *[Rev. 3:19, Bible, NKJV]*

The only thing the Bible says is to be rendered to Caesar is death and mourning and famine. Render to him his due! Now do you understand what Jesus was saying and why both the Government and the Pharisees wanted to crucify Him? We aren't suggesting here that you should take the law into your own hands and subvert the sovereignty of God through vigilante justice in fulfilling Jesus' command above, but we are showing you what Caesar really deserves and what only God in His righteousness can give him. Note that Jesus also took the trouble here to hide or encrypt His subtle message, so that it would survive the ages and time and appear in the version of the Bible we have today. Otherwise, the government would have destroyed the Bible message long ago.

> *Luke 10:21, "In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent** [of the world], and hast revealed them unto **babes**: even so, Father; for so it seemed good in thy sight."*

The Bible is radical and revolutionary when the Holy Spirit illuminates for us what God is really saying. Is it any wonder our Christian founding fathers rebelled against Britain so they could restore God to His rightful role over them? Those who truly believe that we should "render unto Caesar that which is Caesar's" can't in good conscience support the notion of the American Revolution, which at the time accomplished the opposite goal and was an armed rebellion against "Caesar".

Now let's apply what we have learned in a practical sense. How can we know whether man's law conflicts with God's law and what should we do if it does? As is clearly explained in section 4.3.7 of the *Great IRS Hoax*, Form #11.302, when man's law conflicts with God's law, then God's law MUST prevail among Christians. This is a logical consequence of both Natural Law, which is described in section 2.2. Below are some questions you should ask yourself based on this section, to determine whether *man's law* conflicts with *God's law*:

1. Does this law interfere with my ability to worship my God? (the first of the two great commandments)
2. Does this law cause me to commit idolatry by putting government higher than God?
3. Does this law cause me to sin against my neighbor based on the biblical definition of sin? Does it force me to do something that is sinful, or prevent me from doing something the bible says I should do?
4. Will following this law not demonstrate love and compassion for my fellow man? For instance, would the law cause innocent unborn children to be responsible for debts that were incurred during our lifetime, resulting in financial slavery?

If the answer to *any* of the above questions is ***YES***, then you shouldn't follow the law and should do everything you can to defeat, eliminate, and undermine that law. Here are just a few examples of how to effectively resist and undermine and protest an unjust law:

1. Picket it.
2. Refuse to subsidize the enforcement of it with our tax dollars.
3. Run for political office and eliminate it once elected.
4. Write our Congressman to complain about it.
5. Vote against it in the ballot box.
6. If the law comes in front of a jury that we are sitting on, we should vote against enforcing it.

We can't put it any simpler than that.

3.6.2 Must hate evil behavior but not evil people

The Bible requires Christians to hate evil behavior but not evil people. God loves the repentant sinner but he hates the sin. This section will highlight what the Bible says about "hate" and why hating evil and sinful behavior is not only not harmful or sinful, but why God's Holy Word calls us to do so as enforcers of His Divine Law within our own personal lives.

Those Christians intent on imposing not their view but the views of God's Holy Laws upon secular society may be met with strong resistance, and this is especially true within the legal field, where man's law has become a license for politicians to

buy favors by the legalization of various sinful behaviors. The most frequent attitude of secular society towards Christians who wish to apply God's laws to the practical affairs of life is that they are likely to be branded as "hatemongers" or advocating a hate mentality. In some jurisdictions such as Canada, the legislature has branded it a hate crime to enforce God's laws even within churches as it pertains to homosexual practices. What these false slanderers and accusers will not do is admit what the object of the hate is, which is sinful behaviors, and that the main function of police and government is to "hate evil", not by the objective standard of God's Holy law, but by a subjective politically-defined standard. Liberals of today are intent on making us Christians appear to actually hate specific people, instead of just sinful and therefore illegal behaviors that violate God's laws.

Reformed theologians are more likely to preach about hatred than dispensationalists. The dichotomy of dispensationalism causes them to avoid controversial or divisive topics or subjects which politically impact on society. A.W. Tozier, former president of Moody Bible Institute, said the following:

> *"Men perform according to their theology whether it is right or wrong."*

The Holy Bible frequently uses the term "fearing the Lord":

> *"You shall **fear the LORD** your God and serve Him, and shall take oaths in His name."*
> *[Deut. 6:13, Bible, NKJV]*

> *And the LORD commanded us to observe all these statutes, to **fear the LORD** our God, for our good always, that He might preserve us alive, as it is this day.*
> *[Deut. 6:24, Bible, NKJV]*

> *"And now, Israel, what does the LORD your God require of you, but to **fear the LORD** your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul, and to keep the commandments of the LORD and His statutes which I command you today for your good?"*
> *[Deut. 10:11-13, Bible, NKJV]*

> *"You shall **fear the LORD** your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name."*
> *[Deut. 10:20, Bible, NKJV]*

> *"Only **fear the LORD**, and serve Him in truth with all your heart; for consider what great things He has done for you."*
> *[1 Sam. 12:24, Bible, NKJV]*

> *"Let all the earth **fear the LORD**; Let all the inhabitants of the world stand in awe of Him."*
> *[Psalm 33:8, Bible, NKJV]*

Most Christians aren't aware and are even surprised to find that "fearing the Lord" is a synonym for "hating evil" behavior!:

> *"**The fear of the LORD is to hate evil**; Pride and arrogance and the evil way And the perverse mouth I hate.*
> *[Prov. 8:13, Bible, NKJV]*

> *"**You who love the LORD, hate evil!** He preserves the souls of His saints; He delivers them out of the hand of the wicked."*
> *[Psalm 97:10, Bible, NKJV]*

> *"**Hate evil, love good**; Establish justice in the gate."*
> *[Amos 5:15, Bible, NKJV]*

We therefore cannot love God in a true biblical sense unless and until we hate His opposite, which is evil behavior. We define evil behavior as all things that occur in violation of God's holy laws and statutes.

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

The Bible says in no uncertain terms that we should evil behavior contemptible and abominable and rebuke it publicly and frequently, as you will see below. Those who think that *hating* what evil does to destroy our liberties is not a biblical or family value or is wrong are encouraged to read the following scriptures contradicting such a misinformed conclusion, and

notice that the focus of the hatred is not ***people***, but bad and evil ***behavior*** and the organizations and laws that foster it (God ***loves*** the sinner, but he ***hates*** the sin because sin hurts our brother and separates us from God and the people around us):

*"If God had been a Liberal, we wouldn't have had the Ten **Commandments**, we'd have had the Ten **Suggestions**."*
[Malcolm Bradbury]

*"Let love be without hypocrisy. **Abhor what is evil**. Cling to what is good."*
[Romans 12:9, Bible, NKJV]

*"You who love the Lord, **hate** evil! He preserves the souls of His saints; He delivers them out of the hand of the wicked."*
[Psalm 97:10]

"An unjust man is an abomination to the righteous: and he who is upright in the way is an abomination to the wicked."
[Prov. 29:27, Bible, NKJV]

"The boastful shall not stand in your sight: You hate all workers of iniquity."
[Psalm 5:5, Bible, NKJV]

*"Through Your precepts I get understanding: **therefore I hate every false way**.*
[Psalm 119:104, Bible, NKJV]

*"Let us hear the conclusion of this whole matter: **Fear [respect] God and keep His commandments, for this is man's all**. For God will bring every work into judgment, including every secret thing, whether good or evil."*
[Eccl. 12:13-14]

*"**The fear of the Lord is to hate evil**; Pride and arrogance and the evil way And the perverse mouth I hate."*
[Proverbs 8:13]

*"Do not let your heart envy sinners, but **be zealous for the fear of the Lord** all the day; for surely there is a hereafter, and your hope will not be cut off."*
[Prov. 23:17]

"By humility and fear of the Lord are riches and honor and life."
[Prov. 22:4]

*"These six things **the Lord hates**, yes seven are an abomination to Him:*
A proud look.
*A **lying tongue**,*
Hands that shed innocent blood,
*A **heart that devises wicked plans**, [IRS revenue agents]*
Feet that are swift in running to evil,
*A **false witness** who speaks lies, [IRS]*
*And **one who sows discord among brethren**." [illegally imposed income taxes and the financial problems they create destroy families, and the number one cause of divorce is disputes over money]*
[Prov. 6:16-19]

*"Do I not **hate** them, O Lord, who hate You? And do I not loathe those who rise up against You? **I hate them with perfect hatred; I count them my enemies.**"*
[Psalm 139:21-22]

*"I **hate and abhor lying**, But I love Your law."*
[Psalm 119:163]

*"**A righteous man hates lying**, But a wicked man is loathsome and comes to shame."*
[Prov. 13:5]

"For everything there is a season, a time for every purpose under heaven: ..... A time to love, and a time to hate."
[Ecclesiastes 3:1-8]

*"But **those who rebuke the wicked will have delight, and a good blessing will come upon them.**"*
[Prov. 24:25]

"The ear that hears the rebukes of life will abide among the wise. He who disdains instruction despises his own soul, but he who heeds rebuke gets understanding." [Prov. 15:31-32, Bible, NKJV]

"He who rebukes a man will find more favor afterward than he who flatters with the tongue."
[Prov. 28:23]

God's Holy word should be the only basis for our rebuke of the evil and sin of others in the world:

*"**All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness**, that the man of God may be complete, thoroughly equipped for every good work."*
[2 Tim. 3:16-17, Bible, NKJV]

Below is a summary of research on the subject of what character this biblical hate of evil behavior must take in order to be completely consistent with the scriptures and to be executed in righteousness and love.

I. INTRODUCTION

A. Hatred is a very politically incorrect thing to talk about in churches.
B. We looked through four Bible dictionaries and found only one that mentioned "hate" or "hatred"! That dictionary was the New Bible Dictionary. Apparently, not too many preachers like to write about hatred either. Could it be that they hate hate? :-)
C. People don't like talking about hate because they don't want to appear prideful or dogmatic to outsiders of the Christian religion. Those who are pushy and controlling don't make good evangelizers.
D. Hate, however, is an important aspect of our faith, because it is also an aspect of God's behavior, as we will learn shortly.

II. WHAT IS HATE?

QUESTION: What does hate mean to you? (ask several members)

A. Now let's see what the Bible says about this.
B. Hate:
   1. Is forbidden. Lev. 19:17, Col. 3:8
   2. Is a work of the flesh. See Gal. 5:20
   3. Leads to deceit: Prov. 10:18, Prov. 26:24-26
   4. Stirs up strife: Prov. 10:12.
   5. Embitters life: Prov. 15:17.
   6. Is a behavior of the wicked. Rom. 1:30, Ps. 25:19, Prov. 29:10, Titus 3:3
   7. Is inconsistent with the knowledge of God: 1 John 2:9, 1 John 2:11.
   8. Is inconsistent with the love of God: 1 John 4:20.
   9. Was experienced by Christ: Ps. 36:19, John 7:7, John 15:18, John 15:24-25.
   10. Is inevitable and expected against Christians: Matt. 10:22, John 15:18-19
C. When Hate is expressed as an action, it is called:
   1. Wrath.
      a). Definition:

      wrath, a word denoting the active feeling of God against sin, expressing in human categories an important attribute of God: that he is holy and righteous and rejects everything that is not. This rejection is real, manifesting itself in actual situations such as the destruction of Sodom and Gomorrah (Deut. 29:23), the chastisement of Moses for his reluctance to obey (Exod. 4:14), and even the death of Uzzah for touching with profane hand the Ark of God (2 Sam. 6:7). The wrath of God is thus a divine reaction to human provocation, not an arbitrary passion or animosity. Even in this reaction God is 'slow to anger'; the OT emphasizes that he is 'merciful and gracious…abounding in steadfast love' (Ps. 103:8; Joel 2:13). In the NT, the angry reaction of Jesus against those who desecrated the Temple (John 2:13-17) bears the characteristics of divine wrath. Wrath is also an essential part of Paul's theology: he often mentions that human disobedience and transgression result in the coming of the wrath of God (Rom. 1:18; 2:5; 2:8; 5:9; 9:22; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10). The overpowering theme of the NT, however, is the love of God, not his anger. The NT can say that 'God is love' (1 John 4:8); the mission of Jesus was to take the wrath of God upon himself. That is the meaning of salvation in the NT: since the time when Jesus was sent into the world, only those who do not believe and do not obey have to worry about the wrath of God. See also Judgment, Day of; Mercy.[150]

      b). Righteous wrath is only justified against unrighteousness and ungodliness: Romans 1:18.

[150] Achtemeier, P. J. 1985. *Harper's Bible dictionary*. Includes index. (1st ed.) (Page 1147). Harper & Row: San Francisco

c). Reward for wickedness is and should be wrath: Prov. 11:23 "..the expectation of the wicked is wrath.".
d). Those who show wrath will invite and suffer punishment: Prov. 19:19.
e). Wise men avoid or turn away wrath: Prov. 29:8.
f). We should avoid wrath: Eph. 4:31, Col. 3:8, 1 Tim. 2:8.
g). We invite God's wrath if we allow ourselves to be deceived: Eph. 5:6.
h). As Christians, we are to yield to and suffer the wrath of others: Paul said in Romans 12:19 that: "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay," says the Lord….Do not be overcome by evil, but overcome evil with good."

QUESTION: What does this mean to you? See Rom. 12:9

i). Examples of wrath:
(1). The War in Iraq
(2). Exodus 32:7-14: the Lord was angry with Israel for their idolatry in worshipping golden calves.
(3). Deuteronomy 29:28 says that God uprooted the Israelites from Moab in anger and wrath because they would not make a covenant with Him.
(4). 2 Chron. 24:18: Wrath came upon Judah because they worshipped wooden images and idols
(5). 2 Chron. 29:8: The house of Judah and Jerusalem turned their backs on God and would not worship Him, so the
(6). 2 Chron. 32:24-26: King Hezekiah avoided God's wrath by humbling himself.
(7). Esther: Haman's plot against the Jews generated wrath in the King, after it was exposed by Esther. That wrath caused the King to have Haman hanged by the gallows.

j). Humility Pacifies God's wrath: 2 Chron. 12:12 describes how King Hezekiah deflected God's wrath by humbling himself.

2. Anger. Psalm 78:49 says "He cast on them the fierceness of His anger, Wrath, indignation, and trouble, but sending angels of destruction among them."
3. Judgment.
a). Judgment is the decision by God to execute His wrath as a recompense for sin.
b). Judgment is a reminder that there is a consequence for every one of our sins.
c). Heb. 9:27: "And as it is appointed for men to die once, but after this the judgment"
d). Paul said in Romans 14:10 and 2 Cor. 5:10 that we will all stand before the judgment seat of Christ.
e). Book of Revelation: Describes how that judgment will be meted out. "Here comes the judge!"

QUESTION: Can you think of any other behaviors that are manifestations of hate?

D. Abomination: In the Bible, the word "abomination" is a synonym for "hate" in the context of God. We will also describe later all of the things that the Lord thinks are abominable.

ABOMINATION. Four Hebrew words are translated thus. **1.** *piggûl* is used of sacrificial flesh which has been left too long (Lv. 7:18, *etc.*). **2.** *šiqqûṣ* refers to idols ('Milcom the abomination of the Ammonites', 1 Ki. 11:5), and to customs derived from idolatry (Je. 16:18). **3.** The related word *šeqeṣ* is used in much the same way, a notable extension of meaning being its application to food prohibited for Israelites being 'unclean' (Lv. 11:10f.). **4.** *tô'ebâ* is the most important word of the group. This may denote that which offends anyone's religious susceptibilities: 'every shepherd is an abomination to the Egyptians' (Gn. 46:34; so with eating with foreigners, Gn. 43:32). Or it may be used of idols (in 2 Ki. 23:13 *šiqqûs* is used of Ashtoreth and Chemosh and *tô'ebâ* of Milcom). It denotes practices derived from idolatry, as when Ahaz 'burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out' (2 Ki. 16:3), and all magic and divination (Dt. 18:9–14). But the word is not confined to heathen customs. Sacrifice offered to Yahweh in the wrong spirit is 'abomination' (Pr. 15:8; Is. 1:13). So is sexual sin (Lv. 18:22). And the word attains a strongly ethical connotation when such things as 'lying lips' and 'diverse weights' are said to be an abomination to the Lord (Pr. 12:22; 20:23, *cf.* also 6:16ff., *etc.*). L.M.[151]

God says in Lev. 18:29 says "For whoever commits any of these abominations, the persons who commit them shall be cut off [separated] from among their people."

QUESTION: In today's contemporary terms, what do you think this means in practical terms?

A: The only way to "cut off" someone in our society is to put them in jail or banish them from society, right? Which one do they men here?.

E. Webster's New Collegiate Dictionary: man's vain interpretation of hate.

[151] Wood, D. R. W. 1996. *New Bible dictionary* (3rd ed. /) (Page 4). InterVarsity Press: Leicester, England; Downers Grove, Ill.

Hate. 1: Feel extreme enmity toward **2:** to have a strong aversion to: find very distasteful. ***syn*** HATE, DETEST, ABHOR, ABOMINATE, LOATH mean to feel strong aversion or intense dislike for. HATE implies an emotional aversion often coupled with enmity or malice; DETEST suggests violent antipathy; ABHOR implies a deep often shuddering repugnance; ABOMINATE suggests strong detestation and often moral condemnation; LOATH implies utter disgust and intolerance.

F. New Bible Dictionary, Third Edition

1. In the Old Testament
   a). Hatred between brothers (Gn. 27:41; 37:4f., 8; 2 Sa. 13:22) or fellow-Israelites (Ps. 55:12f.; Pr. 14:20) is condemned (Lv. 19:17).
   b). Dt. 4:42; 19:4, 6, 11, and Jos. 20:5 distinguish between accidental and malicious manslaughter.
   c). Sexual love (2 Sa. 13:15; Dt. 22:13–16; 24:3; *cf.* Jdg. 14:16, see 3, below) may turn to hatred. [adultery can do this]
   d). Personal enmity is sometimes tempered with mercy (Ex. 23:5; Jb. 31:29), but the enemies of Israel (2 Sa. 22:41; Ps. 129:5; Ezk. 23:28) or of the godly (Ps. 34:21; Pr. 29:10) are God's enemies too (Nu. 10:35; *cf.* Ex. 20:5; Dt. 5:9; 7:10).
   e). God hates both evil (Pr. 6:16; Am. 6:8) and evil-doers (Dt. 32:41): so therefore do the righteous (Ps. 101:3; 139:21f.; 119:104, 113).
   f). God hates:
      (1). idolatry (Dt. 12:31; 16:22),
      (2). injustice (Is. 61:8),
      (3). worship that is inconsistent with conduct (Is. 1:14), and even sinful Israel herself (Ho. 9:15; *cf.* Je. 12:8).
2. In the New Testament
   a). The Father (Jn. 15:24), Jesus (Jn. 7:7; 15:18, 24f.), and all Christians (Mk. 13:13; Lk. 6:22; Jn. 15:18–20; 17:14; 1 Jn. 3:13) are hated by the world;
   b). but believers must not hate either fellow-Christians (1 Jn. 4:20) or enemies (Mt. 5:43f.).
   c). Hatred of evil (Heb. 1:9 = Ps. 45:7; Rev. 2:6; *cf.* Mk. 3:5), though not of persons, is attributed to Christ. (*WRATH.)
3. Contrasted with hope
   a). 'Hate' as opposed to 'love' in Gn. 29:31, 33 (*cf.* 30, 'loved … more');
   b). Dt. 21:15–17; Mt. 6:24 = Lk. 16:13, implies the choice or preference of another rather than active hatred of what is not chosen or preferred. *Cf.* Mal. 1:2f. = Rom. 9:13 of God's election of Israel; Lk. 14:26 (*cf.* Mt. 10:37, 'loves.. more');
   c). Jn. 12:25 of the overriding claims of discipleship.

QUESTION: What does this mean?

III. BEHAVIORAL MANIFESTATIONS OF PEOPLE WHO HATE:

A. Passive
   1. Avoidance. God said he would avoid us if we hate knowledge. See Prov. 1:28-29.

B. Active
   1. Deceit. Prov. 26:24 says those who hate disguise it with their tongue.
   2. Anger and Wrath. When God turned Sodom and Gomorrah into dust, He was hating evil. Gen. 10:18. Gen. 13:13 says the men of Sodom were exceedingly wicked and sinful.
   3. Violence. Men hated Christ because He brought them the truth. They did the ultimate violence to him by nailing Him to a cross.
   4. Denigration. When we hate something, we say evil things about it.

IV. OBJECTS OF HATE:

A. Our Life: Jesus said we should love Him enough to actually hate our family and our life. See Luke 14:26.
   "But If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple."

B. People. Cain hated Abel in Gen. 4 and killed him over jealousy. Esau hated Jacob in Gen. 27:41.

C. Behavior. God said there are seven things he hates, and they are all behaviors. See Prov. 6:16-19. Behavior that God hates is called "sin". Throughout the Bible, harlotry is denigrated as the most despicable behavior which people were stoned and cursed for, and yet Jesus loved the harlots who did it.

D. Things. Idols. God says in Exodus 20:4-5 that we shall not have idols, serve them, or worship them. In Ezekial 9, God actually commanded the killing of people who were worshipping idols.

E. Races: In Esther, Haman hated the Jews and tried to retaliate against them.

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F. Christians. Mark 13:13 "And you will be hated by all for My name's sake." John 16:18, Luke 21:17. John 15:19.

QUESTION: Why are Christians hated? See John 17:15. "the world has hated them because they are not of this world"

QUESTION: What does it mean to not be of this world? We don't rely on man's laws, or civil government, but govern ourselves and stick to our own group.

V. HOW DOES HATE MAKE ITS RECIPIENTS FEEL?

If we look up the word "wrath" and how it is responded to, we find the following reactions to it in the Bible:

A. Fear. Throughout the bible, the term "fear of the Lord" is used.

QUESTION: What is really meant by this?

I believe it "fear of the Lord" means "respect and obedience". Prov. 8:13 says "The fear of the Lord is to hate evil."

B. Terror. The apostle Paul says in Rom. 13:3-5 that governments are there to be a "terror" to evil works. In that context, our the bible says our government is a terrorist organization with a very specific goal of terrorizing only criminals!

QUESTION: Would anyone care to comment on this aspect of the bible?

C. Avoidance of the behavior that is hated. When we know we will be punished for bad behaviors, we avoid them, mostly out of the fear we have of the punishment and consequences of the act.

D. Anger. Prov. 15:1 "A soft answer turns away wrath, but a harsh word stirs up anger."

E. Strife. Prov. 15:18. "A wrathful man stirs up strife."

VI. TYPES OF HATE:

A. Righteous hate: 1 John 4:8-16 tells us that God is love. The essence of love is unselfishness. Righteous hate and/or wrath that is justified is based only on love. It is accomplished with the goal of defending and protecting and helping our neighbors, relatives, and fellow citizens rather than out of desire to help only ourselves.

Example: People who serve in the military hate and fight against the enemy, but they do so more for love of fellow citizens than out of personal gain.

Eccl. 3:8 tells us that there is a time to love and a time to hate, but it never reveals that if we are hating for righteous reasons, then we are accomplishing both at the same time!

Example: When a parent has a child who is being openly defiant and is likely to hurt him or herself in the process, they spank the child. In so doing, they are "hating evil" because the child is demonstrating pride, which the Bible identifies as one of the seven deadly sins/evils. At the same time, they are demonstrating love, because the result of the discipline is beneficial to the long term happiness and well-being of the child. Most people wouldn't call it hate, but the consequence of the discipline on the child has exactly the same effect as hate and loathing: fear and respect for the parent. Over time, as the child matures, what began as fear and respect for the parent matures into love as their knowledge and education increases.

B. Unrighteous hate: Done for selfish reasons and usually out of lust, envy, or greed. Esau, Cain, and Jacob's brothers all demonstrated unrighteous hate because they hated their brothers only for selfish personal gain.

VII. THINGS WE ARE SUPPOSED TO HATE:

Eccl. 3:1,8 says "To everything there is a season, a time for every purpose. …A time to love, and a time to hate."

QUESTION: What, if anything, should we hate and when should we do it?

A. Evil. Prov. 8:13 says "The fear of the Lord is to hate evil." See also Psalm 97:10. Rom. 12:9 also says we should abhor what is evil.

B. Lying. Prov. 13:5 says a righteous man hates lying. See also Psalm 119:163.

C. Men of wicked intentions: Prov. 14:17

D. Bribes: Prov. 15:27

E. Surety: Prov. 11:15

F. Covetousness: Prov. 28:16

G. False ways: Ps. 119:104, Ps. 119:163

H. Perverse mouth: Prov. 8:13

I. Those who oppose God: Ps. 139:21-22.

VIII. THINGS WE SHOULDN'T HATE:

QUESTION: What kinds of things should we not hate?

A. Correction. Prov. 12:1. Prov. 15:10.

B. God: Prov. 8:36 "..those who hate me love death"

C. Knowledge: Prov. 1:22 "And fools hate knowledge".

D. People. 1 John 3:15: "Whoever hates his brother is a murderer, and you know no murderer has eternal life abiding in him".

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E. The righteous. Psalm 34:21
F. Our brother: Lev. 19:17

IX. THINGS GOD HATES

A. Wickedness. Psalm 45:7.
B. Seven Deadly Sins:
1. Pride. See Prov. 6:17
2. Lying tongue: Prov. 6:17.
3. Murder of innocent. Prov. 6:17
4. People who devise wickedness. Prov. 6:18.
5. Seeking evil. Prov. 6:18
6. Liars. Prov. 6:19.
7. Contentious. Prov. 6:19.
C. Profaning the name of the Lord: Lev. 18:21.
D. Esau. Mal. 1:3
E. Ungodliness and unrighteousness: Romans 1:18 "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.*"
F. Divorce. Mal. 2:16
G. That which is highly esteemed among men: Luke 16:15 "*For what is highly esteemed among men is an abomination in the sight of God.*"

QUESTION: Does this mean that everything that man doesn't esteem is not an abomination to God?

H. Prayer of those who don't know or read or try to understand the law: Prov. 28:9 "*One who turns away his ear from hearing the **law**, Even his prayer is an abomination.*"

QUESTION: What law do you think God is talking about here? Man's law or God's law or both?

I. Sexual sin: God wiped out Sodom and Gomorrah at least in part because of their grievous sexual sin. 1 Cor. 6:18.
1. Adultery: Exodus 20:14, Leviticus 18:20.
2. Fornication: Mark 7:21
3. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word "abomination")
4. Beastiality: Lev. 18:23.

X. THINGS GOD THINKS ARE "ABOMINABLE", WHICH IS THE EQUIVALENT OF "HATE":

A. Evil minded people: Prov. 3:22, 11:20

Matthew Henry's Commentary on the Whole Bible: It concerns us to know what God hates and what he loves, that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his favour. Now here we are told, 1. ***That nothing is more offensive to God than hypocrisy and double-dealing, for these are signified by the word which we translate frowardness, pretending justice, but intending wrong, walking in crooked ways, to avoid discovery.*** Those *are of a froward heart* who act in contradiction to that which is good, under a profession of that which is good, and such are, more than any sinners, an *abomination to the Lord*, Isa. 65:5. 2. That nothing is more pleasing to God than sincerity and plain-dealing: *Such as are upright in their way*, such as aim and act with integrity, such as have their conversation in the world *in simplicity and godly sincerity, not with fleshly wisdom*, these God delights in, these he even boasts of *(Hast thou considered my servant Job?)* and will have us to admire. *Behold an Israelite indeed!*[152]

B. False balance/Dishonest scales: Prov. 11:1, 10:10, 20:23

Matthew Henry's Commentary on the Whole Bible As religion towards God is a branch of universal righteousness (he is not an honest man that is not devout), so righteousness towards men is a branch of true religion, for he is not a godly man that is not honest, nor can he expect that his devotion should be accepted; for, 1. ***Nothing is more offensive to God than deceit in commerce. A false balance is here put for all manner of unjust and fraudulent practices in dealing with any person, which are all an abomination to the Lord, and render those abominable to him that allow themselves in the use of such accursed arts of thriving.*** It is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the protector of. Men make light of such frauds, and think there is no sin in that which there is money to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is hit, Hos. 12:7, 8. But they are not the less an abomination to God, who will be the avenger of those that are defrauded by their brethren. 2. Nothing is more pleasing to God than fair and honest dealing, nor more necessary to make us and our devotions acceptable to him: *A just weight is his delight.* He himself goes by a just weight, and holds the scale of judgment

[152] Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

with an even hand, and therefore is pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most exactly, and therefore is the greater abomination to God.[153]

QUESTION: How does this apply in practical terms to our daily lives? Can you give some examples?

C. Sacrifices of the wicked: Prov. 16:8
D. The way of the wicked: Prov. 15:9
E. Thoughts of the wicked: Prov. 15:26
F. Carved images: Deut. 7:25, Deut. 27:15.
G. Foreign or false gods: Deut 32:16
H. Justification of the wicked and condemnation of the just: Prov. 17:15
I. Donating the wages of a harlot to the house of the Lord: Deut. 23:18.
J. Perverse people: Prov. 3:32

QUESTION: What do you think this is?

K. Sexual sin: Jer. 13:27
   1. Adultery: Exodus 20:14, Leviticus 18:20.
   2. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word "abomination")
   3. Beastiality: Lev. 18:23.

XI. HOW ARE WE SUPPOSED TO MANIFEST HATE OF EVIL AS GOD COMMANDS?

A. We don't allow evil into our house: Deut. 7:26.
B. We put people who practice evil in jail and separate them from society: Lev. 18:29
C. If it is a carved image, we are supposed to burn and destroy it: Deut. 7:25
D. If people in your city are enticing others to follow false god and commit idolatry, they must be killed by the sword and their city burned to the ground: Deut. 13:12-18

QUESTION: Does this apply to our lives today? Why not?

XII. CAN OR SHOULD GOVERNMENTS HATE?

A. The preceding section talked about how we are supposed to respond to abominations in the sight of the Lord. Since we can't respond personally as described in many cases, then the response must come instead from the government, who are our agents and servants.
B. The Bible says we should hate evil: Psalm 97:10, Prov. 8:13; Amos 5:15.
C. Hating Evil works. Romans 13:3-5.

> "For ***rulers are not a terror to good works, but to evil***. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.[154] For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil. Therefore *you* must be subject, not only because of wrath but also for conscience' sake."[155]

D. Definition of "terror" in the dictionary,

> **ter•ror** \ter-ər\ *noun* [Middle English, from Middle French *terreur*, from Latin *terror*, from *terrēre* to frighten; akin to Greek *trein* to be afraid, flee, *tremein* to tremble — more at TREMBLE] (14th century)
> **1 :** a state of intense fear
> **2 a :** one that inspires fear **:** SCOURGE
> **b :** a frightening aspect ⟨the *terrors* of invasion
> **c :** a cause of anxiety **:** WORRY
> **d :** an appalling person or thing; *especially* **:** BRAT
> **3 :** REIGN OF TERROR
> **4 :** violence (as bombing) committed by groups in order to intimidate a population or government into granting their demands ⟨insurrection and revolutionary *terror*⟩ ***synonymy*** see FEAR
> **---ter•ror•less** \-ləs\ *adjective*
> …we find out that terror produces all the same feelings in its object as hating, which is fear, anxiety fright, and/or panic.

E. The existence of civil government is a fulfillment of the requirement to love our neighbor by preventing him/her from being harmed. Civil governments are delegated authority to protect us. They have the full time job of

[153] Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

[154] Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:1). Hendrickson: Peabody

[155] *The New King James Version*. 1996, c1982 (Ro 13:3-5). Thomas Nelson: Nashville

"hating evil" delegated to them. It is delegated to them from their Master, the Sovereign People, through the United States Constitution and our State Constitutions.

QUESTION: What part of government does the "hating of evil" or produces the "fear" that is characteristic of both "terror" and "hate" which Paul mentioned in Rom. 13:3-5?

F. To answer the question of who in government does the hating of evil, we have to look at what part of government we fear or respect the most.

QUESTION: Would you agree?

G. The police and the courts, who are the enforcers of the law, are the *only* part of government that we really fear, right?
   1. When you see a policeman on the road, don't you slow down out of *fear* of getting a ticket?
   2. When you see people getting tickets or being arrested, don't you want to know what for so you can reduce your fear and anxiety that you might be doing the same thing?
   3. When people are sentenced to jail, don't we want to know why so we don't repeat their mistake?
   4. Aren't law shows popular on TV in part because people want to know how to stay out of trouble so they can reduce their fear and anxiety. Would you agree?

H. Purpose of law
   1. Paul said the purpose of law is to bring about wrath: Romans 4:15: "For if those who are of the law are heirs, faith is made void and the promise made of no effect, ***because the law brings about wrath***"
   2. We said earlier that wrath occurs when hatred manifests itself as a behavior.
   3. The wrath involved in enforcing the law produces fear and anxiety, as we said earlier.
   4. The purpose of law and the fear it produces in us all is to *prevent harm*, not to *promote good*. The absence of harm is the *only* public good that law can produce. Romans 13:10: "*Love does no* ***harm*** *to a neighbor; therefore love is the fulfillment of the law.*"
   5. Therefore law is essentially righteous hate or wrath directed against evil and ungodliness: It is undertaken for the sole purpose of public protection. That public protection is a satisfaction of the great commandment to love our neighbor.
   6. God and hate: God *hates* the sin but loves the sinner. God also hates not just evil, but evil doers who hate him. See Deut. 32:41. The only time God ever hates people, is when those people hate Him. Otherwise, he loves us as his children and family members. See Mark 3:35:

      "For whoever ***does*** *the will of God is My brother and My sister and mother." [Jesus, in Mark 3:35, NKJV]*

      a). Not all sins are "evil". The reason God hates evil is because he opposes anything that either separates us from Him or separates us from each other.

      b). The first Four commandments in the ten commandments are laws that relate to things that separate us from Him. See Exodus 2:2-11.

      c). The last six commandments deal with behaviors that separate us from each other. See Exodus 20:12-17. One of the seven deadly sins is the person who "sows discord among brethren" Prov. 6:19.

I. Police and the courts:
   1. By enforcing the law, the police and the courts are "hating" and punishing evil behavior and thereby preventing or deterring future harm to all.
   2. Police are just like God: The police hate crime but try to honor and reform and rehabilitate the criminal so he can be reintroduced into society as a productive member.
   3. Most people are afraid of the IRS more than any other part of the government. They are the tax police, aren't they?

J. In summary, the law enforcement powers of the government are the vehicle that government uses for "hating evil".

   QUESTION: From where does the government get the authority to write laws? From God? From us?

   A: See Rom. 13:1 **"**Let every soul be subject to the governing authorities. For there is **no authority** except from God, and the authorities that exist are appointed by God."

   QUESTION: Where do government enforcement powers come from?

   A: See Rom. 13:5. They come indirectly from God, and flow through us and are delegated to government.

XIII. EXAMPLES OF HATE IN THE BIBLE:

A. Cain. Gen 4:5, 4:8. Cain hated his brother Abel and killed him out of jealousy.

B. Esau. Gen 27:41. Esau hated Jacob because Jacob bought his birthright for pennies on the dollar.

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C. Joseph's brothers. Gen 37:4, Judg. 11:7. They threw him into a pit and sold him into slavery, because they were jealous of him.
D. Saul. 1 Sam. 18:8-9. Saul hated David and tried to kill him several times. He and all of his sons were eventually killed.
E. Haman. Esth. 3:5-6. Haman hated the Jews. Esther rescued them.
F. The enemies of the Jews. Esth. 9:1, 9:5, Ezek. 35:5-6.
G. The Chaldeans. Dan 3:12

XIV. THINGS WE SHOULD LOVE:

A. God: Prov. 8:36 "..those who hate me love death"
B. God's law, the Bible: See Psalm 119:97, 113, 163, 165.
C. Our neighbor: See Lev. 19:18, Matt. 5:43, Matt. 19:19, Matt. 22:39, Mark 12:31, Romans 13:9, Gal. 5:14, James 2:8
D. Good. Amos 5:15.
E. Correction. Prov. 12:1. Prov. 15:10.

XV. CONCLUSIONS

A. Hate and love are opposites. Since God is the source of all love and since we are commanded to love him with all our heart, mind, and soul, then we cannot love him without hating and opposing everything that is his opposite.
B. Hate and wrath are the instruments of God's judgment, and God is a fair judge. The focus of the Old Testament is primarily the hate and wrath and judgment of God against a rebellious and disobedient people, done for righteous reasons and in satisfaction of His law.
C. The essence of God is love, not hate.
   1. 1 John 4:8: "He who does not love does not know God, for God is love."
   2. 1 John 4:16: And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
D. When Jesus came and died for our sins, he became the object of and substitute for all of God's wrath against our sin. By Jesus' act of love towards us, he pacified God's wrath. What we are left with is God's love.
E. Those who love want and enjoy relationships. There are only two types of relationships mentioned in the Bible:
   1. Our vertical relationship with God.
   2. Our horizontal relationship with our neighbor.
F. God has only two great and simple commandments and both of them are meant to enhance and edify and improve these two types of relationships:
   1. Loving God: See Exodus 20:2-11, Mark 12:29-30.
   2. Love our neighbor: See Exodus 20:12-17, Mark 12:31, Gal 5:14.
G. The result of not following God's laws is:
   1. Separation from God.
   2. Separation from society and our neighbor.
H. The ultimate result of violating man's law is separation from society. The police and the courts and the jails put criminals behind bars, which separates them from their fellow man so they cannot harm anyone further.
I. The ultimate result of violating God's law is separation from God. At the final judgment documented in the book of Revelation, God says that He will send all those who are disobedient and do not have faith in Him to hell. Hell is the place of ultimate and final separation from God.

QUESTION: The other day we saw a bumper sticker that said "Hate is not a family value?" If God commands us to hate evil, is this bumper sticker accurate in the case of Christians?

If you would like to learn more about the Biblical doctrine of hatred, we recommend the following resources:

1. The Biblical Doctrine of Hatred, Pastor John Weaver, Item 5.3: http://sedm.org/Sermons/Sermons.htm
2. The Kiss of Death: http://famguardian.org/Subjects/Spirituality/Articles/KissofDeath.htm

3.6.3 Must judge righteously and not avoid judging using only God's Law as the standard

The previous section emphasized that Christians have a duty to reprove and rebut and hate evil in society, wherever it may be found. We can't ***rebuke*** that which we can't ***judge***, so we better judge. All Christians have a duty not only to judge, but to judge righteously. This is a subject often misunderstood within Christianity which we would like to elaborate on further. Below are some biblical authorities on the subject of the requirement to judge and discern good and evil:

> *"Judge not according to appearance, but **judge righteous judgment**."*
> *[Jesus in John 7:24, Jesus speaking in the Bible]*

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

> *"I can of Myself do nothing. **As I hear, I judge; and My judgment is righteous, because I do not seek My own will, but the will of the Father who sent Me**."*
> *[Jesus in John 5:30, Bible, NKJV]*

> *"Take heed to yourselves. **If your brother sins against you, rebuke him; and if he repents, forgive him**."*
> *[Luke 17:3, Bible, NKJV. QUESTION: How can you rebuke as Jesus commands here if you can't first judge or discern bad behavior?]*

> *"And have no fellowship with the unfruitful works of darkness, but rather expose [judge/discern and rebuke] them."*
> *[Eph. 5:11, Bible]*

> *"The violence of the wicked will destroy them because they refuse to do justice [by judging and rebuking wickedness]."*
> *[Prov. 21:7, Bible, NKJV]*

Why would Jesus command us to judge righteously if we weren't supposed to judge, and some Christians falsely accuse the Apostle Paul of saying by quoting Romans 14:13 out of context.

The U.S. Supreme Court echoed the requirement to judge, confront, and rebuke evil by stating that one of the purposes of the Constitution was to "allow rebellion to remain as our Heritage":

> *"**The First Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was designed to keep the government off the backs of the people. The Bill of Rights was added to keep the precincts of belief and expression, of the press, of political and social activities free from surveillance**. The Bill of Rights was designed to keep agents of government and official eavesdroppers away from Assemblies of People. The aim was to allow men to be free and independent to assert their rights against government. **There can be no influence more paralyzing of that objective than Army [government] surveillance**. When an intelligence officer looks over every nonconformist's shoulder in the library, or walks invisibly by his side in a picket line, or infiltrates his club [or forces him to submit an income tax return and then scrutinizes it for personal information or illegal activity], the America once extolled as the voice of liberty heard around the world no longer is [408 U.S. 1, 29] cast in the image which Jefferson and Madison designed, but more in the Russian [Communist!] image, depicted in Appendix III to this opinion."*
> *[Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972)]*

The U.S. Supreme Court also implied that the greatest enemy of our freedom in America is a people who are not educated or equipped to judge or rebuke or confront evil in their government:

> *"'**Where would we really find the principal danger to civil liberty in a republic? Not in the governors as governors, not in the governed as governed, but in the governed unequipped to function as governors. The chief enemies of republican freedom are mental sloth, conformity, bigotry, superstition, credulity, monopoly in the market of ideas, and utter, benighted ignorance. Relying as it does on the consent of the governed, representative government cannot succeed unless the community receives enough information to grasp public issues and make sensible decisions.** As lights which may have been enough for the past do not meet the needs of the present, so present lights will not suffice for the more extensive and complex problems of the future. Heretofore public enlightenment may have been only a manifest desideratum; today it constitutes an imperative necessity. **The First Amendment, says Justice Black, 'reflects the faith that a good society is not static but advancing, and that the fullest possible interchange of ideas and beliefs is essential to attainment of this goal.'** (From Feldman v. United States, 322 U.S. 487, 501, 64 S.Ct. 1082, 1088, 88 L.Ed. 1408 (dissenting opinion).)' Cahn, supra, p. 102."*
> *[Adderley v. State of Fla., 385 U.S. 39, 87 S.Ct. 242 (U.S.Fla. 1966), Footnote 1]*

> *"**...the greatest menace to freedom is an inert [passive, ignorant, and uneducated] people [who refuse, as jurists and voters and active citizens, to expose and punish evil in our government]**"*
> *[Whitney v. California, 274 U.S. 357 (1927)]*

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Even the Apostle Paul, who some people ***falsely*** say told us not to judge, rebuked those who taught falsehoods, and his words below pretty much sum up ***exactly*** the state that the legal profession and courts are in today and what they are doing to pervert our country. Here are Paul's strong words of rebuke, from Titus 1:10-16:

> *"**For there are many unruly and vain talkers and deceivers**, specially they of the circumcision:*
>
> ***Whose mouths must be stopped, who subvert whole houses [and families], teaching [and saying] things which they ought not, for filthy lucre's [money's] sake**.*
>
> *One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies [the tax protesters].*
>
> *This witness is true. Wherefore **rebuke them sharply**, that they may be sound in the faith;*
>
> *Not giving heed to Jewish fables, and commandments of men, that turn from the truth.*
>
> *Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their mind and conscience is defiled.*
>
> *They profess that they know God [and at least PRETEND that they love their brother and the people they serve]; but in [EVIL] works they deny [Him], **being abominable, and disobedient, and unto every good work reprobate**."*
> *[Titus 1:10-16, Bible, NKJV]*

Does it sound like the Apostle Paul above was NOT ***judging*** above, and if he was, then why shouldn't we also? He was ***rebuking EVIL***, which is exactly what God commands us to do throughout the Bible. This same apostle Paul also said:

> *"But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one.*
>
> *For what have I to do with judging outsiders? **Do you not judge those who are within the church**?*
>
> ***But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.**"*
> *[1 Cor. 5:11-13, Bible, NASB]*

As a matter of fact, the only purpose of our criminal justice system is to rebuke and punish evil, and our police get their delegated authority from us, the sovereign people, so we must have that authority to begin with. Paul's approach derives from the following scriptures:

> *"For the commandment is a lamp, and the law [God's law] the light; Reproofs of instruction are a way of life.."*
> *[Prov. 6:23, Bible, NKJV]*
>
> *"Rebuke one who has understanding and he will discern knowledge."*
> *[Prov. 19:25, Bible, NKJV]*
>
> *"You shall love your neighbor as yourself."*
> *[Romans 13:9, Bible, NKJV]*
>
> *"**As many as I love, I rebuke and chasten.** Therefore be zealous and repent."*
> *[Rev. 3:18, Bible, NKJV]*

If our faith be not evidenced by such righteous works of reproof and rebuke, then of what political good or relevance can we as Christians be in a lost world with such DEAD faith (see James 2:17-20)? How can we as Christians be sanctified as the salt and light of the world and the blessing to the world that God intended with ***no such works?*** How can we have the "fruit", which is God's blessing of peace and prosperity, without the "root", which is courage and faith and morality evidenced by

our ***works*** and ***obedience*** to God's laws found in the Bible? Remember the parable that Jesus used about how we as Christians are trees and ***must*** bear fruit or be cast into the fire?:

> *"Abide in Me, and I in you. As* ***the branch [you] cannot bear fruit of itself, unless it abides in the vine****, neither can you, unless you abide in Me.* ***I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned****. If you abide in Me, and My words abide you , you will ask what you desire, and it shall be done for you.* ***By this My Father is glorified, that you bear much fruit; so you will be My disciples.*** *As the Father loved Me, I also have loved you; abide in My love.* ***If you keep [DO, not just hypocritically talk about] My commandments, you will abide in My love, just as I have kept my Father's commandments and abide in His love****. These things I have spoken to you, that My joy may remain in you, and that your joy may be full."*
> *[John 15:4-11, Bible, NKJV]*

We can't be one of God's followers if we *don't* bear the fruit of righteousness and mercy and truth by rebuking evil behavior, folks! Doing these things is the essence of justice.

> *"Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone."*
> *[Jesus in Matt. 23:23, Bible, NKJV]*

The purpose of the courts is to rebuke and punish evil, and if we are the sovereigns and ***masters*** over our ***servant*** government, then we are just as entitled as the ***servant*** courts to rebuke evil. How can the servant be greater than the master?[156] The only reason for any Christian to think otherwise is ignorance of what God's word says and ignorance of the basis for our Constitutional government. ***Ignorance*** and sin are our biggest enemy, folks, and the only way to eliminate these two evils are rebuke and education of those who perpetrate them to inform them of their error and encourage them to remedy it. Based on the scriptures above, those who would accuse the author of spreading a message of ***hate:***

1. Must also be advocating the elimination of the police and the courts, whose only function is to hate evil. This would only encourage lawlessness and anarchy.
2. Are committing blasphemy against a sovereign God by telling Him that He is wrong. In the process of doing this, they risk suffering His wrath on judgment day.

If you would like to know more about why you must rebuke and reprove and judge in order to do justice as the Lord commands, read the series of articles below:

A Call for Discernment, John MacArthur http://famguardian.org/Subjects/Spirituality/Articles/Discernment/Discernment.htm

3.6.4 Required to follow the Two Great Commandments: Love God and Love Our Neighbor

According to Jesus, there are only two great commandments that summarize all the requirements of the Bible. These commandments are, listed in descending order of priority:

1. To love the Lord God with all of one's heart, mind, soul, and strength.
2. To love our neighbor as our self.

From commandment number two above springs ALL of the police powers of the state, which are founded on protecting our neighbor from harm by others.

> ***Police power****. An authority conferred by the American constitutional system in the Tenth Amendment, U.S. Const., upon the individual states, and, in turn, delegated to local governments, through which they are enabled to establish a special department of police; adopt such laws and regulations as tend to prevent the commission of fraud and crime, and secure generally the comfort, safety, morals, health, and prosperity of the citizens by preserving the public order, preventing a conflict of rights in the common intercourse of the citizens, and insuring to each an uninterrupted enjoyment of all the privileges conferred upon him or her by the general laws.*

[156] In John 15:20, Jesus said: "*Remember the word that I said to you: '****A servant is not greater than his master****'.*"

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The power of the State to place restraints on the personal freedom and property rights of persons for the protection of the public safety, health, and morals or the promotion of the public convenience and general prosperity. The police power is subject to limitations of the federal and State constitutions, and especially to the requirement of due process. Police power is the exercise of the sovereign right of a government to promote order, safety, security, health, morals and general welfare within constitutional limits and is an essential attribute of government. Marshall v. Kansas City, Mo., 355 S.W.2d. 877, 883.
[Black's Law Dictionary, Sixth Edition, p. 1156]

The Bible describes the Two Great Commandments as follows:

*For **all the law is fulfilled in one word**, even in this: "You shall love your neighbor as yourself."*
[Gal 5:14, Bible, NKJV]

Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"

Jesus answered him, "The first of all the commandments is: "Hear, O Israel, the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. And the second, like it, is this: "You shall love your neighbor as yourself. There is no other commandment greater than these."

So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."
[Mark 12:28-33, Bible, NKJV]

3.6.5 Believers must litigate all disputes among themselves in church/ecclesiastical courts and avoid government courts

Believers are required to form their own ecclesiastical courts to hear disputes among members that pastors cannot otherwise arbitrate.

1 Corinthians 6
Lawsuits Discouraged

1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?

*2 **Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts?***

*3 **Do you not know that we will judge angels? How much more matters of this life?***

*4 **So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church**?*

5 I say this to your shame Is it so, that there is not among you one wise man who will be able to decide between his brethren, 6but brother goes to law with brother, and that before unbelievers?

*7 **Actually, then, it is already a defeat for you, that you have lawsuits with one another.** Why not rather be wronged? Why not rather be defrauded?*

8 On the contrary, you yourselves wrong and defraud. You do this even to your brethren.

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

*11 **Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.***
[1 Cor. 6:1-11, Bible, NASB]

3.6.6 Must remove evil people from within the church

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"But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one.

*For what have I to do with judging outsiders? **Do you not judge those who are within the church**?*

But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES."
[1 Cor. 5:11-13, Bible, NASB]

An important prerequisite of being able to remove wicked men from the church is the ability to judge who is wicked. Jesus does NOT prohibit judgment, but rather encourages righteous judgment:

"Do not judge according to appearance, but judge with righteous judgment."
[1 John 7:24, Bible, NKJV]

3.6.7 Required to take complete, exclusive, and personal responsibility for self

"The hand of the diligent will rule,
But the lazy [or irresponsible] man will be put to forced labor."
[Prov. 12:24, Bible, NKJV]

The Holy Bible dictates that all will be judged for their sins and that personal liability for our sins is inescapable:

The Whole Duty of Man

And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out and set in order many proverbs. The Preacher sought to find acceptable words; and what was written was upright—words of truth. The words of the wise are like goads, and the words of scholars[b] are like well-driven nails, given by one Shepherd. And further, my son, be admonished by these. Of making many books there is no end, and much study is wearisome to the flesh.

Let us hear the conclusion of the whole matter:
Fear God and keep His commandments,
For this is man's all.
For God will bring every work into judgment,
Including every secret thing,
Whether good or evil.
[Eccl. 12:9-14, Bible, NKJV]

The Great White Throne Judgment

*Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. **And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.** Then Death and Hades were cast into the lake of fire. This is the second death. **And anyone not found written in the Book of Life was cast into the lake of fire.***
[Rev. 20:11-15, Bible, NKJV]

There is no way to escape personal accountability for all of our acts or omissions under the authority of God's Holy Laws found in the Holy Bible. The government, on the other hand, has learned to harness, promote, and expand the human sin and weakness of avoiding responsibility to manufacture all kinds of franchises and licensed activities which insulate people from responsibility for their choices and actions. In short, they have learned how to harness our sin and weakness and made it into their main source of revenue. Of this despicable approach, Thomas Jefferson said:

"In every government on earth is some trace of human weakness, some germ of corruption and degeneracy, which cunning will discover, and wickedness insensibly open, cultivate and improve."
[Thomas Jefferson: Notes on Virginia Q.XIV, 1782. ME 2:207]

Among these franchises that fit this description include:

1. Corporations. All corporations are formed by people who wish to evade personal responsibility and liability. Corporate income taxes, in that sense, are nothing but "liability insurance".

2. Marriage licenses. These licenses insulate spouses from the consequences of their decisions by surrendering the sovereignty and liberty of their spouse to the state when they can't agree.

The exploitation of these franchises to enslave the people include the following:

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

In section 2.1, we showed how the shift in our culture away from Biblical law has taken us down the path to "humanism", which turns the "state" or government into a religion and a law system that eventually focuses itself on eradicating all other competing religions and law-systems in the society in order to ensure its own survival. Humanism is the worship of the "state" and it is the essence of socialism. Recall that a "state" is simply a collection of people within a political jurisdiction.

> *"**State**. **A people permanently occupying a fixed territory bound together by common-law habits and custom into one body politic** exercising, through the medium of an organized government, independent sovereignty and control over all persons and things within its boundaries, capable of making war and peace and of entering into international relations with other communities of the globe. United States v. Kusche, D.C.Cal., 56 F.Supp. 201 207, 208. The organization of social life which exercises sovereign power in behalf of the people. Delany v. Moralitis, C.C.A.Md., 136 F.2d. 129, 130. **In its largest sense, a "state" is a body politic or a society of men.** Beagle v. Motor Vehicle Acc. Indemnification Corp., 44 Misc.2d. 636, 254 N.Y.S.2d. 763, 765. **A body of people occupying a definite territory and politically organized under one government.** State ex re. Maisano v. Mitchell, 155 Conn. 256, 231 A.2d. 539, 542. A territorial unit with a distinct general body of law. Restatement, Second, Conflicts, §3. Term may refer either to body politic of a nation (e.g. United States) or to an individual government unit of such nation (e.g. California)."*
> *[Black's Law Dictionary, Sixth Edition, p. 1407]*

We will build on that theme in this section to show how the inexorable growth of the power and influence of the state and of humanism is perpetrated in our culture. Much of the content of this section derives once again from the excellent book *The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 664-669*. The premise of this section is that the growth of humanism, socialism, and collectivism requires the government to exploit the weaknesses of the people. Thomas Jefferson warned us about this tendency of government, when he said:

> *"In every government on earth is some trace of human weakness, some germ of corruption and degeneracy, which cunning will discover, and wickedness insensibly open, cultivate and improve."*
> *[Thomas Jefferson: Notes on Virginia Q.XIV, 1782. ME 2:207]*

The chief weakness that covetous governments have learned to exploit in order to expand their power is to appeal to people's sinful need to ***avoid responsibility*** of all kinds and to thereby evade the consequence of their sinful, lazy, apathetic, and ignorant actions. People by nature are lazy and will always take the path of least resistance. They will often pay any price to evade responsibility for themselves and their actions, including giving up all their rights. In legal terms, the government therefore expands its power by:

1. Writing laws and creating programs that insulate people from responsibility for their actions and themselves.
2. Calling those who receive the benefit of these laws "privileged"
3. Instituting a tax on the "privileged" activities.
4. Persecuting those who speak out about the above types of exploitation.

In effect, the government "wolf" takes over the public fool (school) system, regulates the media, and coerces apathetic and cowardly employers everywhere into helping them manufacture "sheep" that it may devour and enslave.

> *"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way [using the Federal Reserve, the IRS, the media, and taking over the public schools], the same is a thief and a robber."*
> *[Jesus in John 10:1, Bible, NKJV]*

> *"If you make yourselves sheep, the wolves will eat you."*
> *[Benjamin Franklin]*

> *"A democracy is a sheep and two wolves deciding on what to have for lunch. Freedom is a well armed sheep contesting the results of the decision."*
> *[Benjamin Franklin]*

"It is the duty of a good shepherd to shear his sheep, not to skin them."
[Tiberius Caesar]

These sheep are "preprogrammed" to be irresponsible, dependent on government, dysfunctional, ignorant, apathetic, and lazy. They are taught to evade personal responsibility for every aspect of their behavior. In short, their sin and violation of God's laws has made them unable to govern or support themselves, and so they have given government the moral authority to step in as their "Parens Patriae", or government parent, to take over their lives and become an agent of plunder to support their sinful and irresponsible lifestyle. These sheep are trained and conditioned by our government "servants", like Pavlov's dogs, to succumb to the enticements of an evil government (called a "Beast" in the book of Revelation in the Bible) by participating in and partaking of the benefits of socialism and in so doing, they surrender their sovereignty to the totalitarian democratic "collective".

"A violent man entices his neighbor,
And leads him in a way that is not good
He winks his eye to devise perverse things;
He purses [covers] his lips [by not telling the whole truth] and brings about evil."
[Prov. 16:29-30, Bible, NKJV]

The brainwashed sheep are unwittingly recruited to join a mob full of treacherous socialists who want to plunder the rich by abusing their voting rights and their power sitting as a jurist. If a member of the flock of sheep balks at joining the socialist mob, they are censured and punished usually financially for being politically incorrect. They are denied a job or a socialist benefit and/or credit if they refuse to take the mark of the Beast, the Socialist Security Number, or refuse to fill out a W-4 to begin withholding taxes. Those who participate in this brand of socialism all share "one purse", and make the government effectively into one big social insurance company to insulate themselves from responsibility for their own laziness, apathy, greed, and sin. The role of government in a republic then transitions from that of only protecting the people to that of punishing and plundering success while rewarding and encouraging failure. Here is how the Bible says we should view this, and note that it says this is "evil" and that we should <u>*not*</u> participate in it:

Avoid Bad Company

"My son, if sinners [socialists, in this case] entice you,
Do not consent
If they say, "Come with us,
Let us lie in wait to shed blood;
Let us lurk secretly for the innocent without cause;
Let us swallow them alive like Sheol,
And whole, like those who go down to the Pit:
We shall fill our houses with spoil [plunder];
Cast in your lot among us,
Let us all have one purse"--
My son, do not walk in the way with them,
Keep your foot from their path;
For their feet run to evil,
And they make haste to shed blood.
Surely, in vain the net is spread
In the sight of any bird;
But they lie in wait for their own blood.
They lurk secretly for their own lives.
So are the ways of everyone who is greedy for gain;
It takes away the life of its owners."
[Proverbs 1:10-19, Bible, NKJV]

God, however, wants us to follow His sacred law, and the result of doing so makes government unnecessary, because we become self-governing and self-supporting and do not make government into a false god or become idolaters in the process:

"He [God] brings the princes to nothing.
He makes the judges of the earth useless."
[Isaiah 40:23, Bible, NKJV]

"How long will you slumber, O sluggard?
When will you rise from your sleep?
A little sleep, a little slumber,
A little folding of the hands to sleep--
So shall your poverty come on you like a prowler,

And your need like an armed man [from the government/IRS]."
[Prov. 6:9-11, Bible, NKJV]

"The hand of the diligent will rule,
But the lazy man will be put to forced labor [working for the government through income taxes]."
[Prov. 12:24, Bible, NKJV]

After government has exploited our own sinfulness in this way so as to make us ripe for their political control, domination, and oppression, a huge monolithic government bureaucracy steps in as our "sugar daddy" or "Parens Patriae" and not only offers but ***demands*** to help us run our marriages, our financial affairs, our businesses, and ***forces*** us to pay taxes to support the infrastructure needed to do this. In many cases, they force us to pay for services and benefits that we don't want! What business within a truly free economy could ***force*** you to buy or use their product other than a monopoly, and aren't monopolies illegal under the Sherman Antitrust Act? Tyrants in government thereby appear to the ignorant and complacent masses of sheep as God's avengers to "harvest" (STEAL) our property, our liberty, our labor, and everything else they covet and lust after, and we not only willingly accept their domination, but we beg for it by demanding ever more increasing amounts of "free" government services! The resulting evasion of responsibility and acquiescence to government usury by the sheep manifests itself in many forms, a few of which we have summarized below:

Table 2: The characteristics of the irresponsible and how the government panders to them

#	*Type of irresponsibility*	*How the government and liberal culture exploits this form of irresponsibility for their own gain*	*How the churches reward and encourage this type of irresponsibility*
1	Do not want to take responsibility for the consequences of their sin	Passing laws that legalize sinful behaviors. Promising to pass such laws during election time in order to curry favor with voters.	Smorgasbord religion. Pick the set of beliefs that best benefits you. Focus on "grace" and "love" absent an emphasis on obeying God's laws.
2	Do not want to take responsibility for supporting themselves	Creating Social welfare programs such as Medicare, Welfare, Temporary Aid to Needy Families (TANF), food stamps.	Tithes the churches receive are supposed to be used for charity purposes but pastors jealously guard their contributions to maximize their "take". Then they try to steer the sheep toward government entitlement programs to make up for their greed and their lack of charity.
3	Do not want to take responsibility for their sexual sin	Passes laws allowing children to get condoms in schools. Teaches sex education instead of abstinence in schools. Institutes "don't ask don't tell" policies in the military. Supreme court declaring abortion legal, which is the murder of defenseless children.	Churches look the other way when parishioners get abortions and do not protest the holocaust of abortion by participating in such things as Operation Rescue.
4	Do not want to take responsibility for making their marriage work	Offer marriage licenses that put family court judges in charge of you, your income, and all your assets.	Churches also demanding that their parishioners get a marriage license before they will officiate a ceremony. That way people getting married don't become the churches problem, but instead can be handled by corrupted family courts.
5	Do not want to take responsibility for educating or raising their kids	Offer public schools, so that parents do not have to confederate and start private Christian schools to educate their children. Teaching the young sinful behaviors such as homosexuality, abortion, drugs so they make easy serfs of government. Showing them how to fill out income tax returns in high school before they even know how to balance a checkbook.	Pastors avoiding moral training in church, so that children growing up in single-parent families never learn how to govern themselves from their busy parents and must therefore depend on government to do for them what they cannot do for themselves.
6	Do not want to take responsibility for their retirement	Offer Socialist Security and federal retirement programs and do not offer employees the option of taking money earmarked for retirement and investing and controlling it themselves. This leaves large sums of money in control of the government, which they then use as a carrot to force you to pay income taxes because if you don't, they will turn it over to the IRS.	Not warning people that they should not depend on government and that they should take 100% responsibility for themselves.
7	Do not want to tithe to their church	Federal subsidies for charities, which carry with it the requirement for the churches to not criticize government or oppose its illegal enforcement of income tax code. Example: President Bush's faith-based initiative.	Pastors not chastising parishioners who do not tithe for their greed and robbery of God, for fear of scaring away the sheep. Pastors ingratiating or poaching generous parishioners (sheep) from other churches to join their church.

#	Type of irresponsibility	How the government and liberal culture exploits this form of irresponsibility for their own gain	How the churches reward and encourage this type of irresponsibility
8	Do not want to take responsibility for bad business decisions	Creating a privileged status called "corporations", in which liability for wrongdoing is limited. This encourages reckless investment, bad business practices, and corruption like we have been seeing lately with Enron, Worldcom, etc. Income taxes on corporations then, amount essentially to "liability insurance".	Not censuring or excommunicating those in the congregation who have committed civil crimes involving business corruption and refuse to repent.
9	Do not want to take responsibility for hurting others in the process of operating a motor vehicle	Government passes laws forcing people to have insurance in order to have the "privilege" of driving.	

The ultimate result of the universal and complete adoption of the above concepts is as follows, which is a parody of the content of the Bible, Psalm 23:

> *DEMOCRAT'S 23rd PSALM*
>
> *The government is my Shepherd,*
> *therefore I shall not work.*
> *It alloweth me to lie down on a good job.*
> *It leadeth me beside still factories;*
> *it destroyeth my initiative,*
> *It leadeth me in the path of a parasite*
> *for politic's sake.*
>
> *Yea, though I walk through the valley*
> *of laziness and deficit spending,*
> *I will fear no evil, for the government is with me.*
>
> *It prepareth an economic Utopia for me,*
> *by borrowing from future generations.*
> *It filleth my head with false security;*
> *my inefficiency runneth over.*
>
> *Surely the government should take care of me*
> *all the days of my life!*
> *And I will dwell in a welfare state forever and ever.*

In the legal field, the process of evading responsibility is called "avoiding liability". Amazingly, the government openly admits that it is one big insurance company which exists to insulate people from all types of liability! Here is what one Congressman said during the Congressional debates on the Sixteenth Amendment, which is the income tax amendment:

> *"M. Thiers, the great French statesman, says, 'a tax paid by a citizen to his government is like a premium paid by the insured to the insurance company, and should be in proportion to the amount of property insured in one case and the other to the amount of property protected or defended [or managed] by the government.'"*
> *[44 Cong.Rec. 4959 (1909)]*

The natural consequence of the logic of the quote above is that the less responsibility and liability we are willing to assume for ourselves, the greater will be our tax rate and the corresponding slavery to government that goes with it. If you trace the percentage of the average American family's income which goes to pay state and federal taxes over the last 100 years, we can see in numerical terms the shift away from personal responsibility and the rise of the "collective" as the sovereign in our society. This information reveals how we have abandoned the original Constitutional Republican model based on faith and personal responsibility, and gradually drifted to a socialist/humanistic economy like most of the rest of the nations in the world. God warned us that this would happen but we simply refuse to heed Him because of the hedonistic stupor our government has put us into by bribing us with "free" government benefits and programs subsidized with STOLEN loot through illegally enforcing the income tax code:

> *"And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies [His Law/Bible] which He had testified against them; **they followed [government] idols, became idolaters, and went after the nations who were all around them, concerning whom the LORD had charged them that they should not do like them. So they left all the commandments of the LORD their God, made for themselves a molded image and two calves, made a wooden image and worshiped all the host of heaven, and served Baal. And they** caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and **sold***

> ***themselves [through usurious taxes] to do evil in the sight of the LORD, to provoke Him to anger. Therefore the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone.****"*
> *[2 Kings 17:15-18, Bible, NKJV]*

One congressman has actually quantified this shift from personal to collective responsibility in a wonderful article below:

The Coming Crisis: How Government Dependency Threatens America's Freedom
http://famguardian.org/Subjects/Freedom/Articles/ComingCrisis-01508.pdf

Governments therefore know that people don't want to have to accept responsibility or liability and they use this sinful human tendency to expand their power and revenues by transferring responsibility to themselves. The transfer of responsibility from us as individuals to the government cannot occur, however, without a transfer of sovereignty with it. *Sovereignty and dependency are mutually exclusive*. The buck has to stop somewhere, and when we won't take responsibility for ourselves, we have to surrender sovereignty to the collective democracy, and this eventually leads to socialism and humanism. This abdication of our responsibilities also amounts to a violation of God's laws. Christians have a MUCH higher calling with their God than simply to depend on a bloated and evil socialist government to subsidize their idleness and hedonism with funds that were stolen from their brother through illegal extortion and constructive fraud:

> *"**You shall not follow a crowd to do evil**; nor shall you testify in a dispute so as to turn aside after many to pervert justice."*
> *[Exodus 23:2, Bible, NKJV]*

> *"Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other. And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.*
>
> *"**Make it your ambition to lead a quiet life, to mind your own business and to work with your hands**, just as we told you, **so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.**"*
> *[1 Thess. 4:9-12, Bible, NIV]*

There is nothing new to this government approach of encouraging irresponsibility and indemnifying a person from liability for their own sinful actions. Government is simply imitating God's approach. Throughout the Bible, God warns us that we will be held personally liable for all of our choices and actions. That liability will occur on judgment day:

> *"And as **it is appointed for men to die once, but after this the judgment**, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. **For the law,** having a shadow of the good things to come, and not the very image of the things, **can never** with these same sacrifices, which they offer continually year by year, **make those who approach perfect** [in the sight of God]"*
> *[Hebrews 9:27-28, 10:1, Bible, NKJV]*

Here you can see that God is talking about final judgment for our actions and choices, and He is implying that unless we are *perfect* in His eyes at that judgment, then we are condemned. However, God is also promising indemnification from personal liability, which here is called "salvation" to those who "eagerly wait for Him". Faith in and obedience to Christ is basically being offered here as an insurance policy against the final judgment and wrath of God. That obedience manifests itself in following the two great commandments that Christ revealed to us in Mark 12:28-33:

> *Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"*
>
> *Jesus answered him, "The first of all the commandments is: "Hear, O Israel, the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. And the second, like it, is this: "You shall love your neighbor as yourself. There is no other commandment greater than these."*
>
> *So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."*
> *[Mark 12:28-33, Bible, NKJV]*

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"For all the law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself.'"
[Gal 5:14, Bible, NKJV]

The important thing to remember is that there is a BIG difference between man's and God's approach toward encouraging people to avoid liability. Faith produces salvation and indemnification because it makes us appear "perfect" in God's eyes, but it does not relieve us from personal liability for obeying God's laws.

Faith Without Works Is Dead

What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead.

But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe--and tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? ***Do you see that faith was working together with his works, and by works faith was made perfect?*** *And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.* ***You see then that a man is justified by works, and not by faith only.***

Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also.
[James 2:14-26, Bible, NKJV]

Faith in God does not allow us to *avoid* the final judgment, but our works provide *evidence* of our faith and obedience at that judgment. The final judgment is like a court trial. With no admissible evidence of our faith at this trial, we will be convicted of our sin and suffer God's wrath.

"Then I saw a great throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

"And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.

"The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

"Then Death and Hades were cast into the lake of fire. This is the second death.

"And anyone not found written in the Book of Life was cast into the lake of fire."
[Revelation 20:11-15, Bible, NKJV]

The purpose of God's law is to teach us how to love God and our neighbor (see the Ten Commandments in Exodus 20). The Bible says that obedience to God's laws even after we profess faith is *still* mandatory:

"Not everyone who says to Me, 'Lord Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."
[Matt. 7:21, Bible, NKJV]

"But ***whoever keeps His word, truly the love of God is perfected in him.*** *By this we know that we are in Him."*
[1 John 2:5, Bible, NKJV]

*"****For this is the love of God, that we keep His commandments.*** *And His commandments are not burdensome."*
[1 John 5:3, Bible, NKJV]

"Therefore, to him who knows to do good and ***does not DO it****, to him it is sin."*
[James 4:17, Bible, NKJV]

*"**Blessed are those who do His commandments**, that they may have the right to the tree of life, and may enter through the gates into the city."*
[Rev. 22:14; Bible, NKJV]

*"But **he who looks into the perfect law of liberty** and continues in it, and is not a forgetful hearer **but a DOER of the work**, this one **will be blessed in what he does**."*
[James 1:25, Bible, NKJV]

The government, on the other hand, tells us that we can be criminals under God's law and avoid liability and responsibility for our sins on earth as long as we join the "collective" and worship the politicians and the government as our false god by surrendering control over our earnings from labor to that god in the form of income taxes. Basically, we have to serve the government with our labor, and the Bible calls that kind of servitude "worship". Below is an excerpt from the Ten Commandments demonstrating this:

*"**You shall have no other gods before Me.***

*"You shall not make for yourself a carved image--any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; [5]**you shall not bow down to them nor serve [worship] them.** For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, [6]but showing mercy to thousands, to those who love Me and keep My commandments."*
[Exodus 20:3-4, Bible, NKJV]

That false government promise of no liability for sin was the same promise that Satan made when he tempted the first sinner, Eve. Satan promised Eve that if she sinned by eating the forbidden fruit of the tree, then she would ***not*** suffer the consequence of death promised by God. Remember that the Bible says "The wages of sin is death" (Romans 6:23) and Satan lied when he promised Eve that she would *not* die. In short, there would be no liability for her violation of God's law and instead, she would be a "god" herself:

*Then the serpent said to the woman, "You will **not** surely die [no liability]. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."*
[Genesis 3:4-5; Bible, NKJV]

In a "collective" form of government such as a democracy, the "collective" is the false god to be worshipped. That collective is called the "state" in legal terms. When we join that collective, we become like a god, and share in the unjust authority and power that it has. That unjust authority expresses itself through the abuse of voting rights and jury service in a way that actually injures our neighbor and offends God because it attempts to indemnify us from the consequences and liability for our sin and irresponsibility.

A limited liability company is one in which the liability of each shareholder is limited to the amount of his shares or stocks, or to a sum fixed by guarantee called "limited liability guarantee". The purpose of limited liability laws is to limit responsibility. Although the ostensible purpose is to protect the shareholders, the practical effect is to limit their responsibility and therefore encourage recklessness in investment. A limited liability economy is socialistic. By seeking to protect people, a limited liability economy merely transfers responsibility away from the people to the state, where "central government planning" supposedly obviates personal responsibility. Limited liability encourages people to take chances with limited risks, and to sin economically without paying the price. Limited liability laws rest on the fallacy that payment for economic sins need not be made. In actuality, payment is simply transferred to others. Limited liability laws were unpopular in earlier, Christian eras but have flourished in the Darwinian world. They rest on important religious presuppositions.

In a statement central to his account, C.S. Lewis described his preference, prior to his conversion to Christianity, for a materialistic, atheistic universe. The advantages of such a world are the very limited demands it makes on a man.

To such a craven and materialist's universe has the enormous attraction that it offered you limited liabilities. No strictly infinite disaster could overtake you in it. Death ended all. And if ever finite disasters proved greater than one wished to bear, suicide would always be possible. The horror of the Christian universe was that it had no door marked Exit...But, of course, what mattered most of all was my deep-seated hatred of authority, my monstrous individualism, my lawlessness. No word in my vocabulary expressed deeper hatred than the word Interference. But Christianity placed at the center what then seemed to me a transcendental Interferer. If this

> *picture were true then no sort of "treaty with reality" could ever be possible. There was no region even in the innermost depth of one's soul (nay, there least of all) which one could surround with a barbed wire fence and guard with a notice of No Admittance. And that was what I wanted; some area, however small, of which I could say to all other beings, "This is my business and mine only."*[157]

This is an excellent summation of the matter. The atheist wants a limited liability universe, and he seeks to create a limited liability political and economic order. The more socialistic he becomes, the more he demands a maximum advantage and a limited liability from his social order, an impossibility.

In reality, living with the fact that the universe and our world carry always unlimited liabilities is the best way to assure security and advantage. To live with reality, and to seek progress within its framework, is man's best security.

The curses and the blessings of the law stress man's unlimited liability to both curses and blessings as a result of disobedience or obedience to the law. In Deuteronomy 28:2 and 15, we are told that the curses and blessings come upon us and "overtake" us. Man cannot step outside of the world of God's consequence. At every moment and at every point man is overtaken, surrounded, and totally possessed by the unlimited liability of God's universe.

Man seeks to escape this unlimited liability either through a denial of the true God, or by a pseudo-acceptance which denies the meaning of God. In atheism, the attitude of man is well summarized by William Ernest Henley's poem, "Invictus." Henley boasted of his "unconquerable soul" and declared,

> *I am the master of my fate;*
> *I am the captain of my soul*

Not surprisingly, the poem has been very popular with immature and rebellious adolescents.

Pseudo-acceptance, common to mysticism, pietism, and pseudo evangelicals, claims to have "accepted Christ" while denying His law. One college youth, very much given to evangelizing everyone in sight, not only denied the law as an article of his faith, in speaking to this writer, but went further. Asked if he would approve of young men and women working in a house of prostitution as whores and pimps to convert the inmates, he did not deny this as a valid possibility. He went on to affirm that many of his friends were converting girls and patrons wholesale by invading the houses to evangelize one and all. He also claimed wholesale conversion of homosexuals, but he could cite no homosexuals who ceased the practice after their conversion; nor any whores or their patrons who left the houses with their "evangelizers." Such lawless "evangelism" is only blasphemy.

In the so-called "Great Awakening" in colonial New England, antinomianism, chiliasm, and false perfectionism went hand in hand. Many of these "holy ones" forsook their marriage for adulterous relations, denied the law, and claimed immediate perfection and immortality.[158]

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

According to Heer, the medieval mystic Eckhart gave to the soul a "sovereign majesty together with God. The next step was taken by the disciple, Johnannes of Star Alley, who asked if the word of the soul was not as mighty as the word of the Heavenly Father."[159] In such a faith, the new sovereign is man, and unlimited liability is in process of being transferred to God.

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[157] C.S. Lewis, *Surprised by Joy* (New York: Harcourt, Brace, 1956), p. 171 f.

[158] C.C. Goen, *Revivalism and Separatism in New England, 1740-1800, Strict Congregationalists and Separate Baptists in the Great Awakening* (New Haven: Yale University Press, 1962), p. 200 f.

[159] Friedrich Heer, *The Intellectual History of Europe, p. 179.*

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

> *The main point is that if man could look anywhere and not be confronted with the revelation of God then he could not sin in the Biblical sense of the term. Sin is the breaking of the law of God. God confronts man everywhere. He cannot in the nature of the case confront man anywhere if he does not confront him everywhere. God is one; the law is one. If man could press one button on the radio of his experience and not hear the voice of God then he would always press that button and not the others. But man cannot even press the button of his own self-consciousness without hearing the requirement of God.*[160]

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

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

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

The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its end is victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men for battle with an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of God's grace and law.

Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how moral their works. With regeneration, the beginning of true life, man does not move out from under God's unlimited liability. Rather, with regeneration, man moves from the world of unlimited liability under the curse, to the world of unlimited liability under God's blessings. The world and man were cursed when Adam and Eve sinned, but, in Jesus Christ, man is blessed, and the world progressively reclaimed and redeemed for Him. In either case, the world is under God's law. Blessings and curses are thus inseparable from God's law and are simply different relationships to it.

Men inescapably live in a world of unlimited liability, but with a difference. The covenant-breaker, at war with God and unregenerate, has an unlimited liability for the curse. Hell is the final statement of that unlimited liability. The objections to hell, and the attempts to reduce it to a place of probation or correction, are based on a rejection of unlimited liability. But the unregenerate has, according to Scripture, an unlimited liability to judgment and the curse. On the other hand, the regenerate man, who walks in obedience to Jesus Christ, his covenant head, has a limited liability to judgment and the curse. The unlimited liability of God's wrath was assumed for the elect by Jesus Christ upon the cross. The regenerate man is judged for his transgressions of the law of God, but his liability here is a limited one, whereas his liability for blessings in this life

[160] Cornelius Van Til, *A Letter on Common Grace (Philadelphia: Presbyterian and Reformed Publishing Company, 1955),* p. 40 f.

and in heaven are unlimited. The unregenerate can experience a limited measure of blessing in this life, and none in the world to come; they have at best a limited liability for blessing.

Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he exposed to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to an unlimited liability to blessing because of his faith in, union with, and obedience to Jesus Christ?

Along the lines of this section, a reader sent us the following poem which summarizes why our lives will amount to nothing if we do not accept personal responsibility for our self and learn to accept the unlimited liability that God bestowed upon us as part of his death sentence for our disobedience in the book of Genesis:

Risk..

To weep...
is to risk appearing sentimental,

To hope...
is to risk despair,

To reach out for another...
is to risk involvement,

To try...
is to risk failure,

To expose feelings...
is to risk exposing your true self,

To place your ideas, your dreams before the crowd...
is to risk their loss,

To love is to risk...
not being loved in return,

To live...
is to risk dying,

But risks must be taken because the greatest hazard in life,
is to risk nothing.

The person who risks nothing, does nothing, has nothing, and is nothing. They may avoid suffering and sorrow, but they cannot learn, feel, change, grow, love, and live. Chained by their certitudes, they are a slave, they have forfeited their freedom.

Only a person who risks.
is free.

3.7 Prohibitions

The following subsections shall confine themselves to biblical prescriptions that address how Christians must deal with the government, and not all affirmative requirements within the Bible that relate to all conduct.

3.7.1 May not lawfully obey or consent to obey ANY civil law other than the Bible

The foundation of all civil law is consent of the governed.

*"That to secure these rights, governments are instituted among men, **deriving their just powers from the consent of the governed**."*
[Declaration of Independence]

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All law is divided up into two classes: civil and criminal. Civil law requires "consent of the governed" in some form, while the criminal law does not. Even for civil laws that are enacted with the consent of the majority of the governed, we must ***still*** explicitly and individually consent to be subject to them as a person "among those governed" before they can be enforced against us.

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

This requirement for the consent to the protection afforded by government is the foundation of our system of government, according to the Declaration of Independence: consent of the governed. Several courts have admitted this when they said:

> ***"The people of the United States resident within any State are subject to two governments: one State, and the other National; but there need be no conflict between the two. The powers which one possesses, the other does not. They are established for different purposes, and have separate jurisdictions.*** *Together they make one whole, and furnish the people of the United States with a complete government, ample for the protection of all their rights at home and abroad. True, it may sometimes happen that a person is amenable to both jurisdictions for one and the same act. Thus, if a marshal of the United States is unlawfully resisted while executing the process of the courts within a State, and the resistance is accompanied by an assault on the officer, the sovereignty of the United States is violated by the resistance, and that of the State by the breach of peace, in the assault. So, too, if one passes counterfeited coin of the United States within a State, it may be an offence against the United States and the State: the United States, because it discredits the coin; and the State, because of the fraud upon him to whom it is passed. This does not, however, necessarily imply that the two governments possess powers in common, or bring them into conflict with each other. It is the natural consequence of a citizenship [92 U.S. 542, 551] which owes allegiance to two sovereignties, and claims protection from both.* ***The citizen cannot complain, because he has voluntarily submitted himself to such a form of government.*** ***He owes allegiance to the two departments, so to speak, and within their respective spheres must pay the penalties which each exacts for disobedience to its laws. In return, he can demand protection from each within its own jurisdiction.*** *"*
> *[United States v. Cruikshank, 92 U.S. 542 (1875) [emphasis added]*

> *"**The rights of the individual are not derived from governmental agencies**, either municipal, state or federal, or even from the Constitution. They exist inherently in every man, by endowment of the Creator, and are merely reaffirmed in the Constitution, and **restricted only to the extent that they have been voluntarily surrendered by the citizenship to the agencies of government.** The people's rights are not derived from the government, but the government's authority comes from the people.*946 The Constitution but states again these rights already existing, and when legislative encroachment by the nation, state, or municipality invade these original and permanent rights, it is the duty of the courts to so declare, and to afford the necessary relief. The fewer restrictions that surround the individual liberties of the citizen, except those for the preservation of the public health, safety, and morals, the more contented the people and the more successful the democracy."*
> *[City of Dallas v. Mitchell, 245 S.W. 944 (1922)]*

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

How, then, did you "voluntarily submit" yourself to such a form of government and thereby contract with that government for "protection"? If people fully understood how they did this, many of them would probably immediately withdraw their consent and completely drop out of the corrupted, inefficient, and usurious system of government we have, now wouldn't they? We have spent six long years researching this question, and our research shows that it wasn't your citizenship as a "national" but not ***statutory*** "citizen" pursuant to 8 U.S.C. §1101(a)(21) and 8 U.S.C. §1452 that made you subject to their civil laws. Well then, what was it?

It was your voluntary choice of domicile!

In fact, the "citizen" the Supreme Administrative Court is talking about above is a ***statutory*** "citizen" and not a ***constitutional*** "citizen", and the only way you can become subject to ***statutory*** civil law is to have a domicile within the jurisdiction of the sovereign. Below is a legal definition of "domicile":

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

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

Notice the phrase "civil laws" above and the term "claim to be protected". What they are describing is a contract to procure the protection of the government, from which a "claim" arises. Those who are not party to the domicile/protection contract have no such claim and are immune from the civil jurisdiction of the government. Below are some interesting facts about domicile that we have discovered through our extensive research on this subject:

1. Domicile is based on where you currently live or have lived in the past.
2. Domicile is a voluntary choice that only you can make. It acts as the equivalent of a "protection contract" between you and the government. All such contracts require your voluntary "consent", which the above definition calls "intent". That "intent" expresses itself as "allegiance" to the people and the laws of the place where you maintain a domicile.

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

3. Domicile cannot be established without a coincidence of living or having lived in a place and voluntarily consenting to live there "permanently".
4. Domicile is a protected First Amendment Choice of political association. Since the government may not lawfully interfere with your right of association, they cannot lawfully select a domicile for you or interfere with your choice of domicile.
5. Domicile is what is called the "seat" of your property. It is the "state" and the "government" you voluntarily nominate to protect your property and your rights. In effect, it is the "weapon" you voluntarily choose that will best protect your property and rights, not unlike the weapons that early cavemen crafted and voluntarily used to protect themselves and their property.
6. The government cannot lawfully coerce you to choose a domicile in a place. A government that coerced you into choosing a domicile in their jurisdiction is engaging in a "protection racket", which is highly illegal. A coerced domicile it is not a domicile of your choice and therefore lawfully confers no jurisdiction or rights upon the government:

> *"****Similarly, when a person is prevented from leaving his domicile by circumstances not of his doing and beyond his control, he may be relieved of the consequences attendant on domicile at that place****. In Roboz (USDC D.C. 1963) [Roboz v. Kennedy, 219 F.Supp. 892 (D.D.C. 1963), p. 24], a federal statute was involved which precluded the return of an alien's property if he was found to be domiciled in Hungary prior to a certain date. It was found that Hungary was Nazi-controlled at the time in question and that the persons involved would have left Hungary (and lost domicile there) had they been able to. Since they had been precluded from leaving because of the political privations imposed by the very government they wanted to escape (the father was in prison there), the*

court would not hold them to have lost their property based on a domicile that circumstances beyond their control forced them to retain."
[Conflicts in a Nutshell, David D. Siegel and Patrick J. Borchers, West Publishing, p. 24]

7. Domicile is a method of lawfully delegating authority to a "sovereign" to protect you. That delegation of authority causes you to voluntarily surrender some of your rights to the government in exchange for "protection". That protection comes from the civil and criminal laws that the sovereign passes, because the purpose of all government and all law is "protection". The U.S. Supreme Court calls this delegation of authority "allegiance". To wit:

> ***"Allegiance and protection [by the government from harm] are, in this connection, reciprocal obligations. The one is a compensation for the other; allegiance for protection and protection for allegiance."***
> *[Minor v. Happersett, 88 U.S. (21 Wall.) 162, 166-168 (1874)]*

8. All allegiance must be voluntary, which is why only consenting adults past the age of majority can have a legal domicile. The following facts confirm this conclusion:
   8.1. Minors cannot choose a domicile, but by law assume the domicile of their parents.
   8.2. Incompetent or insane persons assume the domicile of their caregivers.
9. It is perfectly lawful to have a domicile in a place OTHER than the place you currently live. Those who find themselves in this condition are called "transient foreigners", and the only laws they are subject to are the criminal laws in the place they are at.

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

10. There are many complicated rules of "presumption" about how to determine the domicile of an individual:
    10.1. You can read these rules on the web at:

> *Corpus Juris Secundum (C.J.S.) Legal Encyclopedia, Domicile, Volume 28 (2003)*
> http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf

    10.2. The reason that the above publication about domicile is so complicated and long, is that its main purpose is to disguise the *voluntary*, *consensual* nature of domicile or remove it entirely from the decisions of courts and governments so that simply being present on the king's land makes one into a "subject" of the king. This is not how a republican form of government works and we don't have a monarchy in this country that would allow this abusive approach to law to function.

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

    10.3. These rules of presumption relating to domicile may only lawfully act in the *absence of express declaration* of your domicile provided to the government in written form or when various sources of evidence conflict with each other about your choice of domicile.

> ***"This [government] right of domicile, he continues, is not established unless the person makes sufficiently known his intention of fixing there, either tacitly or by an express declaration****. Vatt. Law Nat. pp. 92, 93."*
> *[Fong Yu Ting v. United States, 149 U.S. 698 (1893)]*

    10.4. The purpose for these rules are basically to manufacture the "presumption" that courts can use to "ASSUME" or "PRESUME" that you consented to their jurisdiction, even if in fact you did not explicitly do so. All such

prejudicial presumptions which might adversely affect your Constitutionally guaranteed rights are unconstitutional, according to the U.S. Supreme Court:

> *1) [8:4993]* ***Conclusive presumptions affecting protected interests:*** *A conclusive presumption may be defeated where its application would impair a party's constitutionally-protected liberty or property interests. In such cases, conclusive presumptions have been held to violate a party's due process and equal protection rights. [*Vlandis v. Kline *(1973) 412 U.S. 441, 449, 93 S.Ct 2230, 2235;* Cleveland Bed. of Ed. v. LaFleur *(1974) 414 US 632, 639-640, 94 S.Ct. 1208, 1215-presumption under Illinois law that unmarried fathers are unfit violates process]*
> *[Federal Civil Trials and Evidence, Rutter Group, paragraph 8:4993, p. 8K-34]*

10.5. The purpose for these complicated rules of presumption is to avoid the real issue, which is whether you *voluntarily consent* to the civil jurisdiction of the government and the courts in an area, because they cannot proceed civilly without your express consent manifested as a voluntary choice of domicile. In most cases, if litigants knew that all they had to do to avoid the jurisdiction of the court was to not voluntarily select a domicile within the jurisdiction of the court, most people would become "transient foreigners" so the government could do nothing other than just "leave them alone".

11. You can choose a domicile any place you want. The only requirement is that you must ensure that the government or sovereign who controls the place where you live has received "reasonable notice" of your choice of domicile and of their corresponding obligation to protect you.

> *The writers upon the law of nations distinguish between a temporary residence in a foreign country for a special purpose and a residence accompanied with an intention to make it a permanent place of abode. The latter is styled by Vattel [in his book The Law of Nations as] "domicile," which he defines to be "a habitation fixed in any place, with an intention of always staying there." Such a person, says this author, becomes a member of the new society at least as a permanent inhabitant, and is a kind of citizen of the inferior order from the native citizens, but is, nevertheless, united and subject to the society, without participating in all its advantages.* ***This right of domicile, he continues, is not established unless the person makes sufficiently known his intention of fixing there, either tacitly or by an express declaration****. Vatt. Law Nat. pp. 92, 93.* ***Grotius nowhere uses the word "domicile," but he also distinguishes between those who stay in a foreign country by the necessity of their affairs, or from any other temporary cause, and those who reside there from a permanent cause. The former he denominates "strangers," and the latter, "subjects."*** *The rule is thus laid down by Sir Robert Phillimore:*
>
> *There is a class of persons which cannot be, strictly speaking, included in either of these denominations of naturalized or native citizens, namely, the class of those who have ceased to reside [maintain a domicile] in their native country, and have taken up a permanent abode in another.* ***These are domiciled inhabitants. They have not put on a new citizenship through some formal mode enjoined by the law or the new country. They are de facto, though not de jure, citizens of the country of their [new chosen] domicile.***
> *[Fong Yu Ting v. United States, 149 U.S. 698 (1893)]*

Notice the phrase "This right of domicile. . .is not established unless the person makes sufficiently known his intention of fixing there, either tacitly or by an express declaration."

12. The process of notifying the government that you have nominated them as your protector occurs based on how you fill out usually government and financial forms that you fill out such as:
    12.1. Driver's license applications. You cannot get a driver's license in most states without selecting a domicile in the place that you want the license from. See:

Defending Your Right to Travel, Form #06.010 http://sedm.org/Forms/FormIndex.htm

    12.2. Voter registration. You cannot register to vote without a domicile in the place you are voting.
    12.3. Jury summons. You cannot serve as a jurist without a domicile in the jurisdiction you are serving in.
    12.4. On financial forms, any form that asks for your "residence", "permanent address", or "domicile".
13. If you want provide unambiguous legal notice to the state of your choice to disassociate with them and become a "transient foreigner" in the place where you live who is not subject to the civil laws, you can use the following free form:

Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States, Form #10.001 http://sedm.org/Forms/FormIndex.htm

The Holy Bible requires that Christians may not lawfully consent to obey any civil law OTHER than that found in the Holy Bible, which implies that they may not choose a legal "domicile" within any man-made government. Every law system other than the Holy Bible is foreign and alien to Christians.

> *"**You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out. And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them**. But I have said to you, "You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.*
> *[Lev. 20:22-24, Bible, NKJV]*
>
> ---
>
> *"Therefore I made them go out of the land of Egypt and brought them into the wilderness. And I gave them My statutes and showed them My judgments, 'which,* if *a man does, he shall live by them.' Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I* am *the LORD who sanctifies them. Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, 'which,* if *a man does, he shall live by them'; and they greatly defiled My Sabbaths. Then I said I would pour out My fury on them in the wilderness, to consume them. But I acted for My name's sake, that it should not be profaned before the Gentiles, in whose sight I had brought them out. So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given* them, *'flowing with milk and honey,' the glory of all lands, because they despised My judgments and did not walk in My statutes, but profaned My Sabbaths; for their heart went after their idols. Nevertheless My eye spared them from destruction. I did not make an end of them in the wilderness.*
>
> ***"But I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols. I* am *the LORD your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I* am *the LORD your God.'***
> *[Ezekiel 20:10-20, Bible, NKJV]*

The courts have confirmed that those who are prevented from choosing a domicile where they want are relieved from all of the obligations associated with that choice:

> *"**Similarly, when a person is prevented from leaving his domicile by circumstances not of his doing and beyond his control, he may be relieved of the consequences attendant on domicile at that place**. In Roboz (USDC D.C. 1963) [Roboz v. Kennedy, 219 F.Supp. 892 (D.D.C. 1963), p. 24], a federal statute was involved which precluded the return of an alien's property if he was found to be domiciled in Hungary prior to a certain date. It was found that Hungary was Nazi-controlled at the time in question and that the persons involved would have left Hungary (and lost domicile there) had they been able to. Since they had been precluded from leaving because of the political privations imposed by the very government they wanted to escape (the father was in prison there), the court would not hold them to have lost their property based on a domicile that circumstances beyond their control forced them to retain."*
> *[Conflicts in a Nutshell, David D. Siegel and Patrick J. Borchers, West Publishing, p. 24]*

A Christian who refused to consent to obey all civil law by refusing to consent to choose a domicile within the jurisdiction of any man-made government is not a bad citizen, because he still has an involuntary obligation to observe all the criminal laws within the place where he temporarily occupies. The only type of force that can legitimately be imposed upon such a person is force designed to punish him for harming the equal rights of others. The purpose of the criminal laws is to prevent harm, and therefore obeying them satisfies the second of two great commandments to love our neighbor:

> *For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."*
>
> ***Love does no harm to a neighbor; therefore love is the fulfillment of the law**.*
> *[Romans 13:9-10, Bible, NKJV]*
>
> ---
>
> *"Do not strive with a man without cause, **if he has done you no harm**."*
> *[Prov. 3:30, Bible, NKJV]*
>
> ---
>
> *Qui jure suo utitur, nemini facit injuriam.*
> *He who uses his legal rights, harms no one.*
>
> *Nemo debet immiscere se rei alienae ad se nihil pertinenti.*
> *No one should interfere in what no way concerns him.*
> *[Bouvier's Maxims of Law, 1856;*
> *SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]*

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The subject of domicile is a complicated one. Consequently, we have written a separate memorandum of law on the subject if you would like to investigate this fascinating subject further:

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

3.7.2 May not take oaths or sign anything with a perjury statement unless ONLY under God's laws

> *"Again you have heart that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.'*
>
> *"But I say to you, **do not swear at all: neither by heaven, for it is God's throne; 35 nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King**.*
>
> *"Nor shall you swear by your head, because you cannot make one hair white or black.*
>
> *"But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.*
> *[Matt. 5:33-37,Bible, NKJV]*

3.7.3 May not make covenants or contracts with foreign nations or sovereignties

> *"You shall make no covenant with them [foreigners], nor with their [pagan government] gods. They shall not dwell in your land, lest they make you sin against Me. For if you serve their gods, it will surely be a snare to you."*
> *[Exodus 23:32-33, Bible, NKJV]*

The implication of the above is that Christians may not engage in federal franchises, all of which are the subject of an express or implied contract or agreement between me and the government. [161] The federal government is "foreign" for the purposes of legislative jurisdiction in nearly all subject matters, and that status was put there by the founding fathers for the protection of our liberties.

> *"The United States government is a foreign corporation with respect to a state."*
> *[N.Y. re: Merriam, 36 N.E. 505, 141 N.Y. 479, Affirmed 16 S.Ct. 1973, 41 L.Ed. 287]*
>
> Foreign Laws: *"The laws of a foreign country or sister state. In conflicts of law, the legal principles of jurisprudence which are part of the law of a sister state or nation. Foreign laws are additions to our own laws, and in that respect are called 'jus receptum'."*
> *[Black's Law Dictionary, Sixth Edition, p. 647]*
>
> Foreign States: *"Nations outside of the United States…Term may also refer to another state; i.e. a sister state. The term 'foreign nations', …should be construed to mean all nations and states other than that in which the action is brought; and hence, one state of the Union is foreign to another, in that sense."*
> *[Black's Law Dictionary, Sixth Edition, p. 648]*
>
> *For all national purposes embraced by the Federal Constitution, the States and the citizens thereof are one, united under the same sovereign authority, and governed by the same laws. In all other respects the States are necessarily foreign and independent of each other.*
> *[Buckner v. Finley, 2 Pet. 586 (1829)]*

The Bible confirms that Christians are foreigners and strangers on the earth, and therefore EVERY government is foreign to them, because they may not be a friend of the world:

> *"**For our citizenship is in heaven**, from which we also eagerly wait for the Savior, the Lord Jesus Christ"*

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

[Philippians 3:20, Bible, NKJV]

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

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

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

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

All government benefits are franchises and participation is only available to those who contract with the government. The next section will document why, based on the fact that we cannot contract with the government, we also cannot participate in franchises.

3.7.4 May not participate in any government franchise[162]

"The taxpayer-- that's someone who works for the federal government but doesn't have to take the civil service examination."
[President Ronald W. Reagan]

"In the matter of taxation, every privilege is an injustice."
[Voltaire]

"The more you want [privileges], the more the world can hurt you."
[Confucius]

Black's Law Dictionary defines a "franchise" as follows:

*FRANCHISE. **A special privilege conferred by government on individual or corporation, and which does not belong to citizens of country generally of common right.** Elliott v. City of Eugene, 135 Or. 108, 294 P. 358, 360. In England it is defined to be a royal privilege in the hands of a subject.*

A "franchise," as used by Blackstone in defining quo warranto, (3 Com. 262 [4th Am. Ed.] 322), had reference to a royal privilege or branch of the king's prerogative subsisting in the hands of the subject, and must arise from the king's grant, or be held by prescription, but today we understand a franchise to be some special privilege conferred by government on an individual, natural or artificial, which is not enjoyed by its citizens in general. State v. Fernandez, 106 Fla. 779, 143 So. 638, 639, 86 A.L.R. 240.

In this country a franchise is a privilege or immunity of a public nature, which cannot be legally exercised without legislative grant. To be a corporation is a franchise.** The various powers conferred on corporations are franchises. The execution of a policy of insurance by an insurance company **[e.g. Social Insurance/Socialist Security]**, and the issuing a bank note by an incorporated bank **[such as a Federal Reserve NOTE]**, are franchises. People v. Utica Ins. Co.. 15 Johns., N.Y., 387, 8 Am.Dec. 243. But it does not embrace the property acquired by the exercise of the franchise. Bridgeport v. New York & N. H. R. Co., 36 Conn. 255, 4 Arn.Rep. 63. Nor involve interest in land acquired by grantee. Whitbeck v. Funk, 140 Or. 70, 12 P.2d. 1019, 1020. **In a popular sense, the political rights of subjects and citizens are franchises, such as the right of suffrage. etc. Pierce v. Emery, 32 N.H. 484; State v. Black Diamond Co., 97 Ohio St. 24, 119 N.E. 195, 199, L.R.A.l918E, 352.

Elective Franchise. The right of suffrage: the right or privilege of voting in public elections.

Exclusive Franchise. See Exclusive Privilege or Franchise.

[162] Adapted from section 1 and 11.5 of SEDM Form entitled *Government Instituted Slavery Using Franchises*, Form #05.030. http://sedm.org/Forms/FormIndex.htm

General and Special. The charter of a corporation is its "general" franchise, while a "special" franchise consists in any rights granted by the public to use property for a public use but-with private profit. Lord v. Equitable Life Assur. Soc., 194 N.Y. 212, 81 N. E. 443, 22 L.R.A.,N.S., 420.

Personal Franchise. A franchise of corporate existence, or one which authorizes the formation and existence of a corporation, is sometimes called a "personal" franchise. as distinguished from a "property" franchise, which authorizes a corporation so formed to apply its property to some particular enterprise or exercise some special privilege in its employment, as, for example, to construct and operate a railroad. See Sandham v. Nye, 9 Misc.ReP. 541, 30 N.Y.S. 552.

Secondary Franchises. The franchise of corporate existence being sometimes called the "primary" franchise of a corporation, its "secondary" franchises are the special and peculiar rights, privileges, or grants which it may, receive under its charter or from a municipal corporation, such as the right to use the public streets, exact tolls, collect fares, etc. State v. Topeka Water Co., 61 Kan. 547, 60 P. 337; Virginia Canon Toll Road Co. v. People, 22 Colo. 429, 45 P. 398 37 L.R.A. 711. The franchises of a corporation are divisible into (1) corporate or general franchises; and (2) "special or secondary franchises. The former is the franchise to exist as a corporation, while the latter are certain rights and privileges conferred upon existing corporations. Gulf Refining Co. v. Cleveland Trust Co., 166 Miss. 759, 108 So. 158, 160.

Special Franchisee. See Secondary Franchises, supra.
[Black's Law Dictionary, Fourth Edition, pp. 786-787]

Government franchises are the main method by which malicious public servants in the government have systematically and surreptitiously:

1. Corrupted the original purpose of the charitable public trust called "government" and usurped it in order to:
   1.1. Unconstitutionally expand their power and influence.
   1.2. Increase the pecuniary benefits of those serving the government.
   1.3. Deprive most Americans of equal protection that is the foundation of the United States Constitution.
2. Exceeded their territorial jurisdiction very deliberately put there for the protection of private rights.

Debitum et contractus non sunt nullius loci.
Debt and contract [franchise agreement, in this case] are of no particular place.

Locus contractus regit actum.
The place of the contract [franchise agreement, in this case] governs the act.

[Bouvier's Maxims of Law, 1856;
SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]

3. Destroyed the separation of powers between the states and the federal government put there by the founding fathers for the protection of our liberties. See:
   Government Conspiracy to Destroy the Separation of Powers, Form #05.023
   http://sedm.org/Forms/FormIndex.htm
4. Enforced federal statutory law directly against persons domiciled in states of the Union who do not work for the government and avoided the requirement to publish implementing enforcement regulations in the Federal Register. See:
   Federal Enforcement Authority in States of the Union, Form #05.032
   http://sedm.org/Forms/FormIndex.htm
5. Introduced and expanded communism and socialism within America and inducted Americans unwittingly into the service of the these causes:

TITLE 50 > CHAPTER 23 > SUBCHAPTER IV > Sec. 841.
Sec. 841. - Findings and declarations of fact

The Congress finds and declares that the Communist Party of the United States [consisting of the IRS, DOJ, and a corrupted federal judiciary], although purportedly a political party, is in fact an instrumentality of a conspiracy to overthrow the [de jure] Government of the United States [and replace it with a de facto government ruled by a the judiciary]. It constitutes an authoritarian dictatorship [IRS, DOJ, and corrupted federal judiciary in collusion] within a [constitutional] republic, demanding for itself the rights and privileges [including immunity from prosecution for their wrongdoing in violation of Article 1, Section 9, Clause 8 of the Constitution] accorded to political parties, but denying to all others the liberties [Bill of Rights] guaranteed by the Constitution. Unlike political parties, which evolve their policies and programs through public means, by the reconciliation of a wide variety of individual views, and submit those policies and programs to the electorate at large for approval or disapproval, the policies and programs of the Communist Party are secretly [by corrupt judges and the IRS in complete disregard of the tax laws] prescribed for it by the foreign leaders of the world Communist movement

[the IRS and Federal Reserve]. Its members [the Congress, which was terrorized to do IRS bidding recently by the framing of Congressman Traficant] have no part in determining its goals, and are not permitted to voice dissent to party objectives. Unlike members of political parties, members of the Communist Party are recruited for indoctrination [in the public schools by homosexuals, liberals, and socialists] with respect to its objectives and methods, and are organized, instructed, and disciplined [by the IRS and a corrupted judiciary] to carry into action slavishly the assignments given them by their hierarchical chieftains. Unlike political parties, the Communist Party [thanks to a corrupted federal judiciary] acknowledges no constitutional or statutory limitations upon its conduct or upon that of its members. The Communist Party is relatively small numerically, and gives scant indication of capacity ever to attain its ends by lawful political means. The peril inherent in its operation arises not from its numbers, but from its failure to acknowledge any limitation as to the nature of its activities, and its dedication to the proposition that the present constitutional Government of the United States ultimately must be brought to ruin by any available means, including resort to force and violence [or using income taxes]. Holding that doctrine, its role as the agency of a hostile foreign power [the Federal Reserve and the American Bar Association (ABA)] renders its existence a clear present and continuing danger to the security of the United States. It is the means whereby individuals are seduced into the service of the world Communist movement, trained to do its bidding, and directed and controlled in the conspiratorial performance of their revolutionary services. Therefore, the Communist Party should be outlawed

For further details, see:

Socialism: The New American Civil Religion, Form #05.016 http://sedm.org/Forms/FormIndex.htm

6. Created the "administrative state", whereby federal agencies are empowered to directly and unconstitutionally supervise the activities of private citizens and enforce federal statutory law against them. This sort of intrusion is repugnant to the Constitution:

> *"The power to "legislate generally upon" life, liberty, and property, as opposed to the "power to provide modes of redress" against offensive state action, was "repugnant" to the Constitution. Id., at 15. See also United States v. Reese, 92 U.S. 214, 218 (1876) ; United States v. Harris, 106 U.S. 629, 639 (1883) ; James v. Bowman, 190 U.S. 127, 139 (1903) . Although the specific holdings of these early cases might have been superseded or modified, see, e.g., Heart of Atlanta Motel, Inc. v. United States, 379 U.S. 241 (1964) ; United States v. Guest, 383 U.S. 745 (1966) , their treatment of Congress' §5 power as corrective or preventive, not definitional, has not been questioned."*
> *[City of Boerne v. Florez, Archbishop of San Antonio, 521 U.S. 507 (1997)]*

7. Caused a destruction of sovereign immunity and rights of persons domiciled in states of the Union that brings them under the control of the foreign law system that makes up the U.S. Code. See 28 U.S.C. §1605.

> *"If men, through fear, fraud, or mistake, should in terms renounce or give up any natural right, the eternal law of reason and the grand end of society would absolutely vacate such renunciation. The right to freedom being a gift of ALMIGHTY GOD, it is not in the power of man to alienate this gift and voluntarily become a slave."*
> *[Samuel Adams, 1772]*

8. Invaded the exclusive sovereignty of families and churches over charitable causes. Only churches and families can lawfully engage in charitable causes. The U.S. Supreme Court has said that the government may not use its power to tax to compel anyone to subsidize "benefits", whether charitable or not, to the public at large:

> *"Men are endowed by their Creator with certain unalienable rights,-'life, liberty, and the pursuit of happiness;' and to 'secure,' not grant or create, these rights, governments are instituted.* ***That property [or income] which a man has honestly acquired he retains full control of, subject to these limitations: First, that he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's benefit [e.g. SOCIAL SECURITY, Medicare, and every other public "benefit"]; second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that whenever the public needs require, the public may take it upon payment of due compensation."***
> *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*
>
> ---
>
> ***To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms.***
>
> ***Nor is it taxation. 'A tax,' says Webster's Dictionary, 'is a rate or sum of money assessed on the person or property of a citizen by government for the use of the nation or State.' 'Taxes are burdens or charges imposed by the Legislature upon persons or property to raise money for public purposes.' Cooley, Const. Lim., 479.***

> *Coulter, J., in Northern Liberties v. St. John's Church, 13 Pa. St., 104 says, very forcibly, 'I think the common mind has everywhere taken in the understanding that* ***taxes are a public imposition, levied by authority of the government for the purposes of carrying on the government in all its machinery and operations—that they are imposed for a public purpose.****' See, also Pray v. Northern Liberties, 31 Pa.St., 69; Matter of Mayor of N.Y., 11 Johns., 77; Camden v. Allen, 2 Dutch., 398; Sharpless v. Mayor, supra; Hanson v. Vernon, 27 Ia., 47; Whiting v. Fond du Lac, supra."*
> *[Loan Association v. Topeka, 20 Wall. 655 (1874)]*

Franchises include all the following and others not mentioned:

1. Domicile in the forum state, which causes one to end up being one of the following:
   1.1. Statutory "U.S. citizen" pursuant to 8 U.S.C. §1401 if a domestic national.
   1.2. Statutory "Permanent resident" pursuant to 26 U.S.C. §7701(b)(1)(A) if a foreign national.
2. Becoming a registered "voter" rather than an "elector".
3. Becoming a notary public. This makes the applicant into a "public official" commissioned by the state government.

> *Chapter 1*
> *Introduction*
> *§1.1 Generally*
>
> ***A notary public (sometimes called a notary) is a public official appointed under authority of law*** *with power, among other things, to administer oaths, certify affidavits, take acknowledgments, take depositions, perpetuate testimony, and protect negotiable instruments. Notaries are not appointed under federal law; they are appointed under the authority of the various states, districts, territories, as in the case of the Virgin Islands, and the commonwealth, in the case of Puerto Rico. The statutes, which define the powers and duties of a notary public, frequently grant the notary the authority to do all acts justified by commercial usage and the "law merchant".*
> *[Anderson's Manual for Notaries Public, Ninth Edition, 2001, ISBN 1-58360-357-3]*

4. Becoming an officer of a corporation. All officers of corporations are "public officers" within the government that the corporation was registered with.
5. I.R.C. §501(c)(3) status for churches. Churches that register under this program become government "trustees" and "public officials" that are part of the government. Is THIS what you call "separation of church and state"? See: http://famguardian.org/Subjects/Spirituality/spirituality.htm
6. Serving as a jurist. 18 U.S.C. §201(a)(1) says that all persons serving as federal jurists are "public officials".
7. Attorney licenses. All attorneys are "officers of the court" and the courts in turn are part of the government. See: http://famguardian.org/Subjects/LawAndGovt/LegalEthics/Corruption/WhyYouDontWantAnAtty/WhyYouDon'tWantAnAttorney.htm
8. Marriage licenses. See: http://sedm.org/ItemInfo/Ebooks/SovChristianMarriage/SovChristianMarriage.htm
9. Driver's licenses. See: http://sedm.org/ItemInfo/Ebooks/DefYourRightToTravel.htm
10. Professional licenses.
11. Fishing licenses.
12. Social Security benefits. See: http://sedm.org/Forms/Emancipation/SSTrustIndenture.pdf
13. Medicare.
14. Medicaid.
15. FDIC insurance of banks. 31 C.F.R. §202.2 says all FDIC insured banks are "agents" of the federal government and therefore "public officers".

Franchises are an outgrowth of your absolute right to contract and they require either implicit or explicit consent in order for the terms of the franchise agreement to be enforceable against you. Nearly every type of government-issued benefit, license, or "privilege" you could possibly procure makes you into a "public officer", "public official", "fiduciary", "alien", "resident", 'transferee", or "trustee" of the government of one kind or another with a "residence" on federal territory. The application or license to procure the benefits of the franchise creates a "RES" which is "IDENT-ified" within the government's legislative jurisdiction on federal territory. Hence "RES-IDENT"/"resident".

This "res-ident" is what most people in the freedom community would refer to as your "straw man". If it is a state-issued license or benefit, that federal territory is usually in a federal area within the exterior limits of the state. The reason all licenses must presume federal territory is that licenses usually regulate the exercise of rights protected by the Constitution and the Bill of Rights portion of the Constitution does not apply on federal territory. In that sense, applying for any kind of "privilege" or franchise from the government amounts to your constructive consent to be treated as a "resident alien" who is domiciled

on federal territory and who has no constitutional rights. The following articles and forms describe this straw man and provide tools to notify the government that you have disconnected yourself from this "straw man" who is the "public officer" that is the only proper or lawful subject of most federal legislation:

1. *Memorandum of Law on The Name, Family Guardian Fellowship* -describes the all caps "straw man" http://famguardian.org/Subjects/LawAndGovt/Articles/MemLawOnTheName.htm
2. *IRS Form 56: Notice Concerning Fiduciary Relationship*, Form #04.204 http://sedm.org/Forms/Tax/Form56/AboutIRSForm56.htm
3. *Affidavit of Corporate Denial*, Form #02.004 http://sedm.org/Forms/Affidavits/AffCorpDenial.pdf

WARNING: Participating in ANY government franchise can leave you entirely without standing or remedy in any federal court! Essentially, by eating out of the government's hand, you are SCREWED, BLACK AND BLUED, and TATTOOED!

> *"**These general rules are well settled: (1) That the United States, when it creates rights in individuals against itself [a "public right", which is a euphemism for a "franchise" to help the court disguise the nature of the transaction], is under no obligation to provide a remedy through the courts.** United States ex rel. Dunlap v. Black, 128 U.S. 40, 9 Sup.Ct. 12, 32 L.Ed. 354; Ex parte Atocha, 17 Wall. 439, 21 L.Ed. 696; Gordon v. United States, 7 Wall. 188, 195, 19 L.Ed. 35; De Groot v. United States, 5 Wall. 419, 431, 433, 18 L.Ed. 700; Comegys v. Vasse, 1 Pet. 193, 212, 7 L.Ed. 108. (2) That where a statute creates a right and provides a special remedy, that remedy is exclusive. Wilder Manufacturing Co. v. Corn Products Co., 236 U.S. 165, 174, 175, 35 Sup.Ct. 398, 59 L.Ed. 520, Ann. Cas. 1916A, 118; Arnson v. Murphy, 109 U.S. 238, 3 Sup.Ct. 184, 27 L.Ed. 920; Barnet v. National Bank, 98 U.S. 555, 558, 25 L.Ed. 212; Farmers' & Mechanics' National Bank v. Dearing, 91 U.S. 29, 35, 23 L.Ed. 196. Still the fact that the right and the remedy are thus intertwined might not, if the provision stood alone, require us to hold that the remedy expressly given excludes a right of review by the Court of Claims, where the decision of the special tribunal involved no disputed question of fact and the denial of compensation was rested wholly upon the construction of the act. See Medbury v. United States, 173 U.S. 492, 198, 19 Sup.Ct. 503, 43 L.Ed. 779; Parish v. MacVeagh, 214 U.S. 124, 29 Sup.Ct. 556, 53 L.Ed. 936; McLean v. United States, 226 U.S. 374, 33 Sup.Ct. 122, 57 L.Ed. 260; United States v. Laughlin (No. 200), 249 U.S. 440, 39 Sup.Ct. 340, 63 L.Ed. 696, decided April 14, 1919. But here Congress has provided:*
> *[U.S. v. Babcock, 250 U.S. 328, 39 S.Ct. 464 (1919)]*

Signing up for government entitlements hands them essentially a blank check, because they, and not you, determine the cost for the service and how much you will pay for it beyond that point. This makes the public servant into your Master and beyond that point, you must lick the hands that feed you. Watch Out! NEVER, EVER take a hand-out from the government of ANY kind, or you'll end up being their CHEAP WHORE. The Bible calls this WHORE "Babylon the Great Harlot". Remember: Black's Law Dictionary defines "commerce", e.g. commerce with the GOVERNMENT, as "intercourse". Bend over!

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

Government franchises and licenses are the main method for destroying the sovereignty of the people pursuant to 28 U.S.C. §1603(b)(3) and 28 U.S.C. §1605(a)(2) . For further details, read the Sovereignty Forms and Instructions Manual, Form #10.005, Sections 1.4 through 1.11.

Those who exercise their right to contract in procuring a franchise become "residents" of the forum or jurisdiction where the other party to the franchise agreement resides or where the agreement itself specifies. In the context of the Internal Revenue Code, Subtitle A "trade or business" franchise agreement, the agreement itself, in 26 U.S.C. §§7701(a)(39) and 7408(d), specifies where the parties to the agreement MUST litigate all disputes. That place is the District of Columbia for all persons who have no domicile in the District of Columbia because they are either domiciled in a foreign country or a state of the Union.

The entirety of Subtitle A of Title 26 of the U.S. Code, also called the Internal Revenue Code (I.R.C.), describes the administration of the TOP SECRET "trade or business" franchise, which is an excise tax upon federal "privileges" or "public

rights" associated with a "public office" in the United States government. This body of law is "private law" that only applies against those who individually and expressly consent. For exhaustive details on how this franchise operates, see:

The "Trade or Business" Scam, Form #05.001 http://sedm.org/Forms/FormIndex.htm

Since no sane person would knowingly make an informed decision to participate if they knew it was a voluntary franchise, then your public dis-servants have taken great pains to hide the requirement for consent, but to respect it using silent presumptions which they will do everything within their power to avoid disclosing to the American public who they are SUPPOSED to serve. See the following for how this SCAM works in the courts:

Requirement for Consent, Form #05.003 http://sedm.org/Forms/FormIndex.htm

Yet another type of "public right" or "statutory franchise" is the Social Security system. The operation of this franchise is exhaustively explained in the link below:

Resignation of Compelled Social Security Trustee, Form #06.002 http://sedm.org/Forms/FormIndex.htm

Based on the exhaustive analysis of the "trade or business" and the "social security" franchises listed in the references above, we can safely conclude the following:

1. Participating in any government franchise always creates contractual agency through the operation of a "trust" or "public trust". That agency subjects you to the laws of a foreign jurisdiction in the District of Columbia pursuant to Federal Rule of Civil Procedure 17(b), 26 U.S.C. §7701(a)(39) , and 26 U.S.C. §7408(d) under the terms of the franchise agreements codified in I.R.C. Subtitle A and the Social Security Act.
2. The agency created is that of a "trustee" over "public property", which usually becomes public property by voluntarily donating one's private property to a "public use" for the purposes of procuring the privilege. That process of donating private property to a public use implicitly grants the government the authority to control that use:

> *"Men are endowed by their Creator with certain unalienable rights,-'life, liberty, and the pursuit of happiness;' and to 'secure,' not grant or create, these rights, governments are instituted.* ***That property [or income] which a man has honestly acquired he retains full [and EXCLUSIVE] control of, subject to these limitations: First, that he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's benefit [that is why Social Security is voluntary!]; second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that whenever the public needs require, the public may take it upon payment of due compensation.***
> *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

3. The trust relation is a cestuis que trust, which is a charitable trust created for the equal benefit of all those who participate. All those acting as "trustees" represent a federal corporation pursuant to 28 U.S.C. §3002(15)(A) and the corporation they represent is a statutory "U.S. citizen" pursuant to 8 U.S.C. §1401. All corporations are classified as "citizens" of the place where they were incorporated.

> *"A foreign corporation is one that derives its existence solely from the laws of another state, government, or country, and the term is used indiscriminately, sometimes in statutes, to designate either a corporation created by or under the laws of another state or a corporation created by or under the laws of a foreign country."*
>
> *"A federal corporation operating within a state is considered a domestic corporation rather than a foreign corporation.* ***The United States government is a foreign corporation with respect to a state."***
> *[19 Corpus Juris Secundum (C.J.S.), Corporations, §883 (2003)]*
>
> ---
>
> *"A corporation is a citizen, resident, or inhabitant of the state or country by or under the laws of which it was created, and of that state or country only."*
> *[19 Corpus Juris Secundum, Corporations, §886]*

4. You cannot participate in any "public right" or "public franchise" without becoming a "public officer" of the government granting the privilege.
5. Participating in any government franchise makes one a "resident alien" for the purposes of federal jurisdiction and causes an implied surrender of sovereign immunity pursuant to 28 U.S.C. §1605(a)(2) . There is also an implied surrender of sovereign immunity pursuant to 28 U.S.C. §1603(b)(3) because a "citizen", which is what the corporation is that you represent, cannot be a "foreign state" or "foreign sovereign" under the Foreign Sovereign Immunities Act, 28 U.S.C. Chapter 97.
6. All privileged activities are usually licensed by the government. The application of the license causes a surrender of constitutional rights.

> *"And here a thought suggests itself. As the Meadors, subsequently to the passage of this act of July 20, 1868, applied for and obtained from the government a license or permit to deal in manufactured tobacco, snuff and cigars, I am inclined to be of the opinion that they are, by this their own voluntary act, precluded from assailing the constitutionality of this law, or otherwise controverting it.* ***For the granting of a license or permit-the yielding of a particular privilege-and its acceptance by the Meadors, was a contract, in which it was implied that the provisions of the statute which governed, or in any way affected their business, and all other statutes previously passed, which were in pari materia with those provisions, should be recognized and obeyed by them. When the Meadors sought and accepted the privilege, the law was before them. And can they now impugn its constitutionality or refuse to obey its provisions and stipulations, and so exempt themselves from the consequences of their own acts?****"*
> *[In re Meador, 1 Abb.U.S. 317, 16 F.Cas. 1294, D.C.Ga. (1869)]*

7. The Social Security Number is the "de facto" license number which is used to track and control all those who voluntarily engage in public franchises and "public rights".
   7.1. The number is "de facto" rather than "de jure" because Congress cannot lawfully license any trade or business, including a "public office" in a state of the Union, by the admission of no less than the U.S. Supreme Court:

> *"Thus, Congress having power to regulate commerce with foreign nations, and among the several States, and with the Indian tribes, may, without doubt, provide for* ***granting*** *coasting* ***licenses****, licenses to pilots, licenses to trade with the Indians, and any other* ***licenses*** *necessary or proper for the exercise of that great and extensive power; and the same observation is applicable to every other power of Congress, to the exercise of which the granting of licenses may be incident. All such licenses confer authority, and give rights to the licensee.*
>
> *But very different considerations apply to the* ***internal commerce*** *or* ***domestic trade*** *of the* ***States****. Over this commerce and trade Congress has* ***no power of regulation nor any direct control****. This power belongs* ***exclusively*** *to the States.* ***No interference by Congress with the business of citizens transacted within a State is warranted by the Constitution, except such as is strictly incidental to the exercise of powers clearly granted to the legislature****. The power to authorize a business within a State is plainly repugnant to the exclusive power of the State over the same subject. It is true that the power of Congress to tax is a very extensive power. It is given in the Constitution, with only one exception and only two qualifications. Congress cannot tax exports, and it must impose direct taxes by the rule of apportionment, and indirect taxes by the rule of uniformity. Thus limited, and thus only, it reaches every subject, and may be exercised at discretion. But, it reaches only existing subjects.* ***Congress cannot authorize a trade or business within a State in order to tax it.*** *"*
> *[License Tax Cases, 72 U.S. 462, 18 L.Ed. 497, 5 Wall. 462, 2 A.F.T.R. 2224 (1866)]*

   7.2. If you don't want to be in a "privileged" state and suffer the legal disabilities of accepting the privilege, then you CANNOT have or use Social Security Numbers.
8. Those participating in the "benefits" of the franchise have implicitly surrendered the right to challenge any encroachments against their "private rights" or "constitutional rights" that result from said participation:

> *The Court developed, for its own governance in the cases confessedly within its jurisdiction, a series of rules under which it has avoided passing upon a large part of all the constitutional questions pressed upon it for decision. They are:*
>
> *[. . .]*
>
> *6.* ***The Court will not pass upon the constitutionality of a statute at the instance of one who has availed himself of its benefits****.[FN7] Great Falls Mfg. Co. v. Attorney General, 124 U.S. 581, 8 S.Ct. 631, 31 L.Ed. 527; Wall v. Parrot Silver & Copper Co., 244 U.S. 407, 411, 412, 37 S.Ct. 609, 61 L.Ed. 1229; St. Louis Malleable Casting Co. v. Prendergast Construction Co., 260 U.S. 469, 43 S.Ct. 178, 67 L.Ed. 351.*
>
> *FN7 Compare Electric Co. v. Dow, 166 U.S. 489, 17 S.Ct. 645, 41 L.Ed. 1088; Pierce v. Somerset Ry., 171 U.S. 641, 648, 19 S.Ct. 64, 43 L.Ed. 316; Leonard v. Vicksburg, etc., R. Co., 198 U.S. 416, 422, 25 S.Ct. 750, 49 L.Ed. 1108.*
> *[Ashwander v. Tennessee Valley Authority, 297 U.S. 288, 56 S.Ct. 466 (1936)]*

9. Use of a Social Security Number constitutes prima facie consent to engage in the franchise. Use of this number constitutes prima facie evidence of implied consent because:
   9.1. It is a crime to compel use or disclosure of Social Security Numbers. 42 U.S.C. §408.
   9.2. You can withdraw from the franchise lawfully at any time if you don't want to participate. See SSA Form 521. See:

Resignation of Compelled Social Security Trustee, Form #06.002 http://sedm.org/Forms/FormIndex.htm

   9.3. If the government uses the SSN trustee licenses number to communicate with you and you don't object or correct them, then you once again consented to their jurisdiction to administer the program. See:

Wrong Party Notice, Form #07.105 http://sedm.org/Forms/FormIndex.htm

10. The Social Security Number is property of the government and NOT the person using it. 20 C.F.R. §422.103(d).
   10.1. The Social Security card confirms this, which says:

Figure 1: Social Security Card: Back

This card is the official verification of your Social Security number. Please sign it right away. Keep it in a safe place.

Improper use of this card or number by anyone is punishable by fine, imprisonment or both.

This card belongs to the Social Security Administration and you must return it if we ask for it.

If you find a card that isn't yours, please return it to:
Social Security Administration
P.O. Box 33008, Baltimore, MD 21290-3008

For any other Social Security business/information, contact your local Social Security office. If you write to the above address for any business other than returning a found card, it will take longer for us to answer your letter.

Social Security Administration
Form **SSA–3000** (6-99) D94868217

   10.2. Anything the Social Security Number is attached to becomes "private property" voluntarily donated to a "public use" to procure the benefits of the "public right" or franchise. Only "public officers" on official business may have public property in their possession such as the Social Security Number.

We will now further analyze items 1 and 2 above by giving you an example of how partaking of a franchise creates agency and constitutes a "trust" or "public trust". The following supreme Court ruling proves that a corporate railroad is a government franchise which makes the corporation into a "**cestuis que trust**", the officers into "public officers" and "trustees" of the United States government through the operation of private law, which is the corporate charter.

> *The proposition is that* ***the United States, as the grantor of the franchises of the company, the author of its charter, and the donor of lands, rights, and privileges of immense value, and as parens patriae, is a trustee, invested with power to enforce the proper use of the property and franchises granted for the benefit of the public.***
>
> *The legislative power of Congress over this subject has already been considered, and need not be further alluded to. The trust here relied on is one which is supposed to grow out of the relations of the corporation to the government, which, without any aid from legislation, are cognizable in the ordinary courts of equity.*
>
> *It must be confessed that, with every desire to find some clear and well-defined statement of the foundation for relief under this head of jurisdiction, and after a very careful examination of the authorities cited, the nature of this claim of right remains exceedingly vague. Nearly all the cases- we may almost venture to say all of them-fall under two heads:--*

1. Where municipal, charitable, religious, or eleemosynary corporations, public in their character, had abused their franchises, perverted the purpose of their organization, or misappropriated their funds, and as they, from the nature of their corporate functions, were more or less under government supervision, the Attorney-General proceeded against them to obtain correction of the abuse; or,

*2. Where private corporations, chartered for definite and limited purposes, had exceeded their powers, and were restrained *618 or enjoined in the same manner from the further violation of the limitation to which their powers were subject.*

*The doctrine in this respect is well condensed in the opinion in The People v. Ingersoll, recently decided by the Court of Appeals of New York. 58 N. Y. 1. 'If,' says the court, 'the property of a corporation be illegally interfered with by **corporation officers and agents** or others, the remedy is by action at the suit of the corporation, and not of the Attorney-General. Decisions are cited from the reports of this country and of this State, entitled to consideration and respect, affirming to some extent the doctrine of the English courts, and applying it to like cases as they have arisen here. But in none has the doctrine been extended beyond the principles of the English cases; and, aside from the jurisdiction of courts of equity over trusts of property for public uses and over the trustees, either corporate or official, the courts have only interfered at the instance of the Attorney-General to prevent and prohibit some official wrong by municipal corporations or public officers, and the exercise of usurped or the abuse of actual powers.' p. 16.*

***37 To bring the present case within the rule governing the exercise of the equity powers of the court, it is strongly urged that the company belongs to the class first described.*

*The duties imposed upon it by the law of its creation, the loan of money and the donation of lands made to it by the United States, its obligation to carry for the government, and the great purpose of Congress in opening a highway for **public use** and the postal service between the widely separated States of the Union, are relied on as establishing this proposition.*

*But in answer to this it must be said that, after all, it is but a railroad company, with the ordinary powers of such corporations. **Under its contract with the government, the latter has taken good care of itself; and its rights may be judicially enforced without the aid of this trust relation. They may be aided by the general legislative powers of Congress, and by those reserved in the charter, which we have specifically quoted.***

*The statute which conferred the benefits on this company, the loan of money, the grant of lands, and the right of way, did the same for other corporations already in existence under State or territorial charters. Has the United States the right *619 to assert a trust in the Federal government which would authorize a suit like this by the Attorney-General against the Kansas Pacific Railway Company, the Central Pacific Railroad Company, and other companies in a similar position?*

If the United States is a trustee, there must be cestuis que trust. There cannot be the one without the other, and the trustee cannot be a trustee for himself alone. A trust does not exist when the legal right and the use are in the same party, and there are no ulterior trusts.

***Who are the cestuis que trust for whose benefit this suit is brought?** If they be the defrauded stockholders, we have already shown that they are capable of asserting their own rights; that no provision is made for securing them in this suit should it be successful, and that the statute indicates no such purpose.*

If the trust concerned relates to the rights of the public in the use of the road, no wrong is alleged capable of redress in this suit, or which requires such a suit for redress.

Railroad Company v. Peniston (18 Wall. 5) shows that the company is not a mere creature of the United States, but that while it owes duties to the government, the performance of which may, in a proper case, be enforced, it is still a private corporation, the same as other railroad companies, and, like them, subject to the laws of taxation and the other laws of the States in which the road lies, so far as they do not destroy its usefulness as an instrument for government purposes.

***We are not prepared to say that there are no trusts which the United States may not enforce in a court of equity against this company.** When such a trust is shown, it will be time enough to recognize it. But we are of opinion that there is none set forth in this bill which, under the statute authorizing the present suit, can be enforced in the Circuit Court.*

***38 There are many matters alleged in the bill in this case, and many points ably presented in argument, which have received our careful attention, but of which we can take no special notice in this opinion. We have devoted so much space to the more important matters, that we can only say that, under the view which we take of the scope of the enabling statute, they furnish no ground for relief in this suit.*

**620 The liberal manner in which the government has aided this company in money and lands is much urged upon us as a reason why the rights of the United States should be liberally construed. This matter is fully*

considered in the opinion of the court already cited, in United States v. Union Pacific Railroad Co. (supra), in which it is shown that it was a wise liberality for which the government has received all the advantages for which it bargained, and more than it expected. ***In the feeble infancy of this child of its creation, when its life and usefulness were very uncertain, the government, fully alive to its importance, did all that it could to strengthen, support, and sustain it. Since it has grown to a vigorous manhood, it may not have displayed the gratitude which so much care called for. If this be so, it is but another instance of the absence of human affections which is said to characterize all corporations. It must, however, be admitted that it has fulfilled the purpose of its creation and realized the hopes which were then cherished, and that the government has found it a useful agent, enabling it to save vast sums of money in the transportation of troops, mails, and supplies, and in the use of the telegraph.***

A court of justice is called on to inquire not into the balance of benefits and favors on each side of this controversy, but into the rights of the parties as established by law, as found in their contracts, as recognized by the settled principles of equity, and to decide accordingly. Governed by this rule, and by the intention of the legislature in passing the act under which this suit is brought, we concur with the Circuit Court in holding that no case for relief is made by the bill.
[U.S. v. Union Pac. R. Co., 98 U.S. 569 (1878)]

Notice that the government, in relation to the franchisee, is referred to by the Supreme Court as a "parens patriae". This describes the role of the government as protector over persons with a *legal disability*. That disability, in fact, consists mainly of the obligations associated with a "public office" in the U.S. government. By partaking of a "public right" or "statutory right" or "privilege", you are abdicating responsibility over your life, admitting that you can't govern or support yourself, and therefore transferring your own person, property, and labor to another sovereign, who then exercises a legal "guardianship" as a bloated socialist government. Quite revealing!:

PARENS PATRIAE. Father of his country; parent of the country. In England, ***the king****. In the United States, the state, as a sovereign-****referring to the sovereign power of guardianship over persons under disability****; In re Turner, 94 Kan. 115, 145 P. 871, 872, Ann.Cas.1916E, 1022; such as minors, and insane and incompetent persons; McIntosh v. Dill, 86 Okl. 1, 205 P. 917, 925.*
[Black's Law Dictionary, Sixth Edition, p. 1269]

Those who nominate a "parens patriae" to govern their lives by engaging in statutory "public rights" and franchises can, at the whim of their new master, be left entirely without remedy in any court of law as we pointed out earlier. This causes the sovereignty that God delegated to Christians to be undermined and makes them violate the prohibition against serving two masters. Therefore, it violates the bible to participate in federal franchises:

"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."
[Luke 16:13, Bible, NKJV]

"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.
[Matt. 6:24, Bible, NKJV]

The subject of franchises and all the effects of participation is covered in the following reference, for those who want to investigate further:

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

3.7.5 May not participate in Social Security or any government insurance programs

A book entitled *Social Security: Mark of the Beast* analyzes the Social Security System from a legal perspective to prove with legal evidence and cites from the Bible that the program is completely inconsistent with and contradictory to the Christian faith and to the Republican values of this country. A free version of that book may be downloaded from that website in Adobe Acrobat from at the following address:

Social Security: Mark of the Beast, Form #11.407 http://sedm.org/Forms/FormIndex.htm

It also compiles a very detailed study on the illegality of the way the IRS enforces what is actually a completely voluntary income tax. These findings are documented in a book that available on the web at the address below:

Among the many conclusions reached in both *Great IRS Hoax*, Form #11.302 and *Social Security* are the following:

1. Social Security is socialism and socialism is against Christian beliefs. See the following:
   1.1. Section 3.7.13 later.
   1.2. *Social Security: Mark of the Beast*, Form #11.407, Section 10: Socialism is not compatible with Christianity.
2. Participation in the Social Security program and the payment of Social Security taxes amounts to becoming surety for the debts of the government and of others. The Bible says that Christians should not be surety for the debts of anyone, including government. See:
   2.1. *Great IRS Hoax*, Form #11.302, Sections 2.8.7 and 2.8.11 for details.
   2.2. Prov. 11:15 and Prov. 17:18 say Christians should not be surety for their neighbor.

> *"He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure."*
> *[Prov. 11:15, Bible, NKJV]*

   2.3. *Social Security: Mark of the Beast*, Form #11.407, Section 10
3. Social Security Numbers are the "Mark of the Beast" described in Revelation 13:16-18. See:
   3.1. *Social Security: Mark of the Beast*, Form #11.407, Section 1.
   3.2. *Great IRS Hoax*, Form #11.302, Section 2.8.7.
4. The Bible in Revelation 19:19 identifies that political rulers, and by implication public servants who are their agents, are the real "beast".

> *"**And I saw the beast, the kings [political rulers] of the earth, and their armies,** gathered together to make war against Him [Jesus] who sat on the horse and against Hi army."*
> *[Rev. 19:19, Bible, NKJV]*

5. Those who resist the mark and number of the beast, the Social Security Number, will be given the Harps of God according to Rev. 15:2. See *Social Security: Mark of the Beast*, Form #11.407, Section 1.
6. Those who resist the mark and number of the beast will avoid God's wrath according to Rev. 16:2.
7. Those who die resisting the mark of the beast will reign with Christ according to Rev. 20:4.

Christians must believe every word of the New King James Bible. The findings within the *Social Security: Mark of the Beast*, Form #11.407 book are entirely consistent with the Bible and therefore must also be obeyed. Accordingly, either accepting or using Social Security Numbers violates biblical law and that God will withdraw His sovereign blessings upon Christians if they do not do *everything* in their power eradicate the use of them from every aspect of their lives. The reason the Bible has such strong things to say about Social Security Numbers is the following characteristics that they possess:

1. They are issued by the government.
2. They create a presumption that one is a statutory "U.S. citizen" pursuant to 8 U.S.C. §1401. See 26 C.F.R. §301.6109-1(g) says the following about this presumption:

> *26 C.F.R. §301.6109-1(g)*
>
> (g) Special rules for taxpayer identifying numbers issued to foreign persons--(1) General rule--(i) Social security number. **A social security number is generally identified in the records and database of the Internal Revenue Service as a number belonging to a U.S. citizen or resident alien individual.** A person may establish a different status for the number by providing proof of foreign status with the Internal Revenue Service under such procedures as the Internal Revenue Service shall prescribe, including the use of a form as the Internal Revenue Service may specify. Upon accepting an individual as a nonresident alien individual, the Internal Revenue Service will assign this status to the individual's social security number.

   On the other hand, the Bible also says that we should *not* be citizens on earth because we belong to God, who created us. See:
   2.1. Section 3.7.1.
   2.2. Philippians 3:20: "***For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ.***"

2.3. Hebrews 11:13: "These all died in faith, not having received the promises, but having seen them afar off were assured of them, ***embraced them and confessed that they were strangers and pilgrims on the earth***."
2.4. 1 Peter 2:1: "Beloved, I beg you ***as sojourners and pilgrims***, abstain from fleshly lusts which war against the soul…"
2.5. James 4:4: "Do you not know that friendship [citizenship] with the world is enmity with God? Whoever therefore wants to be a friend [citizen] of the world makes himself an enemy of God."

3. SSN's are used as a means of universal identification. Universal identification simply facilitates gross violations of our Fourth Amendment right of privacy. Freedom cannot exist without privacy and we live in a free country. Therefore, we cannot have a universal means of numerical identification without violating the intent of the founding fathers to impart to us privacy and sovereignty.
4. The failure to use the Socialist Security Number results or can result either directly or indirectly in the inability to buy or sell goods or to obtain or maintain a job.
5. Slave Surveillance Numbers are required by the government in order to comply with illegal enforcement activities of the Internal Revenue Service and state taxing authorities.
6. The numbers are disclosed to agencies and organizations and third parties who are outside my immediate work environment, which violates my Fourth Amendment right of privacy unless I disclose it voluntarily, which in this case I do not.

At the same time, we as Christians should *not* be against the use of numbers for identification within an occupational context, but only so long as the application or use the numbers *does not* have *any* of the characteristics listed above. For instance, if a private employer wants to assign individual employee numbers, then I am OK with that so long as these numbers are not used *outside* of the private employer for any other purpose or disclosed to any third party without my written, explicit, and advanced consent in each case. The fact that such a system may not currently exist is simply not my problem. Nor can the lack of such a system create an emergency or "compelling public interest" that could justify or warrant an invasion of my Constitutional rights by the government. Under no circumstances is the government authorized to violate the Bill of Rights, emergency or not, financial problem or not:

> *THE AMERICAN CONSTITUTION IS NON-SUSPENDIBLE*
>
> *"No emergency justifies a violation of any Constitutional provision." 2*
> *[16 American Jurisprudence 2d, Constitutional law, §§71-72 (1999)]*

There is nothing we are aware of within biblical law or doctrine which prohibits Christians from procuring insurance of any kind. Certainly, Social Security constitutes what most people view as "insurance" from a legal perspective. The conflicts of biblical law caused by Social Security have nothing to do with the fact that it is insurance, but the following issues:

1. The enumeration of people by the government. The Bible forbids political rulers or governments from "numbering" their subjects. 2 Sam. 18:1; 2 Sam. 24; 1 Chronicles 21 all indicate that it is a sin to take a census of the people or to number them. Taking of census' is the main method by which direct taxes are apportioned as required by Article 1, Section 9. Clause 4 and Article 1, Section 2, Clause 3 of the Constitution. Therefore the implication is that direct taxes violate the Bible and must be avoided. Recall also that Jesus was born on the occasion of the first world-wide census by Caesar Augustus for the purpose of taxing the entire earth. Jesus therefore came into the world as the remedy provided by God for the sins of governments in enslaving the people through direct taxation. For further information on the significance of the birth of Jesus, see:

Jesus Is an Anarchist, Family Guardian Fellowship http://famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm

2. Who offers the Insurance: The Bible forbids conducting commerce of any kind with the government, or in contracting with the government or choosing a domicile within the jurisdiction of any government. See sections 3.7.1, 3.7.3, 3.7.4, 3.7.13. Therefore, only private companies can offer social insurance because we can't conduct commerce with "The Beast", which Rev. 19:19 identifies as "the kings of the earth", which today is our public servants and government.
3. The Consequences of Participation: Every federal franchise makes those who participate into federal public officer, employees, agents, trustees, and residents. In that context, they are serving and having allegiance to secondary master in violation of Luke 16:13 and Matt. 6:24

If the following reforms were introduced into Social Security, we believe it would not violate biblical law to participate at all:

1. Only competing private companies could offer "social insurance".

2. There was no government sanctioned monopoly that prevented competition.
3. The information about participants in the program was not shared with the government for any reason and the member application specifically stated that the information belonged to the participant and not the company, and therefore was not discoverable or sharable for any reason.
4. Participation was voluntary:
   4.1. Government does not pass any laws to compel participation.
   4.2. Those who institute compulsion or duress to get people to participate are swiftly prosecuted for racketeering as existing laws on the books already require. See 18 U.S.C. §1956 and 18 U.S.C. §872.
   4.3. The courts refuse to enforce the terms of the insurance policy in the case of anyone who is compelled to participate.
5. Account numbers associated with the program may not be used or required in order to participate in any government franchise or program such as:
   5.1. Income taxes. The "trade or business" franchise forms the heart of the federal income tax. See:

The "Trade or Business" Scam, Form #05.001 http://sedm.org/Forms/FormIndex.htm

   5.2. Professional licensing.
   5.3. Driver's licensing.
   5.4. Marriage licensing.
   5.5. Loans.
   5.6. Issuance of passports.
   5.7. Opening of financial or investment accounts.
   5.8. Currency transaction reporting, such as IRS Form 8300 entitled "Currency Transaction Report".
6. The program was *only* offered to persons domiciled outside of federal jurisdiction and not available to people domiciled on federal territory, in order to prevent participants from being deliberately confused with persons who the federal government has legislative jurisdiction over. See:

Why You are a "National", "State National", and Constitutional but not Statutory Citizen, Form #05.006 http://sedm.org/Forms/FormIndex.htm

3.7.6 May not have a legal domicile within any government's jurisdiction and instead it must be in the Kingdom of Heaven on earth

This subject is exhaustively covered in the following free pamphlet:

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

3.7.7 May not be a privileged 501(c)(3) religious entity

26 U.S.C. §501 addresses exemptions of charitable trusts and corporations. It does NOT mention churches.

> *TITLE 26 > Subtitle A > CHAPTER 1 > Subchapter F > PART I > § 501*
> *§ 501. Exemption from tax on corporations, certain trusts, etc.*
>
> *[. . .]*
>
> *(c) List of exempt organizations*
>
> *The following organizations are referred to in subsection (a):*
>
> *(3) Corporations, and any community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or international amateur sports competition (but only if no part of its activities involve the provision of athletic facilities or equipment), or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation (except as otherwise provided in subsection (h)), and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.*

Churches aren't even mentioned in the above statute. Therefore, any church which applies for this status and thereby accepts any privilege, franchise, exemption, or benefit from the government now has given the government permission to:

1. Treat it as a trust or corporation.
2. Treat it as an officer and franchisee of the government. See:

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

3. Has a new master to serve under the terms of the franchise agreement codified in I.R.C. Subtitle A. The franchise is called a "trade or business". This causes the church to now be subservient to THREE masters instead of just one, in clear violation of the Bible:

> *"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."*
> *[Luke 16:13, Bible, NKJV]*

> *"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.*
> *[Matt. 6:24, Bible, NKJV]*

You might ask: How can a church become subject to THREE masters if it makes application for I.R.C. 501(c)(3) status? Well:

1. When you request any benefit from the government, you automatically agree to abide by all the statutes that regulate the benefit, which means the entire I.R.C. Subtitle A.

> *CALIFORNIA CIVIL CODE*
> *DIVISION 3. OBLIGATIONS*
> *PART 2. CONTRACTS*
> *CHAPTER 3. CONSENT*
>
> *Section 1589*
>
> *1589. A voluntary acceptance of the benefit of a transaction is equivalent to a consent to all the obligations arising from it, so far as the facts are known, or ought to be known, to the person accepting.*

2. Those subject to the I.R.C. Subtitle A are subject to the agency that administers that code, which is the Internal Revenue Service.
3. In addition to the I.R.S., churches also become subject to regulation by state revenue agencies, because the Secretary of the Treasury has an ACTA agreement with the governors of most states of the Union which authorizes these states, under the Buck Act, to enforce their state income taxes within federal areas within the exterior limits of the state. Those who sign up for I.R.C. 501(c)(3) status are presumed to occupy these areas in law and be "residents" of these areas, even though they may have never set foot within them, under the terms of the Agreement on Coordination of Tax Administration (ACTA), I.R.C. Subtitle A, and their state revenue statutes. See the following for proof:

State Income Taxes, Form #05.031 http://sedm.org/Forms/FormIndex.htm

The Bible is very explicit about churches NOT sacrificing the headship of Christ over them by applying for any government privilege, benefit, or exemption and thereby entering into "commerce" with the devil. The Bible says that those who participate in this kind of "commerce" with the government are practicing harlotry and idolatry. The Bible book of Revelation describes a woman called "Babylon the Great Harlot".

> *"And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a name was written:*
>
> *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.*
>
> *I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement."*
> *[Rev. 17:3-6 , Bible, NKJV]*

This despicable harlot is described below as the "woman who sits on many waters".

"Come, I will show you the judgment of the great harlot [Babylon the Great Harlot] who sits on many waters, with whom the kings of the earth [politicians and rulers] committed fornication, and the inhabitants of the earth were made drunk [indulged] with the wine of her fornication."
[Rev. 17:1-2 , Bible, NKJV]

These waters are simply symbolic of a democracy controlled by mobs of atheistic people who are fornicating with the Beast and who have made it their false, man-made god and idol:

"The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues."
[Rev. 17:15 , Bible, NKJV]

Babylon the Great Harlot is "fornicating" with the government by engaging in commerce with it. Black's Law Dictionary defines "commerce" as "intercourse":

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

If you want your rights back people, you can't pursue government employment in the context of your private job. If you do, the Bible, not us, says you are a harlot and that you are CONDEMNED to hell!

"And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.' Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her."
[Rev. 18:4-8 , Bible, NKJV]

3.7.8 May not engage in any kind of "presumption"[163]

"The greatest enemy of the truth is very often not the lie - deliberate, contrived and dishonest - but the myth - persistent, persuasive and unrealistic."
[President John F. Kennedy, at Yale University on June 11, 1962]

The Holy Bible condemns "presumption" as one of the worst of all sins in Numbers. 15:30. One reason may be that presumption acts as the equivalent of religious faith and allows the government to establish a competing Civil Religion intent on destroying other competing religions and concentrating power into the hands of a few. See:

Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017 http://sedm.org/Forms/FormIndex.htm

The purpose of lying is to develop in the hearts and minds of the hearers a *false presumption*. The more ignorant and unwise and godless the hearers, the more likely they are to believe this false presumption. Those who promote such lies will do so for selfish reasons but ultimately their purposes are harmful and hateful.

"A lying tongue hates those who are crushed by it, and a flattering mouth works ruin."
[Prov. 26:28, Bible, NKJV]

Most frequently, we also acquire false presumptions by less dishonest or more casual means. For instance, we acquire false presumptions mainly from the media and our associates in our normal interactions. This method is the most popular technique used by our government to brainwash the sheeple, I mean people. When our government does it, it is called "propaganda". The reason more informal techniques such as this are most successful is that we just accept what people say without thinking critically about it and without questioning it. We are among people and organizations that we supposedly love or trust and so our intellectual defenses are down. In effect, we are intellectually lazy and don't bother to process or analyze or question new ideas or look what God's word says about them before we commit them to our memory banks as *truth*.

[163] Adapted with permission from Great IRS Hoax, Form #11.302, Section 2.8.2.

Another very popular propaganda tool for creating false presumptions are the public schools which are run by our government. Good parents will take the time to counteract the myths and false presumptions that liberal teachers will try to program our children with, but Satan still gets his foot in the door because many children grow up in single parent families where the one parent who is present doesn't have the energy to counteract the government brainwashing on a regular basis.

The Bible has some very convicting things to say about presumption that every Christian ought to teach their children, and which should also be part of the jury instructions that every jury hears:

> *"Who can understand his errors? Cleanse me from secret faults.* ***Keep back Your servant also from presumptuous sins; Let them not have dominion over me. Then I shall be blameless, and I shall be innocent of great transgression.****"*
> *[Psalm 19:12-13, Bible, NKJV]*

Evidently, being presumptuous is a sin for which God takes offense. Our King James Bible has a footnote under the above passage that says: "The right response to God's revelation is to pray for His help with errors, faults, and sins." That same passage above under the word "presumptuous" then points to Num. 15:30, which tells the rest of the very telling story on this subject:

> *"But* ***the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the Lord, and he shall be cut off from among his people****."*
> *[Numbers 15:30, Bible, NKJV]*

So evidently, we're dealing with very serious sin here, folks. Presumption evidently is a very big offense to the Lord. If you further research the meaning of "presumptuous", you will find in Numbers 14:44 that it means defiance and disobedience to God's laws, the Bible, His commandments, and His will revealed to us by the Holy Spirit, and through His prophets.

The bedrock of our system of jurisprudence is the fundamental presumption of "innocent until proven guilty beyond a reasonable doubt". The Fifth Amendment to the U.S. Constitution then guarantees us a right of due process of law. Fundamental to the notion of due process of law is the *absence of presumption* of fact or law. Absolutely everything that is offered as proof or evidence of guilt must be *demonstrated and revealed* with evidence, and *nothing* can or should be based on presumption, or especially *false presumption*. ***The extent to which presumption is used to establish guilt is the extent to which our due process rights have been violated.*** Black's Law Dictionary, Sixth Edition, on p. 400 under the term "due process" confirms these conclusions:

> *"If any question of fact or liability be conclusively* ***be presumed*** *[rather than proven] against him, this is* ***not*** *due process of law."*
> *[Black's Law Dictionary, Sixth Edition, p. 400 under "due process"]*

In our legal system, our government goes out of its way to create and perpetuate ***false presumptions*** to bias the legal system in their favor, and in so doing, based on the above, they commit a grave sin and violation of God's laws. The only reason they get away with this tyranny in most cases is because of our own legal ignorance along with corrupted government judges and lawyers who allow and encourage and facilitate this kind of abuse of our due process rights. Below are some examples of how they do this:

1. False presumptions that the Internal Revenue Code is law. The Internal Revenue Code has not been enacted into positive law. It says that at the beginning of the Title. Any title not enacted into "positive law" is described as "prima facie evidence" of law. That means it is "presumptive" evidence that is rebuttable:

   > *"****Prima facie****. Lat. At first sight on the first appearance; on the face of it; so far as can be judged from the first disclosure;* ***presumably; a fact presumed to be true unless disproved by some evidence to the contrary.*** *State ex rel. Herbert v. Whims, 68 Ohio.App. 39, 38 N.E.2d. 596, 499, 22 O.O. 110. See also Presumption."*
   > *[Black's Law Dictionary, Sixth Edition, p. 1189]*

   Since Christians are not allowed to presume anything, then they can't be allowed to presume that the Internal Revenue Code is "law" or that it even applies to them. Technically, the Internal Revenue Code can only be described as a "statute" or "code", but not as "law". Here is the way the Supreme Court describes it:

   > *"To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery*

> *because it is done under the forms of law and is called taxation.* ***This is not legislation. It is a decree under legislative forms.***
>
> ***Nor is it taxation. 'A tax,' says Webster's Dictionary, 'is a rate or sum of money assessed on the person or property of a citizen by government for the use of the nation or State.' 'Taxes are burdens or charges imposed by the Legislature upon persons or property to raise money for public purposes.' Cooley, Const. Lim., 479."***
> *[Loan Association v. Topeka, 20 Wall. 655 (1874)]*

Law is evidence of explicit consent by the people. For a statute to be enacted into positive law, a majority of the people or their representatives must consent to it by voting in favor of it. When a statute is not enacted into positive law, this simply means that the people never collectively and explicitly consented to the enforcement of it. Consequently, they cannot be expected to accept any adverse impact on their rights that such legislation but not "law" might have on them. In a system of government based only on consent of the governed such as we have, such "legislation" and "presumptive evidence of law" is unenforceable and becomes mainly a political statement of public policy but *not* law. This is a polite way of saying that the Internal Revenue Code is simply an unenforceable, state-sponsored federal voluntary religion that has no force on the average American. Like the Bible itself, the Internal Revenue Code therefore only applies to people who volunteer or choose to "believe" in or accept its terms. To treat the I.R.C. any other way is essentially to hurt your neighbor and disrespect his sovereignty and his rights. Christians don't force things upon others who never consented. People in the legal profession and the tax profession will readily and frequently sin all the time by making false presumptions about the liability of people under Internal Revenue Code and they will falsely assume that the I.R.C. is "law". Indirectly, they are falsely "presuming" that the target of the IRS enforcement action "consented", which is a complete lie in most cases. This type of presumptuous behavior is forbidden to Christians under God's law because it violates the second great commandment to love our neighbor and not hurt him (see Bible, Gal. 5:14). Consequently, the Internal Revenue Code cannot be treated as "law" by Christians and shouldn't be treated as "law" by the courts either. To do so would constitute sin and idolatry toward any judge that might try to coerce either jurists or the accused to make such "presumptions". Since the I.R.C. is "presumptive evidence" of law, the easy way to disprove that it is law is to demand evidence that the people consented to it. The Supreme Court said the Sixteenth Amendment didn't constitute evidence of consent. The Congress cannot enact a law that applies in states of the Union without explicit evidence of consent found in the Constitution, and there is none according to the Supreme Court, as you will learn in sections 3.8.11 of the *Great IRS Hoax*, Form #11.302 and following. If you would like to know more about the subject of the Internal Revenue Code not being "law", see:

Requirement for Consent, Form #05.003 http://sedm.org/Forms/FormIndex.htm

2. IRS authority to make assessments or to change your **self**-assessment presumptions. Because our income tax system is based on voluntary self-assessment and payment, according to the Supreme Court in Flora v. United States, 362 U.S. 145 (1960) , then the only person who can assess you, a natural person, with a liability under Subtitle A of the Internal Revenue Code is YOU and only YOU and the only person who can file a return with your name on it is you. The IRS' own Internal Revenue Manual, in section 5.1.11.6.8 clearly shows that Substitute For Returns (SFRs), which are returns filed in place of those which "taxpayers" refuse to file, *cannot* be filed for any specie of 1040 forms (1040, 1040A, 1040EZ, etc) and the reason is because the tax is voluntary, which is to say more properly that it is a DONATION and not a TAX. Once you make this "assessment" as authorized by 26 U.S.C. §6201(a)(1) and send it in, the IRS has *no lawful authority* to change or adjust the assessment, even if they believe you made an error, *without* your permission! You can search for implementing regulations under 26 C.F.R. 1.X until the cows come home and you won't find a regulation that authorizes them to change your self-assessment! Your average misinformed American, however, naturally "assumes" that the IRS has the authority to change it whether you want to or not. If the IRS then finds that you did make an error, they will "presume" that they have the lawful authority to change it by typically sending back a revised assessment and give you a certain amount of time to respond or protest it before it becomes cast in stone. When they do this, they are basically asking you for permission to make the change, and your silence or acquiescence constitutes implied consent to the change. This whole scheme works in the IRS' favor because of the ignorance of the average American about what the law really says. It seems that too many people have been relying on IRS publications rather than reading the law for themselves. BUT, you can shift this contemptible situation completely around the other way in your favor by knowing the law! All you have to do is attach to your return specific instructions stating specifically and clearly that the IRS:
    - May NOT change or especially increase the amount of "income" on the return without invalidating EVERYTHING on the return and causing you to withdraw your consent. This makes the return to be filed under duress and inadmissible as evidence in court according to the Supreme Court in *Weeks v. United States*, 232 U.S. 383 (1914).

- May not rely on hearsay evidence of receipt of funds from employers in the form of W-2 or 1099 forms, because they are not authenticated with a notary affidavit.
- May not file a Substitute for Return (SFR) in place of your return because there is no statute or implementing regulation authorizing it and section 5.1.11.6.8 of the Internal Revenue Manual does not allow it either.
- Should not assume that the form or ANY information on it is *accurate* if the form IN TOTAL is not accurate and acceptable AS SUBMITTED.
- Is not authorized to "propose" any changes, only to file the return IN TOTAL in your administrative record and send you a letter explaining what they disagree with and the authorities (statutes and regulations and IRM sections and Supreme Court rulings) their determination is based on.
- If they protest the amount of "income" on the return, must provide a definition of "income" that is consistent with the following web address and with the Constitutional definition made by the Supreme Court:
  http://famguardian.org/TaxFreedom/CitesByTopic/income.htm
- Any protests or disagreements they make **must** include a cite of the specific statutes AND implementing regulations AND the section from the Internal Revenue Manual which document and authorize their position or their position will be will presumed in the absence of evidence to the contrary to be illegal, unlawful, not authorized by law, null and void, and ***frivolous***.
- May not cite any court case below the Supreme Court as justification for their position, based on the content of their own Internal Revenue Manual, section 4.10.7.2.9.8.
- May not institute penalties because they violate the prohibition on Bills of Attainder under Article 1, Section 9, Clause 3 of the Constitution and because such penalties can only apply to employees of a corporation per 26 C.F.R. §301.6671-1(b), which you are not until proven otherwise, with EVIDENCE.

If you use the above tactics and file a return with a 1 cent "income" and ask for ***all*** your money back, that along with the above tactics will drive the average IRS agent bonkers and he simply won't know what to do and he will have no choice but to give you your ALL your withheld tax back!

3. Presumption of correctness of IRS assessments. The federal courts assume that the IRS' assessments are correct, but the IRS must provide facts to support the assessment and it must appear on a 23C assessment form that is signed and certified by an assessment officer.

> *"The tax collector's presumption of correctness has a Herculean mascularity of Goliathlike reach, but we strike an Achilles' heel when we find no muscles, no tendons, no ligaments of fact."*
> *[Portillo v. C.I.R., 932 F.2d. 1128 (5th Cir. 1991)]*

> *"Presumption of correctness which attends determination of Commissioner of Internal Revenue may be rebutted by showing that such determination is arbitrary or erroneous."*
> *[United States v. Hover, 268 F.2d. 657 (1959)]*

However, the presumption of correctness is easily overcome by looking at the government's own audits of the IRS. Several documents appear on the Family Guardian Website from the General Accounting Office (GAO) showing that the IRS is unable to properly account for its revenues or protect the security of its taxpayer records. Presenting these reports in court is a sure way to derail the presumption of correctness of any alleged assessment the IRS may say they have on you. You can examine these reports for yourself on that website at:

http://famguardian.org/PublishedAuthors/Govt/GAO/GAO.htm

4. Legitimate authority presumptions: When an IRS agent or investigator contacts someone to investigate a tax matter, the average Joe six-pack citizen "presumes" that they have authority to do what they are doing. After all, the agent will pull out a rather official looking "pocket commission" that makes it look like they are official. However, in most cases this pocket commission is an "Administrative" commission issued to administrative IRS employees who have no authority whatsoever to be doing any kind of enforcement actions such as investigations, seizures, liens, and levies. Administrative pocket commissions are easily recognizable because they have a serial number that begins with the letter "A", indicating that they are Administrative rather than "E", which means Enforcement. Enforcement Pocket Commissions are black instead of Red in color. Whenever you talk with an IRS agent in person or on the phone, demand to see their pocket commission and get the serial number of their pocket commission for your records so you can sue the bastard if he illegally institutes collection actions in violation of 26 U.S.C. §7433 and 26 U.S.C. §7214. When they appear or call for questions, tell them you are really glad to see them and say that you will be cooperating fully with them AFTER they answer your questions first which will prove they have authority to be doing what they are doing. This amounts to a

conditional acceptance and it will be very hard for them to argue with you. This is the way that you can "question authority" if you have an IRS agent breathing down your neck. Then when they start answering your questions about their authority to investigate, grill them on camera or using a tape recorder with witnesses present in the room using the following:

> *Tax Deposition Questions*, Form #03.016
> http://famguardian.org/TaxFreedom/Forms/Discovery/Deposition/Deposition.htm

5. Court jurisdiction presumptions. If you appear in front of a federal court that has no jurisdiction over you and you make a general appearance and do not challenge jurisdiction, you are "presumed" to voluntarily consent to the jurisdiction of the court, even though that court in most cases doesn't have any jurisdiction whatsoever over you, including in personam or subject matter jurisdiction. Your ignorant and/or greedy attorney won't even tell you that you have the option to make a *special* appearance instead of a general appearance or to challenge jurisdiction because it would threaten his profits and maybe even his license to practice law. You have to know this, and what you don't know will definitely hurt you! However, even some federal courts admit the real truth of this matter:

> *"There is a presumption against existence of federal jurisdiction; thus, party invoking federal court's jurisdiction bears the burden of proof. 28 U.S.C.A. §§ 1332, 1332(c); Fed.Rules.Civ.Proc. rule 12(h)(3), 28 U.S.C.A."*
>
> *"If parties do not raise question of lack of jurisdiction, it is the duty of the federal court to determine the matter sua sponte. 28 U.S.C.A. §1332."*
>
> *"Lack of jurisdiction cannot be waived and jurisdiction cannot be conferred upon a federal court by consent, inaction, or stipulation. 28 U.S.C.A. §1332."*
>
> *"Although defendant did not present evidence to support dismissal for lack of jurisdiction, burden rested with plaintiffs to prove affirmatively that jurisdiction did exist. 28 U.S.C.A. §1332."*
> *[Basso v. Utah Power and Light Company, 495 F.2d. 906 (1974)]*

6. U.S. Supreme Court "cert denied" presumptions. This it talked about in *Great IRS Hoax*, Form #11.302, Section 6.4.1 where the purpose of the Certiorari Act of 1925 is described. When a case is lost at the federal district or circuit court level, frequently it is appealed to the U.S. Supreme Court on what is called a "writ of certiorari". When the Supreme Court doesn't want to hear the case, they will "deny the cert", which is often abbreviated "cert denied". A famous and evil and unethical tactic by the IRS and DOJ is to cite as an authority a "cert denied" and then "presume" or "assume" that because the Supreme Court wouldn't hear the appeal, then they agree with the findings of the lower court. An example of that tactic is found in the IRS' famous document on their website entitled *The Truth About Frivolous Tax Arguments*, for instance, which we rebutted on the website at: http://famguardian.org/PublishedAuthors/Govt/IRS/friv_tax_rebuts.pdf. However, this fallacious logic simply is *not* a valid *presumption* or inference to make absent a detailed explanation from the Supreme Court *itself* of why they denied the cert, and frequently they won't explain why they denied the appeal because it would be a public embarrassment for the government to do so! For instance, if a human being declares themselves to be a "nontaxpayer" and a "nonresident" but not "alien", does not file a return, and challenges the authority of the IRS and litigates his case all the way up to the Supreme Court to prove that the IRS has no assessment authority on him, do you think the Supreme Court is going to want most Americans to hear the truth by ruling in his favor and causing our income tax system to self-destruct? Rule 10 of the U.S. Supreme Court reveals ***some***, but not ***all*** of the reasons why they might deny a cert., but there are a lot more reasons they don't list, and the rule even admits that the reasons listed are incomplete. The bold-faced type emphasizes the point we are trying to make here:

> *Rule 10. Considerations Governing Review on Writ of Certiorari*
>
> *Review on a writ of certiorari is not a matter of right, but of judicial discretion. A petition for a writ of certiorari will be granted only for compelling reasons. The following, **although neither controlling nor fully measuring the Court's discretion**, indicate the character of the reasons the Court considers:*
>
> > *(a) a United States court of appeals has entered a decision in conflict with the decision of another United States court of appeals on the same important matter; has decided an important federal question in a way that conflicts with a decision by a state court of last resort; or has so far departed from the accepted and usual course of judicial proceedings, or sanctioned such a departure by a lower court, as to call for an exercise of this Court's supervisory power;*

> *(b) a state court of last resort has decided an important federal question in a way that conflicts with the decision of another state court of last resort or of a United States court of appeals;*
>
> *(c) a state court or a United States court of appeals has decided an important question of federal law that has not been, but should be, settled by this Court, or has decided an important federal question in a way that conflicts with relevant decisions of this Court.*
>
> ***A petition for a writ of certiorari is rarely granted when the asserted error consists of erroneous factual findings or the misapplication of a properly stated rule of law.***

In the above, DISCRETION=REASON. The above list of reasons, by the court's own admission, is *incomplete*. Furthermore, there is no Supreme Court rule that says they have to list ALL their reasons for not granting a writ. This very defect, in fact, is how the government has transformed us into a society of men and no laws, in conflict with the intent of the founding fathers expressed in *Marbury v. Madison*, 5 U.S. 137 (1803):

> *"**The Government of the United States has been emphatically termed a government of laws, and not of men**. It will certainly cease to deserve this high appellation if the laws furnish no remedy for the violation of a vested legal right."*
> *[*Marbury v. Madison, *5 U.S. 137 (1803)]*

So don't let the IRS trick you into "assuming" that the supreme court agreed with them if an appeal was denied to it from a lower court that was ruled in the IRS' favor. The lower courts are obligated to follow the precedents established by the Supreme Court but frequently they don't. Rulings against gun ownership and the pledge of allegiance in 2002 coming from the radical and socialist Ninth Circuit Court of Appeals are good examples that contradict such a conclusion.

7. "U.S. citizen" presumptions. There is a very common misconception that we are all "U.S. citizens". In most cases, judges will insist that the only way that you cannot be one is if you meet the burden of proving that you ***aren't***. As you will learn in section 4.11.9 of the *Great IRS Hoax*, Form #11.302, this presumption is *completely false* and is undertaken to illegally pull you inside the corrupt jurisdiction of the federal courts in order to rape and pillage your liberty and your property.

> *"Unless the defendant can prove he is **not** a citizen of the United States, the IRS has the right to inquire and determine a tax liability."*
> *[U.S. v. Slater, 545 Fed.Supp. 179,182 (1982).]*

8. Social Security Number presumptions. The Treasury Regulations in 26 C.F.R. contain a presumption that if you have a Socialist Security Number, then you must be a "U.S. citizen":

> *26 C.F.R. § 301.6109-1(g)*
>
> *(g) Special rules for taxpayer identifying numbers issued to foreign persons--(1) General rule--(i) Social security number. **A social security number is generally identified in the records and database of the Internal Revenue Service as a number belonging to a U.S. citizen or resident alien individual.** A person may establish a different status for the number by providing proof of foreign status with the Internal Revenue Service under such procedures as the Internal Revenue Service shall prescribe, including the use of a form as the Internal Revenue Service may specify. Upon accepting an individual as a nonresident alien individual, the Internal Revenue Service will assign this status to the individual's social security number.*

9. "Taxpayer" presumptions. The IRS refers to everyone as "taxpayers", creating a false presumption on everyone's part that we indeed are. There is no statute making anyone liable for paying Subtitle A income taxes and without a liability statute, then no one is "subject to" that part of the Internal Revenue Code unless they volunteer to be. We also show in Form #05.013 that the only person who can lawfully identify you as a "taxpayer" is you, and that the government has no authority to use this word to describe you without your consent. In most tax trials, the judges or juries will seldom question the determinations of the IRS. Instead, the burden falls on the "taxpayer" to prove that the IRS' determinations were *incorrect*. Then the IRS will refuse to provide evidence to this alleged "taxpayer" that is needed for him to prove that they are wrong. Here is how the Supreme Court describes this scandal in *Bull v. United States, 295 U.S. 247 (1935)*:

> *Thus, the usual procedure for the recovery of debts is reversed in the field of taxation. Payment precedes defense, and the burden of proof, normally on the claimant, is shifted to the taxpayer.*

> *The [tax] assessment supersedes the pleading, proof, and judgment necessary in an action at law, and has the force of such a judgment. The ordinary defendant stands in judgment only after a hearing. The taxpayer often is afforded his hearing after judgment and after payment, and his only redress for unjust administrative action is the right to claim restitution.*[164]

10. Burden of proof presumptions. In section 5.6.15 of the *Great IRS Hoax*, Form #11.302, a scandal is described in the Internal Revenue Code, where section 7491 places the burden of proving non-liability on the "taxpayer". Note that this section of the code never requires the government to first prove that a natural person is a "taxpayer" BEFORE the burden of proof is shifted to the taxpayer. Here is the content of that section:

> *If, in any court proceeding, a taxpayer introduces credible evidence with respect to any factual issue relevant to ascertaining the liability of the taxpayer for any tax imposed by subtitle A or B, the Secretary shall have the burden of proof with respect to such issue.*

11. Consent for withholding of Social Security Insurance Premiums presumption. If one is hired on to work for the government, then under 5 U.S.C. §8422, they are "deemed" to consent to the withholding of Social Security and Medicare and are never even asked whether they want to do so. Use of the word "deemed" is legalese for "presumed". Below is the content of that section. Refer to section 5.9.7 of the *Great IRS Hoax*, Form #11.302 for further details on this conspiracy against your property rights:

> *5 U.S.C. §8422 Deductions of OASDI for Federal Employees*
>
> *(b) Each employee or Member is deemed to consent and agree to the deductions under subsection (a). Notwithstanding any law or regulation affecting the pay of an employee or Member, payment less such deductions is a full and complete discharge and acquittance of all claims and demands for regular services during the period covered by the payment, except the right to any benefits under this subchapter, or under subchapter IV or V of this chapter, based on the service of the employee or Member.*

12. Government form presumptions. Filling out of most government forms is in most cases completely voluntary and unnecessary. Whenever you submit a government form, you are "presumed" to be in pursuit of a government "privilege" and consent to be bound by all laws of the government that produced that form, even if you would not otherwise be so! For instance, if you submit an IRS Form 1040, you are "presumed" to be a "taxpayer" who is "subject to" the Internal Revenue Code, even though if you had not done so, you would not be. The Department of State DS-11 form used for obtaining a U.S. passport has only one block for indicating your citizenship, which contains "U.S. citizen" and NO blocks for specifying that you are a "national", creating a presumption that the only thing you can be in order to get a passport is a "U.S. citizen". The IRS Form W-8BEN creates a presumption that you are a "beneficial owner", which is then defined as someone who has to include ALL income as gross income on their tax return, even though the law says this is not required. All of these are major, very serious, and FALSE presumptions that significantly prejudice and abuse your rights. The government only gets away with this type of fraud and abuse because the people filling out the forms don't question authority or challenge the presumptions on the form. We have successfully overcome most of these presumptions by modifying or redesigning the forms in original print to shift the presumption in our favor before we submit it. The modified forms then slip by inattentive and underpaid government clerks and we can then use this as evidence in our favor. Fight fire with fire!

There are many other similar "presumptions" like those above that we haven't documented. We include these here only as examples so you can see how the scandal and violation of your rights and liberties is perpetrated by evil tyrants in our government who have transformed it into a socialist beast. Whatever the case, the Bible is very explicit about what we should do with those who act presumptuously: *Rebuke and banish them from society*. What does this mean in the case of juries and during court trials? It means that during the voir dire process of interviewing the jurors and the judges, they must both be asked about their presumptions and biases, and those who have such biases and presumptions should be banished from the jury and the case. If the judge has a bias or presumption in favor of the government's position, such as those listed above, then he too should be removed for conflict of interest under 28 U.S.C. §455 and bias and prejudice under 28 U.S.C. §144. Likewise, if you ever hear a government prosecutor use the phrase "everyone knows", then a BIG red flag should go up in your mind's eye because you are dealing with a presumption. When this happens in a courtroom, you ought to stand up and object to such nonsense immediately because your WICKED opponent is trying to frame you with presumptions and thereby violate your due process rights under the Fifth Amendment!

[164] U.S. v. Bull, 295 U.S. 247, 26 (1935), emphasis added.

3.7.9 May not be surety for public debt or volunteer to become a "taxpayer" engaged in a franchise, who is the surety[165]

> *"**Owe no one anything except to love one another**, for he who loves another has fulfilled the law."*
> *[Romans 13:8, Bible, NKJV]*

The income tax system is the means of making free Americans into surety for public debts. Since the income tax is an excise tax upon a voluntary "trade or business" franchise, that surety is voluntary. The Bible forbids Christians from becoming surety for the debts of others, which means by implication that Christians may not participate in the "trade or business" franchise and thereby act as such surety. This section will prove why from a biblical perspective.

People, businesses, and countries with debts become slaves of their debts and to the lender. Here is the scripture that verifies this:

> *"The rich ruleth over the poor, and the borrower [is] servant to the lender."*
> *[Prov. 22:7, Bible, NKJV]*

The lender above, in the case of our federal government, is the private corporation known as the Federal Reserve. By becoming irresponsible in perpetually borrowing money to pay off its regular bills, our federal government has surrendered its sovereignty to the banksters. These same corrupted politicians who are surrendering our sovereignty and borrowing us deeper into the hole continually passed a Constitutional Amendment that says you have *no right* to question the debts they run up, but are obligated to pay them no matter what! Here it is, from Section 4 of the Fourteenth Amendment, which incidentally the southern states were FORCED to ratify at gun point while they were occupied by hostile northern forces during our civil war:

> *Fourteenth Amendment*
> *Section. 4.*
>
> ***The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned.** But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void.*

Why is debt bad? When there are payments on debts that need to be made, then we often aren't able to meet our immediate obligations, especially if the payments or interest rates are excessive. Politicians like debt as a tool for political leverage because if they can put our country into a financial crisis or emergency by running up the debt, they can justify all kinds of unethical tactics that violate many different laws and Constitutional rights in the name of that crisis or emergency. Our whole civil framework goes out the window when there are national emergencies (read the War Powers Act of December 18, 1941, if you want more information about this, for instance), and yet a great many citizens are blissfully unaware of this fact because they have never been through a crisis situation. If you doubt this, go on the Internet and read some of the President's Executive Orders for cases of emergency and national crisis. A financial crisis caused by debt is the #1 vehicle or excuse politicians will use to create the "New World Order" in the coming years. The Federal Reserve, we predict, will be the vehicle used to institute the next depression. Recall that it was the first Great Depression which caused the people to be so willing to give up their rights and liberties for a socialistic government handout in the form of Social Security. The idea of "buying votes" using welfare and socialist security (socialism, in effect) was what caused President Roosevelt to be reelected three times in a row! This tactic, by the way, is ILLEGAL under 18 U.S.C. §597 entitled "Expenditures to influence voting". Why wasn't Roosevelt prosecuted for this?

One of the frequent vehicles that politicians use to argue that we need to continue paying *voluntary* federal income taxes is the idea that we have all this federal debt that needs to be paid off, and that the debt keeps growing rather than shrinking. They will state that if we don't continue paying, then the credit rating of the United States would be ruined. *If ruining the credit rating of the United States is the only way to get our national leaders to be fiscally responsible, then it can't happen soon enough, as far as we are concerned, because it concerns us deeply that in a time of peace with no major wars going on, we continue to run up the national debt because that debt is a threat to our national sovereignty and our individual liberties.* Of course, these same politicians will *never* talk instead about the urgency of keeping the federal budget balanced so we don't chronically have to borrow to fund our annual expenditures, and they will oppose balanced budget amendments over the

[165] Adapted with permission from Great IRS Hoax, Form #11.302, Section 2.8.11.

objections of the vast majority of citizens. Their concept of paying off the debt is to inflate it away by printing more money, rather than taking the non-inflationary and fiscally responsible approach of simply paying it off.

For those of you who are Christians, we'd like to remind you of the following scriptures, which clearly say that borrowing is wrong because it is slavery, and that if you loan you should not charge interest to your brother but you can do so of a foreigner:

> *"For the Lord your God will bless you just as He promised you; **you shall lend to many nations, but you shall not borrow**; you shall reign over many nations, but they shall not reign over you."*
> *[Deut. 15:6]*

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

> *"**You shall not charge interest to your brother**--interest on money or food or anything that is lent out at interest."*
> *[Deut. 23:19]*

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

Who are we in debt to? The Federal Reserve. In the context of the above, who is the Federal Reserve? They are FOREIGNERS. The federal courts have ruled that the Federal Reserve is not part of the U.S. government. Our own government is putting us into debt and slavery to foreigners, and because they are foreigners, they can charge interest according to the above scriptures. We contend that the Federal Reserve ought to be a part of the U.S. government, and not a private, for-profit corporation.

The debt that our politicians have put us in only incentivizes our government to violate our rights to make payments on the debt and perpetually raise our income taxes to pay for debts caused by their lack of ability to balance the federal budget and chronically deficit spend. It ought to be clear that politicians, by advocating chronic and growing public debt, are violating the above scriptures and being irresponsible in their public office. They are advocating loaning to our brother ***at interest*** and that debt becomes a tool for political leverage to be used to cause us to surrender our sovereign rights to the government and turn us all into slaves and servants of the politicians and the Federal Reserve. Thomas Jefferson put it very well in describing the evils of public debt:

> *"I sincerely believe... that banking establishments are more dangerous than standing armies, and that the principle of spending money to be paid by posterity under the name of funding is but swindling futurity on a large scale."*
> *[Thomas Jefferson to John Taylor, 1816. ME 15:23]*

> *"Funding I consider as limited, rightfully, to a redemption of the debt within the lives of a majority of the generation contracting it; every generation coming equally, by the laws of the Creator of the world, to the free possession of the earth He made for their subsistence, unencumbered by their predecessors, who, like them, were but tenants for life."*
> *[Thomas Jefferson to John Taylor, 1816. ME 15:18]*

> *"[The natural right to be free of the debts of a previous generation is] a salutary curb on the spirit of war and indebtment, which, since the modern theory of the perpetuation of debt, has drenched the earth with blood, and crushed its inhabitants under burdens ever accumulating."*
> *[Thomas Jefferson to John Wayles Eppes, 1813. ME 13:272]*

> *"We believe--or we act as if we believed--that although an individual father cannot alienate the labor of his son, the aggregate body of fathers may alienate the labor of all their sons, of their posterity, in the aggregate, and oblige them to pay for all the enterprises, just or unjust, profitable or ruinous, into which our vices, our passions or our personal interests may lead us. But I trust that this proposition needs only to be looked at by an American to be seen in its true point of view, and that we shall all consider ourselves unauthorized to saddle posterity with our debts, and morally bound to pay them ourselves; and consequently within what may be deemed the period of a generation, or the life of the majority."*
> *[Thomas Jefferson to John Wayles Eppes, 1813. ME 13:357]*

> *"It is incumbent on every generation to pay its own debts as it goes. A principle which if acted on would save one-half the wars of the world."*
> *[Thomas Jefferson to A. L. C. Destutt de Tracy, 1820. FE 10:175]*

> *To preserve [the] independence [of the people,] we must not let our rulers load us with perpetual debt. We must make our election between* economy and liberty, *or* profusion and servitude. *If we run into such debts as that we must be taxed in our meat and in our drink, in our necessaries and our comforts, in our labors and our amusements, for our callings and our creeds, as the people of England are, our people, like them, must come to labor sixteen hours in the twenty-four, give the earnings of fifteen of these to the government for their debts and daily expenses, and the sixteenth being insufficient to afford us bread, we must live, as they now do, on oatmeal and potatoes, have no time to think, no means of calling the mismanagers to account, but be glad to obtain subsistence by hiring ourselves to rivet their chains on the necks of our fellow-sufferers."*
> *[Thomas Jefferson to Samuel Kercheval, 1816. ME 15:39]*

The Bible also condemns "surety", which means that we aren't allowed to be a cosigner for our friend or family member. Here is the definition of surety:

> *"**surety**. One who at the request of another, and for the purpose of securing to him a benefit, becomes responsible for the performance by the latter of some act in favor of a third person, or hypothecates property as security therefore. One who undertakes to pay money or to do any other act in event that his principal fails therein. A person who is primarily liable for payment of debt or performance of obligation of another."*
> *[Black's Law Dictionary, Sixth Edition, p. 1441]*

Below is some biblical wisdom about surety:

> *"A man devoid of understanding shakes hands in a pledge, and becomes surety for his friend."*
> *[Proverbs 17:18, Bible, NKJV]*

> *"He who is surety for a stranger will suffer, but one who hates being surety is secure."*
> *[Prov. 11:15, NKJV]*

When we have committed the sin and the mistake of becoming surety for anyone, the Bible emphatically tells us what we must do in no uncertain terms:

> *"My son, if you become surety for your friend, if you have shaken hands in pledge for a stranger, you are snared by the words of your mouth; you are taken by the words of your mouth. So do this, my son, and deliver yourself; for you have come into the hand of your friend [slavery!]: Go and humble yourself; plead with your friend. Give no sleep to your eyes, nor slumber to your eyelids. Deliver yourself like a gazelle from the hand of the hunter; and like a bird from the hand of the fowler."*
> *[Prov. 6:1-5, Bible, NKJV]*

So the Bible describes those who loan money, which in this case is the Federal Reserve, as a "hunter". A more modern term is a "predator"! Our national debt to the private corporation called the Federal Reserve has made us surety and collateral for our friend, or in this case, our fellow citizens and politicians. The Bible says we have an ***obligation*** to eliminate this surety as quickly as we can and to not sleep until it has been eliminated! Why? Because our lives will be consumed with anxiety about meeting the debt obligation so that we may not focus on the things of the Lord or on our responsibilities to our families. It will also cloud our judgment and cause us to lose our objectivity. If we lose our job or our income source and are unable to replace it, our whole world will come crashing down around us! The security of our entire family will consequently be threatened and we are told in no uncertain terms in the Bible by God that we cannot permit this:

> *"But if anyone does not provide for his own, and especially for those of his own household, he has denied the faith and is worse than an unbeliever."*
> *[1 Tim. 5:8, Bible, KJV]*

When we either load ourselves with debt or we become surety for our friend, then we have in effect become citizens of Babylon, the worldly cosmopolitan city ruled by Satan which the Bible describes in Revelation as "The Great Harlot". Have you prostituted yourself to "mammon", "sex", "money", or "debt" or the cares of the world, and ignored your spiritual obligations to the Lord? This is idolatry and violates the first commandment to put God first in your life. Revelation 18:1-8 confirms that a great and sudden disaster will destroy this city like what happened to Sodom and Gomorrah, and we predict the disaster will happen because this "city" will be deep in debt and when the business climate is disrupted, the whole big mess will implode on itself:

> *After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.*

> *And he cried mightily with a loud voice saying, 'Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!'*

> *"For all the nations have drunk of the wine of the wrath of her fornication, the kings [politicians, who load us with debt] of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.'*
>
> *And I heard another voice from heaven saying, '**Come out of her, my people, lest you share in her sins, and lest you receive her plagues.***
>
> *"For her sins have reached to heaven, and God has remembered her iniquities.*
>
> *"Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her.*
>
> *"In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'*
>
> *"Therefore her plagues [economic or stock market collapses] will come in one day—death and mourning and famine. And she will be utterly burned with fire [looting from all the greedy people who mortgaged themselves to the hilt and put their children into debt slavery to pay for their luxuries], for strong is the Lord God who judges her."*

So Jesus is saying we should flee this city and pursue Christian liberty to serve our God instead of the false gods of money, sex, power, career, and new age philosophy. We must get ourselves out of debt and free from surety as quickly as possible or we are in peril of being destroyed when Babylon is destroyed! This means that we cannot be

3.7.10 May not allow lawyers or scholars, or "experts" deceive me or be lead astray by the traditions or commandments of men

The Bible says that I should be very careful in dealing with the world, because it is full of deceivers, liars, thieves:

> *"Behold, I send you out as sheep in the midst of wolves. **Therefore be wise as serpents and harmless as doves.** But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. **But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak: for it is not you who speak, but the Spirit of your Father who speaks in you**. Now brother will deliver brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for My name's sake. But he who endures to the end will be saved."*
> *[Matt. 10:16-22, Bible, NKJV]*

The Bible also warns us to be leery of those who are learned in the world and who are praised by the world but who are ignorant about or against God. For instance, there's only one school mentioned in scripture, and that was a school of a tyrant (Acts 19:9). And a "degree" is a Masonic concept, not a scriptural one. Our response to this inquiry is this: in John 7:14-16, the **same question** was asked among those to whom Christ Jesus was preaching. Notice that Jesus did not attend any school of human understanding of the Word of God.

> *"...Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man **letters**, having never **learned**? Jesus answered them, and said, My doctrine is not mine, but his that sent me."*
> *[John 7:14-16, Bible, NKJV]*

Notice the scripture also says, *"Out of the **mouth of babes** and sucklings hast thou ordained strength"* (Psalm 8:2) it does not say "out of the mouth of men with degrees from schools hast thou ordained strength." It is babes innocent of the world, feeding on the milk of the living Word (1 Peter 2:1-3) whom God has appointed to rule over the affairs of men (Isaiah 3:4).

> *"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast **hid these things from the wise and prudent** [of the world], and hast revealed them unto **babes**: even so, Father; for so it seemed good in thy sight."*
> *[Luke 10:21, Bible, NKJV]*

And who exactly are these "babes"? They are His believers and followers!:

> *"At that time the disciples came to Jesus, saying, 'Who then is greatest in the kingdom of heaven?'*

> *"Then Jesus called a little child to Him, set him in the midst of them, and said, 'Assuredly, I say to you, **unless you are converted and become as little children, you will by no means enter the kingdom of heaven**. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.'"*
> *[Matt. 18:1-4, Bible, NKJV]*

The apostle Paul says *"That your faith should not stand in the **wisdom of men**, but in the **power of God**"* (1 Corinthians 2:5). We as Christians are not allowed to be concerned about certificates of recognition from "recognized" universities or seminaries which are, after all, the creations of men and not of God. Having a certificate does not mean that someone is more qualified than one who knows the same thing without a certificate. In the end it is the *knowledge* which qualifies us, not a piece of paper saying I understand.

Proud men of degrees, like most lawyers, are a detriment to Christ and His assembly, because they will introduce leaven into God's Word, so as to make it more palatable and "man-pleasing". Here is what the Bible says about lawyers in particular:

> *Then Jesus said to them, "**Take heed and beware of the leaven [teachings, laws, doctrine, and publications] of the Pharisees** [lawyers] and the Sadducees." ...How is it you do not understand that I did not speak to you concerning bread?—but to beware of the leaven of the Pharisees and the Sadducees." Then **they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees** and Sadducees.*
> *[Matt. 16:6,11,12; Bible, NKJV]*

So, if you are a proud man of degrees and schooling, know that God is not a respecter of persons (Romans 2:11). Therefore, your degrees mean ***nothing*** to Him, and mean ***nothing*** to His servants. We are His servants. *What is written in your heart is more important than what's written on a man-made document.* Therefore, I am not to be afraid of lawyers or government "experts" such as you, but only of God. I am also not allowed to show partiality to government "experts" or lawyers, but must esteem all equally as a Christian.

3.7.11 May not depend on government to support myself because this is idolatry

> *"**Cursed is the one who trusts in man [or man-made government], who depends on flesh for his strength and whose heart turns away from the Lord**. He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."*
> *[Jeremiah 17:5-8, Bible, NIV]*

If I am not allowed to trust in man or government for my security or safety, then I am not allowed to either contribute to or draw Socialist Security, and note that word "security".

3.7.12 May not put anyone in government over or superior to me. I, like Jesus, serve ONLY God and not government[166]

God's laws, however, must always supersede man's laws because He is the Creator of Heaven and Earth, which makes Him Sovereign over all existence, and we are His sovereign delegates and ambassadors on the earth from whom the government derives ALL of its sovereignty over the finite stewardship which we have entrusted to it. Our obedience to God's laws, which sometimes puts us in conflict with man's laws, is what sanctifies us and sets us apart.

> *"Come out from among them [the unbelievers]*
> *And be separate, says the Lord.*
> *Do not touch what is unclean,*
> *And I will receive you.*
> *I will be a Father to you,*
> *And you shall be my sons and daughters,*
> *Says the Lord Almighty."*
> *[2 Corinthians 6:17-18, Bible, NKJV]*

This faith and sanctification and obedience and joyful service to God makes us into "***ministers of a foreign state***" while we are here on earth from a legal perspective, and the "foreign state" in this case is "heaven" and "God's kingdom". Our ministry is for the glory of God and the love of our fellow man, in satisfaction of the two great commandments of Jesus found in Matt.

[166] Adapted from Great IRS Hoax, Form #11.302, Section 4.1: Natural Order

22:36-40. No less than the Supreme Court in *U.S. v. Wong Kim Ark*, 169 U.S. 649 (1898) said that the phrase "and subject to the jurisdiction of the United States" found in Section 1 of the Fourteenth Amendment ***excludes*** "ministers of foreign states" from being "U.S. citizens". That's right: we can't be "U.S. citizens" and thereby make government into our false god because we are only "pilgrims and strangers"[167] on a foreign mission while we are temporarily here. The only place that Christians can really intend or realistically expect to return permanently to is heaven because nothing here on earth is permanent for us anyway, and life would be ***miserable*** indeed if it were! I'd like to see someone litigate ***that*** in a state court. Wouldn't it be fun to watch?

Here, in fact, is what God thinks about human governments and the nations created by man:

> *"Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales."*
> *[Isaiah 40:15, Bible, NKJV]*

> *"All nations before Him are as **nothing**, and they are counted by Him **less than nothing and worthless**."*
> *[Isaiah 40:17, Bible, NKJV]*

> *"He brings the princes to nothing; He makes the judges of the earth useless."*
> *[Isaiah 40:23, Bible, NKJV]*

> *"Indeed **they are all worthless; their works are nothing**; their molded images are wind and confusion."*
> *[Isaiah 42:29, Bible, NKJV]*

Worthless! Now do you understand why the Jews were hated, why Christians are persecuted to this day, and why Jesus was crucified and Paul was executed by the Roman government? The same thing happened to the early Jews, who refused to bow to man's law and held steadfastly to God's law:

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

Christians who are doing what God commands are basically ungovernable unless you put ***them*** in charge as the sovereigns and give them a ***servant*** government. Any other approach is idolatry and violates the first commandment (see Matt. 22:36-38). A jealous God (see Exodus 20:5) simply won't allow the government to compete with Him for the affections and the worship of His people, who He calls His "bride" in Rev. 21:9 and Rev. 22:17.

> *Do not fear, for you will not be ashamed; neither be disgraced, for you will not be put to shame; for you will forget the shame of your youth, and will not remember the reproach of your widowhood anymore. **For your Maker is your husband, the Lord of hosts is His name; and your Redeemer is the Holy One of Israel; he is called the God of the whole earth**, for the Lord has called you like a woman forsaken and grieved in spirit, like a youthful wife when you were refused," says your God. "For a mere moment I have forsaken you, but with great mercies I will gather you. With a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you," says the Lord, your Redeemer.*
> *[Isaiah 54:4-8, Bible, NKJV]*

When we do God's will and obey His commandments and His laws, we become His bride and an important part of His family!:

> *"For whoever does the will of God is My brother and My sister and mother."*
> *[Jesus, in Mark 3:35, NKJV]*

When we as God's ***bride*** (yes, we're already married, you ***fornicators*** and ***idolaters*** in government looking for an easy lay!) and body of His believers and His children and family commit idolatry by selling ourselves into slavery and subjection to the government in exchange for their protection and privileges and a sense of false security, we are physically and spiritually united with and become "Babylon the Great Harlot" described in Revelation 17:5 of the Bible. The Bible reminds us, as a matter of fact, that it is a ***SIN*** to demand an earthly king or ruler and that we instead should by implication be self-governing men and women who are guided by the Holy Spirit to do God's will and who are ***servants*** to His personal and spiritual

[167] See Phil. 3:20, Hebrews 11:13, 1 Peter 2:1, and James 4:4 for biblical foundation for this fact.

leadership in our daily lives. He communicates His sovereign will to us daily through our prayers and His word, the Bible. Below is one example where seeking an earthly king instead of God's leadership is described as a sin:

> *"Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, 'Look, you are old, and your sons do not walk in your ways.* ***Now make us a king to judge us like all the nations*** *[and be OVER them]'.*
>
> *"But the thing displeased Samuel when they said, '****Give us a king to judge us.'*** *So Samuel prayed to the Lord.* ***And the Lord said to Samuel, 'Heed the voice of the people in all that they say to you; for they have rejected Me, that I should not reign over them.*** *According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—****with which they have forsaken Me and served other gods—so they are doing to you also*** *[government becoming idolatry]."*
> *[1 Sam. 8:4-8, Bible, NKJV]*

> *"And when you saw that Nahash king of the Ammonites came against you, you said to me, '****No, but a king shall reign over us,' when the Lord your God was your king****.*
>
> *.....*
>
> *And all the people said to Samuel, "Pray for your servants to the Lord your God, that we may not die; for* ***we have added to all our sins the evil of asking a king for ourselves****."*
> *[1 Sam. 12:12, 19, Bible, NKJV]*

The king referred to above was Saul and that king was described in 1 Sam. chapters 12 through 15 as selfish and vain, and who did not serve God or follow His commandments, but instead served himself, like most of our current politicians as a matter of fact. The consequence of Saul the king's selfishness and disobedient and sinful leadership was harm to his people and a violation of his oath and commission of office direct from God at the time he was appointed by Samuel:

> *"Now therefore,* ***here is the king whom you have chosen and whom you have desired****.* ***And take note, the Lord has set a king over you****. If you fear the Lord and serve Him and obey His voice, and do not rebel against the commandment of the Lord, then both you and the king who reigns over you will continue following the Lord your God.* ***However, if you do not obey the voice of the Lord, but rebel against the commandment of the Lord, then the hand of the Lord will be against you, as it was against your fathers.*** *"*
> *[1 Sam. 12:13-15, Bible, NKJV]*

We must therefore conclude that the vain promise of earthly security that comes from giving a government or a king authority over us is a downright fraud and a farce as we clearly explain in the coverage of the Social Security program in *Social Security: Mark of the Beast*, Form #11.407 book. Our one and only source of security is God, the creator of all things, and substituting anything else in His place is idolatry. The book of Isaiah chapter 46 and 47 describe what happens to those who elevate government above God and it's not pretty, folks. For a Satanic lie and a false promise of man-made security by an idolatrous government, we have in effect sold or exchanged our precious birthright from God, our sovereignty, and our greatest gift, to Satan and a covetous government for 20 pieces of silver, like Judas did to Jesus and like Esau did to Jacob in the Bible.

> *"As it is written, 'Jacob I have loved, but* ***Esau I have hated****'."*
> *[Romans 9:13, Bible, NKJV]*
>
> *"Again,* ***the kingdom of heaven is like treasure hidden in a field****, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field."*
> *[Matt. 13:44, Bible, NKJV]*

Based on the above passage, the following conclusions summarize the requirements imposed by the Bible upon my world view:

1. All governments are worthless.
2. God loves us and doesn't want us to be in subjection to "worthless things", but instead *ONLY* to Him, as required by the First Commandment to love our God with all our heart, mind and soul.
3. Christians are God's "wife" and his Bride.
4. Subjection to government represents adultery to Christians.

5. When we put ourselves in subjection to government instead of only to God, we have violated Matt. 6:24, which says that "no man can serve two masters".
6. While Christians are here on earth, they are "ministers of a foreign state" and not "citizens" or "U.S. citizens". Therefore, the only thing left that they can be and act consistent with the bible is "non-citizen nationals".
7. It is a sin to have a king over me or any public "servant", for that matter, and we can't be compelled to knowingly commit sin or violate our religion.
8. The result of not following God's advice about refusing to have a king over us is sin, bondage, and slavery to government, which God also told us not to do.

3.7.13 May not engage in or subsidize Socialism[168]

> *"The American people will never knowingly adopt socialism. But, under the name of "liberalism", they will adopt every fragment of the socialist program, until one day America will be a socialist nation, without knowing how it happened."*
> *[Norman Thomas, for many years the U.S. Socialist Party presidential candidate]*

> *"We cannot expect the Americans to jump from Capitalism to Communism, but we can assist their elected leaders in giving Americans small doses of Socialism, until they suddenly awake to find they have Communism."*
> *[Nikita Kruschev, Premiere of the former Soviet Union, 3-1/2 months before his first visit to the United States.]*

> *"But why, you might ask, should the richest people in the world promote a socialistic system? The answer appears to be that under socialism the state owns everything, and these people intend, quite simply, to own the state. It is the neatest and completest way of bagging the lot!"*
> *[W.D. Chalmers in "The Conspiracy Of Truth"]*

> *"Socialism is not in the least what it pretends to be. It is not the pioneer of a better and finer world, but the spoiler of what thousands of years of civilization have created. It does not build, it destroys. For destruction is the essence of it. It produces nothing, it only consumes what the social order based on private ownership in the means of production has created."*
> *[Ludwig von Mises ("Socialism", 1922)]*

The Supreme Court ruled in the case of *Helvering v. Davis*, 301 U.S. 619 (1937) and *Flemming v. Nestor*, 363 U.S. 603 (1960), that Social Security (and by implication all other government social programs!) are ***NOT*** insurance and are ***NOT*** a contract. The government isn't obligated to pay you back *anything*, much less even the amount of money you put into any social (or should we way *socialist*?) program. Because Social Security is therefore not insurance and not a trust fund, then what should Christians view it as? It is theft, plain and simple!

Social Security is socialism. Socialism is theft. Theft is a sin. There was never a promise to pay benefits. Rights can only come from responsibilities. You won't understand this yet, but those who accept public benefits cannot have rights. The Supreme Court agreed precisely with these conclusions below:

> *"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on favored individuals.. is none the less robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms."*
> *[Loan Association v. Topeka, 20 Wall. 655 (1874)]*
>
> ---

> *"A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the support of the government. The word has never thought to connote the expropriation of money from one group for the benefit of another."*
> *[U.S. v. Butler, 297 U.S. 1 (1936)]*
>
> ---

> *"A statutory provision which is not a legitimate police regulation cannot be made such by being placed in the same act with a police regulation, or by being enacted under a title that declares a purpose which would be a proper object for the exercise of that power.*

> ***"It being self-evident that, unless all things are held in common, some persons must have more property than others, it is from the nature of things impossible to uphold freedom of contract and the right of private property without at the same time recognizing as legitimate those inequalities of fortune that are the necessary result of the exercise of those rights.***

[168] Adapted from Great IRS Hoax, Form #11.302, Section 4.3.5.

> *"The Fourteenth Amendment recognizes "liberty" and "property" as coexistent human rights, and debars the states from any unwarranted interference with either.*
>
> ***"Since a state may not strike down the rights of liberty or property directly, it may not do so indirectly, as by declaring in effect that the public good requires the removal of those inequalities that are but the normal and inevitable result of the exercise of those rights, and then invoking the police power in order to remove the inequalities, without other object in view.***
>
> *"The Fourteenth Amendment debars the states from striking down personal liberty or property rights or materially restricting their normal exercise excepting so far as may be incidentally necessary for the accomplishment of some other and paramount object, and one that concerns the public welfare. The mere restriction of liberty or of property rights cannot, of itself, be denominated "public welfare" and treated as a legitimate object of the police power, for such restriction is the very thing that is inhibited by the Amendment. " [Coppage v. Kansas, 236 U.S. 1 (1915)]*

The reason why the Supreme Court ruled the way it did above is because:

> *"Democracy is a form of government that cannot long survive, for as soon as the people learn that they have a voice in the fiscal policies of the government, they will move to vote for themselves all the money in the treasury, and bankrupt the nation".*
> *[Karl Marx, 1848 author of "The Communist Manifesto"]*

What protects us as Americans from the above excesses of democracy and mobocracy is the mandate imposed in Article 4, Section 4 of the U.S. Constitution to provide a Republican Government, which by implication is based on *individual* rather than *collective* sovereignty and rights:

> *"The United States shall **guarantee** to every State in this Union a **Republican** Form of Government…"*

The U.S. Supreme Court in the landmark case of *Pollock v. Farmers Loan and Trust*, 157 U.S. 429 (1895), which outlawed income taxes legislated by Congress, said the following regarding what happens when the government becomes a Robinhood and tries to promote equality of result rather than equality of opportunity. We end up with *class warfare,* in society done using the force of law and a mobocracy mentality:

> *"The present **assault upon capital** is but the beginning. **It will be but the stepping stone to others larger and more sweeping**, until our political contest will become war of the poor against the rich; a war of growing intensity and bitterness.*
>
> *…*
>
> *The legislation, in the discrimination it makes, is class legislation. Whenever a distinction is made in the burdens a law imposes or in the benefits it confers on any citizens by reason of their birth, or wealth, or religion, it is class legislation, and leads inevitably to oppression and abuses, and to general unrest and disturbance in society."*

Federal funds are *not* available to ordinary persons. Only indigents can qualify to receive federal benefits. It is highly unlikely that you ever qualified for a Social Security Card. Social Security Act, Section 205(c)(2)(B)(i) allows government to assign Social Security Numbers to applicants for benefits financed with government funds. Unless you need federal benefits, Social Security Cards are *not available* to you. You cannot qualify for a number. That's right! SOCIAL SECURITY NUMBERS ARE NOT AVAILABLE TO THOSE WHO CAN PROVIDE FOR THEMSELVES. If you can still provide for yourself, or if your family or church or state can support you, it would be fraud to apply for federal benefits.

Let me repeat this essential fact is several ways, until you understand: The application for an SS Card (the SS-5 form) is a form limited to a very specific purpose. It is only for indigents who need federal funds. People who can provide for themselves cannot be indigent. Social Security Cards cannot be issued to anyone until they apply for federal benefits. The government cannot know who is destitute; they must wait for applicants desperate enough to apply for federal funds. *It must be voluntary*. Social Security has no trust fund; it is solely a handout. It is limited to *government wards*. Only socialists can qualify for a card. ONLY THOSE WHO CANNOT SUPPORT THEMSELVES AND ARE WILLING TO ACCEPT SOCIALISM AND WILLING TO SWEAR SO WITH A PERJURY OATH ON A PERMANENT IRREVOCABLE RECORD, CAN QUALIFY TO RECEIVE A SOCIAL SECURITY NUMBER.

To remain constitutional, only wards of the government can receive benefits. This is a vow of poverty. You exchanged your rights to all future wages for the false promise of future benefits. You did so voluntarily. I'll discuss labor rights and poverty vows and taxable wages in other chapters.

According to the legal definition of "Tacit Procuration", you grant them the power of attorney if you expect them to provide for you. You asked them to provide for you - To steal for you. Government does not and cannot create wealth, it must tax in order to give. Government cannot provide benefits unless it takes them from someone else. Socialism is theft of your neighbor's money. Your new master will take money from your neighbors, against their will, and over their objections. These civil servants will eventually resort to the force of guns, on your behalf, to seize property from any neighbor who stubbornly and repeatedly refuses to hand over whatever is demanded. It is theft. They call it distraint. It is not insurance. Proverbs 1:10-19 gives us advice about those who entrap the innocent to fill their house with plunder.

In Matt. 20:25-27 and Mark 10:42-43 and Luke 22:25-27 Jesus tells us to not have dominion over others, but to serve. CHRISTIANS SERVE. CHRISTIANS DON'T LORD over those who are not under them. Not by force, not by vote, not by hiring a servant and then delegating to the servant an authority to steal - an authority that you don't have. Again: Christians don't have dominion over their neighbors. You cannot tax your neighbors to fund your retirement, and that's exactly what you are doing by collecting a Social Security Check, because the government isn't paying back the money you put in. As a matter of fact, it pays back many times the value of the money you put in and doesn't maintain a trust balance at all. Everything it takes in is paid right back out to beneficiaries!

Since there is no trust fund (nor can there be one) - Only by the deepest commitment to covetousness can you force others to pay for your retirement (or pay your doctor bills, or pay to educate your children). You are coveting your neighbors' goods. You are forcing your dominion over those who are not subject to your authority, contrary to Christ's command.

Conversely, if your bank account and property can be seized to pay for your neighbor's retirement (or doctor bills or tuition), then you must have somehow lost your right to keep `your' property or money. What do you suppose that you signed to waive any right to keep `your' property?

Have you become surety for the debts of a stranger? The security in Social Security is social. Look up "social insurance" in a law dictionary. You have become surety for your neighbor. Proverbs 11:15 "He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure." Also: Proverbs 17:18

Only wards of the government (card carrying socialists) can receive the benefits of National Socialism.

SS is not a trust fund or insurance, it is an excise tax on the benefits of a limited citizenship (including the government granted privilege of earning wages). This tax revenue goes into the general fund. Authority for this taxation comes from the Buck Act, not the Internal Revenue Code. It is presumed, but not required, that congress will appropriate funds each year for maintenance of the government wards. The Supreme Court ruled in 1980 that Social Security benefits are not based on a fixed contract and therefore can change or be eliminated at any time. *Fleming v. Nestor*, 80 S.Ct. 1367.

In the 1891 naturalization case of Mr. Sauer, Title 81 Federal Reporter page 358 the court held that Mr. Sauer, although an industrious, law abiding man, could not become a citizen because he claimed to be a Socialist. Socialists could not become citizens. And they still cannot. I have another chapter that cites every court case where people were forced to get Social Security numbers. Every case is a welfare applicant. Social Security Numbers are only for socialists. Socialists cannot have rights. Read *Social Security: Mark of the Beast*, Form #11.407, Appendix C (http://sedm.org/Forms/FormIndex.htm) and prove to yourself that they have changed their citizenship and are not protected by the first eight amendments to your Constitution (Hague case) and do not have the right to a trial by jury (Colegate case). If you want to lose your birthright just fill out a form claiming socialist benefits. If you think you still have a right to a trial by jury, read Appendix F of Mark of the Beast.

A Christian cannot be a socialist. Christians are not to associate with freeloaders, according to 2nd Thessalonians 3:6-14:

2nd Thessalonians 3:6 (NIV): In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us.
3:7 For you yourselves know how you ought to follow our example. We were not idle when we were with you,
3:8 nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.
3:9 We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow.
3:10 For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat." I want to interject a note here: this isn't a snobbish threat to starve the poor, it is a fundamental Biblical principle. In the same sentence where God condemned us to die, he condemned us to work for food. That's right! To acknowledge socialism is to deny God's

authority. Genesis 3:19 (KJV): "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." The socialists that want you to provide not only their food but also health care, deny God's authority to sentence us to hardships.
3:11 We hear that some among you are idle. They are not busy; they are busybodies.
3:12 Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat.
3:13 And as for you, brothers, never tire of doing what is right.
3:14 If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that he may feel ashamed."

That the freeloader may feel ashamed. I've been told that I am too sarcastic just because I quote the Bible.

Do not confuse voluntary charity with forced socialism. Christians are often in need of charity, yet cannot accept socialism.

> *"We have rights, as individuals, to give as much of our own money as we please to charity; but as members of Congress we have no right so to appropriate a dollar of public money."*
> [David Crockett, Congressman 1827-35]

Does the Bible support the notion that socialism can provide for Christians? Let's take a closer look:

1. 1st Thessalonians 2:9 (NIV): " Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone ..."
2. 1st Thessalonians 4:11-12 "work with your hands...so that you will not be dependent on anybody."
3. 1st Corinthians 4:11 (NIV): "To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless." [note: they were homeless but they were not freeloaders. Even Christ was homeless, Matt. 8:20, Luke 9:58.]
4. Proverbs 10:26: (NKJV) "As vinegar to the teeth and smoke to the eyes, so is the lazy man to those who send him."
5. Proverbs 20:4: (NKJV): "The lazy man will not plow because of winter; he will beg during harvest and have nothing."
6. Proverbs 21:25 (KJV): "The desire of the slothful killeth him; for his hands refuse to labour."
7. Ephesians 4:28 (NIV): "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need."
8. Acts 14:22 (NIV) ..."We must go through many hardships to enter the kingdom of God," [You will understand this after you study the topic of citizenship]
9. Luke 19:26 (NIV): "He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away."
10. 2nd Corinthians 11:9 (NIV) "And when I was with you and needed something, I was not a burden to anyone,... I have kept myself from being a burden to you in any way, and will continue to do so."
11. 2nd Corinthians 7:2 (NIV) "... we have exploited no one. "
12. Jesus is quoted in Matthew 25:29-30 (KJV) "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."
13. Proverbs 13:4 (NIV) "The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied."
14. Proverbs 20:4 (KJV) "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."

If a Christian cannot be a socialist, then a Christian cannot have an ID card available only to socialists. Theodore Roosevelt:

> *"The first requisite of a citizen in this Republic of ours, is that he shall be able and willing to pull his own weight."*

As further proof that socialists have never had rights, in *Social Security: Mark of the Beast*, Form #11.407, Appendix C describes how the Articles of Confederation extended the rights of citizenship to inhabitants with the exceptions of paupers and vagabonds and fugitives. A vagrant is not a vagabond. Even Christ was homeless (Matt. 8:20, Luke 9:58). A vagabond is a homeless freeloader. A pauper is a person that must be supported at public expense. Social Security partakers are supported at public expense, therefore cannot have the rights of citizens any more than a fugitive would have.

The English word "stigma" comes from the Greek and, in English, means a mark of shame or a brand of disgrace. The third six in 666 is the Greek *stigma* (666= *chi-xi-stigma*). The mark is not necessarily a tattoo or implant. Do you have a permanent mark of shame?

Conclusions so far: There is no Social Security trust fund, there is no insurance, and there is no pension. It is plunder. It is pure orthodox socialism. Socialists are not and cannot become citizens. Socialists cannot have rights. Never could, still can't. Christians cannot be socialists. Christians cannot have socialist ID. Did your government school teach you this?

PUBLIC EDUCATION

Karl Marx wrote the *Communist Manifesto* in 1848. Public schools is the 10th plank. As I said earlier: Those who accept public benefits cannot have rights. Rights can only come from responsibilities. You have no right to force others to pay your children's tuition. Hillary Clinton's village will raise the children of those who forfeit their rights to their own children. Even the U.S. Supreme Court in *Meyer v. Nebraska*, 262 US 390 (1923), concluded

> *"it is the natural duty of the parent to give his children education suitable to their station in life..."*

The U.S. Supreme Court in *Plyler v. Doe*, 457 U.S. 202 (1982), concluded,

> *"...education is not a fundamental right..."*

> *"the Fourteenth Amendment's protection extends to anyone, citizen or stranger, who is subject to the laws of a State..."*

US Congressman in the 1840's Robert Dale Owen, later known as the father of American socialism, believed that the Christian faith hindered man's evolution. An Owen associate wrote:

> *"The great object was to get rid of Christianity and to convert our churches into halls of science... the plan was not to make open attacks upon religion - although we might belabor the clergy and bring them into contempt where we could ... but to establish a system of state - we said national - schools... from which all religion would be excluded and to which all parents were to be compelled by law to send their children."*

These views influenced John Dewey at the Columbia Teacher's College, and by 1900 a socialist system of compulsory schools, which exclude religion, became a reality.

SUMMARY

The seven-headed scarlet beast is a socialist confederation of beast powers that raised up from the sea. The sea symbolizes multitudes of people (Rev. 17:5). Seas of people (democracies) demand socialist benefits. These people received not the love of the truth that they might be saved. They want to be taken care of, but not by God. They won't accept the responsibility to take care of themselves, or suffer God's trials. They fabricated a counterfeit image of God [the government] to provide for them and protect them. They get their rights from their god that they created. This is without a doubt idolatry and the new god is government. Here is the way one of our readers described it:

> *"The people want 'Zeus' and 'Gods'/'gods' --- paganism!*
> *'They' got PAY-GUN-ISM!!!"*
> *[http://www.bayith-yhvh.org/index.Segmented~1.htm.html]*

They expect you to worship their counterfeit image of God. In their courts, your rights come from the god they created.

> *"Accustomed to trampling on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you."*
> *[Abraham Lincoln, September 11, 1858]*

If you want to learn more about the subject of this section, we refer you to the following document, which you can freely download and read at:

Social Security: Mark of the Beast, Form #11.407 http://sedm.org/Forms/FormIndex.htm

3.7.14 May not participate in, subsidize, condone, or benefit from efforts by government to enumerate the people

God regards it as a sin for rulers or governments to number people:

1. God forbids the numbering of His people. 1 Chron. 27:24.
2. The hosts of heaven cannot be numbered. Christians are the hosts of Heaven. Jeremiah 33:22.
3. Jesus was born into the world on the occasion of the first world-wide census by the Roman Emperor Caesar Augustus. This was a numbering of the people that God forbid and Jesus was the remedy for this evil. Luke 2:1-7.
4. When God was angry with his people for disobeying Him, he moved Satan through David to number his people. 2 Sam. 24:1-9; 1 Chronicles 21.
5. King David admitted it was a sin to number the people and 70,000 people were killed because he numbered them in defiance of God's wishes. 1 Chronicles 21; 2 Sam. 24:10-17.

> ***The Judgment on David's Sin***
>
> *10 And David's heart condemned him after he had numbered the people. So David said to the LORD, "I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have done very foolishly."*
>
> *11 Now when David arose in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, 12 "Go and tell David, 'Thus says the LORD: "I offer you three* things; *choose one of them for yourself, that I may do* it *to you."'" 13 So Gad came to David and told him; and he said to him, "Shall seven[a] years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."*
>
> *14 And David said to Gad, "I am in great distress. Please let us fall into the hand of the LORD, for His mercies* are *great; but do not let me fall into the hand of man."*
>
> *15* ***So the LORD sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died. 16 And when the angel[b] stretched out His hand over Jerusalem to destroy it, the LORD relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the LORD was by the threshing floor of Araunah[c] the Jebusite.***
>
> *17 Then David spoke to the LORD when he saw the angel who was striking the people, and said, "Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."*
> *[2 Sam 24:10, Bible, NKJV]*

6. The Bible book of Revelation identifies Social Security Numbers as the "mark of the Beast". Rev. 19:19 identifies "the beast" as the rulers of the earth.

> *"And I saw* ***the beast, the kings of the earth****, and their armies, gathered together to make war against Him who sat on the horse and against His army."*
> *[Rev. 19:19 , Bible, NKJV]*

7. 20 C.F.R. §422.103(d) identifies the Social Security number and the Social Security Card it is printed on as the property of the government and not the holder. That means it is "public property". It is ILLEGAL for a private person to hold or use public property for a private purpose, therefore all those who possess government-issued identifying numbers are fiduciaries, trustees, and transferees over public property in their temporary custody, and therefore become part of the government. In that sense, they have nominated a Master to replace God, which is forbidden by Luke 16:13. Anything the number connects to becomes private property donated to a public use to procure the benefits of a government franchise:
   7.1. Christians are not allowed to participate in government franchises. This is covered earlier in section 3.7.4
   7.2. Christians are not allowed to participate in Social Security, which is a type of government franchise. See section 3.7.5 earlier.
8. The Bible says Christians cannot contract or conduct commerce with the government. See sections 3.7.3 earlier. The purpose of Social Security Numbers and Taxpayer Identification Numbers is to facilitate contracting and commerce with the government.

The Biblical prohibition against numbering of the people extends to every type of government issued identifying number, including Social Security Numbers, Taxpayer Identification Numbers, professional license numbers, etc. If you would like to know more about why participation in Social Security and the obtaining of an identifying number violates God's Law, see:

3.8 Rewards for obedience/worship

3.8.1 Freedom and liberty

Jesus Christ said on the subject of His religion, the following:

> *The Truth Shall Make You Free*
>
> *Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."*
>
> *They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How can You say, 'You will be made free'?"*
>
> *Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever.* ***Therefore if the Son makes you free, you shall be free indeed.***
> *[John 8:31-34, Bible, NKJV]*
>
> _____
>
> *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. 17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written*
>
> *" The Spirit of the LORD is upon Me,*
> *Because He has anointed Me*
> *To preach the gospel to the poor;*
> *He has sent Me to heal the brokenhearted,*[a]
> *To proclaim liberty to the captives*
> *And recovery of sight to the blind,*
> *To set at liberty those who are oppressed;*
>
> *Then He closed the book, and gave* it *back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing." So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"*
> [Luke 4:16-22, Isaiah 61:1; Bible, NKJV]

The Bible also told Jacob when he asked God why his prayers were not answered, the following. Note that the reason his prayers were not answered is because he disobeyed God's commandments, statutes, ordinances, and laws:

> *"Is this not the fast [act of faith, obedience, and worship] that I [God] have chosen:*
> *To loose the bonds of wickedness,*
> *To undo the heavy burdens,*
> *To let the oppressed go free,*
> *And that you break every yoke?"*
> *[Isaiah 58:6, Bible, NKJV]*
>
> _____
>
> *"Wash yourselves, make yourselves clean;*
> *Put away the evil of your doings from before My eyes.*
> *Cease to do evil,*
> ***Learn to do good;***
> ***Seek justice,***
> ***Rebuke the oppressor [the IRS];***
> ***Defend the fatherless,***
> ***Plead for the widow [and the "nontaxpayer"].***
> *"Come now, and let us reason together,"*
> *Says the LORD,*
> *"Though your sins are like scarlet,*
> *They shall be as white as snow;*
> *Though they are red like crimson,*
> *They shall be as wool.*
> ***If you are willing and obedient,***
> ***You shall eat the good of the land;***

But if you refuse and rebel,
You shall be devoured by the sword";
For the mouth of the LORD has spoken.
*[*Isaiah 1:16-20*, Bible, NKJV]*

"Therefore thus says the LORD: 'You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I ***proclaim liberty*** *to you,' says the LORD—'to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth."*
[Jeremiah 34:18, Bible, NKJV]

3.8.2 Great blessings

The following blessings for disobeying God's laws appear in the Holy Bible:

1. Lev. 26:2-13

2 You shall keep My Sabbaths and reverence My sanctuary:
I am the LORD.

3 'If you walk in My statutes and keep My commandments, and perform them,

4 then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.

5 Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing;
you shall eat your bread to the full, and dwell in your land safely.

6 I will give peace in the land, and you shall lie down, and none will make you afraid;
I will rid the land of evil beasts, and the sword will not go through your land.

7 You will chase your enemies, and they shall fall by the sword before you.

8 Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight;
your enemies shall fall by the sword before you.

9 'For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you.

10 You shall eat the old harvest, and clear out the old because of the new.

11 I will set My tabernacle among you, and My soul shall not abhor you.

12 I will walk among you and be your God, and you shall be My people.

13 I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves;
I have broken the bands of your yoke and made you walk upright.

[Lev. 26:2-13, Bible, NKJV]

2. Deut. 7:12-26

Blessings of Obedience

12 "Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers. 13 And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you. 14 You shall be blessed above all peoples; there shall not be a male or female barren among you or among your livestock. 15 And the LORD will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay them *on all those who hate you. 16 Also you shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that* will be *a snare to you.*

17 "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'— 18 you shall not be afraid of them, but *you shall remember well what the LORD your God did to Pharaoh and to all Egypt: 19 the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid. 20 Moreover the LORD your God will send the hornet among them until those who are left, who hide themselves from you, are destroyed. 21 You shall not be terrified of them; for the LORD your God, the great and awesome God,* is *among you. 22 And the LORD your God will drive out those nations before you little by little; you will be unable to destroy them at once, lest the beasts of the field become* too *numerous for you. 23 But the LORD your God will deliver them over to you, and will inflict defeat upon them until they are destroyed. 24 And He will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall be able to stand against you until you have destroyed them. 25 You shall burn the carved images of their gods with fire; you shall not covet the silver or gold* that is *on them, nor take* it *for yourselves, lest you be snared by it; for it* is *an abomination to the LORD your God. 26 Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it* is *an accursed thing.*

[Deut. 7:12-26, Bible, NKJV]

3.9 Penalties and curses for disobeying God's Law

The following penalties for disobeying God's laws appear in the Holy Bible:

1. Deut. 28:15-68:

Curses on Disobedience

15 "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

16 "Cursed shall *you* be *in the city, and cursed* shall *you* be *in the country.*

17 "Cursed shall be *your basket and your kneading bowl.*

18 "Cursed shall be *the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.*

19 "Cursed shall *you* be *when you come in, and cursed* shall *you* be *when you go out.*

20 "The LORD will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me. 21 The LORD will make the plague cling to you until He has consumed you from the land which you are going to possess. 22 The LORD will strike you with consumption, with fever, with inflammation, with severe burning fever, with the sword, with scorching, and with mildew; they shall pursue you until you perish. 23 And your heavens which are *over your head shall be bronze, and the earth which is under you* shall be *iron. 24 The LORD will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are destroyed.*

25 "The LORD will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them; and you shall become troublesome to all the kingdoms of the earth. 26 Your carcasses shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten them *away. 27 The LORD will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot be healed. 28 The LORD will strike you with madness and blindness and confusion of heart. 29 And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually, and no one shall save* you.

30 "You shall betroth a wife, but another man shall lie with her; you shall build a house, but you shall not dwell in it; you shall plant a vineyard, but shall not gather its grapes. 31 Your ox shall be *slaughtered before your eyes, but you shall not eat of it; your donkey* shall be *violently taken away from before you, and shall not be restored to you; your sheep* shall be *given to your enemies, and you shall have no one to rescue* them. *32 Your sons and your daughters* shall be *given to another people, and your eyes shall look and fail* with longing *for them all day long; and* there shall be *no strength in your hand. 33 A nation whom you have not known shall eat the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually. 34 So you shall be driven mad because of the sight which your eyes see. 35 The LORD will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.*

36 "The LORD will bring you and the king whom you set over you to a nation which neither you nor your fathers have known, and there you shall serve other gods—wood and stone. 37 And you shall become an astonishment,

a proverb, and a byword among all nations where the LORD will drive you. 38 "You shall carry much seed out to the field but gather little in, for the locust shall consume it. 39 You shall plant vineyards and tend them, *but you shall neither drink* of *the wine nor gather the* grapes; *for the worms shall eat them. 40 You shall have olive trees throughout all your territory, but you shall not anoint* yourself *with the oil; for your olives shall drop off. 41 You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity. 42 Locusts shall consume all your trees and the produce of your land. 43 "The alien who* is *among you shall rise higher and higher above you, and you shall come down lower and lower. 44 He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.*

45 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you did not obey the voice of the LORD your God, to keep His commandments and His statutes which He commanded you. 46 And they shall be upon you for a sign and a wonder, and on your descendants forever.

47 "Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything, 48 therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you. 49 The LORD will bring a nation against you from afar, from the end of the earth, as swift *as the eagle flies, a nation whose language you will not understand, 50 a nation of fierce countenance, which does not respect the elderly nor show favor to the young. 51 And they shall eat the increase of your livestock and the produce of your land, until you are destroyed; they shall not leave you grain or new wine or oil,* or *the increase of your cattle or the offspring of your flocks, until they have destroyed you.*

52 "They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down throughout all your land; and they shall besiege you at all your gates throughout all your land which the LORD your God has given you. 53 You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you. 54 The sensitive and very refined man among you will be hostile toward his brother, toward the wife of his bosom, and toward the rest of his children whom he leaves behind, 55 so that he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates. 56 The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse[a] to the husband of her bosom, and to her son and her daughter, 57 her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates.

58 "If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE LORD YOUR GOD, 59 then the LORD will bring upon you and your descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses. 60 Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you. 61 Also every sickness and every plague, which is *not written in this Book of the Law, will the LORD bring upon you until you are destroyed. 62 You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God. 63 And it shall be,* that *just as the LORD rejoiced over you to do you good and multiply you, so the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess.*

64 "Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known—wood and stone. 65 And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give you a trembling heart, failing eyes, and anguish of soul. 66 Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life. 67 In the morning you shall say, 'Oh, that it were evening!' And at evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and because of the sight which your eyes see.

68 "And the LORD will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy you.*"*
[Deut. 28:15-68, Bible, NKJV]

2. Deut. 29:20-29:

20 "The LORD would not *spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven. 21 And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, 22 so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the LORD has laid on it:*

23 'The whole land is *brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger*

and His wrath.' 24 All nations would say, 'Why has the LORD done so to this land? What does the heat of this great anger mean?' 25 Then people *would say: 'Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them out of the land of Egypt; 26 for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them. 27 Then the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book. 28 And the LORD uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as* it is *this day.'*

29 "The secret things belong *to the LORD our God, but those* things which are *revealed* belong *to us and to our children forever, that* we *may do all the words of this law.*
[Deut. 29:20-29, Bible, NKJV]

3. Lev. 26:14-46:

14 'But if you do not obey Me, and do not observe all these commandments,

15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant,

16 I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.

17 I will set My face against you, and you shall be defeated by your enemies.
Those who hate you shall reign over you, and you shall flee when no one pursues you.

18 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins.

19 I will break the pride of your power; I will make your heavens like iron and your earth like bronze.

20 And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the land yield their fruit.

21 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number;
and your highways shall be desolate.

23 'And if by these things you are not reformed by Me, but walk contrary to Me, 24 then I also will walk contrary to you, and I will punish you yet seven times for your sins.

25 And I will bring a sword against you that will execute the vengeance of the covenant; when you are gathered together within your cities I will send pestilence among you; and you shall be delivered into the hand of the enemy.

26 When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied.

27 'And after all this, if you do not obey Me, but walk contrary to Me, then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins.

29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.

30 I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and My soul shall abhor you.

31 I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas.

32 I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.

33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.

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34 Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land; then the land shall rest and enjoy its sabbaths.

35 As long as it lies desolate it shall rest— for the time it did not rest on your sabbaths when you dwelt in it.

36 'And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies; the sound of a shaken leaf shall cause them to flee; they shall flee as though fleeing from a sword, and they shall fall when no one pursues.

37 They shall stumble over one another, as it were before a sword, when no one pursues; and you shall have no power to stand before your enemies.

38 You shall perish among the nations, and the land of your enemies shall eat you up.

39 And those of you who are left shall waste away in their iniquity in your enemies' lands; also in their fathers' iniquities, which are with them, they shall waste away.

40 'But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,

41 and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt— 42 then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.

43 The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them; they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.

[. . .]

46 These are the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.
[Lev. 26:14-46, Bible, NKJV]

4. Jeremiah 6

3.10 Topical index of rules of conduct of believers

The following document organizes summarizes laws from the Bible governing relationships of every kind, and is organized by relationship type, not unlike the U.S. Code is organized by subject.

Family Constitution, Form #13.003 http://sedm.org/Forms/FormIndex.htm

3.11 Index of Biblical Laws

The following document provides an index to all laws found in the Holy Bible, and which the Submitter is bound to observe as part of his sincerely held religious beliefs:

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

3.12 Summary of terms of the Delegation of Authority Order from God

The Bible is a sacred covenant and a contract between Christians and their God. The government may not interfere with your right to contract as an American under Article 1, Section 10 of the U.S. Constitution, and that includes both states and the federal government.

Below is a summary of the requirements that the Bible imposes upon Christians and upon all interactions between them and the government. These requirements are part of the sincerely held religious convictions of devout Christians and their exercise

are protected by the First Amendment. To ask a Christian to violate these practices and beliefs is to ask them to violate the only thing the regard as law, which is the Bible.

The table below summarizes the requirements and prohibitions imposed by the Bible upon the conduct of Christians and as described throughout this chapter. Collectively, they comprise the Delegation of Authority Order from God to his trustees and fiduciaries, who are Christians all over the world. We will refer to these requirements collectively as "God's Laws":

1. God commands Christians to submit ONLY to Him and resist the devil, and right now I view lawless actions and the agency that you work for, the IRS, as the devil because they will not obey the tax laws as explained exhaustively in the *Great IRS Hoax*, Form #11.302 book and the Tax Deposition Questions, Form #03.016 (http://famguardian.org/TaxFreedom/Forms/Discovery/Deposition/Deposition.htm):

> *"**God resists the proud, but gives grace to the humble.**"*
>
> *"**Therefore submit to God. Resist the devil [the IRS] and he will flee from you.** Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded."*
> *[James 4:6-8, Bible, NKJV]*
>
> ---
>
> *"**Be sober, be vigilant; because your adversary the devil [IRS] walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith,** knowing that the same sufferings are experienced by your brotherhood in the world."*
> *[1 Peter 5:8-9, Bible, NKJV]*

2. In this country, the people *as individuals*, are the sovereigns, not the government or "public *servants*" working in government:

> *"You were bought at a price; **do not become slaves of men** [and remember that government is made up of men]."*
> *[1 Cor. 7:23, Bible, NKJV]*
>
> ---
>
> *"Don't you know that when you offer yourselves to someone to obey him [or be subject to his or the government's laws] as slaves, you are slaves to the one whom you obey..."*
> *[Romans 6:16, Bible, NIV]*
>
> ---
>
> *"It will be sufficient to observe briefly, that the sovereignties in Europe, and particularly in England, exist on feudal principles. That system considers the Prince as the sovereign, and the people as his subjects; it regards his person as the object of allegiance, and excludes the idea of his being on an equal footing with a subject, either in a Court of Justice or elsewhere. That system contemplates him as being the fountain of honor and authority; and from his grace and grant derives all franchises, immunities and privileges..." at 471.*
>
> *"From the differences existing between feudal sovereignties and Government founded on compacts, it necessarily follows that their respective prerogatives must differ. **Sovereignty is the right to govern; a nation or State-sovereign is the person or persons in whom that resides**. **In Europe the sovereignty is generally ascribed to the Prince; here it rests with the people; there, the sovereign actually administers the Government; here, never in a single instance; our Governors are the agents of the people, and at most stand in the same relation to their sovereign, in which regents in Europe stand to their sovereigns.** Their Princes have personal powers, dignities, and pre-eminences, our rulers have none but official; nor do they partake in the sovereignty otherwise, or in any other capacity, than as private citizens." at 472.*
> *[Chisholm, Ex'r. v. Georgia, 2 Dall. (U.S.) 419, 1 L.Ed. 454, 457, 471, 472) (1794)* [1]

3. Any attempt to dethrone the people of their sovereignty over their *servant* government is a violation of both the Constitution, and the Bible. It is also a violation of the Separation of Powers Doctrine explained on the Family Guardian Website at: http://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm. The Constitution in Article 4, Section 4 *mandates* [this is the ***only*** mandate anywhere in the Constitution] a "republican form of government", which is based on *individual* sovereignty and rights. Such a government is NOT based on *collective* sovereignty or "democracy", but on *republican* individual rights, and the passage of time cannot alter the legislative intent of the founding fathers or the original meaning of the Constitution.

> *"**The people of this State [as individuals], as the successors of its former sovereign, are entitled to all the rights which formerly belonged to the King by his prerogative.** Through the medium of their Legislature they may*

exercise all the powers which previous to the Revolution could have been exercised either by the King alone, or by him in conjunction with his Parliament; subject only to those restrictions which have been imposed by the Constitution of this State or of the U.S."
[Lansing v. Smith, 21 D. 89., 4 Wendel 9 (1829) (New York)]

The people of each state are "kings" over their servants in government, and here is what the bible says these "servants" are supposed to do for their king:

"Servants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. But he who does wrong will be repaid for the wrong which he has done, and there is no partiality."
[Col. 3:22-25, Bible, NKJV]

4. The government's and the legal profession's favorite technique for depriving its master of sovereignty is obfuscating or confusing the law using "words of art", which gives tyrants in the judiciary the wiggle room to use "judicial activism" to change the ***interpretation*** of the obfuscated law to suit the vain fancies of greedy politicians in office or the socialist public at large. Therefore, God requires me as a Christian to be on the look-out for such false teachings on the part of the leadership and the judiciary, and to sound the alarm to other believers so that they can fight this corruption. My *Great IRS Hoax*, Form #11.302 book is the vehicle to sound the alarm as God requires:

*"**But there were also** false prophets among the people, even as there will be **false teachers [in the public schools and the judiciary and the legal profession] among you, who will secretly bring in destructive heresies, even denying the Lord who brought them, and bring on themselves swift destruction.***

"And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

*"**By covetousness [of your money] they will exploit you with deceptive words;** for a long time their judgment has not been idle, and their destruction does not slumber."*

*"...**While they [the politicians, the judges, and the legal profession] promise them [the Sovereign People] liberty, they themselves are slaves of corruption [income tax]; for by whom a person is overcome, by him also he is brought into bondage [slavery and involuntary servitude in violation of the Thirteenth Amendment, by virtue of income taxes on labor]**."*
[2 Peter 2:1-3 19, Bible, NKJV]

5. Because the people are the sovereigns by the admission of no less than the Supreme Court, then in this country, "Caesar", is "the people" *as individuals*, which means "Caesar" is *me* and you as a government *servant* are to "render to Caesar his due" as required by Matt. 22:15-22 (see *Great IRS Hoax*, Form #11.302, Sections 4.1 and 4.3.7):

"Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.

Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?

But Jesus perceived their wickedness and said, "Why do you test Me, you hypocrites? Show Me the tax money." So they brought Him a denarius.

And he said to them, "Whose image and inscription is this?"

*They said to Him, "Caesar's." And He said to them, "**Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.**"*

When they had heard these words, they marveled, and left Him and went their way."
[Matthew 22:15-22, Bible, NKJV]

6. You, who work for the government as a public servant, are the *servant* and I am the *master, who is a member of the public*. This fact is abundantly established in section 4.1 of the *Great IRS Hoax*, Form #11.302 book of which you were provided a copy prior to this proceeding. Jesus said that the *servant* [that's you] cannot be greater than the *master*, which is me (see John 15:20). Federalist Paper #78 written by Alexander Hamilton also reiterated this as well (see *Great IRS Hoax*, Form #11.302, Section 4.1). Consequently, absolutely everything you ask me to do I will ask *you* to *also* do, and

if you refuse, I will refuse as well. I'm going to follow your example and you will be the leader. Any authority you possess, since it came from me and was delegated by me to you through the Constitution, I possess, by implication.

6.1. If you ask me a question, then you won't get an answer until I am able to ask you a question and get an answer on the record from you. Tit for tat.

6.2. If you want my personal information, then you as my servant will give me your personal information as well.

6.3. If you want Me to produce records, then you will have to produce an equal number of records. I gave you a long list of records I expect prior to this meeting and if you failed to provide them, then you will fail to get any records from me.

6.4. If you refuse to allow recording of this meeting or refuse to allow witnesses so that I cannot hold you personally accountable for what you say on the record, then I will refuse to be accountable as well by refusing to speak or by telling you "Fifth Amendment" in response to your question. Tit for tat.

6.5. The job of government is to nurture and protect the people in its jurisdiction and it does so using its police powers delegated by the Constitution. This important job of government is a fulfillment of the second greatest commandment to "love your neighbor as yourself" found in Rom. 13:9, Matt. 22:39. I am a member of the public and you are a servant of that public who has a fiduciary relationship to pursue my best interest and the collective best interest. See sections 2.1 and 4.1 of the *Great IRS Hoax*, Form #11.302 for further details. Therefore, you MUST help me protect my liberty and property by helping me to gather evidence of criminal government wrongdoing that would jeopardize my liberty and property. If you do not cooperate with me fully in the process of gathering such evidence by allowing me to record and have witnesses at this meeting, then you are a criminal because you are obstructing justice and violating your fiduciary relationship as my *servant*. I don't cooperate in the least with criminals and rebellious *servants*.

7. *I cannot and will not take any oath*. Jesus said in Matt. 5:33-37 NOT to take oaths. Oaths imply servitude and slavery to man and God said I should *only* serve and trust Him. A perjury statement is a form of oath. See section 5.2.1 of the *Great IRS Hoax*, Form #11.302.

8. The entire goal of everything I do while I am here on earth and before I die and rejoin my creator is to respect God and DO, not just talk about, his commandments:

> *"Let us hear the conclusion of this whole matter: Fear [respect] God and* ***keep His commandments, for this is man's all****. For God will bring every work into judgment, including every secret thing, whether good or evil."*
> *[Eccl. 12:13-14, Bible, NKJV]*

> *"****Keep justice, and do righteousness****, for My salvation is about to come, and My righteousness is revealed. Blessed is the man who does this, and the son of man who lays hold of it; who keeps from defiling the Sabbath, and keeps his hand from doing any evil."*
> *[Isaiah 56:1-2, Bible, NKJV]*

> *"Therefore, to him who knows to do good and* ***does not DO it****, to him it is sin."*
> *[James 4:17, Bible, NKJV]*

> *"****Blessed are those who do His commandments****, that they may have the right to the tree of life, and may enter through the gates into the city."*
> *[Rev. 22:14; Bible, NKJV]*

> *"Now therefore, listen to me, my children, For* ***blessed are those who keep my ways****."*
> *[Prov. 8:32; Bible, NKJV]*

> *"He has shown you, O man, what is good;*
> *And* ***what does the Lord require of you***
> ***But to DO justly****,*
> ***To love mercy****,*
> ***And to walk humbly with your God****?"*
> *[Micah 6:8, Bible, NKJV]*

> *"For I have come [as Truth] to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in law; and a man's enemies will be those of his own household. [Truth and allegiance to Truth divides]* ***He who loves father or mother more than Me is not worthy of Me****. [and He who loves his*

money *or his* ***possessions*** *more than Me is not worthy of Me, Matt. 19:21] And he who loves son or daughter more than Me is not worthy of Me.* ***And he who does not take his cross and follow after Me is not worthy of Me.*** *He who finds his life will lose it, and he who loses his life for My sake will find it. He who receives you receives Me, and he who receives Me receives Him who sent Me."*
[Jesus in Matt. 10:35-38, Bible, NKJV]

"But ***he who looks into the perfect law of liberty*** *and continues in it, and is not a forgetful hearer* ***but a DOER of the work****, this one* ***will be blessed in what he does****."*
[James 1:25, Bible, NKJV]

9. Any attempt by my *servants* and agents in government to interfere with my attempts to DO justice as God commands is an act of rebellion and mutiny and must be righted (see *Great IRS Hoax*, Form #11.302, Section 4.1).

> *"But if that servant says in his heart 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,* ***the master*** *of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and* ***will cut him in two and appoint him his portion with the unbelievers****.* ***And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.****"*
> *[Luke 12:45-47, Bible, NKJV]*

10. Any man or public *servant* working in government who refuses to obey God's laws shall be dethroned eventually by God and if Christians are doing justice as God requires, they will hasten that process:

> **"For rebellion is as the sin of witchcraft,**
> **And stubbornness is as iniquity and idolatry.**
> **Because you have rejected the word of the LORD,**
> **He also has rejected you from being king**[and sovereign or servant within government]**."**
> [1 Sam. 15:22-23, Bible, NKJV]

11. For Christians, their *only* Lawgiver and their only King is God (see *Great IRS Hoax*, Form #11.302, Section 3.2) and they can't serve two masters, which means they can't serve government and God simultaneously:

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

> *"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."*
> *[Jesus [God] speaking in the Bible, Luke 16:13]*

12. Christians who are doing God's will are "foreigners" and "non-citizen nationals" in their own land, do not mix with the unbelievers, and do not obey heathen or earthly laws that conflict with God's laws (see *Great IRS Hoax*, Form #11.302, Section 4.1):

> *"For our citizenship is in heaven [NOT earth], from which we also eagerly wait for the Savior, the Lord Jesus Christ"*
> *[Philippians 3:20]*

> *"But now they [God's disciples and believers] desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them."*
> *[Heb. 11:16, Bible, NKJV]*

> *"Set your mind on things above, not on things on the earth."*
> *[Col. 3:2, Bible, NKJV]*

> *"You therefore must endure hardship as a good soldier for Jesus Christ.* ***No one engaged in warfare entangles himself with the affairs of this life [or this world], that he may please him who enlisted him as a soldier.****"*
> *[2 Tim. 2:3-4, Bible, NKJV]*

*"If you were of the world, the world would love its own. **Yet because you are not of the world, but I chose you out of the world, therefore the world [and the IRS] hates you.**"*
[John 15:19, Bible, NKJV]

*"**Pure and undefiled religion before God and the Father is this**: to visit orphans and widows in their trouble, and **to keep oneself unspotted from the world.**"*
[James 1:27, Bible, NKJV]

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

"Come out from among them [the unbelievers]
*And **be separate [foreign to the government and the IRS], says the Lord**.*
Do not touch what is unclean [unjust laws and governments],
And I will receive you.
I will be a Father to you,
And you shall be my sons and daughters,
Says the Lord Almighty."
[2 Corinthians 6:17-18, Bible, NKJV]

*"**Shall the throne of iniquity, which devises evil by law [in the income tax code], have fellowship with You?** They gather together against the life of the righteous, and condemn innocent blood. But the Lord has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity, and shall cut them off in their own wickedness; **the Lord our God shall cut them off.**"*
[Psalm 94:20-23, Bible, NKJV]

*"**Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to [government or heathen] regulations—**"*
[Col. 2:20, Bible, NKJV]

13. The Bible says I can't be "presumptuous" and I therefore simply refuse to allow you to deceive me using presumptuous words found in the tax code. I won't allow you, as my *servant and agent*, to assume anything in matters that could affect or damage my liberty and property, and especially regarding matters of citizenship or liability:

*"Who can understand his errors? Cleanse me from secret faults. **Keep back Your servant also from presumptuous sins; Let them not have dominion over me. Then I shall be blameless, and I shall be innocent of great transgression.**"*
[Psalm 19:12-13, Bible, NKJV]

*"But **the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the Lord, and he shall be cut off from among his people**."*
[Numbers 15:30, Bible, NKJV]

The implications of the above scriptures are that you can't force me to "presume" that you are correct in stating that I have a tax liability. Under God's law, I can't consent to any assessment you make until I have seen the facts and the law for myself, and you cause me to sin by not using the law to educate me about my imputed liability (see Prov. 28:9). The Supreme Court has also said that the law ought to be understandable by the common man, and if it isn't, its "void for vagueness", which means there is no reason you can't share the law with me regarding these matters.

*"A statute which either forbids or requires the doing of an act in terms so vague that **men and women of common intelligence must necessarily guess at its meaning and differ as to its application, violates the first essential of due process of law.**"*
[Connally v General Const. Co., 269 U.S. 385 (1926)]

Consequently, either you can and will show me the statute *and* the implementing regulation that makes me liable to pay the tax and explain it to me in a way that a common man like me can understand, or you are without moral authority to enforce a "vague" law to begin with!

14. I am worse than an unbeliever if I can't support my family, and if you STEAL the money I have earned, you interfere with and destroy my ability to support my family the way God wants me to.

*"But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an **unbeliever**."*
[1 Tim. 5:8, Bible, NKJV]

15. Stealing the money I have earned forces me to rely on government (Socialist Security) to support myself, for instance, in my retirement. This is a sin (see *Great IRS Hoax*, Form #11.302, Section 4.3.2):

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

*"**Cursed is the one who trusts in man [or man-made government], who depends on flesh for his strength and whose heart turns away from the Lord**. He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."*
[Jeremiah 17:5-8, Bible, NIV]

16. I am not allowed to sit around arguing with fools and criminals or those who refuse to learn or read or observe the law, including both God's law and man's law. That is to say that I am not allowed to sit around arguing with slanderers, devil-worshipers, irrational, or selfish people, and I hope our interactions don't sink to that level:

*"**But avoid foolish and ignorant disputes** [and the legally ignorant people who refuse to be educated that perpetrate them], knowing that they generate strife."*
[2 Tim. 2:23, Bible, NKJV]

*"But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. **Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.**"*
[Titus 3:9-11, Bible, NKJV]

*"He who walks with wise men will be wise, But **the companion [that's me] of fools [who refuse to discuss the law at an IRS audit] will be destroyed.**"*
[Prov. 13:20, Bible, NKJV]

"Do not be envious of evil men, nor desire to be with them; for their heart devises violence, and their lips talk of troublemaking."
[Prov. 24:1-2, Bible, NKJV]

*"He who corrects a **scoffer** gets shame for himself, And he who rebukes a wicked man only harms himself."*
[Prov. 9:6-8, Bible, NKJV]

*"Do not correct a **scoffer**, lest he hate you; Rebuke a wise man, and he will love you."*
[Prov. 9:7-9, Bible, NKJV]

*"A wise son heeds his father's instruction, But a **scoffer** does not listen to rebuke."*
[Prov. 13:1, Bible, NKJV]

*"Judgments are prepared for scoffers, And beatings for the backs of **fools**."*
[Prov. 19:29, Bible, NKJV]

*"Cast out the **scoffer**, and contention will leave; Yes, strife and reproach will cease."*
[Prov. 22:10, Bible, NKJV]

*"The devising of foolishness is sin, And the **scoffer** is an abomination to men."*
[Prov. 24:9, Bible, NKJV]

*"Understanding is a wellspring of life to him who has it. **But the correction of fools [at an IRS audit] is folly.**"*
[Prov. 16:22, Bible, NKJV]

17. People who hate me for talking only about the law and the Truth and the facts in this case reveal themselves as a scoffer. By being here, I am trying to help you learn what your own laws say you are allowed to do, and the only reason you wouldn't want to learn, is because you are a rebellious servant to the sovereign people.

> *"The fear of the LORD is the beginning of knowledge, But **fools** despise wisdom and instruction."*
> *[Prov. 1:7, Bible, NKJV]*

> *"How long, you simple ones, will you love simplicity? For scorners delight in their scorning, And **fools** hate knowledge."*
> *[Prov. 1:22, Bible, NKJV]*

18. Anger and rashness is the hallmark of those who are fools and people reveal themselves as fools who get angry at a tax audit:

> *"Do not hasten in your spirit to be angry, For anger rests in the bosom of **fools**."*
> *[Eccl. 7:9, Bible, NKJV]*

> *"He who is slow to **anger** is better than the mighty, And he who rules his spirit than he who takes a city."*
> *[Prov. 16:32, Bible, NKJV]*

> *"The discretion of a man makes him slow to **anger**, And his glory is to overlook a transgression."*
> *[Prov. 19:11, Bible, NKJV]*

> *"But I say to you that whoever is angry with his brother without a cause[5:22 NU-Text omits [without a cause.]] shall be in d**anger** of the judgment. And whoever says to his brother, "Raca!' shall be in d**anger** of the council. But whoever says, "You fool!' shall be in d**anger** of hell fire."*
> *[Matt. 5:22, Bible, NKJV]*

> *"Let all bitterness, wrath, **anger**, clamor, and evil speaking be put away from you, with all malice."*
> *[Eph. 4:31, Bible, NKJV]*

> *"But now you yourselves are to put off all these: **anger**, wrath, malice, blasphemy, filthy language out of your mouth."*
> *[Col. 3:8, Bible, NKJV]*

19. Unrighteous people are the criminals based on God's laws. The tendency of these selfish people is to suppress and hide the truth, in order to obstruct ***divine justice and man's justice***:

> *"For the wrath of God is revealed from heaven against all ungodliness and **unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them**. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things.*

> *"Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.*

> *"For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another [homosexuals], men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.*

> *"**And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.**"*
> *[Rom. 1:18-32, Bible, NKJV]*

If you attempt to suppress the truth or the discovery of the truth per man's law and God's laws, in these proceedings, then you reveal yourself as an unrighteous public ***servant*** who is misusing his public office for personal gain and self-protection from criminal wrongdoing.

20. God's laws do not allow me to be concerned about whether you dislike the free exercise of my religious beliefs, because this is not a popularity contest, nor am I undertaking ***anything*** for personal gain, but only for the glory and sovereignty of God.

> ***"Do you not know that friendship with the world is enmity with God. Whoever therefore wants to be a friend of the world makes himself an enemy of God."***
> *[James 4:3-4, Bible, NKJV]*

> *"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: **for that which is highly esteemed among men is abomination in the sight of God**"*
> *[Luke 16:15, Bible, NKJV]*

21. I will not help you in any way to accomplish what I view as an unconstitutional or illegal or unlawful end because the Bible forbids me to do this (See Eph. 5:11). I will tell you every time I think you are doing so. Below are some of the illegal activities that I will ***not*** cooperate with you in accomplishing:
    21.1. Allow you to use the IRS Publications, the Internal Revenue Manual, what you say, or what 26 C.F.R. Part 601 says as a basis for establishing your authority or my rights, because none of these sources have the force of law. See: http://famguardian.org/TaxFreedom/LegalRef/PrecOfLaws.htm
    21.2. Allow you to demand anything in this meeting without showing me the statute ***and*** the regulation that authorizes you to demand it.
    21.3. Provide financial information to you about me ***before*** you have legally established your authority personally and under statute and regulation to collect such information.
    21.4. Allow you to enforce a Subtitle A income tax if you can't demonstrate your authority to do so with the statutes ***and*** implementing regulations by showing that I personally have a liability.
    21.5. Making "presumptions" of any kind, and especially about the definitions of words, because presumptions violate due process of law and violate scripture as found in Psalm 19:12-13, and Numbers 15:30:
    21.6. Allow you to presume that I am a "U.S. citizen" or a "taxpayer" without proving this with evidence.

> *"Keeping in mind the well-settled rule that **the citizen is exempt from taxation unless the same is imposed by clear and unequivocal language, and that where the construction of a tax law is doubtful, the doubt is to be resolved in favor of those upon whom the tax is sought to be laid**."*
> *[Spreckels Sugar Refining Co. v. McClain, 192 U.S. 397 (1904)]*

    21.7. Characterizing my website or my writings as "commercial speech", because they aren't.
    21.8. Give you financial information about protected religious expression and dealings on my website in order to help you to illegally treat my website as a business.
    21.9. Answer any question without requiring a definition of all the terms used, and especially such terms as:
        "Income".
        "Employee".
        "United States".
        "State".
        "taxpayer".
        "trade or business".
        "includes".
        "gross income".

22. My faith as a Christian requires me to not be a privileged "citizen" or "U.S. citizen", but instead to be a "non-citizen National" or a "state National" pursuant to 8 U.S.C. §1101(a)(21) and 8 U.S.C. §1452. The Bible says that while I am on this earth, I am a "minister of a foreign state" and the "foreign state" in this case is "Heaven".

> *"For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ"*
> *[Philippians 3:20]*

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

> *"Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul..."*

[1 Peter 2:1]

"Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. "
[James 4:4]

Even the Supreme Court in *U.S. v. Wong Kim Ark*, 169 U.S. 649 (1898) , acknowledged that the status of "citizen of the United States" under the Fourteenth Amendment excludes "ministers of foreign states". See also *Great IRS Hoax*, Form #11.302, Sections 4.1 and 4.3.6 for further details on this subject.

23. As a Christian, I can have allegiance to a government, but only to the extent that the allegiance doesn't interfere with my primary allegiance to God. "non-citizen Nationals" have allegiance to their country, but not exclusive allegiance, as shown in 8 U.S.C. §1101(a)(21).

TITLE 8 > CHAPTER 12 > SUBCHAPTER I > Sec. 1101.
Sec. 1101. - Definitions

(a) As used in this chapter -

(21) The term "national" means a person owing permanent allegiance to a state.

24. As a "non-citizen National", I am classified as a "nonresident" but not "alien" under the Internal Revenue Code. See sections 5.6.12 through section 5.6.12.6 and sections 4.11 through 4.11.10 of the *Great IRS Hoax*, Form #11.302 for further details on why this is the case. You do NOT have the authority under Subtitle A of the I.R.C. to pronounce me as having any other citizenship status except that which I declare on a tax return under penalty of perjury, because our system of taxation is based on voluntary self-assessment and payment, and *not* on distraint (force), according to the Supreme Court.

*"Our system of taxation is based upon **voluntary** assessment and payment, not distraint."*
[Flora v. U.S., 362 U.S. 145 (1959)]

*"And by statutory definition the term "taxpayer" includes any person, trust or estate **subject to** a tax imposed by the revenue act. ...Since the statutory definition of taxpayer is exclusive, the federal [and state] courts do not have the power to create nonstatutory taxpayers for the purpose of applying the provisions of the Revenue Acts..."*
[C.I.R. v. Trustees of L. Inv. Ass'n., 100 F.2d.18 (1939)]

You will also note that not only do you not have the authority to change my declared citizenship status, but neither do the federal courts have the authority to unilaterally do so either, as shown under 28 U.S.C. §2201.

25. As a Christian, my duty is to serve and trust and love and be subject *only* to God and *not* to any man or any government, and this is especially true if the subjection relates to a law of man that conflicts with God's Law found in the Bible.

*"**Stand fast therefore in the liberty** wherewith Christ hath made us free, **and be not entangled again with the yoke of bondage[to the government or the income tax]**."*
[Galatians 5:1, Bible, NKJV]

"We ought to obey God rather than men."
[Acts 5:27-29, Bible, NKJV]

*"Away with you , Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.'"*
[Matt. 4:10, Bible, NKJV]

"It is better to trust the Lord
Than to put confidence in man.
It is better to trust in the Lord
Than to put confidence in princes."
[Psalm 118:8-9, Bible, NKJV]

The only exception to the above rule is if I have harmed someone. If the government can demonstrate that I have harmed someone's liberty or property with evidence and that it has been done within their territorial jurisdiction and in violation of the criminal statutes applying within that jurisdiction, then they have a moral and a legal right to assert in personam jurisdiction and I have a moral and religious obligation to submit to that jurisdiction, because the reason government exists is to protect its citizens and the inhabitants under its jurisdiction. Absent proof of harm of the equal rights of other

sovereigns like myself, I am a child and a bond servant (property and a slave) of God. If you tax any property under my stewardship as God's servant, then you are taxing God Himself, because I am God's property. You can't tax the servant without taxing the master or sovereign that the servant works for. If you want to know why I am God's fiduciary, His "wife", and his "bondservant", then consult section 3.6.1.

26. *I am cursed by my God if I don't learn and use and follow* ***the law, and that includes both God's law and man's law***:

> *"He that turneth away his ear from hearing the* ***law****, even his* ***prayer*** *[shall be] abomination."*
> *[Proverbs 28:9, Bible, NKJV]*

By implication, if I allow my *servant* or my agent to turn away from hearing or using the law, it is also sin. And you are my public servant, so I can't allow you to do that. The last word in your name is "service". See 2 Sam. 11:1-27, where King David was held responsible for a murder that one of his servants did in his name. See also *Great IRS Hoax*, Form #11.302, Section 1.9.4.

27. In this meeting, if you attempt to remove all discussion of the law or regulations, then what you are doing is establishing a religion and I won't bow down to your religion or your false god because it violates the first commandment found in Exodus 20:1-11 to love my God with all my heart, soul, and mind and to not bow down to or serve other man-made gods. You are establishing a religion because:
    27.1. The Supreme Court in Marbury v. Madison, 5 U.S. 137; 1 Cranch 137, 2 L.Ed. 60 (1803), stated that we are "a society of law and not of men." Therefore, the government is a creature of law and must obey and understand the law in order to properly and faithfully execute its fiduciary duty to the people, who the Supreme Court said are the sovereigns. How can we be a "society of law and not of men" if people in the government refuse to discuss the law? Take away the law from the picture and you end up with a "society of men", which is a recipe for tyranny and ultimately for the destruction of our Constitutional rights and freedoms. Such an act is therefore inconsistent with and contrary to the legislative intent of both the Constitution and the Bill of Rights and the intent of the founding fathers, which makes it unlawful and illegal.
    27.2. By refusing to talk about statutes and regulations which give you your authority, you are removing the *only* rational basis for determining what the law requires of me. You can't use the excuse that you don't understand the law because:
        27.2.1. The Supreme Court says that every "citizen of the United States" is supposed to know the law, including "citizens" who work in government. Saying you don't know the law is equivalent to saying that you are a bad citizen!

> *"Every citizen of the United States is supposed to know the law,..."*
> *[Pierce v. United States, 7 Wall (74 U.S. 169) 666 (1869)]*

        27.2.2. The law itself is the definition and limitation of your power:

> *"Sovereignty itself is, of course, not subject to law, for it is the author and source of law; but in our system, while sovereign powers are delegated to the agencies of government,* ***sovereignty itself remains with the people, by whom and for whom all government exists and acts****. And the law is the definition and limitation of power."*
> *[Yick Wo v. Hopkins, 118 U.S. 356, 370 (1886)] [emphasis added]*

        To ignore or avoid the law is to avoid or ignore *any limitations* on your power as a public servant, which is the equivalent of treason because in so doing, you ignore and violate the Constitution and make yourself into the master instead of the servant that the Constitution was created to ensure.
        27.2.3. You simply can't ethically or properly administer the tax laws that you don't even understand, and you certainly can't prevent government wrongdoing or honor your fiduciary relationship to the people if you don't know the limits of your lawful or delegated authority or are unwilling to explain those limits to the sovereign people that you serve. To do otherwise is to in effect make you the servant into a master over the people.
    27.3. By refusing to talk about or understand the law, you are praising and promoting evil and wickedness, according to my religious beliefs:

> *"Those who forsake [avoid or are ignorant about] the law praise the wicked, but such as keep the law contend with them."*
> *[Prov. 28:4, Bible, NKJV]*

    I cannot and I will not cooperate with a lawless or insolent public servant. My religious beliefs say that insolent servants are practicing witchcraft and I will have no part of witchcraft:

> *""Behold, **to obey [God and His Law] is better than sacrifice, and to heed than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry. Because you have rejected the word of the Lord, He also has rejected you from being king [**or sovereign over government]."*
> *[1 Sam. 15:22-28, Bible, NKJV]*

27.4. Furthermore, such a public servant is described by our very own Congress as a *communist*, which is defined as anyone who does not recognize the lawful limits on their authority:

> *TITLE 50 > CHAPTER 23 > SUBCHAPTER IV > Sec. 841.*
> *Sec. 841. - Findings and declarations of fact*
>
> *"...Unlike political parties, **the Communist Party acknowledges no constitutional or statutory [lawful] limitations upon its conduct or upon that of its members.** The Communist Party is relatively small numerically, and gives scant indication of capacity ever to attain its ends by lawful political means. **The peril inherent in its operation arises not from its numbers, but from its failure to acknowledge any limitation as to the nature of its activities, and its dedication to the proposition that the present constitutional Government of the United States** ultimately must be brought to ruin by any available means, including resort to **force** and **violence** [or using income taxes]. Holding that doctrine, its role as the agency of a hostile **foreign** power [the Federal Reserve and the American Bar Association (ABA)] renders its existence a clear present and continuing danger to the security of the United States."*

27.5. Once you remove the law from our discussion, you are then in effect forcing me to rely ONLY upon what you "think" I owe. This is a violation of my religious beliefs, which say that I am *not allowed* by God to depend on man and should *only* depend on God and His law, which is the Bible:

> *"**Cursed is the one who trusts in man [or man-made government], who depends on flesh for his strength and whose heart turns away from the Lord**. He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."*
> *[Jeremiah 17:5-8, Bible, NIV]*

27.6. God's law also tells me that those people who refuse to read or understand or follow the law are cursed and an abomination, and I can't allow those public servants who are responsible for protecting my liberties and property to be practicing such abominable rebellion and witchcraft!:

> *"He that turneth away his ear from hearing the **law**, even his **prayer** [shall be] abomination."*
> *[Proverbs 28:9]*

27.7. The federal courts have said that I can be fined and penalized for relying on ANYTHING that an IRS agent says. See the following link for details: http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm. See also section 3.18 of the *Great IRS Hoax*, Form #11.302. Consequently, by forcing me to rely on what you "think" I owe without reading or using the law, you are forcing me to believe what amounts to fantasy of yours and ignorant "superstition". I won't put my life and my property on the line because you're so lazy and incompetent that you don't care enough to even read the very law that authorizes you to even call me into the office today. Is it because you don't want to be held accountable if you violate it? I think so!

27.8. By forcing me to "believe" or have "blind faith" in the integrity of a lazy person who won't do his legal homework, you are forcing me to believe a vain fantasy and a lie, and I won't do it because it is against my religious beliefs! You are asking me to rely on a "man", which is you, instead of what the law *really* says and I simple WILL NOT do it. That's religion, and it is the vain worship of ignorance and superstition and tyrants like you who promote it. You have made yourself into an idol that I'm supposed to worship and I won't do it.

27.9. Black's Law Dictionary defines "religion" as follows:

> ***"Religion**. Man's relation to Divinity, to reverence, worship, obedience, and **submission to mandates and precepts of supernatural or superior beings.** In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."*
> *[Black's Law Dictionary, Sixth Edition, p. 1292]*

You have created a "religion" because you are forcing me to rely on your "belief" rather than facts and law and evidence. You are forcing me to substitute my sovereign will with yours and to suppress my intellect, my education, and my critical thought for yours because if I don't, then I'll be terrorized, intimidated, raped, pillaged, and destroyed by tyrants who refuse to be accountable to the same law they claim to want me to be accountable to.

27.10. You have made yourself into a "superior being" and a "religion" by asking me to be subject to things that you yourself ***refuse*** to be subject to. All tyrants are hypocrites and if you don't set the example by doing everything you expect me to do, then you are a tyrant. I won't bow down to tyrants, nor serve them, and you aren't God. Instead, the founding fathers said you are my servant, and you WILL do what I say or you will be prosecuted for wrongful collection activity. You are ***not*** God and you have no right to ask me to do anything that you wouldn't also do for me. Here is what the founding fathers said about this subject:

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

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

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

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

27.11. Here is what the Supreme Court said about the authority of government (public) ***servants*** to force me to "believe" something or to believe what some bureaucrat "thinks" they should believe instead of what the law actually says. Note the subject of the suit also relates to the matter of freedom of speech, which is also the issue here as it relates to the distribution of the free *Great IRS Hoax*, Form #11.302 book:

> *"**Courts, no more than the Constitutions, can intrude into the consciences of men or compel them to believe contrary to their faith or think contrary to their convictions**, but courts are competent to adjudge the acts men do under the color of a constitutional right, such as that of freedom of speech or of the press or the free exercise of religion and to determine whether the claimed right is limited by other recognized powers, equally precious to mankind. So the mind and the spirit of man remain forever free, while his actions rest subject to necessary accommodation to the competing needs of his fellows."*

> *"**If all expression of religion or opinion, however, were subject to the discretion of authority, our unfettered dynamic thoughts or moral impulses might be made only colorless and sterile ideas. To give them life and force, the Constitution protects their use.** No difference of view as to the importance of the freedoms of press or religion exist. They are "fundamental personal rights and liberties" Schneider v. State, 308 U.S. 147, 161, 60 S.Ct. 146, 150, 84 L.Ed. 155. To proscribe the dissemination of doctrines or arguments which do not transgress military or moral limits is to destroy the principal bases of democracy, --knowledge and discussion. One man, with views contrary to the rest of his compatriots, is entitled to the privilege of expressing his ideas by speech or broadside to anyone willing to listen or to read. ..."*

> *"**Ordinances absolutely prohibiting [or penalizing] the exercise of the right to disseminate information are, a fortiori, invalid.**"*
> *[Jones v. City of Opelika, 316 U.S. 584, 62 S.Ct. 1231 (1942), Emphasis added]*

27.12. Under the coercive circumstances you have created in this proceeding, there is ***no possible way*** that you can call ***any*** aspect of this proceeding ***voluntary*** and I am therefore completely incapable of consenting to anything under such circumstances, in which case, why are we even having this meeting? I hope you aren't expecting me to "consent" under your tyranny and "duress" to a fictitious assessment that you have no legal authority whatsoever to institute to begin with, because I can prove you don't have such authority with your own laws and procedures. The only reason you wouldn't want to know why this is the case is because you don't want to face the fact that you are without legal or moral authority to do most of what you do all day, and that if you followed the law, you would probably be on the street unemployed because there wouldn't be any taxes to lawfully collect.

28. God says the following about how you are to treat me under the circumstances of this audit:

> *"**He who oppresses the poor to increase his riches,***
> ***And he who gives to the rich, will surely come to poverty.**"*
> *[Prov. 22:16, Bible, NKJV]*

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*"**Do not withhold good from those to whom it is due, When it is in the power of your hand to do so.**"*
[Prov. 3:27, Bible, NKJV]

*"**Do not lie in wait, O wicked man, against the dwelling of the righteous**; Do not plunder his resting place; For a righteous man will fall seven times and rise again, but the wicked shall fall by calamity."*
[Prov. 24:15-16, Bible, NKJV]

"Woe to him who builds his house by unrighteousness and his chambers by injustice, who uses his neighbor's service without wages and gives him nothing for his work,"
[Jeremiah 22:13, Bible, NKJV] [INTERPRETATION: You can't steal my labor by taxing it, and giving me government services that I DON'T want in exchange for my labor doesn't constitute just compensation for the theft of my labor]

"The heart is deceitful above all things,
***And desperately wicked**;*
Who can know it?
10 I, the Lord, search the heart,
I test the mind,
Even to give every man according to his ways,
According to the fruit of his doings
11 As a partridge that broods but does not hatch,
***So is he who gets riches, but not by right**;*
It will leave him in the midst of his days,
And at his end he will be a fool."
[Jeremiah 17:9-11, Bible, NKJV]

*"**One who increases his possessions by usury and extortion [the IRS] gathers it for him who will pity the poor.**"*
[Prov. 29:8, Bible, NKJV]

29. You are sinning and discriminating against me by claiming that my research on the illegality of your efforts to mis-enforce the tax laws is frivolous or incorrect *without* addressing each issue, point-by point found in my *Tax Deposition Questions*, Form #03.016, appearing at: http://sedm.org/Forms/FormIndex.htm. These questions are a Petition for Redress of Grievances protected as a right by the First Amendment to the Constitution. It's not a right unless you provide an ***answer***. Servants always answer their masters when they are asked about how they are fulfilling their stewardship and fiduciary relationship to the master. **If you don't answer your master, which is me, then you are practicing *discrimination***, because you are "presuming" that I am in error without actually proving it using only facts and law. You are favoring high-paid and arrogant and rich lawyers and judges over naked truth and evidence of wrongdoing. That is idolatry and worship toward the false god of government, the legal profession, and the First Amendment prohibits government from establishing such a religion or such idolatry. Every man, both the poor man and the lawyer, are equal under the law. The Supreme Court building in Washington, D.C. confirms this because at the top above the entrance in large letters it says "Equal Justice Under Law". The prince and the pauper alike deserve accountability and responsibility from their government *servants*. The Bible confirms this as follows:

*"For **if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes [or having the law degree or the judgeship] and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves, and become judges with evil thoughts?***

*"Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? **But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called?***

*"If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well; **but if you show partiality, you commit sin, and are convicted by the law as transgressors**. For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. **So speak and so do as those who will be judged by the law of liberty. For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.**"*
[James 2:2-13, Bible, NKJV]

30. Once you violate the free exercise of my religious beliefs as I've just explained them, then the burden of proof shifts to you in demonstrating that there is a "compelling public interest" in violating them, according to the U.S. Supreme Court:

"Once bona fide First Amendment issue is joined, burden that must be shouldered by government to defend a regulation with impact on religious actions is a heavy one, and basic standards is that a compelling state interest must be demonstrated."
[Stevens v. Berger, 428 F.Supp. 896 (1977)]

31. I demand that you demonstrate now what compelling public interest authorizes you to establish a religion by making yourself into a being "superior being" to me to be worshipped and obeyed without question and without facts or law to demonstrate your authority evidenced during this proceeding. What authorizes you as the public *servant* to abuse your power and thereby make yourself superior to the public in this case, which is me? The Founding fathers said you don't have that authority:

> *"**No legislative act contrary to the Constitution can be valid. To deny this would be to affirm that the deputy (agent) is greater than his principal; that the servant is above the master; that the representatives of the people are superior to the people; that men, acting by virtue of powers may do not only what their powers do not authorize, but what they forbid…[text omitted] It is not otherwise to be supposed that the Constitution could intend to enable the representatives of the people to substitute their will to that of their constituents**. It is far more rational to suppose, that the courts were designed to be an intermediate body between the people and the legislature, in order, among other things, to keep the latter within the limits assigned to their authority. The interpretation of the laws is the proper and peculiar province of the courts. **A Constitution is, in fact, and must be regarded by judges, as fundamental law**. If there should happen to be an irreconcilable variance between the two, the Constitution is to be preferred to the statute."*
> *[Alexander Hamilton (Federalist Paper # 78)]*

4. RELATIONSHIP BETWEEN CHRISTIANITY AND GOVERNMENT

If you would like to learn more about the subject of the biblical relationship between Christianity and government beyond that described in the following subsections, please refer to the following resources:

1. *Christian Citizenship Training Course*, Forms 12.007 and 12.008: http://sedm.org/Forms/FormIndex.htm
2. *Christian Citizenship Course Notes*, Form #12.009: http://sedm.org/Forms/FormIndex.htm
3. *Family Constitution*, Form #13.003, Chapter 7 http://famguardian.org/Publications/FamilyConst/FamilyConst.htm
4. Family Guardian Website, Spirituality Page, Section 7: http://famguardian.org/Subjects/Spirituality/spirituality.htm
5. *Social Security: Mark of the Beast*, Form #11.407: http://sedm.org/Forms/FormIndex.htm

4.1 What the Government Thinks of God and His Trust Document, the Bible

4.1.1 What the Founders think about God and the Bible

> *"**The bible is the most venerable book of antiquity**; there we find expatriation practiced, approved, and never restrained. The family of* Jacob *became subjects to the Egyptian monarch.* Moses *abandoned Egypt, his native land, and* David *left* Saul, *his prince."*
> *[M'Ilvaine v. Coxe's Lessee, 2 Cranch 280, 1805 WL 1080 (U.S.,1805)]*

> *"**Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports. In vain would that man claim the tribute of Patriotism who should labour to subvert these great Pillars of human happiness, these firmest props of the duties of Men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, "where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?" And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.**"*
> *[George Washington in his Farewell Address]*

> *"We have no government armed with the power capable of contending with human passions unbridled by morality and religion. Avarice [greed], ambition, revenge, or gallantry [debauchery], would break the strongest cords of our Constitution as a whale goes through a net. **Our Constitution was made only for a moral and religious [and a well educated and self-governing] people. It is wholly inadequate to the government of any other.**"*

[John Adams, 2nd President]

4.1.2 What current law says about the Christian God

Declaration of Independence

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

*We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed**, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.*

---

*"The American people have always regarded education and acquisition of knowledge as matters of supreme importance which should be diligently promoted [in order to maintain and protect their liberty]. The Ordinance of 1787 declares: '**Religion, morality and knowledge being necessary to good government and the happiness [and liberty] of mankind, schools and the means of education shall forever be encouraged.**'"*
[Meyer v. State of Nebraska, 262 U.S. 390 (1923)]

4.1.3 What current government thinks of the Bible and God

-WANTED-
JESUS CHRIST

By the FBI, NEA, ADL, IRS, FDA, OSHA etc.

1. WANTED by the FBI for teaching that there is a higher power and authority than the government.
2. WANTED by the FDA for turning water into wine without a license.
3. WANTED by the EPA for feeding a crowd of 5000 in the wilderness without a permit.
4. WANTED by the AMA for practicing medicine without a license.
5. WANTED by the NEA for teaching without certification.
6. WANTED by the ADL for calling Pharisees the children of hell.
7. WANTED by the IRS for failing to report income.
8. WANTED by the NAACP for teaching people to work and depend on GOD rather than the welfare dole.
9. WANTED by NOW for never having a woman as an apostle.
10. WANTED by the FEDERAL RESERVE for driving the money changers out of the Temple.
11. WANTED by the Abortion Rights League for saying that whoever harms children it is better that they were never born.
12. WANTED by the U.S. Judicial System for refusing to swear an oath or bear witness against Himself.
13. WANTED by the Human Rights Bureau for condemning all other religions as false by announcing that no one can get to the Father except through Him.

WANTED DEAD—BOUNTY OFFERED

30 Pieces of Silver in the form of welfare benefits, government pensions, IRS exemptions, Witness Protection.

4.2 What Scripture and God Say About the Government

4.2.1 Nations and Kings are Worthless and The Earth is controlled by Satan

The Bible says that all countries and nations are worthless and less than nothing.

"Arise, O Lord,
Do not let man prevail;
Let the nations be judged in Your sight.

Put them in fear, O Lord,
That the nations may know themselves to be but men."
[Psalm 9:19-20, Bible, NKJV]

"Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales."
[Isaiah 40:15, Bible, NKJV]

*"All nations before Him are as **nothing**, and they are counted by Him **less than nothing and worthless**."*
[Isaiah 40:17, Bible, NKJV]

"He brings the princes to nothing; He makes the judges of the earth useless."
[Isaiah 40:23, Bible, NKJV]

*"Indeed **they are all worthless; their works are nothing**; their molded images are wind and confusion."*
[Isaiah 41:29, Bible, NKJV]

Finally, Jesus Himself said the entire world is "in the sway of the wicked one", meaning controlled by Satan. The world cannot be controlled by Satan unless all of its rulers are also controlled by Satan:

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

Rulers who have become corrupted have the bad habit throughout history of elevating themselves to become like pagan gods, as revealed in Ezekial 28:

The word of the LORD came to me again, saying, 2 "Son of man, say to the prince of Tyre, 'Thus says the Lord GOD:

" Because your heart is lifted up,
*And you say, '**I am a god,***
I sit in the seat of gods,
In the midst of the seas,'
Yet you are a man, and not a god,
Though you set your heart as the heart of a god
(Behold, you are wiser than Daniel!
There is no secret that can be hidden from you!
With your wisdom and your understanding
You have gained riches for yourself,
And gathered gold and silver into your treasuries;
By your great wisdom in trade you have increased your riches,
And your heart is lifted up because of your riches),"

'Therefore thus says the Lord GOD:

*" **Because you have set your heart as the heart of a god,***
Behold, therefore, I will bring strangers against you,
The most terrible of the nations;
And they shall draw their swords against the beauty of your wisdom,
And defile your splendor.
They shall throw you down into the Pit,
And you shall die the death of the slain
In the midst of the seas.
"Will you still say before him who slays you,

*'**I am a god**'?*
But you shall be a man, and not a god,
In the hand of him who slays you.
You shall die the death of the uncircumcised
By the hand of aliens;
For I have spoken," says the Lord GOD.'"
[Ezekial 28:1-10, Bible, NKJV]

What is being described above in no uncertain terms is idolatry towards civil rulers, where our allegiance to a civil ruler is higher or more important than our allegiance to God or His laws. Civil rulers typically arrogate to themselves prerogatives and discretion of God. Such behavior is obviously contemptible to God, because He promises a death penalty to those who practice it above. Why? Because it violates the first four commandments of the Ten Commandments in Exodus 20, which

require that our allegiance to God must be above all others. Our source of law ***must*** be consistent with our allegiance or we are hypocrites.

> ***The Ten Commandments***
>
> *And God spoke all these words, saying:*
>
> *"I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.*
> *"You shall have no other gods before Me.*
>
> *"You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments.*
>
> *You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain*
> *[Exodus 20:1-7, Bible, NKJV].*

Not only is obedience to God's Law the will of God, but so also is the identification and destruction of all competing law sources. Failure to heed this principle results in cultural suicide:

> *". . .there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."[169] Every law-system must maintain its existence by hostility to every other law-system and to alien religious foundations or else it commits suicide."*
> *[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 4-5, Emphasis added]*

4.2.2 All civil rulers are representatives of Satan, and not God

The Bible identifies civil rulers and civil societies as representatives of Satan. This is confirmed by the following:

> *"And I saw* ***the beast, the kings [heathen political rulers and the unbelieving democratic majorities who control them] of the earth [controlled by Satan],*** *and their armies, gathered together to make war against Him [God] who sat on the horse and against His army."*
> *[Revelation 19:19, Bible, NKJV]*

Notice that the Beast and the kings of the earth are both fighting against God and are on the same side. Political rulers throughout history have constantly warred against God. Isaiah 14 also reveals that these same kings and rulers are agents of Satan and not God. The message below is addressed to the King of Babylon, who is the same Beast personified above:

> *"****Hell from beneath*** *is excited about you,*
> ***To meet you [the King of Babylon] at your coming;***
> ***It stirs up the dead for you,***
> ***All the chief ones of the earth;***
> ***It has raised up from their thrones***
> ***All the kings of the nations.***
> *They all shall speak and say to you:*
>
> *' Have you also become as weak as we?*
> *Have you become like us?*
> *Your pomp is brought down to Sheol,*
> *And the sound of your stringed instruments;*
> *The maggot is spread under you,*
> *And worms cover you.'*
> *[Isaiah 14:9-11, Bible, NKJV]*

[169] Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

Conclusion from the above:

1. The King of Babylon is going to hell:

> *"Hell from beneath is excited about you, to meet you at your coming".*

2. All kings of the nations were raised to their thrones by Hell:

> *"Hell from beneath…it has raised up from their thrones all the kings of the nations".*

3. All the dead kings are already in hell. That is the only way they could be raised up by Hell to speak to the King of Babylon in the first place.

Not only does God identify political rulers (kings) as agents and representatives of Satan, but he also identifies the cities where they rule and derive their authority as an abomination. The very first city described in the Bible, Babylon, was created by Nimrod, who the Bible described as a hunter of men. Gen. 10:8-12. Nimrod was a predator of men, not a protector of them. Hence, a "mighty hunter", as the Bible describes him. For a fascinating sermon on this subject, see:

SEDM Sermons, Section 4.1: Statism http://sedm.org/Sermons/Sermons.htm

Some really good corroborating sources that confirm the conclusions of this section so far are:

1. *Devil's Advocate Movie Clip, Family Guardian Fellowship*. Al Pacino plays Satan and demonstrates how Satan is taking over the legal profession and the government to destroy you and society. Very enlightening http://famguardian.org/Media/DevilsAdvocate-Part13.wmv
2. *Society is a Blessing, But Government is Evil*. Essay by Thomas Paine, who also authored Common Sense, a document that started the American Revolution. http://mises.org/story/2897

The passage below talks about what God thinks of evolutionists. Evolutionists believe that they descended from a rock or a tree through "natural selection". Notice the comment about cities being gods. In the old days, each city had a King and that king was the personification of the city and a pagan deity all his own. People could only enter his presence or the city by going through the gate of the city walls, and they had to pledge allegiance to the king to do so, which was privilege induced slavery.

> *"As the thief is ashamed when he is found out,*
> *So is the house of Israel ashamed;*
> *They and their kings and their princes, and their priests and their prophets,*
> *Saying to a tree, 'You are my father,'*
> *And to a stone, 'You gave birth to me.'*
> *For they have turned their back to Me, and not their face.*
> *But in the time of their trouble*
> *They will say, 'Arise and save us.'*
> *But where are your gods that you have made for yourselves?*
> *Let them arise,*
> *If they can save you in the time of your trouble;*
> ***For according to the number of your cities***
> ***Are your gods, O Judah.***
> *[Jeremiah 2:26-28, Bible, NKJV]*

The passage above is also confirmed by the following, which is an address to the King of Babylon and indirectly to Lucifer himself:

> *"All the kings of the nations,*
> *All of them, sleep in glory,*
> *Everyone in his own house;*
> *But you are cast out of your grave*
> *Like an abominable branch,*
> *Like the garment of those who are slain,*
> *Thrust through with a sword,*

Who go down to the stones of the pit,
Like a corpse trodden underfoot.
You will not be joined with them in burial,
Because you have destroyed your land
And slain your people.
The brood of evildoers shall never be named.
Prepare slaughter for his children
Because of the iniquity of their fathers,
Lest they rise up and possess the land,
And fill the face of the world with cities."
[Isaiah 14:18-21, Bible, NKJV]

The above passages confirm that the term "governing authorities" mentioned in Romans 13 cannot refer to kings or civil rulers, but only to rulers and governors acting under the delegated authority of ONLY God's Holy Law, and that most pastors misinterpret this chapter for the benefit of Satan himself. We have added amplifying words to the cite below to make it consistent with the above scriptures:

"Let every soul be subject to the ***governing authorities****. For there is no authority except from God, and the [righteous but not unrighteous] authorities that exist are appointed by God. Therefore whoever resists the [godly/righteous] authority resists the ordinance of God, and those who resist [godly/righteous] will bring judgment on themselves. For [godly/righteous] rulers are not a terror to good works, but to evil. [But unrighteous rulers encourage, promote, and even subsidize evil.] Do you want to be unafraid of the [godly/righteous] authority? Do what is good, and you will have praise from the same.* ***For he [the godly ruler, not the Satanic ruler] is God's minister to you for good.*** *But if you do evil [meaning, violate ONLY God's law], be afraid [of godly/righteous rulers who administer that law]; for he does not bear the sword in vain [unless he is an evil ruler]; for he [the godly/righteous ruler] is God's minister, an avenger to execute wrath on him who practices evil [violations of God's laws]. Therefore you must be subject [ONLY to godly/righteous laws or rulers, but NOT unrighteous or evil laws or rulers], not only because of wrath but also for conscience' [Holy Spirit's] sake [enlightened by God's Law]. For because of this [righteous rulers administering only God's laws] you also pay taxes, for they are God's ministers attending continually to this very thing. Render therefore to all [godly/righteous rulers] their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor [but do not subsidize or condone evil in your government if it is violating God's Laws].*
[Romans 13:1-7, Bible, NKJV]

Based on the above:

1. God cannot contradict Himself or He isn't God. Neither the Truth nor the Law can contradict itself, or it isn't either. God can't on the one hand tell you to obey ALL rulers if violating His Laws would be the result in the case of obeying evil rulers. Otherwise, He would be condoning and even encouraging evil, which violates His very nature.
2. There is no authority except from God, meaning that all legitimate "governing authority" derives and is delegated directly and only from God and His Holy Laws. Below is a proof of this from the Bible, wherein judges and magistrates are required and expected to judge under God's delegated authority:

Psalm 82
A Psalm of Asaph.

[1]GOD STANDS in the assembly [of the representatives] of God; in the midst of the magistrates or judges He gives judgment [as] among the gods.
[2]How long will you [magistrates or judges] judge unjustly and show partiality to the wicked? Selah [pause, and calmly think of that]!
[3]Do justice to the weak (poor) and fatherless; maintain the rights of the afflicted and needy.
[4]Deliver the poor and needy; rescue them out of the hand of the wicked.
[5][The magistrates and judges] know not, neither will they understand; they walk on in the darkness [of complacent satisfaction]; all the foundations of the earth [the fundamental principles upon which rests the administration of justice] are shaking.
[6]I said, You are gods [since you judge on My behalf, as My representatives]; indeed, all of you are children of the Most High.[(A)]
[7]But you shall die as men and fall as one of the princes.
[8]Arise, O God, judge the earth! For to You belong all the nations.[(B)]
[Psalm 82:1-8, Bible, Amplified Version]

3. The essence of God is love, and the essence of love is obedience to His Holy Laws. Therefore, the essence of who God is becomes obedience to His Holy Law:

"He who does not love does not know God, for God is love."
[1 John 4:8, Bible, NKJV]

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*"**He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who loves Me**. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."*
[John 14:21, Bible, NKJV]

*"And we have known and believed the love that God has for us. **God is love, and he who abides in love [obedience to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him.**"*
[1 John 4:16, Bible, NKJV]

*"Now by this we know that we know Him [God], if we **keep** His commandments. He who says, "I know Him," and does not **keep** His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked."*
[1 John 2:3-6, Bible, NKJV]

4. All law must have some origin of authority and whatever that origin is becomes the God of that society:

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

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

[. . .]

Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift from Biblical law to humanism, it means that the society now draws its vitality and power from humanism, not from Christian theism.
[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 4-5, Emphasis added]

5. Rulers who deviate from God's Law are not "governing authorities" or de jure authorities, but aliens, foreigners, usurpers and Satan's representatives, not God's and need not be obeyed.

A Prayer for Restoration

[1] Remember, O LORD, what has come upon us;
Look, and behold our reproach!
*[2] **Our inheritance has been turned over to aliens [the District of Columbia is foreign in relation to the states],***
And our houses to foreigners.
[3] We have become orphans and waifs,
Our mothers are *like widows.*
[4] We pay for the water we drink,
And our wood comes at a price.
[5] **They *[the IRS] pursue at our heels;***[a]
We labor* and *have no rest.
[6] We have given our hand to *the Egyptians*
And *the Assyrians, to be satisfied with bread.*
[7] Our fathers sinned and are *no more,*
But we bear their iniquities.
*[8] **Servants rule over us [a "dulocracy"];***
There is none to deliver us from their hand.
[Lamentations 5:1-8, Bible, NKJV]

6. It is impossible to construe Romans 13 above in any way other than we have construed it without conflicting with some other scripture in the Bible. Satan is not God's "minister for good", but for evil. God did not and cannot call us to violate His laws. Lucifer cannot be in rebellion against God and be God's minister acting under the authority of God at the same time.

There is a reason that the main thing that governments throughout the world have the authority to control and regulate is commerce:

1. The love of money is the root of all evil.

> *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*
> *[1 Tim. 6:10, Bible, NKJV]*

2. Governments are created to prevent evil by protecting us from the injuries to our God given rights inflicted by those who love money.

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

3. The reason Satan was cast from the Garden and separated from God was corruption in commerce:

> *" By the abundance of your trading [commerce]*
> *You became filled with violence within,*
> *And you sinned;*
> *Therefore I cast you as a profane thing*
> *Out of the mountain of God;*
> *And I destroyed you, O covering cherub,*
> *From the midst of the fiery stones.*
> *[Eze. 28:16, Bible, NKJV]*

4. Commerce is defined in Black's Law Dictionary as "intercourse", meaning fornication:

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

5. Those who commit idolatry are called "playing the harlot" in the Bible. Idolatry towards government or civil rulers is only one of many forms of idolatry and all these forms result in making the object of pagan worship the recipient of commercial tithes or offerings designed to buy "liability insurance" from the deity to protect us from the consequences of our sin:

> *"Yet they would not listen to their judges, but they played the harlot with other gods, and bowed down to them."*
> *[Judges 2:17, Bible, NKJV]*

> *Then Gideon made it into an ephod and set it up in his city, Ophrah. And all Israel played the harlot with it there. It became a snare to Gideon and to his house.*
> *[Judges 8:27, Bible, NKJV]*

> *So it was, as soon as Gideon was dead, that the children of Israel again played the harlot with the Baals, and made Baal-Berith their god.*
> *[Judges 8:33, Bible, NKJV]*

> *"And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them."*
> *[1 Chron. 5:25, Bible, NKJV]*

> *"Thus they were defiled by their own works, And played the harlot by their own deeds."*
> *[Psalm 106:39, Bible, NKJV]*

6. Babylon the Great is described in the Book of Revelations as "seas of people".

> *"**Come, I will show you the judgment of the great harlot [the atheist totalitarian democracy] who sits on many waters [which are described as seas and multitudes of people in Rev. 17:15], with whom the kings of the earth [political rulers of today] committed fornication [intercourse], and the inhabitants of the earth were made drunk with the wine of her fornication [intercourse, usurious and harmful commerce].**"*

So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication [intercourse]. And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement."
[Rev. 17:1-6, Bible, NKJV]

7. "The Beast" is described as the Kings (rulers) of the Earth. Rev. 19:19.
8. Babylon is described as fornicating with "The Beast", meaning conducting commerce with the government or political rulers.

In conclusion, only those who love money or evil or both would be attracted to the otherwise boring job that government does, which focuses almost exclusively upon evil involving money. Those with the job of preventing evil spend most of their time around money and evil people. They inevitably become corrupted themselves and emulate the very evil that they were hired to prevent and protect us from. Money, after all, is the mother's milk of politics and those who are attracted to politics are simply fulfilling their greater interest in and love for YOUR money.

4.2.3 Civil Rulers are a Punishment by God for Those who Can't or Won't Govern Themselves

Whenever God's children, which is us, are disobedient to either God or His Law, the punishment and discipline God administers to us is to put us under a king. The word "king" and the word "evil" are therefore synonymous throughout the Bible:

1. Judges 4:1-3:

*"When Ehud was dead, **the children of Israel again did evil in the sight of the LORD. So the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor.** The commander of his army was Sisera, who dwelt in Harosheth Hagoyim. And the children of Israel cried out to the LORD; for Jabin had nine hundred chariots of iron, and for twenty years he had harshly oppressed the children of Israel."*
[Judges 4:1-3, Bible, NKJV]

2. Judges 3:12:

*"And the **children of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon king of Moab against Israel, because they had done evil in the sight of the LORD.**"*
[Judges 3:12, Bible, NKJV]

3. 2 Sam. 16:8:

*"The LORD has brought upon you all the blood of the house of Saul, in whose place you have reigned; **and the LORD has delivered the kingdom into the hand of Absalom your son. So now you are caught in your own evil, because you are a bloodthirsty man!**"*
[2 Sam. 16:8, Bible, NKJV]

4. 2 Kings 8:18, 2 Chron. 21:6:

*"**And he walked in the way of the kings of Israel**, just as the house of Ahab had done, for the daughter of Ahab was his wife; **and he did evil in the sight of the LORD.**"*
[2 Kings 8:18, 2 Chron. 21:6, Bible, NKJV]

5. Prov. 20:8:

"A king who sits on the throne of judgment Scatters [spreads] all evil with his eyes."
[Prov. 20:8, Bible, NKJV]

6. Jer. 32:26-44:

God's Assurance of the People's Return

*Then the word of the LORD came to Jeremiah, saying, "Behold, I am the LORD, the God of all flesh. Is there anything too hard for Me? **Therefore thus says the LORD: 'Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it. And the Chaldeans who fight against this city shall come and set fire to this city and burn it, with the houses on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger; 30 because the children of Israel and the children of Judah have done only evil before Me from their youth.** For the children of Israel have provoked Me only to anger with the work of their hands,' says the LORD. 31 'For this city has been to Me a provocation of My anger and My fury from the day that they built it, even to this day; so I will remove it from before My face **because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.** And they have turned to Me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not listened to receive instruction. But they set their abominations in the house which is called by My name, to defile it. And they built the high places of Baal which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.'*

*"Now therefore, thus says the LORD, the God of Israel, concerning this city of which you say, **'It shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence:** Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. They shall be My people, and I will be their God; then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. And I will make an everlasting covenant with them, that I will not turn away from doing them good; **but I will put My fear in their hearts so that they will not depart from Me.** Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.'*

"For thus says the LORD: 'Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them. And fields will be bought in this land of which you say, "It is desolate, without man or beast; it has been given into the hand of the Chaldeans." Men will buy fields for money, sign deeds and seal them, and take witnesses, in the land of Benjamin, in the places around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the lowland, and in the cities of the South; for I will cause their captives to return,' says the LORD."
[Jer. 32:26-44, Bible, NKJV]

Notice in the last scripture that the purpose of bringing the children of Israel under an evil king controlled by Satan was:

1. As a punishment for their evil and sin.
2. To ensure that they reap all the evil consequences of their bad choices and violation of God's Laws and commandments.
3. To draw the people as a collective closer to Himself and eventually reunite them physically and spiritually with Him.
4. As a fulfillment of His Law, which is a covenant between them and Him. That covenant contains punishments for their violation of the "protection contract" which is His Law.

That last scripture also describes an evil that exists in our modern society. This fact escapes even most Christians. In the old days, the God of Baal that people worshipped in the high places was actually a pagan god of sexual hedonism. Religious ceremonies that worshipped Baal were actually sexual ceremonies that produced unwanted children. The god of Molech was invented as a way to deal with the consequences of the Baal worship, because the unwanted children resulting from the Baal worship were then burned in the fire as a human sacrifice. Today, the god of Baal is called "sexual promiscuity" or "fornication", and the god of Molech is called "abortion". The contemporary message of Jer. 32:26-44 is that unless we eliminate sexual promiscuity and abortion by outlawing both, we will ultimately be punished by God with WICKED socialist rulers who make themselves into pagan gods as a substitute for His protection. Here is the proof:

Baal.

Name of the most prominent Canaanite deity. As the god of fertility in the Canaanite pantheon (roster of gods), Baal's sphere of influence included agriculture, animal husbandry, and human sexuality. The word Baal occurs in the OT in combination with other terms, such as place-names (Baal-peor, Hos 9:10; Baal-hermon, Jgs 3:3), or with other adjuncts as in Baal-berith (Baal of the covenant, Jgs 8:33). Use of the name in connection with a local place-name may indicate a local cult of Baal worship.

Baal worship became prominent in the northern Kingdom of Israel during the days of King Ahab (9th century B.C.) when he married Jezebel of Tyre, a city in Phoenicia (1 Kgs 16:29–33; 18:19–40). It later infiltrated the Kingdom of Judah when Athaliah, daughter of Ahab and Jezebel, married King Jehoram of Judah (2 Kgs 8:17, 18, 24–26). Places for worship of Baal were often high places in the hills consisting of an altar and a sacred tree,

stone, or pillar (2 Kgs 23:5). The predominantly urban Phoenicians built temples to Baal; while Athaliah was queen of Judah, even Jerusalem had one (2 Chr 23:12–17).

In the Ugaritic epic material Baal is pictured as descending into the netherworld, the domain of the god Mot. That descent was evidently part of a cycle intended to coincide with the cycle of seasons. ***In order to bring Baal up from the realm of Mot and thus insure initiation of the fertile rainy season, the Canaanites engaged in orgiastic worship that included human sacrifice as well as sexual rites (Jer 7:31; 19:4–6). Sacred prostitutes evidently participated in the autumnal religious ritual. The worship of Baal was strongly condemned in the OT (Jgs 2:12–14; 3:7, 8; Jer 19)****.*[170]

Molech.

Ammonite god worshiped with human sacrifice (Lv 18:21; Jer 32:35). [171]

The above may explain why the litmus test for all new federal judges which every Senate Judiciary Committee puts new federal judges through is whether they approve of abortion. If they do, they are endorsed by the liberal socialists and get the job. Anyone who would kill defenseless babies that can't even speak for themselves has got to be the epitome of evil and would make an excellent paid mercenary for the nearest socialist tyrant. They would literally do ANYTHING for a buck if they would kill on a political whim or even legalize such forms of murder. God, however, commands righteous rulers to speak out for and defend the fatherless and the unborn, as shown below. The "speechless" who are "appointed to die" are those who will have their brains sucked out by the abortionists knife before they exit the womb. One of the first three legislative acts of new President Obama was to sign into law legislation authorizing late term abortions. Therefore, he worships the god of Molech. Those who elected him who need to worship the god of Molech must do so because of their sexual promiscuity. Those that do survive in the future and are born are further enslaved because they become surety for the trillions of dollars of debt accumulated by reckless and irresponsible politicians who refuse to do the main job we elected them to office to do, which is balance the budget and protect ONLY PRIVATE rights.

"Open your mouth for the speechless [the unborn],
In the cause of all who are appointed to die [by the abortionist's knife].
Open your mouth, judge righteously,
And plead the cause of the poor and needy."
[Prov. 31:8-9, Bible, NKJV]

Isaiah 33:22 reminds us that God is our ONLY Lawgiver, King, Protector, and Judge and that we may not substitute any earthly ruler or King without violating our delegation of authority order found in His holy law and word.

"For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."
[Isaiah 33:22, Bible, NKJV]

When we won't accept or reject either God or His law as our sole source of protection, tyrants replace Him who will forge our chains and place us into bondage to our own sin:

"Most assuredly, I say to you, ***whoever commits sin is a slave of sin.****"*
[Jesus in John 8:34, Bible, NKJV]

"It is when a people forget God that tyrants forge their chains ..."
[Patrick Henry]

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

One of our most endearing Presidents described the above a little differently. He implied that if we won't govern ourselves from within by allowing God, His Laws, and the Holy Spirit to govern our lives, then we must be governed externally by evil tyrants, kings, political rulers, and even governments, all of whom represent Satan himself. Since Satan is a murderer and a liar, then they too will be murderers, liars, and slanderers:

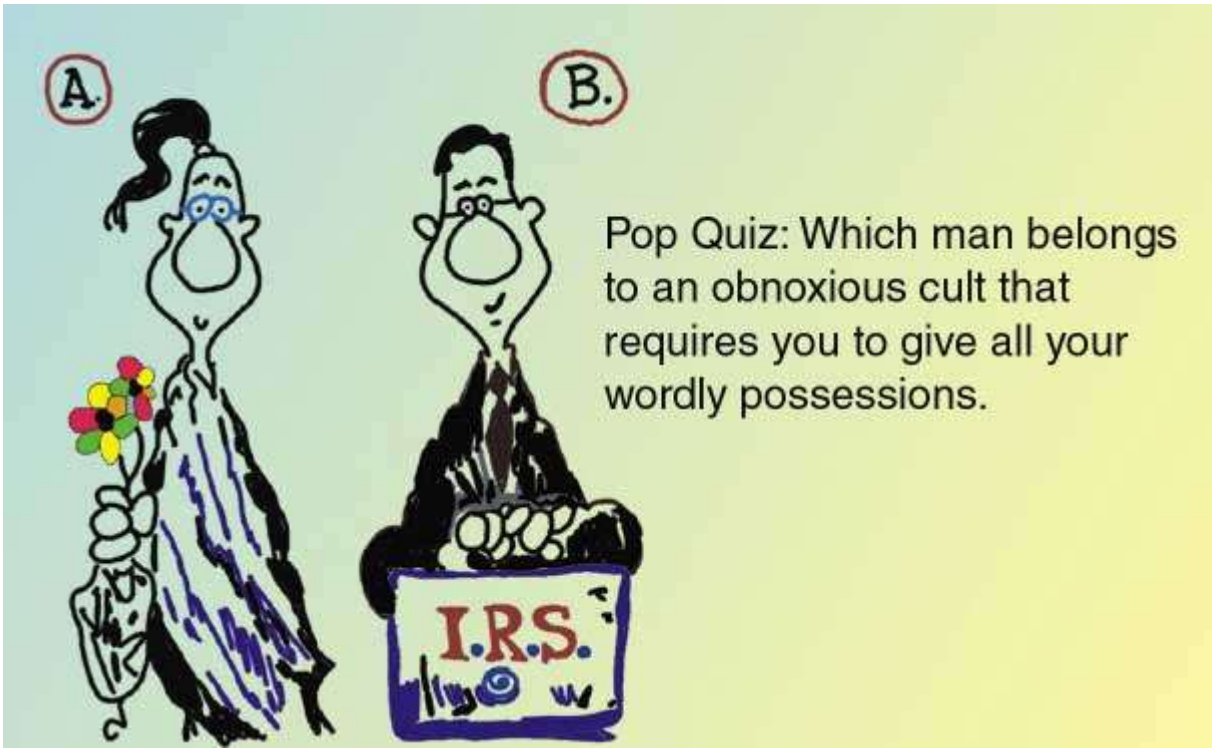
[170]Elwell, Walter A. ; Beitzel, Barry J.: *Baker Encyclopedia of the Bible*. Grand Rapids, Mich. : Baker Book House, 1988, S. 239

[171]Elwell, Walter A. ; Beitzel, Barry J.: *Baker Encyclopedia of the Bible*. Grand Rapids, Mich. : Baker Book House, 1988, S. 1480

"We of this mighty western Republic have to grapple with the dangers that spring from popular self-government tried on a scale incomparably vaster than ever before in the history of mankind, and from an abounding material prosperity greater also than anything which the world has hitherto seen.

As regards the first set of dangers, it behooves us to remember that men can never escape being governed. Either they must govern themselves or they must submit to being governed by others. If from lawlessness or fickleness, from folly or self-indulgence, they refuse to govern themselves [under God's Law] then most assuredly in the end they will have to be governed from the outside [by a pagan tyrant ruler who makes himself into a god]. They can prevent the need of government from without only by showing they possess the power of government from within [under God and His Holy Spirit]. *A sovereign cannot make excuses for his failures; a sovereign must accept the responsibility for the exercise of power that inheres in him; and where, as is true in our Republic, the people are sovereign, then the people must show a sober understanding and a sane and steadfast purpose if they are to preserve that orderly liberty upon which as a foundation every republic must rest."*
[President Theodore Roosevelt; Opening of the Jamestown Exposition; Norfolk, VA, April 26, 1907]

4.2.4 Government has become a religion that competes with Christianity



"Tyranny is the inevitable consequence of rule from above, a point that the Founding Fathers understood well when they separated the powers of a small and restrained government.

"Liberty is a human achievement, the product of a 1,000-year struggle. We have taken too lightly our obligation to "earn it anew." Consequently, we are ceasing to possess 'that which thy fathers bequeathed thee.' Our legislative political order has become an administrative state in which 'We the People' are increasingly fearful of the government that we allegedly control.

"If Thomas Jefferson was right, we cannot get self-rule back without a revolution."
[Jeff Bowman]

God, in Exodus 20:3, as part of the Ten Commandments, said:

"You shall have no other gods before Me."

Our life as Christians should revolve around putting God at the ***top*** of our priority list. That means supporting His causes with the ***first*** fruits of our labor and tithing to the church. Here's the scripture to back up this assertion:

> *"**Honor the Lord** with your possessions, and **with the firstfruits of all your increase**; so your barns will be filled with plenty, and your vats will overflow with new wine."*
> *[Prov. 3:9-10, Bible, NKJV]*

But how can we tithe to the church and put God *first*, if we illegally pay almost 50% of our income to all the following combined taxes before God even gets his first dime in out tithes?:

1. Federal income tax (25% of our income).
2. State income tax. (15% of our income)
3. Property tax. (5% of our income)
4. Sales tax. (2% of our income)
5. Estate (Death) taxes. (up to 100% of our income and our assets over a lifetime!)

Instead, the first fruits of our labor and almost 50% of our living income (and 100% of our assets when we die) go to the GOVERNMENT first in the form of income taxes, before we ever even see a dime of our own income, and we put way too much emphasis and reliance on the government to help us. In effect, we allow or permit or volunteer ourselves to become government slaves and they become our masters and thus we lose our sovereignty and thereby make God of *secondary* importance, presumably because we want a hand-out and government "security". But listen to what God says about this type of abomination:

> *"**Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the Lord**. He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."*
> *[Jeremiah 17:5-8, Bible, NIV]*

By surrendering our sovereignty and letting government become our god or our cult, we have committed idolatry: relying more on government and man than we do on God or ourselves to meet our needs. Jesus Himself, however, specifically warned us *not* to do this:

> *"Away with you , Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.'"*
> *[Matt. 4:10, Bible, NKJV]]*

This kind of pernicious evil violates Psalm 118:8-9, which says: "*It is better to trust in the Lord than to put confidence in man. It is better to trust the Lord than to put confidence in princes.*" I translate "princes" to mean "government". Likewise, such idolatry also violates Psalm 146:3, which says: "*Put not your trust in princes, [nor] in the son of man, in whom [there is] no help.* "

But can government REALLY be a religion from a genuine legal perspective and can we prove this in court? Absolutely! Let's look at the definition of "religion" from Black's Law Dictionary to answer this question, and notice the highlighted words:

> *"**Religion**. Man's relation to Divinity, to reverence, **worship**, obedience, and **submission to mandates and precepts** of supernatural or **superior beings**. In its broadest sense includes all forms of **belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments**. **Bond uniting man to God**, and **a virtue** whose purpose is to **render God worship** due him as **source of all being** and **principle of all government of things**. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."*
> *[Black's Law Dictionary, Sixth Edition, p. 1292]*

Now we will take the highlighted words from this definition of "religion" above and put them into a table and compare worship of God on the left to worship of government on the right. The results are very surprising. The attributes in the left column of the table below are listed in the same sequence presented in the above definition and have asterisks next to them. Those attributes without asterisks provide additional means of comparison between worship of God and worship of government (god with a little "g").

Table 3: Worship of God (Christianity) v. Worship of Government (idolatry)

Attributes of "religion"	***Worship of God*** ***(Christianity: "God" with a Big "G")***	***Worship of Government*** ***(Idolatry: "god" with a little "g")***
Lawgiver	God (see Isaiah 33:22)	Legislature
Law	Bible	Constitution, statutes, and regulations (in a republic) Whatever judge or ruler says (tyranny or oligarchy)
Purpose of obedience to Law	Protection (see Isaiah 54:11-17)	Protection
Method of rendering "worship"	Faith Prayer Fasting Service to fellow man/family Reverencing (respecting) God	Paying income taxes Surrendering rights to judicial jurisdiction and government authority Not questioning or challenging authority. Dying in defense of (if serving in military).
"Submission to mandates and precepts of"*	God	Man (The Beast/Satan)
"Superior being"*	God	President/Congressmen/Mammon (the BEAST/Satan)
What makes "superior beings" superior	Agents of a sovereign God	Not subject to the *same* laws as everyone else (hypocrisy)
"Exercising power"*	Church or clergy discipline, censure, or excommunication	Jurisdiction
Source of power	Love	Fear, insecurity
"Rules of conduct"*	God's law (Bible or Natural Law)	Man's law (statutes)
"Future rewards"*	Eternal life	Absence of IRS harassment for not paying taxes
"Future punishment"*	Slavery to sin for those who disobey. Eternal damnation	Harassment, oppression for those who challenge government authority
"Bond uniting man" to "superior being"*	Love	Government- granted "Privileges", covetousness, limited liability (in the case of corporations)
Source of "virtue"*	"God" and his worship	"Self" and "Vain Rulers" and their aggrandizement
Object of belief/faith*	Trust in God (see Psalm 118:8-9)	Trust in man/the flesh (see Jeremiah 17:5-8)
Influence spread through	Evangelizing	Fear, uncertainty, insecurity introduced through media and demagoguery. Propaganda Military and political warfare. Bribing sheep into submission with government benefits derived from stolen/extorted tax money.
Spokesperson	Pope/prophet	Judge (witchdoctor)
How spokespersons are appointed	Ordained	Appointed by President/Governor
Representatives of spokesperson	Priests	Lawyers (scumbag Pharisees)
Attire of spokesperson	Robe	Black robe
Title of spokesperson	"Pastor"	"Your honor"
Disciples called	Apostles (qty 12)	Grand Jury (qty 12) Petit Jury (qty 12)
How representatives are appointed	Ordained	Licensed by state Supreme Court
Persons who violate laws are	Sinners (**G**od's law)	Criminals (man's/**g**od's law)
Submission	"…knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified	"I am a criminal because no one can obey all of man's laws. There are too many of them!" (see section 5.12 of the *Great IRS Hoax,*

Attributes of "religion"	*Worship of God (Christianity: "God" with a Big "G")*	*Worship of Government (Idolatry: "god" with a little "g")*
	by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified." (see Gal. 2:16)	Form #11.302 entitled "The Government's REAL approach to tax law")
Obedience	"If you love me, keep my commandments" (see John 14:15)	Follow the law or we will throw you in jail and steal your property! (fear)
Control by "superior being" imposed through	Holy Spirit/conscience	Criminal punishment for violating law.
Ultimate punishment exists in	Hell	Jail
Result of punishment is:	Separation from God	Separation from Society (neo-god)
Worship service	Sunday service	Court (worship the judge/lawyers)
Place of worship	Church	Courthouse
Language of worship service	Latin (Roman Catholic church)	Latin (habeus corpus, malum prohibitum, ex post facto, etc)
Method of removing evil from the world	Exorcism	Court and/or jail
Pleadings to the superior being (Sovereign) for help take the form of	Prayer	Prayer (petitions to courts used to be called "prayers" and those that go in front of the Supreme Court are still called "prayers" in some cases).
Source of truth	God's law	Whatever the judge says
Truth is	Absolute and sovereign	Relative to whoever is in charge (and whatever corrupted politicians will let even more corrupted judges get away with before they get removed from office for misconduct)
Method of supporting "superior being"	Tithes (10%)	Taxes (50-100%)
Power expanded by	Evangelism	Obfuscating law Attorney licensing Legal "terrorism" (excessive or unwarranted or expensive litigation) Unconstitutional or unlawful acts Lies, propaganda, and deceit

Isn't that interesting? The other thing you MUST conclude after examining the above table is that if anyone in government is a "superior being" relative to any human in the society they govern, then the government unavoidably becomes an idol and a god to be "worshipped" and submitted to as if the government or its servants individually were a religion. In the feudal system of British Common Law from which our legal system derives, they even call judges "Your Worship":

> *"**worship 1**. chiefly Brit: a person of importance—used as a title for various officials (as magistrates and some mayors) **2:** reverence offered a divine being or supernatural power; also: an act of expressing such reverence **3:** a form of religious practice with its creed and ritual **4:** extravagant respect or admiration for or devotion to an object of esteem <~ the dollar>."*
> *[Webster's Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-510-X, p. 1361]*

This kind of hypocrisy and idolatry not only violates the first and greatest Commandment in the bible found in Exodus 20:3 and Matt. 22:37-38, but is also more importantly violates the First Amendment to the U.S. Constitution:

> ***First Amendment**: **Congress shall make no law respecting an establishment of religion**, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

How do government servants make themselves or the government they are part of into a "superior being"? Here are just a few highly unethical and evil ways:

1. Write laws that apply to everyone but them.
2. Manipulate the enforcement of laws so that government servants don't have to obey.
3. Exceed their jurisdiction or lawful authority and not be punished or prosecuted for it.
4. Abuse officially immunity or sovereign immunity with the blessing and collusion of a corrupted judiciary to protect themselves from punishment for their wrongdoing.
5. Lie to or mislead a grand jury and not be held accountable for it because they would have to prosecute themselves if they did.
6. Judges setting courtroom policy prohibiting audio or video recording of any proceeding so that they cannot be held accountable for their own violations of law in the courtroom.
7. Judges suppressing admission of evidence in court that would undermine their power or control over society.
8. Judges making cases unpublished where the government was litigated against and lost, thus preventing them from being cited as precedent. See:

   Nonpublication.com
   http://www.nonpublication.com/

9. Judges telling juries that they must rule in the case based on what the judge says is the law rather than based on a reading of the actual law themselves.
10. Judges issuing general orders to the law librarian in the public/government courthouse prohibiting jurists or litigants from using the law library so as to make their profession into a priesthood and prevent jurists from ensuring that they are following the law. See:
    http://famguardian.org/Disks/IRSDVD/Evidence/JudicialCorruption/GenOrder228C-Library.pdf
11. Government judges and prosecutors abusing the purpose of the legal system to terrorize and persecute Americans for their political activities or to coerce them into giving up some right that the law entitles them to. Most Americans can't afford legal representation and government abuses this vulnerability by litigating maliciously and endlessly against their enemies to terrorize them into submission and run up their legal bills. This makes their victims into a financial slave of an expensive attorney who is licensed by the same state he is litigating against, which imparts a conflict of interest that prejudices the rights of his client.

> *TITLE 18 > PART I > CHAPTER 77 > Sec. 1589.*
> *Sec. 1589. - Forced labor*
>
> ***Whoever knowingly provides or obtains the labor or services of a person*** -
>
> *(3)* ***by means of the abuse or threatened abuse of law or the legal process***,
>
> ***shall be fined under this title or imprisoned not more than 20 years, or both***. *If death results from the violation of this section, or if the violation includes kidnapping or an attempt to kidnap, aggravated sexual abuse or the attempt to commit aggravated sexual abuse, or an attempt to kill, the defendant shall be fined under this title or imprisoned for any term of years or life, or both*

By making itself a "superior being" relative to the people it governs and using the color but not actual *force* of law to compel the people to pay homage to and "worship" and to serve it with their stolen labor (extorted through illegally enforced income taxes), Congress has mandated a religion, with all the many necessary characteristics found in the legal definition of "religion" indicated above, and this is clearly unconstitutional. *The only way to guarantee the elimination of the conflict of law that results from putting government above the people is to:*

1. Make God the sovereign over all of creation.
2. Make the people **servants to God** and His *fiduciary agents*.
3. Create government as a **servant to the People** and their fiduciary agent. Make the only source of government authority that of protecting the people from evil, injustice, and abuse.

There is no other rational conclusion one can reach based on the above analysis. There is simply no other way to solve this logical paradox of government becoming a religion in the process of making itself superior to the people or the "U.S. citizens". The definition of "religion" earlier confirmed that God must be the origin of an earthly government, when it said:

> *"Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and* ***principle of all government of things****."*

One of our readers, Humberto Nunez, wrote a fascinating and funny article showing just how similar government and most religions really are:

GOVERNMENT IS A PAGAN CULT AND WE'VE ALL BEEN DRINKING THE KOOL AID

By: Humberto Nunez

Government is a pagan cult. When you join the Armed Forces, the first thing they do is shave your head. Just like in many cults, where they shave your head. The Army also uses sleep deprivation in Boot Camp, just like many cults do, to brainwash their people.

Secret Service Agents are willing to "die for their beliefs" (in defense of The President: their cult leader).

Many men say that they would "die for their country". This is a form of pagan Martyrdom for the pagan cult State.

Many today say that "religion has caused more war… " and blah blah blah.

But the fact is that governments send out draft cards, not churches. Governments started WWI and WWII, not religion. In fact, during times of peace governments hate religion because religion is the governments' #1 competition for allegiance, and during times of war, governments use religion for their own agenda.

Another similarity to cults: FBI Agents even dress similar to Mormons, and have the same type of haircuts. Many cults have a dress code of some kind, just like in the Army, and even in the Corporate world.

When you join the Moonies you would probably end up selling flowers for them, and the Moonies will keep all the profits from the work you do. When you work today, the pagan cult State takes your profits (in the form of income taxes), and they won't let you leave their cult (the State). If you attempt to not pay your taxes, you would be arrested and branded a criminal.

Now, I did a little research into the symptoms and signs of a cult and found these 5 Warning Signs: (to distinguish a cult from a 'normal' religion)

1. *The organization is willing to place itself above the law; this is probably the most important characteristic.*
2. *The leadership dictates, (rather than suggests) important personal (as opposed to spiritual) details of followers' lives, such as whom to marry, what to study in college, etc.*
3. *The leader sets forth ethical guidelines members must follow but from which the leader is exempt.*
4. *The group is preparing to fight a literal, physical Armageddon against other human beings.*
5. *The leader regularly makes public assertions that he or she knows is false and/or the group has a policy of routinely deceiving outsiders.*

Now, let's break these down one by one.

1. The organization is willing to place itself above the law; this is probably the most important characteristic.

Example: Death Penalty.

What is the purpose and intention behind State sponsored Death Penalty? The primary purpose and intention behind State sponsored Death Penalty is not to deter crime, nor is it to be tough on crime. To understand the purpose and intent behind this, we must study psychology, in particular, behavioral psychology; like in training a dog. To train a dog, one must use behavioral modification techniques. For example, the primary purpose and intention behind anti-smoking laws is to get you to obey the State. Before you can train a dog to kill, you must first train the dog to obey simple commands; like sit, and roll over. The same is true of recycling laws. Glass bottles are actually much safer for the environment than plastic bottles. The primary purpose and intention behind recycling laws is not to save the environment, it is a behavioral modification technique to get the people to obey the Government.

Now, back to State sponsored death penalty laws. The primary purpose and intention behind Death Penalty laws is to get people used to the idea that the State is above the law. It is illegal for people to kill and to murder. With State sponsored Death Penalty laws, the State is Above the Law.

There you have symptom #1:

1. The organization is willing to place itself above the law; this is probably the most important characteristic.

2. The leadership dictates, (rather than suggests) important personal (as opposed to spiritual) details of followers' lives, such as whom to marry, what to study in college, etc.

I can give a dozen examples of this behavioral modification ploy of cults. Recycling and anti-smoking laws were two examples I explained above. Dictating the behavior of Americans today is pervasive throughout our entire society.

3. The leader sets forth ethical guidelines members must follow but from which the leader is exempt.

We can see this today very clearly when it comes to violence. Many Americans today are forced to attend Anger Management Courses while at the same time the State uses violence (like in the Iraq War).

4. The group is preparing to fight a literal, physical Armageddon against other human beings.

Three words: War on Terrorism

5. The leader regularly makes public assertions that he or she knows is false and/or the group has a policy of routinely deceiving outsiders.

I don't think that last symptom (of a cult) needs further explanation.

Well there you have it; the Government has all of the 5 major signs/symptoms of being a cult.

For the philosophy behind The Nature of Government I recommend this read:

http://www.apfn.org/apfn/nature_gov.htm

It is A MUST READ for all Americans and all freedom loving peoples of the world. It is so good that if I start quoting from it, I'll just end up pasting the entire article here in my article. So I'll just leave it at that and say you the reader here MUST READ IT.

Now, the atheist says "Show me God." I say, "Show me government." I do not believe in the existence of government. Now hold your horses, I know that sounds silly at first, but let me explain.

Let's say you were on a ship full of people. Now the people in that ship went insane and started hallucinating, thinking that you were an alien from another planet and that you must be killed. If those people on that ship killed you, you would really be dead, literally. Just because of the reality of the consequences of that mass hallucination (you being dead) does not prove that you were really an alien. It just proves that the people were suffering from mass hallucination. So, just because the so-called 'government' can arrest you and put you in jail, that does not prove the existence of government. It just proves mass hallucination.

Let's start again now:

The atheist says "Show me God." I say, "Show me government." Now don't tell me the White House. That is not 'government'. That is a building. That's just as if I were to show an atheist a church (a building), that would not prove the existence of God.

Ok now, you might show me a Police Officer in uniform, and offer proof on how he can actually arrest me, to prove the existence of Government.

Well, I can show an atheist a priest in uniform, but that would not prove the existence of God. Even if Congress gave priests the authority to arrest people on the streets that would still not prove the existence of God to an atheist. Just like a cop in uniform does not prove the existence of government, it only proves that the people are suffering from mass hallucination.

People today are obsessed with the laws of the pagan-cult State. The Constitution, the Bill of Rights, etc. etc, people meditating day and night on the 'laws' of the pagan-cult State, as opposed to the Law of God. Thomas Jefferson, Benjamin Franklin, these men have become cult figures. They have replaced Abraham, Isaac, Jacob, Noah, Moses, as the men of God to be pondered on and studied.

Sacrifice for Protection

In ancient times, people performed human sacrifice to their pagan false gods for 'Protection' from the gods. They believed their gods also played the role of 'Provider' by performing human sacrifice for rain for their crops for example.

Today, the US Fed. Govt. is asking for "Sacrifice for Protection'. The State today is now saying that the people must sacrifice their Freedoms and Liberties for 'Protection' from terrorism (demons, evil spirits, etc.) and that the State will then 'Provide' them with safety.

This is metaphorically a form of human sacrifice. It is not a human sacrifice where you literally kill someone (like in the Death Penalty), but it is a "human" sacrifice. I mean, the State is not asking the animals to sacrifice their Freedoms and Liberties, it is asking us humans, so it is a "human" sacrifice as opposed to an 'animal' sacrifice in that sense. Also, there is death involved; the death of our Freedoms and Liberty.

By the way, State sponsored Death Penalty is another form of human sacrifice for the pagan-cult State, and State sponsored abortion is a form of child sacrifice for this pagan-cult State.

Black Robes: Judges and Devil worshippers

Judges wear Black Robes just like Devil worshippers. The Judges' Desk is the altar of Baal. They bring men tied up in handcuffs before the altar (Judges' desk) and these men are for the human sacrifice and the entire court proceeding is a satanic ritual.

Sounds crazy? Is it a coincidence that the 'language of the court' is Latin (ex: Habeas Corpus) just like the 'language of a Catholic Exorcism' is also in Latin? Lawyers speak Latin in the court room just like Priests use Latin when performing exorcisms when you have a 'case' of full DEMONIC POSSESSION.

Also, the same type of 'respect' a Priest would expect from a visitor to his church is the same type of respect a Judge expects in his court room. There's even a penalty for disobeying this 'respect'; it's called "Contempt of Court".

Another psychological conditioning behavior modification technique being applied on the American Public is this: Television shows like Judge Judy, Judge Joe, all these People's Courts television shows. The primary intention and purpose behind these so-called Court Room Justice shows is to condition the public to get used to entering a court room with NO Trial by Jury. In not one of any of these types of shows do you ever see a Trial by Jury; that is not a mistake, it is intentional, and by design.

I can go on and on with this article and offer a million more details.

To conclude, if the US Govt. plans to attack Iran, North Korea, etc. in the future. And if there is the possibility that this War on Terrorism might lead to WWIII. Then, that is nothing but pagan-cult MASS SUICIDE. And the US Govt. is a pagan cult, and WE'VE ALL BEEN DRINKING THE KOOL AID. [Does Jim Jones from Ghana ring a bell?]

Now, some readers of this article (especially neo-conservatives) would automatically brand me an Anarchist. I am not an Anarchist, what I am questioning is the role of government. According to the Founding Fathers of America, the role of government was to protect your Individual Rights. NOT TO TAKE THEM AWAY.

And finally, if the people will not serve God, they will end up serving and being slaves of government. I am sure many Christians would believe this, and even some followers of eastern philosophies; for this is a form of 'Bad Karma'.

And, if man will not serve God, then woman will not serve man. This is also a form of 'bad karma' [and it may also explain why the divorce rate is so high].

Another fascinating and funny article that helps to clarify just how God-like our government has become is as follows:

The Ten Commandments of the U.S. Government

I. I am the Lord of the Talmud, thou shalt have no Biblical God before me.

II. Thou shalt not make unto thee any but Satanic images: the witch, symbol of the city government and police department of Salem, Massachusetts; the five-pointed occult pentagram of Sirius, of the state religion of Egypt, emblem of the Department of Defense and our Armed Forces, and the badge of US law enforcement at all levels; the pyramid of Pharaoh, capped by the all-Seeing Eye of Horus, emblazoned on the currency in the denomination of one shekel.

III. Thou shalt not take the name of thy god in vain: thou shalt not blaspheme the name Rabbi, Israeli, Zionism, "U.S. government", or any politician or agency.

IV. Remember the Wal Mart sale on the Sabbath Day, and keep it holy by spending. Seven days must thou labor, that thereby thou shalt spend ever more.

V. Honor thy son and thy daughter. Neither spank nor say no to them when they seek to consume the sex and violence that is dangled before them from every lawful venue. Thy daughter shalt dress like a cheap harlot from the age of eight onward, and thy son shall engage in bloody video games, likewise from his eighth year. All of these are legal and profitable, saith the Lord.

VI. Thou shalt not kill the molester of 150 children in his prison cell, and thou shalt condemn the convict who executes the molester, lest such justice be encouraged, and lest it be known that the convict had greater common sense and honor than a legion of our judges.

VII. Thou shalt commit adultery and televise and popularize it throughout the land, and broadcast it into Afghanistan and Iraq, that thereby the Muslims shall be vouchsafed a share in our democracy and freedom.

VIII. Thou shalt not steal from us, for we detest competition.

IX. Thou shalt indeed bear false witness, for by perjury our Law is established.

X. Covet thy neighbor's goods and thy neighbor's wife, for thereby doth our Order prosper.

I'll bet you never even dreamed that there were so many parallels between Christianity and government, did you? I'll bet you also never thought of government as a religion, but that is exactly what it has become. The idea of making government a religion or creating false idols for the people to worship is certainly not new. Here is an example from the bible, where "cities" are referred to as "gods". Notice this passage also criticizes evolutionists when it says "Saying to.. a stone 'you gave birth to me.'". Evolutionists believe that we literally descended from rocks that evolved from a primordial soup:

"As the thief is ashamed when he is found out,
So is the house of Israel ashamed;
They and their kings and their princes, and their priests and their prophets,
Saying to a tree, "You are my father,'
And to a stone, "You gave birth to me.'
For they have turned their back to Me, and not their face.
But in the time of their trouble
They will say, "Arise and save us.'
But where are your gods [governments] that you have made for yourselves?
Let them arise,
If they can save you in the time of your trouble;
For according to the number of your cities
***Are your gods**, O Judah."*
[Jeremiah 2:26-28, Bible, NKJV]

Leaders know that if you can get people to worship false idols and thereby blaspheme God with their sin, then you can use this idolatry to captivate and enslave them. For instance, in the Bible in 1 Kings Chapters 11 and 12, we learn that Solomon disobeyed the Lord by marrying foreign wives and worshipping the idols of these foreign wives. When Solomon died, his son Rehoboam hardened his heart against God and alienated his people. Then he fought a competitor named Jeroboam over the spoils of his vast father's remnant kingdom (1 Kings 12). The weapon that Jeroboam used to compete with Rehoboam was the creation of a false idol for the ten tribes of Israel that were under his leadership. This false idol consisted of two calves of solid gold. The false idol distracted ten of the 12 tribes of Israel from wanting to reunite with the other two tribes and worship the true God. To this day, the twelve tribes have never again been able to reunite, because they were divided by idolatry toward false gods. Here is a description of how Jeroboam did it from 1 Kings 12:25-33:

Golden Calves at Bethel and Dan

Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there. From there he went out and built up Peniel.

Jeroboam thought to himself, "The kingdom will now likely revert to the house of David. [27] If these people go up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam."

After seeking advice, the king made two golden calves. *He said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, who brought you up out of Egypt." One he set up in Bethel, and the other in Dan. And this thing became a sin; the people went even as far as Dan to worship the one there.*

Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were not Levites. He instituted a festival on the fifteenth day of the eighth month, like the festival held in Judah, and offered sacrifices on the altar. This he did in Bethel, sacrificing to the calves he had made. And at Bethel he also installed priests at the high places he had made. On the fifteenth day of the eighth month, a month of his own choosing, he offered sacrifices on the altar he had built at Bethel. So he instituted the festival for the Israelites and went up to the altar to make offerings.
[1 Kings 12:25-33, Bible, NIV]

Similar to Jeroboam, our present government conquers the people by encouraging them to become distracted with false idols. These false idols include:

- **Government**. This translates into worship of and slavery to government through the income tax and an obsession with petitioning government to protect people from discrimination or punishment for the consequences of their sins, including homosexuality, dishonesty, and infidelity.
- **Money**. They use this lust for money to divide and conquer and control families by getting them fighting over money within their marriage. They encourage people to get marriage licenses they never needed in order to get jurisdiction over the spouses and their assets, and then they make it so easy to get divorced that it becomes economically attractive to marry people for their money. This means that people get married for all the wrong reasons, and make themselves into slaves of the state in the process of using the state courts as a vehicle to plunder their partner using community property laws.
- **Sex**. A fixation with sex, homosexuality, fornication, and adultery. People who are obsessed with anything, and especially sex, are far less likely to be informed about the law or vigilant about holding their government accountable.
- **Sports and television**. People who are hooked on Monday night football or the latest host soap or sitcom aren't likely to be caught visiting the law library or reading the Bible as God says they should.
- **Materialism**. This manifests itself in an obsession to acquire and keep "things".
- **Sin**. In the past, the government outlawed gambling and lotteries. Now most states have actually institutionalized this kind of sin. The government holds lotteries and even advertises them. Indian reservations have become havens for legalized gambling.

Have you ever visited a doctor's office for minor surgery? What the doctor does is administer a local anesthetic to numb your senses in the area he will be cutting and operating on so you won't experience pain or feel what he is doing. The government does the same thing. Before they hook you up to "The Matrix" using their umbilical called the "income tax" to painfully suck you dry, they use a "local anesthetic" that numbs your senses and your discretion. This "local anesthetic" is the sin and hedonism and idolatry they try to get you addicted to and distracted with that they use to make you into a slave:

"Most assuredly, I say to you, whoever commits sin is a slave of sin."
[Jesus in John 8:34, Bible, NKJV]

Once you are a slave to your sin, you are far less likely to give them any trouble about being a host organism for the umbilical they hook up to you called the income tax that sucks your life and your labor and your property dry. They supplement this local anesthetic with a combination of cognitive dissonance, lies and propaganda, ignorance generated by the public schools, and an occasional media report about how they trashed a famous person to keep you in fear and immobilized to oppose their organized extortion and racketeering. This trains you never to trust or respect your own judgment well enough to even conceive of questioning authority or challenging their jurisdiction.

"Surely oppression destroys a wise man's reason.
*And **a [compelled] bribe [called income tax] debases the heart**."*
[Ecclesiastes 7:7, Bible, NKJV]

This concept of government as a religion especially applies to the field of taxation. The Internal Revenue Code is 9,500 pages of very fine print. We know because we have a personal copy and read it often. How many people have taken the time to read the Internal Revenue Code in its entirety, and even among those very few people who have read it completely, how many believe that they fully and completely understand it well enough to swear under penalty of perjury that facts they reveal and statements they might make about their own personal tax liability would be completely consistent with it? If you don't meet these two criteria of having read it completely and often and having a full and accurate understanding about it that is truthful and consistent with its legislative intent, then any statement you make on a tax return that is based on your state of mind in that instance becomes simply a matter of usually misinformed or ignorant "belief". There's a good word for this

condition of believing something without knowing all the facts. It is called "faith" and it is the foundation of all religions in the world!:

> *"Now **faith is the substance of things hoped for, the evidence of things not seen.**"*
> *[Heb. 11:1, Bible, NKJV]*

Isn't "faith" based on a "belief" in something which you have not seen sufficient scientific evidence to prove? If you are like most Americans who have *never* read or even seen any part of the Internal Revenue Code, which is the only admissible "evidence" of your legal tax obligation, then any action you might take and any statement you might make regarding your tax "liability" under such circumstances could be rationally described only as an act of "faith" and "belief". Here's the legal definition of "faith":

> *"**Faith**. Confidence; credit; reliance. Thus, an act may be said to be done 'on the faith' of certain representations.*
>
> *"**Belief; credence; trust**. Thus, the Constitution provides that 'full faith and credit" shall be given to the judgments of each state in the courts of the others.*
>
> *Purpose; intent; sincerity; state of knowledge or design. This is the meaning of the word in the phrase "good faith" and "bad faith". See Good faith."*
> *[Black's Law Dictionary, Sixth Edition, p. 599]*

Even when you hire an expensive professional to prepare your tax return, you still have ***all*** of the responsibility and liability for the content and the accuracy of the return and if the IRS institutes a penalty for errors or omissions, isn't it ***you*** rather than your tax preparer who has to pay the penalty? What exactly are you "trusting" (see the definition of "faith" above) when you sign a tax return and state under penalty of perjury that it is truthful without even reading or knowing or understanding the tax laws? What you are in fact "trusting" is "man" or your "government". You are trusting what the IRS told you in its publications, right? Or you're trusting an ignorant and greedy and unethical tax lawyer or a misinformed accountant to tell you what your legal responsibilities are, aren't you? That is called trusting "man" because a man wrote those publications or gave you the advice that you formed your "belief" from. The Bible says we shouldn't trust men or a "worthless" government, and instead ought to trust only Him:

> *"Cursed be he that confirmeth not all the words of this law [God's Law, not Caesar's law] to do them. And all the people shall say, Amen."*
> *[Deu 27:26, Bible, NKJV]*
>
> *"Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales."*
> *[Isaiah 40:15, Bible, NKJV]*
>
> *"All nations before Him are as **nothing**, and they are counted by Him **less than nothing and worthless**."*
> *[Isaiah 40:17, Bible, NKJV]*
>
> *"**Cursed is the one who trusts in man [or by implication man-made government], who depends on flesh for his strength and whose heart turns away from the Lord**. He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."*
> *[Jeremiah 17:5-8, Bible, NIV]*

Now if our government had stuck to its original charter to be "a society of laws and not men", then we wouldn't be forced to have to depend on "men" to know what our tax responsibilities are because we would be able to read the law ourselves *without* consulting an "expert" and KNOW what we are supposed to do:

> *"**The government of the United States has been emphatically termed a government of laws, and not of men**. It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested legal right."*
> *[Marbury v. Madison, 5 U.S. 137; 1 Cranch 137, 2 L.Ed. 60 (1803)]*

If our government had remained honorable and honest, the laws would be simple and clear and short. Read the earlier tax laws: they are very short and easy to understand. These laws were KNOWABLE by the common man. The easiest way to make the law respectable is to make it short and simple enough so that every person can read and understand it. When it

grows too large and/or too complicated to be knowable by every citizen, then at that point, we have transformed our society from a society of laws to a society of men, which is the root and the foundation of tyranny and the very reason we rebelled against English monarchs to form this country! That kind of corruption of our laws began starting in around 1913, shortly after the Federal Reserve Act and the Sixteenth Amendment were passed. At that point, our government became a gigantic parasite completely unrestrained by the Constitutional limits that had kept it under control. It became a socialist bureaucracy bent on destroying our liberties and making itself into a false god.

The IRS publications are the ***only*** thing that most Americans have ***ever*** read that even comes close to claiming to represent what is in the ***real*** tax law found in the Internal Revenue Code. Because most people can't afford a high-priced lawyer or accountant who understands the tax laws completely, and don't have the time to read the entire IRC or buy and read a comprehensive and complete book on taxes, then Americans in effect are ***economically coerced*** into relying on and having a "religious faith" in the IRS publications as their ***only*** source of the tax law. Add to that the legal ignorance perpetuated in them by our government schools and you have additional government duress. Worst yet, the federal courts have said that ***none*** of these IRS publications are credible and that they "confer no rights". Read the article on the following website about this scam because it will blow your mind!:

http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm

Even the IRS says you can't rely on their own publications in their Internal Revenue Manual:

> *"IRS Publications, issued by the National Office, explain the law in plain language for taxpayers and their advisors... While a good source of general information, publications should not be cited to sustain a position."*
> *[*Internal Revenue Manual (I.R.M.), Section 4.10.7.2.8 *(05-14-1999)]*

So once again, if you haven't personally read the ***entire*** Internal Revenue Code, don't understand it completely, or have trusted the IRS publications, then your "faith" is ill-founded and in effect becomes "bad faith" because you are relying on a completely unaccountable, criminal, and lawless organization called the IRS to define and fulfill your purported legal responsibilities, and that can only be described as despicable, morally wrong, and biblically unsound:

> *"**Bad faith**. The opposite of "good faith," generally implying or involving actual or constructive fraud, or a design to mislead or deceive another, or a neglect or refusal to fulfill some duty or some contractual obligation, not prompted by an honest mistake as to one's rights or duties, but by some interested or sinister motive. Term 'bad faith' is not simply bad judgment or negligence, but rather it implies the conscious doing of a wrong because of dishonest purpose or moral obliquity; it is different from the negative idea of negligence in that it contemplates a state of mind affirmatively operating with furtive design or ill will…"*
> *[Black's Law Dictionary, Sixth Edition, p. 139]*

You are not alone in your compelled depravity and violation of God's law because most Americans, including us, are just like you. But you have to trust "somebody" on this tax subject don't you, because if you ***don't*** file the government is going to go after you and penalize you, aren't they? So you are ***compelled*** to have "faith" in ***something***, *right?* You get to choose what that "something" is, but the result is a compelled "faith" or "trust" in "something" because of demands the government is making on you to satisfy your alleged tax responsibilities.

Now if the Constitution says in the First Amendment that "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof*", and yet the IRS tells you under the "color of law" that you have to in effect trust or have "religious faith" in "something" in order to satisfy their criminal extortion under the "color of law", then isn't the government in effect "making a law respecting the establishment of a religion"? When corrupt judges make rulings on tax issues that violate the Constitution and prejudice our sacred rights, aren't they making law? Isn't this kind of judicial activism called "judge-made law" and isn't Congress' failure to discipline such tyrant judges the equivalent of allowing them to write law that will then be used as precedent in the future? Isn't the object of that "religious faith" and "trust" that the government compels us to have the fraudulent IRS Publications directly, and the IRS who prepares them indirectly? So in effect, if the income tax is indeed an "enforced" or "compelled" tax, then the government has established "faith in the IRS" as a religion by the operation of law. And then the federal courts of that same government have turned around and said that even though the only basis for most people's beliefs is the IRS publications, they aren't trustworthy nor credible, and in fact, you can be penalized for relying on what the IRS told you in them! So you are in effect being compelled to trust or have "religious faith" in a ***lie***, aren't you? But then out of the other side of that same hypocritical and criminal government's mouth, the U.S. supreme Court says:

> *"**Courts, no more than the Constitutions, can intrude into the consciences of men or compel them to believe contrary to their faith or think contrary to their convictions**, but courts are competent to adjudge the acts men do under the color of a constitutional right, such as that of freedom of speech or of the press or the free exercise of religion and to determine whether the claimed right is limited by other recognized powers, equally precious to mankind. So the mind and the spirit of man remain forever free, while his actions rest subject to necessary accommodation to the competing needs of his fellows."*
>
> *"**If all expression of religion or opinion, however, were subject to the discretion of authority, our unfettered dynamic thoughts or moral impulses might be made only colorless and sterile ideas. To give them life and force, the Constitution protects their use.** No difference of view as to the importance of the freedoms of press or religion exist. They are "fundamental personal rights and liberties" Schneider v. State, 308 U.S. 147, 161, 60 S.Ct. 146, 150, 84 L.Ed. 155. To proscribe the dissemination of doctrines or arguments which do not transgress military or moral limits is to destroy the principal bases of democracy, --knowledge and discussion. One man, with views contrary to the rest of his compatriots, is entitled to the privilege of expressing his ideas by speech or broadside to anyone willing to listen or to read. ...*
>
> *"**Ordinances absolutely prohibiting [or penalizing] the exercise of the right to disseminate information are, a fortiori, invalid.**"*
> *[Jones v. City of Opelika, 316 U.S. 584, 62 S.Ct. 1231 (1942), Emphasis added]*

And when we raise the issue in court that the payment of federal income taxes violates our religious beliefs as documented here, then the courts frequently say that our arguments are "frivolous". See section 4.19 of the *Great IRS Hoax*, Form #11.302 and U.S. v. Lee, 455 U.S. 252 (1982) for further confirmation of how the government essentially labels our religious beliefs as being frivolous in the process of enforcing their "love for your money" in the courts. That too is a government action to create a religion, because all of the arguments here are based on the law and words right out of the mouths of the government's own judges and lawyers. Indirectly, they are saying that their own words are frivolous! That's religion and idolatry, and the object of worship is the almighty dollar. The result of them calling our claims "frivolous" is a maximization of federal revenues and personal retirement benefits of federal judges through illegal and unconstitutional extortion. That too violates Christian beliefs, which say that "covetousness" is idolatry, which is the religious worship of idols:

> *"Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and **covetousness, which is idolatry**.."*
> *[Colossians 3:5, Bible, NKJV]*
>
> *""Behold, **to obey [God and His Law] is better than sacrifice, and to heed than the fat of rams**. **For rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry. Because you have rejected the word of the Lord, He also has rejected you from being king [**or sovereign over government]."*
> *[1 Sam. 15:22-28, Bible, NKJV]*

The implication of the above scripture is that when public *servants* in the government violate God's law, they cease to be part of the government and are acting as *private individuals* absent the authority of law. They are no longer the sovereigns who are serving the public they are there to protect. Instead they are serving *themselves* mainly and thereby violating the fiduciary relationship they have as part of the public trust and federal corporation known as the "United States government". Christians are supposed to disobey such unlawful and immoral actions, including those of courts.

> *"We ought to obey God rather than men."*
> *[Acts 5:27-29, Bible, NKJV]*

So we have a paradox, folks. Either Subtitle A income taxes are *mandatory* and *enforced* and "religious faith in the IRS" has become the new religion, or the taxes are instead entirely "voluntary" donations and therefore do not conflict with religious views or the First Amendment. We can't have it both ways, but the government's fraudulent way of calling them *mandatory* conflicts with so many aspects of our Constitution that we may as well throw the whole Bill of Rights in the toilet and tell everyone the truth: which is that all their freedoms are suspended to pay for the extravagant debts of an out-of-control government and everyone is an economic slave and a serf to the government.

In our time, government has not only become a religion, it has also become an *anti-religion* intent on driving Christianity out of public life so that its only competitor (God) can be eliminated and it can continue to grow in power without resistance and graduate to that of a totalitarian communist state. Christianity, it turns out, is the *only* competitor to government at the moment for the worship of the people, and the one thing that most minority groups focused on rights (homosexuals, women's liberation, abortion, etc) have in common is a hate for Christianity, because Christianity is the only check on their corruption

and hedonism. Christianity is the salt, the preservative, and the immune system for our society, and when you want to overtake society with sin and disease and death, the first thing you have to attack is its immune system.

The kind of idolatrous thinking that accepts the income tax as legal therefore leads to socialism ultimately, and turns the government into a tyrannical police state that robs citizens of their assets and puts them to use for the alleged "common good." It is a product of mobocracy masquerading as democracy, where less privileged or poorer groups use their voting power to compel the government to plunder the assets of wealthier people for their personal benefit. This is the central approach the demagogues (I mean democrats) use: buy votes with money extorted from hard-working citizens. The Supreme Court agreed precisely with these conclusions below in the case of Loan Association v. Topeka, 20 Wall. 655 (1874):

> *"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on favored individuals.. is none the less robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms."*

The only way a socialist state can justify its existence is to assert that the government knows better how to take care of you than you do, and past experience, especially with the Soviet Union, proves that approach ***doesn't work!*** Forcing you to have "faith" in the government is a violation of the First Amendment by establishing government as a "religion". Worship of government as a religion is the essence of socialism. Socialism has never worked throughout all of history, because the corruption of men at the highest levels who are in charge of the public funds always leads to usury, abuse, evil, and tyrannical oppression of the people they are supposed to serve.

> *"**Remember the word that I said to you , 'A servant is not greater than his master**.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me."*
> *[Jesus speaking in the Bible, John 15:20-21]*

Our own country was formed by Christian patriots more than 200 years ago because they rejected this very thing happening to us! They founded the ***first*** country whose legal system was based entirely on Natural Law and Natural Order, which is further explained in section 3.4 of the *Great IRS Hoax*, Form #11.302 and section 3.6.1 earlier.

Socialism also makes us into unwitting slaves of the government. Would anyone argue that we don't already have a police state, where the Gestapo are the tyrants at the IRS, and fear of the IRS is what keeps us paying our "tribute to the king" in the form of income taxes? Would anyone argue that we are not a country full of cowards when it comes to facing our oppressors? Realistically speaking: How long can cowards remain free and sovereign? Remember that the original American colonies waged an entire violent war of independence and risked *everything* they had to fight against Britain when their taxes to Britain were only 7%? Now some of us are paying 50% of our income in taxes without even flinching or whimpering or fighting. We're a bunch of wimps if you ask me!

The point is that it's much more difficult to put God first with federal income taxes because out of the remaining 50% of our income left after we pay taxes, we have to feed our families and pay our bills. Is it any wonder then that less than 1% of Christians tithe 10% of their income to the church as the bible requires in Malachi 3:8-10? They can't afford to because they are being taxed/raped and financially enslaved by the government illegally! And then the IRS compels churches to shut up about this kind of abuse by taking away their tax-exempt status if they speak up!

But if you didn't have to pay income taxes and the IRS would honor your right to do so legally (why does the IRS call it "voluntary compliance" if we can't choose *not* to pay?), wouldn't you give MUCH more to God and put God first? I certainly would! Therefore, implementing the advice found in this document will, in the long run, result in equipping you with the income you need to be more generous to your local church and to the noble causes and preservation of American liberties and freedoms that we all believe in.

***HOWEVER**: If your intent is to take the money you saved in taxes as a result of following the guidance in this document and spend it on your own selfish desires and not on the church (whatever church you belong to) or helping others, then you are violating the copyright on this document and acting illegally. We demand that you destroy this book and **NOT** read or use this document because we would submit that you are a less than honorable steward over the gracious gifts that God (whatever God you believe in) has bestowed upon you and deserve to have your income taken away by the tyrants at the IRS. Selfishness and deceit are their own best avengers, and we should rightly reap what we sow. Anything less would be to promote anarchy, hypocrisy, injustice, and oppression in our society. Recall that it was selfishness and vanity on the part of government employees which created the problems so clearly documented in this book to begin with. You can't cure*

selfishness with more selfishness, and you will be maligning the tax honesty movement and other noble patriots by abusing these materials for your own selfish gain and associating yourself with them in so doing.

The above comment is based on the following scriptures:

> *"A man with an evil eye hastens after riches, and does not consider that poverty will come upon him."*
> *[Prov. 28:22, Bible, NKJV]*

> *"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves [the IRS and the government] break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."*
> *[Matt. 6:19-21, Bible, NKJV]*

Now some of you, in fear, might say that we need to obey the government and not make any noise. *When should a Christian disobey the civil government? (Rom. 13:7; Acts 5:27-29) When a civil government refuses people the liberty to worship and obey God freely or violates God's law, it has lost its mandate of authority from God. Then the Christian should feel justified and maybe even compelled in disobeying. How are we to worship God freely? With the first fruits of our labor* ***and our income!***

Ben Franklin , who incidentally was one of the attendees at the Constitutional Convention, believed that when a government began to be tyrannical, it was the right and even the DUTY of the citizens to rebel against that government. Here is what he said:

> *"Resistance to tyrants is obedience to God."*

The Christian, however, is called to bear with his government whenever possible, but there must be a limit to that forbearance.

> *"Those who stand for nothing will fall for anything."*
> *[Alex Hamilton]*

Jesus did not call for revolution against Rome, even though it was an oppressive conqueror of Israel. On the other hand, the apostles refused to obey a government order not to preach and teach in Jesus' name (Acts 5:27-29). On that occasion, one of Jesus' apostles said:

> *"We ought to obey God rather than men."*

Whenever the civil government forbids the practice of things that God has commanded us to do, or tells us to do things He has commanded us not to do, then we are on solid ground in disobeying the government. Blind obedience to government is never right or biblically sound. However difficult or costly it may be, we all must reserve the right to say no to things that we consider oppressive or immoral or sinful. If we don't and we make government our unquestioned god, here is the future that awaits us:[172]

> *The 23rd Psalm (A present-day Lamentation)*
>
> *The politician is my shepherd...I am in want;*
> *He maketh me to lie down on park benches,*
> *He leadeth me beside still factories;*
> *He disturbeth my soul.*
> *Yea, thou I walk through the valley of the shadow of depression and recession,*
> *I anticipate no recovery, for he is with me.*
> *He prepareth a reduction in my salary in the presence of my enemies;*
> *He anointeth my small income with great losses;*
> *My expenses runneth over.*
> *Surely unemployment and poverty shall follow me all the days of my life,*
> *And I shall dwell in a mortgaged house forever.*

4.3 Government establishment of religion

[172] A parody of the Bible, Psalm 23. Submitted by Pastor Wayne Teel and authored by Bob Phillips in his book *The Best of the Good Clean Jokes*.

The following document provides authorities on how governments generally establish themselves as a pagan religion in violation of the First Amendment Establishment Clause, and describes remedies for combating the techniques described.

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

4.4 Socialism: The New American Civil Religion

Additional proof that government has become a religion that competes directly with God for the worship and obedience of the people is found in the following reference:

Socialism: The New American Civil Religion, Form #05.016 http://sedm.org/Forms/FormIndex.htm

4.5 How You Can Know if God is Judging America

Category	Reference	Application
Religiously	The idols of America will tremble – Is. 19:1	Americans now fear CONgress, the Senate, the Legislature, the courts, and the White House. America has rejected the Ten Commandments and replaced them with the commandments of socialistic humanists. The NWO and the UN and the IMF and the Federal Reserve now govern this country.
Socially	I will incite Americans against Americans-Is. 19:2	Multiculturalism and cultural wars and cultural division: conservatives v. liberals; ACLU and ACORN against Christians; constitutionalists v. progressives; right wing v. left wing; Moslems v. everybody; Illegal aliens v. American citizens; democrats v. republicans; the republic v. a democracy.
Environmentally	The waters of the sea will dry up- Is. 19:5	America's Chernobyl-the gulf oil crisis not to mention the usual floods, tornados, hurricanes, earthquakes, and the like.
Economically	The fishermen will lament and commerce will decline and laborers will be out of work- Is. 19:8-10	Inflation, deflation, devaluation of the dollar, trillion dollars of spending, trillions of dollars in debt, unemployment at 20 + %, and entire industries shutting down in the southern coasts: fishermen, oil riggers, hotels, businesses.

Category	Reference	Application
Politically	America's leaders are fools who are totally deluded- Is. 19:11	Idiots now run America's institutions: Ignorant Americans now elect and protect foolish politicians and revote them back into office: Amazing! • Spend trillions we don't have • Provide health care we can't afford • Sanction the killing of babies • Imprison one out of seven Americans. • Tax citizens into poverty and businesses into bankruptcy • Refuse to enforce our immigration laws. • Allow illegal aliens amnesty and tax Americans to provide for their security. • Permit perverts to recruit for gays and lesbians among our vulnerable youth. • Outlaw army chaplains from praying in Jesus' name. • Permit CONgress to bribe fellow members for votes: Does the Louisiana purchase or Cornhusker kick-back ring a bell? • Pass ten gazillion laws and call right wrong and wrong right. • Sanction the marriage of perverts of Sodomites and grant them a pervert pride month (not a day but a month!) • Embroil America in ten years of war in a country in which we have no American interest. • Provide condoms to first graders • Etc., etc., etc., etc., • Loons to lead us like Pelosi, Reid, and Barry Sotero-a Moslem born in Kenya.

The solution:

> *2 Chronicles 7:14. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."*

4.6 Meaning of the First Commandment

A ten year war, trillions of dollars of debt, 20% unemployment, baby killing, promotion of sodomy as a legitimate sexual preference, more people in jail than all the countries of the world combined, millions of illegal aliens stealing across the border, outlawing the singing of Christmas carols while protecting Islamic prayers in public schools . . . what a mess, America! What a mess!!

Where did you go wrong, America?

The essence of your problem is not race, nor economics, but religion. Your down fall began with breaking the First Commandment, "Thou shall have no gods before me?"

1. You failed to protect your source of law, the Scriptures, by the Lord thy God, . . . and adopted alien, humanistic, liberal laws of the secular humanists.
2. You failed to recognize your greatness was due to fruits of Christian Gospel.
3. You accepted the doctrine of evolution.
4. You plunged into eastern mysticism through the field of psychology.
5. You failed to recognize atheism, and humanism, and liberalism as religions and a defective source of law.
6. Your men neglected the study of God.
7. Your women fell for the divisive lies of feminism.
8. Your children worship "Mother Earth."
9. You feed on T.V. sitcoms.
10. Your teenage daughters are pregnant.

11. You are infatuated with the humbuggery of political idealists.
12. You allowed arrogant liberals to force their atheistic beliefs down your throat so that babies are now murdered, sodomy is promoted in schools, pornography is considered art, condoms are passed out in schools for use after school, and Islam (a murdering, vile religion) is protected by the government.
13. You failed to resist the atheistic, religious beliefs of George Bernard Shaw, Henry Kissinger, Larry Flint, and George Soros.
14. You fell in love with the honey-mouthed progressive artistry of Bill and Hillary Clinton and the suave speeches of the radical socialist Barak Obama.
15. You failed to expose Republicans for selling the country out to Big Bankers out of love for money.
16. Your lacked the moral energy to restrain Big Government.
17. You accept political propaganda, police oppression, and oppressive taxation.
18. You believed the ignorant, ill-tempered feminist, Rosy O'Donnell, when she said, "Radical Christianity is just as threatening as radical Islam. [Applause]".

Since when did Christianity and its radical doctrines of love and holiness become more of a threat than Islam? Where can you find a more wholesome, healthy, beneficial, fair set of laws for mankind than the Ten Commandments?

"Return unto me" [Is. 44:22]. Return to your source of law, the Ten Commandments and the whole of Scripture—to the simple requirement of His law--love of justice, mercy, and faithfulness (Micah 6:8)? No God ever required so little. " . . . then shall thy light rise" [Is. 58:10].

One, absolute, unchanging God which means there is one, absolute, unchanging law. In the Bible there is one source of law—the God of Israel. The First Commandment, if it means anything, is that all other competing law sources must be rejected!

4.7 State Owned Churches are Killing America[173]

America was birthed in the spirit of liberty and baptized in the blood of patriots and tyrants. Leading the charge in America's fight for independence was a courageous group of patriot-preachers that came to be known as the "Black Regiment." I have written several columns on this subject. Suffice it to say here that I invite readers to take a look at my Black Regiment web page to learn more about this early American phenomenon. There is little doubt that without these stalwart Christian pastors, this country would not have come into existence. (I extended this call for a modern-day Black Regiment 5 years before Glenn Beck ever mentioned it.)

See my Black Regiment page at:

http://chuckbaldwinlive.com/home/?page_id=23

Plus, to read my column regarding the Black Regiment that was published in The New American magazine in 2009, go to:

http://www.thenewamerican.com/index.php/history/american/1789

So, what did these colonial preachers have that today's preachers don't? The better question might be: what did these colonial preachers NOT have that today's preachers do? The answer? Two things:

1. An IRS 501(c)(3) tax-exempt corporation status, and
2. A 50-year misinterpretation of Romans chapter 13.

The now infamous 501(c)(3) section of the Internal Revenue Code (IRC) goes back to 1936 (the seeds of this Venus Fly Trap date back to 1872). But then-Senator Lyndon Johnson was the Dr. Frankenstein who, in 1954, unleashed this monster upon America. His motivation was: he did not like the way pastors and churches were opposing his liberal agenda, and he wanted to use the power of law to silence them. He, therefore, introduced verbiage to the IRC that churches were prohibited from influencing political legislation and supporting political campaigns, or risk losing their tax-exempt status.

[173] Adapted from: *State Owned Churches are Killing America*, Chuck Baldwin, February 3, 2011.

Of course, colonial pastors didn't have to worry about their churches being "incorporated" as State-created (and controlled) entities, or about IRS agents intimidating them regarding what they could or could not say. In early America, preachers were free men; they could say whatever they darned well pleased. Gasp! Beyond that, virtually everyone regarded preachers as being "God's men," not the "servants of men."

Today, however, the average pastor has become the servant of the State and the church he pastors, more often than not, has become a creature of the State. It is an absolute fact that State-owned churches are killing America!

Dick Greb of the Save-A-Patriot Fellowship in Westminster, Maryland, wrote:

> *"Many Americans find it disturbing that some of our churches today are little more than milquetoast corporations that fear our federal government more than the great I AM. Moreover, it can even be said that some preachers have the appearance of cringing, 'politically correct' cowards, rather than committed Godly men of fortitude with backbone, such as those we read of in the Bible."*
> *[Source: Greb, Dick. "The 501(c)(3) Hallucination: A Bane to Liberty." Reasonable Action Issue #244 Winter 2003.]*

Dear reader, you can take this to the bank: the vast majority of pastors and board members of these 501(c)(3) corporations, when push comes to shove (and it always does), will demonstrate unconditional loyalty to the State. Plus, they will compromise or sacrifice any and every Bible doctrine or principle in order to preserve their tax-exempt status and stay on the smiley side of the IRC. They will also throw anyone under the old proverbial bus who might risk them falling out of favor with the IRS. (I can give painful and personal testimony to that fact!) Greb is right! Many, or most, of today's pastors and church officers fear the federal government far more than they fear God.

Not only did colonial preachers not have to contend with putting their churches under some State-controlled corporation, they would never have allowed it to happen! Can one imagine John Leland, Jonas Clark, or John Witherspoon being told by any State official what he could or could not say, or what his church could or could not do? What a joke! These men were willing to go to prison or even the grave in order to remain faithful to their spiritual calling and to their political and moral convictions!

The other thing that colonial preachers did not suffer from was a 50-year indoctrination of a misinterpretation of Romans 13.

This "Submit-to-the-government-no-matter-what" doctrine (using Romans 13 as the pretext) is a satanically inspired lie designed to turn free men and women into slaves of the state! Students of history know that Adolf Hitler encouraged German pastors and churches to promote this same fallacious philosophy among the German people. Gee! I wonder why?

And according to Erwin Lutzer's book, "Hitler's Cross" (must reading, I might add), out of the more than 14,000 evangelical churches and pastors in Germany at the time, only about 800 remained faithful to Scripture and opposed Hitler's brand of state worship. If my math is correct, that's about 5%. And it would not surprise me if 5% is about the percentage of pastors and churches in America today that are opposing this modern-day worship of the state.

At this point, instead of embellishing upon Romans 13, I am going to insert a commercial. I began a series of messages on Romans 13 last Sunday at Liberty Fellowship in Kalispell, Montana. In fact, by the time you read this, Part 1 of my message on Romans 13 will be available online.

To view my message, "The Truth About Romans 13, Part 1," go to:

http://chuckbaldwinlive.com/home/?p=3014

Edmund Burke Said:

> *"The only thing necessary for evil to triumph is for good men to do nothing."*

And, unfortunately, the good men that are mostly doing nothing and allowing evil to triumph in our land are the good men (and women) of America's churches who have either been intimidated by the 501(c)(3) tax-exempt corporation status, or who have been put into a sheepish, servile, Satan-induced coma from an overdose of misapplied Romans 13 poison.

To quote the famous Bible commentator, Matthew Henry:

"It is the devil that stirs up his instruments, wicked men [in government or without], to persecute the people of God; tyrants and persecutors are the devil's tools, though they gratify their own sinful malignity, and know not that they are actuated by a diabolical malice."
[Source: Matthew Henry's Commentaries on the Bible, notes on Revelation 2:10]

Yes, the Black Regiment preachers of colonial America helped lead America's fight for freedom and independence. But, they did not have their hands out to the IRS, or their minds and hearts numbed into apathy and indifference by decades of misuse and abuse of Romans chapter 13.

4.8 Is there a Curse on 501 C (3) Organizations?

"The fig tree you cursed has withered"
[Mark 11:12-14, 21, Bible, NKJV]

What's the Question? If Jesus were on earth today, do you think he would approve of your 501 c (3) church organization or do you think he would condemn it?

Jesus cursed . . . Yes, Jesus cursed the fig tree saying, "May no one eat fruit from you again" [Mk. 11:14ff]. This seems totally out of character with the sweet Jesus we all know who went about "doing good." It was the only time he ever cursed anything unless it be the Bay of Pigs near the Gesarenes on the eastern shore of Galilee. But, Jesus did curse the fig tree as a symbolic message to the disciples.

Next in the story, Jesus went into the temple and drove out the money changers.

Both stories represent the same truth—that Jesus was going to destroy the temple, the priesthood, and the faithless, fruitless Nation of Israel. James Brooks explains:

"The usual designation, 'the cleansing of the temple,' leaves a wrong impression. Jesus' purpose was not to reform the temple, but to abolish it. This is symbolized by the expulsion of the merchants [and the curse fig tree], who in turn represent the priestly establishment and beyond that the whole nation"
[The New American Commentary, James Brooks, p. 183, 184]

Notice that Jesus did not prune the tree or fertilize it. He destroyed it! He did not seek to reform the temple practices or revive its vitality, but to abolish it symbolically by shutting down its commercial practices. The literal fulfillment of the nation's destruction was accomplished during the siege of Titus in 70 A.D.

What's the point? The point is this, some religious systems are so corrupt, they are beyond repair. The corrupt nature of the commercial interest of the priesthood and the corrupt commercial nature of Hebraic temple practices was beyond "cleansing", beyond fixing, and beyond redemption. Jesus solution was not revival nor reformation, but death of the system.

What's the application? Chuck Baldwin, in his article, "State-Owned Churches Are Killing America," February 3, 2011 exposed the truth that America's 501 c (3) church organizations are corrupt--a blight on Christianity and the death of America. He is correct! And, the solution is not revival nor reformation, but total destruction of the state- church incorporation system. God destroyed the State-church system of Germany in 1944 and He can do it again in America.

What's the Question? If Jesus was on earth today, do you think he would bless your 501 c (3) church organization or do you think he would curse it? My conclusion is that the 501 c (3) church system is so corrupt, the only answer to the question is that Jesus would curse it and demand that it be abolished just like He did the corrupt commercial temple system. This does not mean Jesus will curse his church!! That will never happen. The church is his bride and His Bride is blessed. However, the incorporated "church" has no such protection and is destined to bear His curse. Why? Because it has wedded itself to the State and the corrupt interests of commerce. Consequently, it behooves every Christian to do what he can to end these IRS controlled, State-owned, non-prophet organizations.

May no one eat fruit from a 501(c)(3) "Church" organization again . . . they "Are Killing America"!

And, may God's free Church rise again to be a blessing to the world.

5. ENFORCING GOD'S DELEGATION OF AUTHORITY ORDER AGAINST THE GOVERNMENT

5.1 Who is "Caesar" and Who Should be Doing the "Rendering"?

There are many, including Christian Pastors, who will cite the following famous passage from Matt. 22 in opposition to this section, and to use this as a basis to say that we must "render to Caesar that which is Caesar's"

> *"Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.*
>
> *Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?*
>
> *But Jesus perceived their wickedness and said, "Why do you test Me, you hypocrites? Show Me the tax money." So they brought Him a denarius.*
>
> *And he said to them, "Whose image and inscription is this?"*
>
> *They said to Him, "Caesar's." And He said to them, "**Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.**"*
>
> *When they had heard these words, they marveled, and left Him and went their way.*
> *[Matt. 22:15-22, Bible, NKJV]*

Their admonition is a shallow one based on a superficial understanding of scripture. Jesus never directly addressed in the Bible exactly what belongs to Caesar, but the answer is clearly provided elsewhere in the Bible.

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

The answer to the question of what belongs to Caesar is NOTHING. God owns EVERYTHING because God created EVERYTHING, leaving *nothing* left for Caesar. Neither does the Bible address exactly who is "Caesar" in this country, but the Supreme Court has also answered that question, and the answer is YOU are Caesar, because YOU are part of "We the People"!

> ***"A State does not owe its origin to the Government of the United States, in the highest or in any of its branches. It was in existence before it. It derives its authority from the same pure and sacred source as itself: The voluntary and deliberate choice of the people…A State is altogether exempt from the jurisdiction of the Courts of the United States, or from any other exterior authority, unless in the special instances when the general Government has power derived from the Constitution itself."***
> *[Chisholm v. Georgia, 2 Dall. (U.S.) 419 (Dall.) (1793)]*
>
> ***"Sovereignty itself is, of course, not subject to law, for it is the author and source of law…While sovereign powers are delegated to…the government, sovereignty itself remains with the people."***
> *[Yick Wo v. Hopkins, 118 U.S. 356 (1886)]*
>
> ***"The ultimate authority ... resides in the people alone."***
> *[James Madison, The Federalist, No. 46]*
>
> ***"The words 'people of the United States' and 'citizens,' are synonymous terms, and mean the same thing. They both describe the political body who, according to our republican institutions, form the sovereignty, and who hold the power [sovereignty] and conduct the government [govern themselves!] through their representatives. They are what we familiarly call the 'sovereign people,' and every citizen is one of this people, and a constituent member of this sovereignty. ..."***
> *[Boyd v. State of Nebraska, 143 U.S. 135 (1892)]*
>
> ***"There is no such thing as a power of inherent sovereignty in the government of the United States .... In this country sovereignty resides in the people, and Congress can exercise no power which they have not, by their Constitution entrusted to it: All else is withheld."***
> *[Juilliard v. Greenman, 110 U.S. 421 (1884)]*

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> ***"In the United States***, sovereignty resides in the people who act through the organs established by the Constitution. [cites omitted] The Congress as the instrumentality of sovereignty is endowed with certain powers to be exerted on behalf of the people in the manner and with the effect the Constitution ordains. The Congress cannot invoke the sovereign power of the people to override their will as thus declared."***
> *[Perry v. United States, 294 U.S. 330, 353 (1935)]*

Instead, the person who should be doing the rendering are the SERVANTS, and your PUBLIC SERVANTS are the servants.

> *"Humble yourselves in the sight of the Lord, and He will lift you up [above your public servants and government]."*
> *[James 4:10, Bible, NKJV]*

> *"Having thus avowed my disapprobation of the purposes, for which the terms, State and sovereign, are frequently used, and of the object, to which the application of the last of them is almost universally made; it is now proper that I should disclose the meaning, which I assign to both, and the application, [2 U.S. 419, 455] which I make of the latter. **In doing this, I shall have occasion incidentally to evince, how true it is, that States and Governments were made for man; and, at the same time, how true it is, that his creatures and servants have first deceived, next vilified, and, at last, oppressed their master and maker**."*
> *[Justice Wilson, Chisholm v. Georgia, 2 Dall. (2 U.S.) 419, 1 L.Ed. 440, 455 (1793)]*

The "rendering" that our PUBLIC SERVANTS should be doing is providing everything that you consent *in writing* to procure from the government in the form of protection and "social services". Nothing more, nothing less. The District of Columbia, pursuant to the Constitution, is the equivalent of an "independent contractor" to the states of the Union, and its only job is to provide protection and facilitate commerce ONLY within the context of foreign affairs. What the states do internally is supposed to be entirely their choice and responsibility.

> *"While the states are not sovereign in the true sense of that term, but only quasi sovereign, yet in respect of all powers reserved to them they are supreme-'as independent of the general government as that government within its sphere is independent of the States.' The Collector v. Day, 11 Wall. 113, 124. And since every addition to the national legislative power to some extent detracts from or invades the power of the states, it is of vital moment that, in order to preserve the fixed balance intended by the Constitution, the powers of the general government [298 U.S. 238, 295] be not so extended as to embrace any not within the express terms of the several grants or the implications necessarily to be drawn therefrom. **It is no longer open to question that the general government, unlike the states**, Hammer v. Dagenhart, 247 U.S. 251, 275 , 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1918E 724, **possesses no inherent power in respect of the internal affairs of the states; and emphatically not with regard to legislation. The question in respect of the inherent power of that government as to the external affairs of the Nation and in the field of international law is a wholly different matter which it is not necessary now to consider.** See, however, Jones v. United States, 137 U.S. 202, 212 , 11 S.Ct. 80; Nishimur Ekiu v. United States, 142 U.S. 651, 659 , 12 S.Ct. 336; Fong Yu Ting v. United States, 149 U.S. 698 , 705 et seq., 13 S.Ct. 1016; Burnet v. Brooks, 288 U.S. 378, 396 , 53 S.Ct. 457, 86 A.L.R. 747."*
> *[Carter v. Carter Coal Co., 298 U.S. 238, 56 S.Ct. 855 (1936)]*

> *"Thus, Congress having power to regulate commerce with foreign nations, and among the several States, and with the Indian tribes, may, without doubt, provide for **granting** coasting **licenses**, licenses to pilots, licenses to trade with the Indians, and any other **licenses** necessary or proper for the exercise of that great and extensive power; and the same observation is applicable to every other power of Congress, to the exercise of which the granting of licenses may be incident. All such licenses confer authority, and give rights to the licensee.*
>
> ***But very different considerations apply to the internal commerce or domestic trade of the States. Over this commerce and trade Congress has no power of regulation nor any direct control. This power belongs exclusively to the States. No interference by Congress with the business of citizens transacted within a State is warranted by the Constitution, except such as is strictly incidental to the exercise of powers clearly granted to the legislature**. The power to authorize a business within a State is plainly repugnant to the exclusive power of the State over the same subject. It is true that the power of Congress to tax is a very extensive power. It is given in the Constitution, with only one exception and only two qualifications. Congress cannot tax exports, and it must impose direct taxes by the rule of apportionment, and indirect taxes by the rule of uniformity. Thus limited, and thus only, it reaches every subject, and may be exercised at discretion. But, it reaches only existing subjects. Congress cannot authorize a trade or business within a State in order to tax it."*
> *[License Tax Cases, 72 U.S. 462, 18 L.Ed. 497, 5 Wall. 462, 2 A.F.T.R. 2224 (1866)]*

The Bible also says we cannot have any man or earthly King, public servant, or ruler *above* us, because this would be idolatry:

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

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

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

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

If you would like to know more about the fascinating subject described in this section, please refer to the following free training course on our website:

What Pastors and Clergy Need to Know about Government and Taxation Course, Form #12.006 http://sedm.org/Forms/FormIndex.htm

5.2 The Legal Status of Believers According to the Holy Bible Trust Indenture

We want to be neither "legalistic" nor "pious", but at the same, we believe the Bible makes Christians into God's "defense counsel", His "Attorney General", His "Department of Justice", His "Department of State", and His "Ambassador" on earth just as Jesus was, and we believe that doing so is the *only* way to achieve true sovereignty. In that sense:

1. We are fiduciaries of God, who is a "nontaxpayer", and therefore we are "nontaxpayers". Our legal status takes on the character of the sovereign who we represent. Therefore, we become "foreign diplomats" .

   *"****For God is the King of all the*** earth*; Sing praises with understanding."*
   [Psalm 47:7, Bible, NKJV]

   "For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."
   [Isaiah 33:22, Bible, NKJV]

2. The laws which apply to all civil litigation relating to us are from the domicile of the Heavenly sovereign we represent, which are the Holy Bible pursuant to:
   2.1. God's Laws found in the memorandum of law below:
   Laws of the Bible, Form #13.001
   2.2. Federal Rule of Civil Procedure 17(b)
   2.3. Federal Rule of Civil Procedure 44.1
3. Our "domicile" is the Kingdom of God on Earth, and not within the jurisdiction of any man-made government. We can have a domicile on earth and yet not be in the jurisdiction of any government because the Bible says that God, and not man, owns the WHOLE earth and all of Creation. We are therefore "transient foreigners" and "stateless persons" in respect to every man-made government on earth. See the following for details:

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

4. We are "Nonresidents" but not "aliens" and "nationals" but not "citizens" under federal law. The reason this must be so is that a "citizens of the United States" (who are all born in and resident within exclusive federal jurisdiction under 8 U.S.C. §1401) may not be classified as an instrumentality of a foreign state under 28 U.S.C. §1332(c) and (d) and 28 U.S.C. §1603(b).
5. We are not and cannot be "residents" of any earthly jurisdiction without having a conflict of interest and violating the first four Commandments of the Ten Commandments found in Exodus 20. Heaven is our exclusive legal "domicile", and our "permanent place of abode", and the source of **ALL** of our permanent protection and security. We cannot and should not rely upon man's vain earthly laws as an idolatrous substitute for Gods sovereign laws found in the Bible. Instead, only God's laws and the Common law, which is derived from God's law, are suitable protection for our God-given rights.

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

6. We are "Foreign Ambassadors" and "Ministers of a Foreign State" called the Kingdom of Heaven. We are exempt from taxation by any other foreign government, including the U.S. government, pursuant to 26 U.S.C. §892(a)(1) who are obligated to stop withholding using IRS Form W-8EXP, which specifically exempts foreign government officials from taxation. The U.S. Supreme Court said in U.S. v. Wong Kim Ark below that "ministers of a foreign state" may not be statutory "citizens of the United States".

> *"**For our citizenship is in heaven [and not earth]**, from which we also eagerly wait for the Savior, the Lord Jesus Christ"*
> *[Philippians 3:20, Bible, NKJV]*

> *"**I am a stranger in the earth**; Do not hide Your commandments [laws] from me."*
> *[Psalm 119:19, Bible, NKJV]*

> *"**I have become a stranger to my brothers, and an alien to my mother's children;** because zeal for Your [God's] house has eaten me up, and the reproaches of those who reproach You have fallen on me."*
> *[Psalm 69:8-9, Bible, NKJV]*

> *"And Mr. Justice Miller, delivering the opinion of the court [legislating from the bench, in this case], in analyzing the first clause [of the Fourteenth Amendment], observed that "**the phrase 'subject to the jurisdiction thereof' was intended to exclude from its operation children of ministers, consuls, and citizens or subjects of foreign states**, born within the United States."*
> *[U.S. v. Wong Kim Ark, 169 U.S. 649, 18 S.Ct. 456; 42 L.Ed. 890 (1898)]*

7. Our dwelling is a "Foreign Embassy". Notice we didn't say "residence", because only "residents" can have a "residence". See the following for more details on this SCAM.

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

8. We are protected from federal government persecution by 18 U.S.C. §112 and the Foreign Sovereign Immunities Act of 1976 .
9. We are a "stateless person" within the meaning of 28 U.S.C. §1332(a) immune from the jurisdiction of the federal courts, which are all Article IV, legislative, territorial courts. We are "stateless" because we do not maintain a domicile within the "state" defined in 28 U.S.C. §1332(d), which is a federal territory and excludes states of the Union.
10. We are not allowed under God's law to conduct "commerce" or "intercourse" with the government by sending to it our money or receiving benefits we did not earn. Black's Law Dictionary defines "commerce" as "intercourse". The Bible defines "the Beast" as the "kings of the earth"/political rulers in Rev. 19:19:

> *"And I saw the beast, the kings [heathen political rulers and the unbelieving democratic majorities who control them] of the earth [controlled by Satan], and their armies, gathered together to make war against Him [God] who sat on the horse and against His army."*
> *[Revelation 19:19, Bible, NKJV]*

This is consistent with the Foreign Sovereign Immunities Act found in 28 U.S.C. §1605(a)(2) , which says that those who conduct "commerce" with the "United States" federal corporation within its legislative jurisdiction thereby surrender their sovereignty. See:

http://travel.state.gov/law/info/judicial/judicial_693.html

Our Lord agreed with the above conclusions when he said:

> *"Adulterers and adulteresses! Do you now know that friendship [and "citizenship"] with the world [or the governments of the world] is enmity with God? Whoever therefore wants to be a friend ["citizen" or "taxpayer" or "resident" or "inhabitant"] of the world makes himself an enemy of God."*
> *[James 4:4, Bible, NKJV]*

Go to the link below to listen to a message from Pastor Mike Macintosh of Horizon Christian Fellowship given on 5/14/2006 confirming the above. In this message, he mentions that Christians are "aliens" when in fact, what we believe he really means is "foreigners". We also note that a "national" but not "citizen" is a "foreigner" and a "foreign person" in respect to every subject matter of federal legislation.

http://sedm.org/Aliens-20060514-Macintosh-MothDay.mp3

See the following resource below to learn more about the status described in the this section:

"Sovereign"="Foreign", Family Guardian Fellowship
http://famguardian.org/Subjects/Freedom/Sovereignty/Sovereign=Foreign.htm

Any other status imputed or assumed by the government other than "foreign" and "sovereign" and "alien" amounts to "compelled association" in violation of the First Amendment (see section 6 later for explanation). We must surrender our sovereignty to Him and become His fiduciaries in order to be granted sovereignty over our government and our own affairs, because ALL SOVEREIGNTY ultimately comes from Him:

> *"**Because you [Solomon, the wisest man who ever lived] have done this , and have not kept My covenant and My statutes [violated God's laws]**, which I have commanded you, **I will surely tear the kingdom [and all your sovereignty] away from you and give it to your [public] servant.**"*
> *[1 Kings 11:9-13, Bible, NKJV]*
>
> *"Humble yourselves in the sight of the Lord, and He will lift you up [above your government]."*
> *[James 4:10, Bible, NKJV]*
>
> *"Those people who are not governed by GOD [and His law, both figuratively and literally] will be ruled by tyrants."*
> *[William Penn (after which Pennsylvania was named)]*
>
> *"Let us hear the conclusion of this whole matter: **Fear [respect] God and keep His commandments [Laws found in the Bible], for this is man's all. For God will bring every work into judgment, including every secret thing, whether good or evil.**"*
> *[Eccl. 12:13-14, Bible, NKJV]*

5.3 Government view of allegiance generally

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

5.4 Requirements of The Religious Freedom Restoration Act

The Religious Freedom Restoration Act is codified at 42 U.S.C. Chapter 21B. The provision within that act which protects religious worship is the following:

> *TITLE 42 > CHAPTER 21B > § 2000bb–1*
> *§ 2000bb–1. Free exercise of religion protected*
>
> *(a) In general*
>
> *Government shall not substantially burden a person's exercise of religion even if the burden results from a rule of general applicability, except as provided in subsection (b) of this section.*
>
> *(b) Exception*
>
> *Government may substantially burden a person's exercise of religion only if it demonstrates that application of the burden to the person—*
>
> *(1) is in furtherance of a compelling governmental interest; and*
>
> *(2) is the least restrictive means of furthering that compelling governmental interest.*
>
> *(c) Judicial relief*
>
> *A person whose religious exercise has been burdened in violation of this section may assert that violation as a claim or defense in a judicial proceeding and obtain appropriate relief against a government. Standing to assert a claim or defense under this section shall be governed by the general rules of standing under article III of the Constitution.*

The requirements of the Religious Freedom Restoration Act are summarized below:

1. 42 U.S.C. §2000bb-1(c) constitutes a waiver of sovereign immunity against the government in the case of government interference with the free exercise of religion.
2. The government has the burden of proving that the government is NOT burdening the free exercise of religion.
3. The claimant does NOT have the burden of proving that his religious beliefs are substantially burdened.
4. The only justification for any burden upon a person's religious beliefs or exercise are:
   4.1. In furtherance of a compelling government interest; and
   4.2. The least restrictive means of furthering that compelling governmental interest.

5.5 Relationship between allegiance to God v, Allegiance to Government

5.5.1 Government's view

> *Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those [283 U.S. 605, 634] arising from any human relation. As was stated by Mr. Justice Field, in Davis v. Beason, 133 U.S. 333, 342 , 10 S.Ct. 299, 300: 'The term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to his will.' One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God. Professor Macintosh, when pressed by the inquiries put to him, stated what is axiomatic in religious doctrine. And, putting aside dogmas with their particular conceptions of deity, freedom of conscience itself implies respect for an innate conviction of paramount duty. The battle for religious liberty has been fought and won with respect to religious beliefs and practices, which are not in conflict with good order, upon the very ground of the supremacy of conscience within its proper field. What that field is, under our system of government, presents in part a question of constitutional law, and also, in part, one of legislative policy in avoiding unnecessary clashes with the dictates of conscience. There is abundant room for enforcing the requisite authority of law as it is enacted and requires obedience, and for maintaining the conception of the supremacy of law as essential to orderly government, without demanding that either citizens or applicants for citizenship shall assume by oath an obligation to regard allegiance to God as subordinate to allegiance to civil power. The attempt to exact such a promise, and thus to bind one's conscience by the taking of oaths or the submission to tests, has been the cause of many deplorable conflicts. The Congress*

has sought to avoid such conflicts in this country by respecting our happy tradition. In no sphere of legislation has the intention to prevent such clashes been more conspicuous than in relation to the bearing of arms. It would require strong evidence [283 U.S. 605, 635] that the Congress intended a reversal of its policy in prescribing the general terms of the naturalization oath. I find no such evidence.
[U.S. v. Macintosh, 283 U.S. 605 (1931)]

To Madison, then, duties to God were superior to duties to civil authorities-the ultimate loyalty was owed to God above all. Madison did not say that duties to the Creator are precedent only to those laws specifically directed at religion, nor did he strive simply to prevent deliberate acts of persecution or discrimination. ***The idea that civil obligations are subordinate to religious duty is consonant with the notion that government must accommodate, where possible, those religious practices that conflict with civil law.***

562* ***Other early leaders expressed similar views regarding religious liberty. Thomas Jefferson, the drafter of Virginia's Bill for Establishing Religious Freedom, wrote in that document that civil government could interfere in religious exercise only "when principles break out into overt acts against peace and good order." In 1808, he indicated that he considered " 'the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.* *' " 11 The Writings of Thomas Jefferson 428-429 (A. Lipscomb ed.1904) (quoted in Office of Legal Policy, U.S. Dept. of Justice, Report to the Attorney General, Religious Liberty under the Free Exercise Clause 7 (1986)). Moreover, Jefferson believed that " '[e]very religious society has a right to determine for itself the time of these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.' " Ibid.*

George Washington expressly stated that he believed that government should do its utmost to accommodate religious scruples, writing in a letter to a group of Quakers:

"[I]n my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to the protection and essential interests of the nation may justify and permit." Letter from George Washington to the Religious Society Called Quakers (Oct. 1789), in George Washington on Religious Liberty and Mutual Understanding 11 (E. Humphrey ed.1932).

Oliver Ellsworth, a Framer of the First Amendment and later Chief Justice of the United States, expressed the similar view that government could interfere in religious matters only when necessary "to prohibit and punish gross immoralities*563 and impieties; because the open practice of these is of evil example and detriment." *Oliver Ellsworth, Landholder, No. 7 (Dec. 17, 1787), reprinted in 4 Founders' Constitution 640. Isaac Backus, a Baptist minister who was a delegate to the Massachusetts ratifying convention of 1788, declared that " 'every person has an unalienable right to act in all religious affairs according to the full persuasion of his own **2185 mind, where others are not injured thereby.' " Backus, A Declaration of Rights, of the Inhabitants of the State of Massachusetts-Bay, in Isaac Backus on Church, State, and Calvinism 487 (W. McLoughlin ed.1968).*

These are but a few examples of various perspectives regarding the proper relationship between church and government that existed during the time the First Amendment was drafted and ratified. *Obviously, since these thinkers approached the issue of religious freedom somewhat differently, see Adams & Emmerich 21-31, it is not possible to distill their thoughts into one tidy formula. Nevertheless, a few general principles may be discerned.* ***Foremost, these early leaders accorded religious exercise a special constitutional status. The right to free exercise was a substantive guarantee of individual liberty, no less important than the right to free speech or the right to just compensation for the taking of property.*** *See P. Kauper, Religion and the Constitution 17 (1964) ("****[O]ur whole constitutional history ... supports the conclusion that religious liberty is an independent liberty, that its recognition may either require or permit preferential treatment on religious grounds in some instances ...*** *"). As Madison put it in the concluding argument of his "Memorial and Remonstrance":*

*"****'[T]he equal right of every citizen to the free exercise of his Religion according to the dictates of [his] conscience' is held by the same tenure with all our other rights.... [I]t is equally the gift of nature; ... it cannot be less dear to us; ... it is enumerated with equal solemnity,*564 or rather studied emphasis." 2 Writings of James Madison, at 190.***

Second, all agreed that government interference in religious practice was not to be lightly countenanced. Adams & Emmerich 31. Finally, ***all shared the conviction that " 'true religion and good morals are the only solid foundation of public liberty and happiness.*** *' " Curry, The First Freedoms, at 219 (quoting Continental Congress); see Adams & Emmerich 72 ("****The Founders ... acknowledged that the republic rested largely on moral principles derived from religion*** *"). To give meaning to these ideas-particularly in a society characterized by religious pluralism and pervasive regulation-there will be times when the Constitution requires government to accommodate the needs of those citizens whose religious practices conflict with generally applicable law.*
[City of Boerne v. Flores, 521 U.S. 507, 117 S.Ct. 2157 (U.S.Tex.,1997)]

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*"This Duty [owed Our Creator] is precedent both in order of time and degree of obligation, to the claims of Civil Society.... [E]very man who becomes a member of any Civil Society, [must] do it with a saving of his allegiance to the Universal Sovereign. We maintain therefore that in matters of Religion, no man's right is abridged by the institution of Civil Society, **and that Religion is wholly exempt from its cognizance**."*
[Writings of James Madison pg. 184 (Gaillard Hunt, ed. A. D. 1901)]

5.5.2 God's view

The Bible forbids serving two masters, which implies that we cannot act as agents or fiduciaries for more than one entity at a time:

"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."
[Luke 16:13, Bible, NKJV]

"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.
[Matt. 6:24, Bible, NKJV]

The Bible also forbids the taking of oaths. Such oaths include the perjury statements found on nearly every government form, and especially those associated with government benefits, franchises, and privileges:

"Again you have heart that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.'

*"But I say to you, **do not swear at all: neither by heaven, for it is God's throne; 35 nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King**.*

"Nor shall you swear by your head, because you cannot make one hair white or black.

"But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.
[Matt. 5:33-37, Bible, NKJV]

5.6 Legal authorities on delegation of authority of government employees

This section contains conclusions from various federal courts proving that:

1. It is the duty of the citizen to challenge and question the authority of all those exercising authority to ensure that they stay within the bounds of that authority.
2. When a government employee performs an act outside of his delegated authority, then he ceases to represent the government
3. When a government employee performs an act outside of his delegated authority, then he is acting as a private individual rather than government employee.
4. When a government employee performs an act outside of his delegated authority, then he can be sued for a tort.
5. When a government employee performs an act outside of his delegated authority, then he may be challenged with a quo warranto action demanding that he produce evidence of his delegated authority.

Below are the authorities on this subject:

"Of this it is enough to say that the United States is neither bound nor estopped by acts of its officers or agents in entering into an arrangement or agreement to do or cause to be done what the law does not sanction or permit," 243 U.S., at 409.
[Utah Power and Light Co. v. United States, 243 U.S. 389, 37 S.Ct. 387 (1917)]

"Where an executive officer, under his misconstruction of the law, has acted without or beyond the powers given him, the courts have jurisdiction to restore the status quo ante insofar as that may be done (cites omitted)."
[United States v. Mott, 37 F.2d. 860, 862 (10th Cir. 1930), Affirmed, Mott v. United States, 283 U.S. 747, 51 S.Ct. 642 (1931)]

"All persons dealing with public officers are bound to take notice of the law prescribing their authority and powers."

[State ex rel McConnell v. First State Bank, 22 Tenn.App. 577, 124 S.W.2d. 726, 733 (1938)]

"Public officers are merely the agents of the public, whose powers and authority are defined and limited by law. Any act without the scope of the authority so defined does not bind the principal, and all persons dealing with such agents are charged with knowledge of the extent of their authority," 113 F.2d, at 286.
[Continental Casualty Co. v. United States, 113 F.2d. 284 (5th Cir. 1940)]

"When the right to do a thing depends upon legislative authority, and the Legislature has failed to authorize it, or has forbidden it, no amount of acquiescence, or consent, or approval of the doing of it by a ministerial officer, can create a right to do the thing which is unauthorized or forbidden," 26 N.E.2d, at 52.
[Department of Ins. of Indiana v. Church Members Relief Ass'n., 217 Ind. 58, 26 N.E.2d. 51 (1940)]

"We assume there could be no dissent from the proposition that an administrative agency has only such authority in the administration of a Congressional enactment as is expressly conferred, or as may be reasonably implied."
[Quaker Oats Co. v. Fed. Security Administrator, 129 F.2d. 76, 80 (7th Cir. 1942), reversed on other grounds at 318 U.S. 218, 63 S.Ct. 589 (1943)]

"[T]he authority of ministerial officers is to be strictly construed as including only such powers as are expressly conferred, or necessarily implied," 141 F.2d, at 913.

[Youngblood v. United States, 141 F.2d. 912 (6th Cir. 1944): Action to compel recorder to record tax liens]

"When Congress passes an Act empowering administrative agencies to carry on governmental activities, the power of those agencies is circumscribed by the authority granted.... The responsibility of determining the limits of statutory grants of authority in such instances is a judicial function entrusted to the courts," 321 U.S., at 309-10.
[Stark v. Wickard, 321 U.S. 288, 64 S.Ct. 559 (1944): Milk price control act administered by Ag. Sec. was subject to challenge]

"Whatever the form in which the Government functions, anyone entering into an arrangement with the Government takes the risk of having accurately ascertained that he who purports to act for the Government stays within the bounds of his authority. The scope of this authority may be explicitly defined by Congress or be limited by delegated legislation, properly exercised through the rule-making power. And this is so even though, as here, the agent himself may have been unaware of the limitations upon his authority," 332 U.S., at 384.
[Federal Crop Ins. Corp. v. Merrill, 332 U.S. 380, 68 S.Ct. 1 (1947)]

"This means that a public officer, in exercising powers conferred upon him by statute and regulation, is bound to follow the mode or manner prescribed. One who deals with such official is on his notice of possible limitations of authority. And no estoppel can arise against the Government from the performance of unauthorized acts or from authority exercised in a manner forbidden," 176 F.2d, at 281.
[United States v. Jones, 176 F.2d. 278 (9th Cir. 1949): U.S. brought action to set aside sale of surplus WWII items, but Jones prevailed in both the District Court and on appeal. The court held]

" 'The extent of the authority of the people's public agents is measured by the statute from which they derive their authority, not by their own acts and assumption of authority.'

" 'Public officers have and can exercise only such powers as are conferred on them by law...'

" 'The powers of State officers being fixed by law, all persons dealing with such officers are charged with knowledge of the extent of their authority,' " 53 N.W.2d, at 684.
[Sittler v. Board of Control of Michigan College of Mining and Technology, 333 Mich. 681, 53 N.W.2d. 681 (1952)]

"It is well settled that no consideration of public policy can properly induce a court to reject the statutory definition of the powers of an officer, and that anyone dealing with such officer is required to take notice of the extent of authority conferred by law upon him," 244 F.2d, at 820-21.
[Government of the Virgin Islands v. Gordon, 244 F.2d. 818 (3rd Cir. 1957): Defendant and endorser gave note to government as result of loan, and upon suit, District Attorney extended terms, for which endorser argued that he had been released. Court held act of DA void as lacking authority]

"The powers of all public officers are defined by law... Where the law creates an office, one holding such office has no authority to perform any act not legitimately within the scope of such authority," 102 S.E.2d, at 577.
[Board of Comm. of Peace Officers Annuity and Benefit Fund v. Clay, 214 Ga. 70, 102 S.E.2d. 575 (1958)]

"It follows that a collateral attack may be made here for 'acts or orders [of administrative officers or agencies] which do not come clearly within the powers granted or which fall beyond the purview of the statute granting the agency or body its powers [such orders] are not merely erroneous, but are void'....'They [officers or agencies] are without power to act contrary to the provisions of the law or the clear legislative intendment, or to exceed the authority conferred on them by statute," 355 P.2d, at 943.
[Flavell v. Dept. of Welfare, City and County of Denver, 355 P.2d. 941 (Colo. 1960)]

"We do not believe, however, that when the legislature vested in the director discretionary power to suspend... it, absent express declaration, intended the power of executive decision in this area be delegated by the director to assistants, or relegated to a simple mechanical process.

"Gathering, collating, and presenting such facts as may be required by the director, together with making appropriate recommendations, preparing, signing, and mailing notices and orders in the name of the director are without doubt delegable duties. But, the basic responsibility and authority of exercising the discretion and power of decision...rests exclusively with the director," 385 P.2d, at 526.
[Ledgering v. State of Washington, 385 P.2d. 522 (Wash. 1963): Driver's license revocation case]

"To allow one to take official action simply by giving oral approval to a letter which does not recite the action and which does not go out under one's name is to extend permissible delegation beyond reasonable bounds," 160 NW 2d, at 689.
[Independent School District #639, Vesta v. Independent School District #893, Echo, 160 N.W.2d. 686 (Minn. 1968)]

"The narrow issue presented by this case is whether the revenue agent had authority to make a binding agreement ... The exclusive procedure for compromising tax liabilities is set forth in Int. Rev. Code of 1954 § 7122. This section explicitly reposes such authority in 'the Secretary or his delegate', and such delegation stops at the district level. Since the exclusive means of compromise established by § 7122 was not utilized in this case, any arrangement taxpayer made with agent McInnis had no legal standing," 405 F.2d, at 149-50.
[Country Gas Service, Inc. v. United States, 405 F.2d. 147 (1st Cir. 1969): Taxpayers entered into compromise with revenue agent to settle tax liability in beneficial manner. In holding the agent's agreement void, the court stated]

"As a general rule, powers conferred upon public agencies and officers which involve the exercise of judgment or discretion are in the nature of public trusts and cannot be surrendered or delegated to subordinates in the absence of statutory authorization [cites omitted]. Under normal circumstances and absent statutory provisions to the contrary the dismissal of employees involves the exercise of judgment or discretion.

"On the other hand, public agencies may delegate the performance of ministerial tasks, including the investigation and determination of facts preliminary to agency action [cites omitted]. Moreover, an agency's subsequent approval or ratification of an act delegated to a subordinate validates the act, which becomes the act of the agency itself," 474 P.2d, at 439.
[California School Employees Ass'n. v. Personnel Comm. of P.V.U.S.D., 89 Cal. Rptr. 620, 474 P.2d. 436 (1970)]

"Counties have only such authority as is granted by statute [cites omitted]. The Board of County Commissioners in exercising corporate powers is limited to those fields expressly assigned to such subdivisions of the state by the legislature [cites omitted]. Public officers possess only such authority as is conferred upon them by law and such authority must be exercised in the manner provided by law," 468 P.2d, at 508.
[Tulsa Exposition and Fair Corp. v. Board of County Commissioners, 468 P.2d. 501 (Ok. 1970)]

"It is fundamental law that government entities and their officers must find sanction for their actions in the statute itself. There is no apparent authority in a public officer whose duties are prescribed by law as there would be in the case of an agent for a private party [cites omitted].

"Persons contracting with a public officer acting under a public law must, at their peril, ascertain the scope of the officer's authority [cites omitted] and are chargeable with notice of the contents of the enactment conferring that authority. A contract by a public officer in excess of the provisions of the statute authorizing such contract is void, so far as it departs from or exceeds the terms of the law under which it was attempted to be negotiated," 498 P.2d, at 805.

[Baker v. Deschutes County, 498 P.2d. 803 (Or.App. 1972): Contract to sell county land held void]

"[A]n administrative agency is a creature of statute, having only those powers expressly granted to it by Congress or included by necessary implication from the Congressional grant," 494 F.2d, at 683.
[Soriano v. United States, 494 F.2d. 681 (9th Cir. 1974)]

"[A]n officer in whom discretionary power is vested cannot delegate that power without statutory authority to do so," 219 N.W.2d, at 316.
[Steele v. Gray, 64 Wis.2d. 422, 219 N.W.2d. 312 (1974): Question regarding delegation of authority to revoke "good time" credits of prisoners]

"Absent an explicit delegation from the Secretary, the boundaries of the Forest Supervisors' authority should not be extended into areas the regulations have clearly reserved for higher officials.

"By immediately closing the entire area, the Supervisor went beyond the limits of his authority and exercised a power that had not been granted to him. The closure orders were invalid and the trespass convictions cannot stand," 535 F.2d, at 1152.
[United States v. Gemmill, 535 F.2d. 1145 (9th Cir. 1976): Indians convicted of trespass had convictions reversed due to lack of delegated authority of Forest Service officials to close part of national forest]

"Immigration judges, or special inquiry officers, are creatures of statute, receiving some of their powers and duties directly from Congress... and some of them by subdelegation from the Attorney General... These statutes and the regulations implementing them... contain a detailed and elaborate description of the authority of immigration judges. Nowhere is there any mention of the power of an immigration judge to award the type of discretionary relief that was sought here," 564 F.2d, at 1303.
[Lopez-Telles v. I.N.S., 564 F.2d. 1302 (9th Cir. 1977): Deportee alleged that administrative law judge could refuse to deport for humanitarian reasons. In rejecting this argument, it was stated]

"[P]ublic bodies or officers may exercise only that power which is conferred upon them by law. The source of that authority must be found in the enabling statute either expressly or by necessary inference as an incidence essential to the full exercise of the powers specifically granted," 380 A.2d, at 192.
[Churchill v. S.A.D. No. 49 Teachers Ass'n., 380 A.2d. 186 (Me. 1977)]

"[A] delegation of authority survives the resignation of the person who issued the delegation," 611 F.2d, at 1207.
[Champaign County, Illinois v. United States Law Enforcement Assistance Administration, 611 F.2d. 1200 (7th Cir. 1979)]

"Public officers have only those powers expressly granted or necessarily implied by statute, " 622 P.2d, at 848.
[Hoppe v. King County, 95 Wash.2d. 332, 622 P.2d. 845 (1980)]

"Persons dealing with the government are charged with knowing government statutes and regulations, and they assume the risk that government agents may exceed their authority and provide misinformation," 644 F.2d, at 1383.
[Lavin v. Marsh, 644 F.2d. 1378 (9th Cir. 1981): Retirement benefits case]

"All persons in the United States are chargeable with knowledge of the Statutes-at-Large....[I]t is well established that anyone who deals with the government assumes the risk that the agent acting in the government's behalf has exceeded the bounds of his authority," 650 F.2d, at 1100.

American Federation of State, County, and Municipal Employees v. Olson, 338 N.W.2d. 97 (N.D. 1983): Union action to compel state to pay wage increase via union agreement:

"It is well settled that public officials have only such authority as is expressly given them by the constitution and statutes together with those powers and duties which are necessarily implied from the express grant of authority," 338 N.W.2d, at 100.
[Bollow v. Federal Reserve Bank of San Francisco, 650 F.2d. 1093 (9th Cir. 1981): Employment contract action involving charge of age discrimination]

"[A]n unlawful or unauthorized exercise of power does not become legitimated or authorized by reason of habitude."
[In re Benny, 29 B.R. 754, 762 (N.D. Cal. 1983)]

"[W]hen an officer acts wholly outside the scope of the powers granted to him by statute or constitutional provision, the official's actions have been considered to be unauthorized."
[Ramirez de Arellano v. Weinberger, 745 F.2d. 1500, 1523 (D.C. Cir. 1984)]

"Acting without statutory power at all, or misapplying one's statutory power, will result in a finding that such action was ultra vires."
[Outboard Marine Corp. v. Thomas, 610 F.Supp. 1234, 1242 (N.D. Ill. 1985), appeal: 773 F.2d. 883 (7th Cir. 1985), and 107 S.Ct. 638]

See also:

1. *Garvey v. Freeman*, 397 F.2d. 600, 605 (10th Cir. 1968).
2. *Larson v. Domestic & Foreign Commerce Corp.*, 337 U.S. 682, 69 S.Ct. 1457 (1949): suits agent govt agents: personal if without authority.
3. *Youngstown Sheet & Tube Co. v. Sawyer*, 343 U.S. 579, 72 S.Ct. 863 (1952): Truman's takeover of the steel mills held unconstitutional.

In summary:

1. The American public should know the functions and delegated authority of federal agencies because it is charged with the knowledge of the scope and limitations upon the authority of federal agents, who can only act within the scope of such authority; see *Federal Crop Insurance Corp. v. Merrill*, 332 U.S. 380, 384, 68 S.Ct. 1, 3 (1947); *Dade Park Jockey Club v. Commonwealth*, 253 Ky. 314, 69 S.W.2d. 363, 365 (1934); *Morris Plan Bank of Georgia v. Simmons*, 201 Ga. 157, 39 S.E.2d. 166, 175 (1946); *Northern Pac. Ry. Co. v. United States*, 70 F.Supp. 837, 860 (D.Minn. 1946); *Sunshine Dairy v. Peterson*, 183 Or. 305, 193 P.2d. 543, 552 (1948); *United States v. Jones*, 176 F.2d. 278, 281 (9th Cir. 1949); *Patten v. State Personnel Board*, 234 P.2d. 987, 990 (Cal. App. 1951); *State ex rel Young v. Niblack*, 99 N.E.2d. 839, 841 (Ind. 1951); *State v. Hartford Accident & Indemnity Co.*, 138 Conn. 334, 84 A.2d. 579, 581 (1951); *Davis v. Pelley*, 102 N.E.2d. 910, 912 (Ind. 1952); *Lien v. Northwestern Engineering Co.*, 54 N.W.2d. 472, 476 (S.D. 1952); *Sittler v. Board of Control of Michigan College*, 333 Mich. 681, 53 N.W.2d. 681, 684 (1952); *Bear River Sand & Gravel Corp. v. Placer County*, 258 P.2d. 543, 546 (Cal. App. 1953); *Rogers v. County Comm. of New Haven County*, 141 Conn. 426, 106 A.2d. 757 (1954); *Mason County Civic Research Council v. County of Mason*, 343 Mich. 313, 72 N.W.2d. 292, 296 (1955); *Government of Virgin Islands v. Gordon*, 244 F.2d. 818, 821 (3rd Cir. 1957); *Joseph A. Cicci, Inc. v. Allanson*, 187 N.Y.S.2d. 911, 913 (1959); *Atlantic Co. v. Moseley*, 215 Ga. 530, 111 S.E.2d. 239, 242 (1959); *Flavell v. Dept. of Welfare, City and County of Denver*, 355 P.2d. 941, 943 (Colo. 1960); *City of Calhoun v. Holland*, 222 Ga. 817, 152 S.W.2d. 752, 754 (1966); *Gray v. Johnson*, 395 F.2d. 533, 537 (10th Cir. 1968); *Gammill v. Shackelford*, 480 P.2d. 920, 922 (Okl. 1970); *Baker v. Deschutes County*, 498 P.2d. 803, 805 (Or.App. 1972); *City of Mercer Island v. Steinmann*, 9 Wash.App. 479, 513 P.2d. 80, 83 (1973); *United States v. Gemmill*, 535 F.2d. 1145 (9th Cir. 1976); *Lopez-Telles v. I.N.S.*, 564 F.2d. 1302 (9th Cir. 1977); *Bollow v. Federal Reserve Bank*, 650 F.2d. 1093, 1100 (9th Cir. 1981); *Lavin v. Marsh*, 644 F.2d. 1378, 1383 (9th Cir. 1981); *Smith v. Sorensen*, 748 F.2d. 427, 432 (8th Cir. 1984); and *Watrel v. Commonwealth Dept. of Education*, 488 A.2d. 378, 381 (Pa. Comwlth. 1985).
2. Acts of federal agents without delegated authority are void; see *Cudahy Packing Co. v. Holland*, 315 U.S. 357, 62 S.Ct. 651 (1942); *United States v. Giordano*, 416 U.S. 505, 94 S.Ct. 1820 (1974); *United States v. Pees*, 645 F.Supp. 687 (D. Col. 1986); *United States v. Hovey*, 674 F.Supp. 161 (D. Del. 1987); *United States v. Spain*, 825 F.2d. 1426 (10th Cir. 1987); *United States v. Emerson*, 846 F.2d. 541 (9th Cir. 1988); *United States v. McLaughlin*, 851 F.2d. 283 (9th Cir. 1988); and *United States v. Widdowson*, 916 F.2d. 587, 589 (10th Cir. 1990).
3. If a federal agent exceeds his delegated authority and commits a tort within a state, he may be sued in state court; see *Johnston v. Earle*, 245 F.2d. 793 (9th Cir. 1957); *Hunsucker v. Phinney*, 497 F.2d. 29 (5th Cir. 1974); and *Rutherford v. United States*, 702 F.2d. 580 (5th Cir. 1983).

For further details on the subjects covered in this section, see:

1. *Authorities on "delegation orders", Sovereignty Forms and Instructions Online*, Form #10.004, Cites by Topic: http://famguardian.org/TaxFreedom/CitesByTopic/DelegationOrders.htm

2. *Delegation of Authority Brief*, Larry Becraft:
http://famguardian.org/Subjects/Taxes/ChallJurisdiction/AdminProc/Delegationbrf.htm
3. *Cases regarding delegation of authority*, Family Guardian Fellowship:
http://famguardian.org/Subjects/Taxes/ChallJurisdiction/AdminProc/Authority.htm

5.7 The choice to come under God's Delegation Order is a FULL TIME JOB

The choice to become believer, trustee, and fiduciary under the Bible trust indenture is a permanent and FULL TIME one.

> *"And now, Israel, **what does the Lord your God require of you, but to fear the Lord your God [synonymous with hate evil] , to walk in all His ways [laws in the Bible] and to love Him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments of the Lord and His statutes [laws] which I command you today for your good?**"*
> *[Deut. 10:12-13, Bible, NKJV*

> *37 Jesus said to him, " 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.'*
> *[Matt. 22:37, Bible, NKJV]*

> *Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."*
> *[Mark 12:29-31, Bible, NKJV]*

> *And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"*
> *He said to him, "What is written in the law? What is your reading of it?"*
> *So he answered and said, " 'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"*[i]
> *And He said to him, "You have answered rightly; do this and you will live."*
> *[Luke 10:25-28, Bible, NKJV]*

Notice that the above biblical authorities say: "you shall love the Lord your God with all your heart, with all your soul, and with all your mind". This command sets no limits on the number of hours per day nor does it identify a specific percentage of your labor and resources that belongs to God. The implication is that EVERYTHING you have, everything you are, everything you do MUST be on behalf of the Lord 24 hours a day, seven days a week. This command therefore prescribes that ALL of our time and resources must be devoted to serving God as His trustee, fiduciary, steward, and agent during our short time on earth.

Many scriptures corroborate the above conclusions:

1. Matt. 4:10:

> *"Away with you , Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.'"*
> *[Jesus in Matt. 4:10, Bible, NKJV]*

2. Josh. 24:15:

> *"But as for me and my house, WE WILL SERVE [**ONLY**] THE LORD!"*
> *[Josh. 24:15, Bible, NKJV]*

3. Gal. 5:1:

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

4. 1 Cor. 7:23:

> *"You were bought at a price; **do not become slaves of men** [and remember that governments are made up exclusively of men]."*
> *[1 Cor. 7:23, Bible, NKJV]*

Those who do not devote ALL of their time to fulfilling their duties under the Bible trust indenture will be counted as unwise stewards and cast into outer darkness because they were like:

1. The seven unwise virgins in the Parable of the Wise and Foolish Virgins in Matt. 25:1-13.
2. The unwise stewards in the Parable of the Talents in Matt. 25:14-30.
3. The guests to the wedding supper of the Lamb who refused to dress appropriately in Matt. 22:1-14.

Consequently, it is safe to say that if a person professes to be a devout Christian, they:

1. Are acting as an agent, trustee, and fiduciary of God 24 hours a day, seven days a week.
2. Assume the delegated authority of the God they represent.
3. If they sign a document while acting as the trustee, the phrase ", Agent" must be presumed after their signature, even if it does not directly appear there.
4. Cannot be presumed to be acting under their own authority or for their own benefit.
5. Are not personally responsible for their actions, but instead the principal they are acting on behalf of is. They only assume personal responsibility when they violate the terms of the trust indenture, which is the Bible.

6. SUMMARY AND CONCLUSIONS

Based on the foregoing analysis and legally admissible evidence, we can safely conclude the following:

1. The Bible is:
   1.1. A sacred law book.
   1.2. A covenant or contract.
   1.3. A trust indenture.
   1.4. A delegation of authority order from God to believers.
2. The parties to the Bible trust indenture are:
   2.1. God, who is the Beneficiary.
   2.2. The prophets and apostles who wrote it, who are the Settlors or Grantors of the trust.
   2.3. You as a Christian, who are the trustee and a fiduciary of God.
3. Devout Christians who are following biblical law are acting as agents, fiduciaries, and trustees of God 24 hours a day, seven days a week. They cannot obey the trust indenture *without* doing so 24 hours a day, seven days a week.

> *"Away with you , Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.'"*
> *[Matt. 4:10, BIBLE]*

4. The Bible says that no servant can serve two masters. We cannot be servants of God and mammon at the same time, which is synonymous with God and government. Therefore, we have no delegated authority as Christians from God's Holy law to participate in any federal franchise, privilege, or benefit, that might put us into a position of servitude and allegiance towards a pagan government:

> *"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."*
> *[Jesus [God] speaking in the Bible, Luke 16:13, **NOTE**: According to Webster's dictionary, "mammon" is defined as "material wealth or possessions esp. as having a debasing influence"]*

5. Our present day government has become a pagan deity and a Civil Religion of Socialism that directly competes with God and Christian churches for the allegiance, affection, and worship of the people.
   5.1. This fact is exhaustively proven in the document below:

Socialism: The New American Civil Religion, Form #05.016 http://sedm.org/Forms/FormIndex.htm

Copyright Sovereignty Education and Defense Ministry, http://sedm.org

5.2. The government is violating the First Amendment establishment clause with their pagan Civil Religion of Socialism.

5.3. The Religious Freedom Restoration Act, 42 U.S.C. Chapter 21B, waives sovereign immunity of the federal government in the case of violations of the First Amendment establishment of religion or violations of the religious practices of competing religions. Those wishing to enforce their rights to freely and EXCLUSIVELY worship their own God are handed all the legal weapons needed to defend their right to do so using the Religious Freedom Restoration Act (RFRA).

5.4. If you would like an example of how to defend your right to practice your religion and be a "transient foreigner" and "nontaxpayer" using the RFRA as authority, see the following. Open season on the government!

> *Government Establishment of Religion*, Form #05.038, Chapter 11
> http://sedm.org/Forms/FormIndex.htm

6. The government's pagan Church of Socialism is a mirror image and counterfeit of God's system of government:

6.1. It fits the legal definition of "religion":

> *"Religion. Man's relation to Divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."*
> *[Black's Law Dictionary, Sixth Edition, p. 1292]*

6.2. The Civil Religion of Socialism is based on "belief" in a superior being, which is the federal judge and our public "servants". This reversal of roles, whereby the public "servants" become the ruling class is called a "dulocracy" in law.

> *"**Dulocracy**. A government where servants and slaves have so much license and privilege that they domineer."*
> *[Black's Law Dictionary, Sixth Edition, p. 501]*

6.3. The false pagan government "god" is the "source of all being and principle of all government". Those who refuse to comply are illegally stripped of their property rights, their security, and their government employment by a lawless federal judiciary in retaliation for demanding the rule of written positive law. They cease to have a commercial existence or "being" as a punishment for demanding the "rule of law" instead of "rule of men" in our country. Their credit rating is destroyed and their property is illegally confiscated as punishment for failure to comply with the whims, wishes, and edicts of an "imperial judiciary" of civil priests and its henchmen, the IRS "deacons".

6.4. People join the Civil Religion of Socialism in order to avoid responsibility for themselves and all of their choices. The church functions as a big social insurance company to insulate people from the wrath of God for their violations of His sacred laws. This is similar to Christian churches, which promise limited liability or indemnification for one's sins against God in exchange for faith, worship, allegiance, and obedience to God's laws. In that sense, pagan 501(c)3 churches who have become corporate "trustees" of the government and "public officers" have made Jesus Christ essentially into a "liability insurance salesman" against the wrath of God, rather than a Sovereign Lord. See:

> *The Unlimited Liability Universe, Family Guardian Fellowship*
> http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm

6.5. Church members within the socialist church are called "taxpayers", "citizens", "residents", "U.S. persons", and "inhabitants" and are referred to with a number rather than a name. Those who refuse to join the socialist church are called "transient foreigners":

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

6.6. Those who join the socialist church are assigned a number called the "Mark of the Beast" in the bible. They are referred to with the number instead of the name. See:

> *Social Security: Mark of the Beast*, Form #11.407
> http://sedm.org/Forms/FormIndex.htm

6.7. Tax returns constitute "confessions" to the priests and deacons of the state-sponsored church.

> *The information revealed in the preparation and filing of an income tax return is, for purposes of Fifth Amendment analysis, the testimony of a "witness," as that term is used herein.*
> *[Garner v. U.S., 424 U.S. 648, 96 S.Ct. 1178 (1976)]*

> *"**The United States has a system of taxation by confession**. That a people so numerous, scattered and individualistic annually assesses itself with a tax liability, often in highly burdensome amounts, is a reassuring sign of the stability and vitality of our system of self-government. What surprised me in once trying to help administer these laws was not to discover examples of recalcitrance, fraud or self-serving mistakes in reporting, but to discover that such derelictions were so few. It will be a sad day for the revenues if the good will of the people toward their taxing system is frittered away in efforts to accomplish by taxation moral reforms that cannot be accomplished by direct legislation. But the evil that can come from this statute will probably soon make itself manifest to Congress. The evil of a judicial decision impairing the legitimate taxing power by extreme constitutional interpretations might not be transient. Even though this statute approaches the fair limits of constitutionality, I join the decision of the Court."*
> *[U.S. v. Kahriger, 345 U.S. 22, 73 S.Ct. 510 (1953)]*

6.8. "Presumption" serves as the equivalent of "faith" within the Civil Religion of Socialism.

Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017 http://sedm.org/Forms/FormIndex.htm

6.9. The religious "beliefs" that form this religion are promoted and sustained by:

6.9.1. "Prima facie" law such as the Internal Revenue Code. "Prima facie" means "presumed to be law".

6.9.2. Propaganda and "brainwashing" by the media and public schools which cannot stand public scrutiny or scientific investigation because it cannot be substantiated.

6.9.3. Deceptive IRS publications that don't tell the whole truth.

All of the above conclusions about the sources of false belief are scientifically proven in the document below:

Reasonable Belief About Income Tax Liability, Form #05.007 http://sedm.org/Forms/FormIndex.htm

6.10. Statutes which are not positive law serve as the equivalent of the state sponsored "bible". 1 U.S.C. §204 says the Internal Revenue Code is nothing but a "presumption" and not legally admissible evidence. All presumptions which prejudice constitutional rights are crimes within the Civil Religion of Socialism, but the priests of the religion have made it public policy to refuse (omit) to enforce this legal prohibition in order that they may unlawfully enlarge the ranks of the church by abusing presumption to induct new members. See:

Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017 http://sedm.org/Forms/FormIndex.htm

6.11. Judges are the "priests" of the civil religion.

6.12. Judges of the supreme court serve as the "chief priests" of the Civil Religion of Socialism.

6.13. The "canon" of the church is found in the rulings and orders of the courts/church.

6.14. The priests of the civil religion wear black robes and chant in Latin just like Catholic priests, using such words as "malum prohibitum", "ex post facto", "indebtitatus assumpsit", habeus corpus, etc. Anyone who talks to you in Latin is trying to pull a fast one on you! Jesus talked in parables, not a foreign language.

6.15. The public schools are administered by the same pagan government that created the court churches so that no one knows anything about the priest's job, which is the law. Law is the only subject that you can finish 12 years of public school and get a PhD in college and still not know ANYTHING about. This is no accident, but simply evidence that the government has gone to extraordinary lengths to create and perpetuate a privileged class of persons called lawyers and judges who are the "witch doctors", "priests", and "deacons" of society and who are the only ones who know anything about their craft. We can't allow the slaves to possess the key to their chains, now can we?

6.16. The gavel used by the judge serves the same purpose as the incense bowl that the Catholic priest swings in the air.

6.17. Those who commit "blasphemy" against the state sponsored church are called "frivolous" instead of "heretics", but both words are equivalent.

6.18. The object of worship is the collective majority and money, not the true and living God. See:

How Scoundrels Corrupted our Republican Form of Government, Family Guardian Fellowship http://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm

6.19. The court building is the "church" of this civil religion.

6.20. Obedience to the edicts of the priest serve the function of "worship" in this civil religion.

> *Obedientia est legis essentia.*
> *Obedience is the essence of the law. 11 Co. 100.*
> *[Bouvier's Maxims of Law, 1856;*
> *SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]*

> *"**He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who loves Me**. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."*
> *[John 14:21, Bible, NKJV]*

6.21. Worship services consist of court hearings and trials.

6.22. Worship services begin with a religious event.

6.22.1. The taking of an oath is a religious event.

> *Jurare est Deum in testum vocare, et est actus divini cultus.*
> ***To swear is to call God to witness, and is an act of religion**. 3 Co. Inst. 165. Vide 3 Bouv. Inst. n. 3180, note; 1 Benth. Rat. of Jud. Ev. 376, 371, note.*
> *[Bouvier's Maxims of Law, 1856;*
> *SOURCE: http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm]*

6.22.2. Before the worship services begin, observers and the jury must stand up when the judge enters the room. This too is an act of "worshipping and reverencing" their superior being, who in fact is a pagan deity.

> ***Religion**. Man's relation to Divinity, **to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings [JUDGES, in this case]**. In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.*
> *[Black's Law Dictionary, Sixth Edition, p. 1292]*

6.23. The worship ceremony, at least in the context of taxes, is conducted in the figurative dark, like a séance. The Bible describes Truth as "light". Any ceremony where the entire truth is not considered is conducted in the dark.

6.23.1. The judge is gagged by the law from speaking the truth by the legislature. 28 U.S.C. §2201(a).

6.23.2. The judge forbids others from speaking the ONLY truth, which is the law itself. In tax trials, judges very commonly forbid especially defendants from quoting or using the law in front of the jury. Those who disregard this prohibition are sentenced to contempt of court.

> *"One who turns his ear from hearing the law [God's law or man's law], even his prayer [and ESPECIALLY his trial] is an abomination."*
> *[Prov. 28:9, Bible, NKJV]*

6.23.3. Jurists who have never read or learned the law in public school are not even aware of what they are enforcing. Therefore, they become agents of the judge instead of the law or the Holy Spirit.

6.23.4. The law library in the court building forbids jurors from going in and reading the law they are enforcing, and especially while serving as jurists. They are supposed to be supervising the judge in executing the law, and they can't fulfill that duty as long as they have never learned and are forbidden from reading or quoting the law while serving as jurors.

6.23.5. The judge does everything in his power to destroy the weapons of the nongovernmental opponent by excluding everything he can and excluding none of the government's evidence. This basically results in a vacuum of truth in the courtroom.

> *The first one to plead his cause seems right, Until **his neighbor** comes and examines him.*
> *[Prov. 18:17, Bible, NKJV]*

> *"The hypocrite with his mouth destroys **his neighbor**, But through knowledge the righteous will be delivered."*
> *[Prov. 11:9, Bible, NKJV]*

6.24. The "deacons" of the church are attorneys who are "licensed" to practice law in the church by the chief priests of the church.

6.24.1. They too have been "brainwashed" in both public school and law school to focus all their effort on procedure, presentation, and managing their business. They learn NOTHING about history, legislative intent, or natural law, which are the very foundations of law.

6.24.2. The Statutes At Large published by Congress are the only real law and legally admissible evidence, in most cases. See 1 U.S.C. §204. Yet, it is so expensive and inconvenient to read the Statutes At Large online that for all practical purposes, it is off limits to all attorneys. For instance, it costs over $7 per page to even VIEW the Statutes at Large in the largest online legal reference service, Westlaw.

6.24.3. Because they are licensed to practice law, the license is used as a vehicle to censor and control the attorneys from speaking the truth in the courtroom. Consequently, they usually blindly follow what the priest, ahem, I

mean "judge" orders them to do and when they don't, they have their license pulled and literally starve to death.

6.25. The greatest sin in the government church called court is willful violations of the law. All tax crimes carry "willfulness" as a prerequisite. God's law and Christianity work ***exactly*** the same way. The greatest sin in the Holy Bible is to blaspheme the Holy Spirit, which is equivalent of doing something that you KNOW is wrong. See Matt. 12:32, Mark 3:29, Luke 12:10.

6.26. The jury are the twelve disciples of the judge, rather than of the Truth or the law or their conscience. Their original purpose was as a check on government abuse and usurpation, but judges steer them away from ruling in such a manner and being gullible sheep raised in the public "fool" system, they comply to their own injury.

6.26.1. Those who are not already members of the cult are not allowed to serve on juries. The judge or the judge's henchmen, his "licensed attorneys" who are "officers of the court", dismiss prospective jurists who are not cult members during the voir dire (jury selection) phase of the tax trial. The qualifications that prospective jurists must meet in order to be part of the "cult" are at least one of the following:

6.26.1.1. They collect government benefits based on income taxes and don't want to see those benefits reduced or stopped. The only people who can collect federal benefits under enacted law and the Constitution are federal employees. Therefore, they must be federal employees. Since jurists are acting as "voters", then receipt of any federal benefits makes them into a biased jury in the context of income taxes and violates 18 U.S.C. §597, which makes it illegal to bribe a voter. The only way to eliminate this conflict of interest is to permanently remove public assistance or to recuse/disqualify them as jurists.

6.26.1.2. They faithfully pay what they "think" are "income taxes". They are blissfully unaware that in actuality, the 1040 return is a federal employment profit and loss statement.

6.26.1.3. They believe or have "faith" in the cult's "bible", which is the Infernal Revenue Code and falsely believe it is "law". Instead, 1 U.S.C. §204 legislative notes says it is NOT positive law, but simply "presumed" to be law. Presumption is a violation of due process and therefore illegal under the Sixth Amendment.

6.26.1.4. They are ignorant of the law and were made so in a public school. They therefore must believe whatever any judge or attorney tells them about "law". This means they will make a good lemming to jump off the cliff with the fellow citizen who is being tried.

6.26.2. Juries are FORBIDDEN in every federal courthouse in the country from entering the law library while serving on a jury because judges don't want jurists reading the law and finding out that judges are misrepresenting it in the courtroom. Don't believe us? Then call the law library in any federal court building and ask them if jurists are allowed to go in there and read the law while they are serving. Below are the General Order 228C for the Federal District Court in San Diego proving that jurors are not allowed to use the court law library while serving. Notice jurors are not listed as authorized to use the library in this order:
http://famguardian.org/Disks/IRSDVD/Evidence/JudicialCorruption/GenOrder228C-Library.pdf

6.26.3. Unlike every other type of federal trial, judges forbid discussing the law in a tax trial. Could it be because we don't have any real "law" and he doesn't want to admit it? The U.S. Supreme Court says so:

> ***To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms.***
>
> ***Nor is it taxation. 'A tax,' says Webster's Dictionary, 'is a rate or sum of money assessed on the person or property of a citizen by government for the use of the nation or State.' 'Taxes are burdens or charges imposed by the Legislature upon persons or property to raise money for public purposes.' Cooley, Const. Lim., 479.***
>
> *Coulter, J., in Northern Liberties v. St. John's Church, 13 Pa. St., 104 says, very forcibly, 'I think the common mind has everywhere taken in the understanding that* ***taxes are a public imposition, levied by authority of the government for the purposes of carrying on the government in all its machinery and operations—that they are imposed for a public purpose.'*** *See, also Pray v. Northern Liberties, 31 Pa.St., 69; Matter of Mayor of N.Y., 11 Johns., 77; Camden v. Allen, 2 Dutch., 398; Sharpless v. Mayor, supra; Hanson v. Vernon, 27 Ia., 47; Whiting v. Fond du Lac, supra."*
> *[Loan Association v. Topeka, 20 Wall. 655 (1874)]*
>
> _____
>
> *"In Calder v. Bull, which was here in 1798,* ***Mr. Justice Chase said, that there were acts which the Federal and State legislatures could not do without exceeding their authority, and among them he mentioned*** *a law which punished a citizen for an innocent act; a law that destroyed or impaired the lawful private [labor] contracts [and labor compensation, e.g. earnings from employment through compelled W-4 withholding] of citizens; a law that made a man judge in his own case; and* ***a law that took the property from A [the worker], and gave it to B [the***

> ***government or another citizen, such as through social welfare programs]. 'It is against all reason and justice,' he added, 'for a people to intrust a legislature with such powers, and therefore it cannot be presumed that they have done it [passed a "law", in this case] . They may command what is right and prohibit what is wrong; but they cannot change innocence into guilt, or punish innocence as a crime, or violate the right of an antecedent lawful private [employment] contract [by compelling IRS Form W-4 withholding, for instance], or the right of private property. To maintain that a Federal or State legislature possesses such powers [of THEFT!] if they had not been expressly restrained, would, in my opinion, be a political heresy altogether inadmissible in all free republican governments.' 3 Dall. 388."***
> *[Sinking Fund Cases, 99 U.S. 700 (1878)]*

6.26.4. Public (government) schools deliberately don't teach law or the Constitution either, so that the public become sheep that the government can shear and rape and pillage.

6.26.5. Federal judges also warn juries these days NOT to vote on their conscience, as juries originally did and were encouraged to do. He does this to steer or direct the jury to do his illegal and unconstitutional dirty work. He turns the jury effectively into an angry lynch mob and thereby maliciously abuses legal process for his own personal benefit in violation of 18 U.S.C. §208. He helps get the jury angry at the defendant by giving them the idea that their "tax" bill will be bigger because the defendant refuses to "pay their fair share".

6.27. The church of Socialism uses its tithes to compete directly with families and churches in providing charity and grace to the aged and infirm, which is a violation of the separation of church and state that directly undermines the authority of families and churches. Churches tolerate this abuse because it allows them to keep more of the tithes for themselves instead of help others with it. In essence, they are bribed to "shut up" about it with tax deductions. The chief Priests of this church once said that this was illegal

> *"Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights,-'life, liberty, and the pursuit of happiness;' and to 'secure,' not grant or create, these rights, governments are instituted.* ***That property which a man has honestly acquired he retains full control of, subject to these limitations: First, that he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's benefit****; second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that whenever the public needs require, the public may take it upon payment of due compensation. "*
> *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

> *"The "establishment of religion" clause of the First Amendment means at least this:* ***neither a state nor the Federal Government can set up a church****. Neither can pass laws which aid one [state-sponsored political] religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to or to remain away from church against his will, or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance.* ***No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa.****"*
> *[Everson v. Bd. of Ed., 330 U.S. 1, 15 (1947)]*

> *"****[T]he Establishment Clause is infringed when the government makes adherence to [a STATE-SPONSORED PAGAN LEGAL] religion relevant to a person's standing in the political community.*** *Direct government action endorsing religion or a particular religious practice is invalid under this approach, because it sends a message to nonadherents that they are outsiders, not full members of the political community, and an accompanying message to adherents that they are insiders, favored members of the political community".*
> *[Wallace v. Jaffree, 472 U.S. 69 (1985)]*

6.28. The well within the courtroom is the altar to worship the priest or "witch doctor" of the religion. His bench is the altar of Baal.

6.29. Human sacrifices are conducted at the altar of Baal against hand-cuffed subjects. Those who do not worship the priest and commit perjury by calling him honorable ("Your Honor") receive punishment for their heresy.

6.30. The "Bailiff" (a.k.a. "Baaliff") assists the judge in executing human sacrifices at the Altar of Baal.

6.31. Income taxes are the "tithes" to the church of socialism. They are collected under the authority of the "bible" of the civil religion, the Infernal (Satanic) Revenue Code

6.32. Those who make an "appearance" before the priest are presumed to be there in order to "obey", a.k.a. "worship", the priest.

> ***appearance***. *A coming into court as a party to a suit, either in person or by attorney, whether as plaintiff or defendant. The formal proceeding by which a defendant submits himself to the jurisdiction of the court. The* ***voluntary submission*** *to a court's jurisdiction.*
>
> *In civil actions the parties do not normally actually appear in person, but rather through their attorneys (who enter their appearance by filing written pleadings, or a formal written entry of appearance). Also, at many stages of criminal proceedings, particularly involving minor offenses, the defendant's attorney appears on his behalf. See e.g., Fed.R.Crim.P. 43.*
>
> *An appearance may be either* ***general*** *or* ***special****; the former is a simple and unqualified or unrestricted submission to the jurisdiction of the court, the latter is a submission to the jurisdiction for some specific purpose only, not for all the purposes of the suit. A special appearance is for the purpose of testing or objecting to the sufficiency of service or the jurisdiction of the court over defendant without submitting to such jurisdiction; a general appearance is made where the defendant waives defects of service and submits to the jurisdiction of court. Insurance Co. of North America v. Kunin, 175 Neb. 260, 121 N.W.2d. 372, 375, 376.*
> *[Black's Law Dictionary, Sixth Edition, page 97]*

6.33. Pleadings before the court are called "prayers" in many courts. This emphasizes the nature of the proceeding as a religious exercise.

6.34. The capitol, Washington D.C., is the "political temple" or headquarters of this false religious cult. Don't believe us? During the Congressional debates of the Sixteenth Amendment in 1909, one Congressman amazingly admitted as much. The Sixteenth Amendment is the income tax amendment that was later fraudulently ratified in 1913. Notice the use of the words "civic temple" and "faith" in his statement, which are no accident.

> *"Now, Mr. Speaker,* ***this Capitol is the civic temple of the people****, and we are here by direction of the people to reduce the tariff tax and enact a law in the interest of all the people. This was the expressed will of the people at the polls, and you promised to carry out that will, but* ***you have not kept faith with the American people****."*
> *[44 Cong.Rec. 4420, July 12, 1909; Congressman Heflin talking about the enactment of the Sixteenth Amendment]*

If you want to read the above amazing admission for yourself, see the following:

16th Amendment Congressional Debates, Family Guardian Fellowship http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf

6.35. The Constitution is supposed to serve the function as the equivalent of the "Ten Commandments" for the government's civil religion. However, "judicial verbicide" and "political heresy" by the "priests" and "chief priests" of the political religion have replaced the Constitution with the Ten Planks of the Communist Manifesto.

> *"[J]udicial verbicide is calculated to convert the Constitution into a worthless scrap of paper and to replace our government of laws with a judicial oligarchy."*
> *[Senator Sam Ervin, of Watergate hearing fame]*

6.36. Violations of the laws found in the "bible" of the civil religion ultimately results in separation from the pagan "god" of the religion, which is the people collectively. That is why committing "crimes" ultimately lands people in jail, so they can be separated from the pagans outside. This is similar to the consequence of violating the laws of the true and living God, which ultimately consists of permanent and total separation from God by being sent to hell.

6.37. Representatives of this church/cult, such as the Department of Justice and the IRS, dress the same as Mormon missionaries.

6.38. Those who participate in this cult can write-off or deduct their contributions just like donations to any church. State income taxes, for instances, are deductible from federal gross income.

6.39. The false god/idol called government gets the "first fruits" of our labor, before the Lord even gets one dime, using payroll deductions. Some employers treat the payroll deduction program like it is a law to be followed religiously, even though it is not. This is a violation of Prov. 3:9, which says:

> *"Honor the LORD with your possessions, And with the firstfruits of all your increase;"*
> *[Prov. 3:9, Bible, NKJV]*

7. The Civil Religion of Socialism directly competes with the true and living God for the affections and worship and ***obedience*** of his people. The essence of worship, in fact, is **obedience** to the laws of one's choice of Sovereign.

> ***Worship***. *Any form of religious service showing reverence for Divine Being, or* ***exhortation to obedience to or following the mandates [e.g. "laws"] of such Being.*** *Religious exercises participated in by a number of persons assembled for that purpose, the disturbance of which is a statutory offense in many states.*

English law. A title of honor or dignity used in addresses to certain magistrates and other persons of rank or office.

*Public worship. This term may mean the worship of God, conducted and observed under **public authority**; or it may mean worship in an open or public place, without privacy or concealment; or it may mean the performance of religious exercises, under a provision for an equal right in the whole public to participate in its benefits; or it may be used in contradistinction to worship in the family or the closet. In this country, what is called "public worship" is commonly conducted by voluntary societies, constituted according to their own notions of ecclesiastical authority and ritual propriety, opening their places of worship, and admitting to their religious serves such persons, and upon such terms, and subject to such regulations, as they may choose to designate and establish. A church absolutely belonging to the public, and in which all persons without restriction have equal rights, such as the public enjoy in highways or public landings, is certainly a very rare institution.*
[Black's Law Dictionary, Sixth Edition, pp. 1606-1607]

8. The tenets of the government's Civil Religion of Socialism are as follows:
   8.1. Glorification of politicians and rulers at the expense of those they are intended to serve, in complete disdain for the requirements of natural law, natural justice, or Biblical law. This, incidentally, was the original sin of Satan:

The Fall of Lucifer

" How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!
For you have said in your heart:

*'**I will ascend into heaven,***
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
I will ascend above the heights of the clouds,
I will be like the Most High.'
Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.
" Those who see you will gaze at you,
And consider you, saying:

' Is this the man who made the earth tremble,
Who shook kingdoms,
Who made the world as a wilderness
And destroyed its cities,
Who did not open the house of his prisoners?'
" All the kings of the nations,
All of them, sleep in glory,
Everyone in his own house;
But you are cast out of your grave
Like an abominable branch,
Like the garment of those who are slain,
Thrust through with a sword,
Who go down to the stones of the pit,
Like a corpse trodden underfoot.
You will not be joined with them in burial,
Because you have destroyed your land
And slain your people.
The brood of evildoers shall never be named.
Prepare slaughter for his children
Because of the iniquity of their fathers,
Lest they rise up and possess the land,
And fill the face of the world with cities."
[Isaiah 14:12-21, Bible, NKJV]

   8.2. A system of church governance whereby all those who partake of any "benefits" or "privileges" or "franchises" of participating in the Civil Religion of Socialism must become "public officers" and "employees" of the church and forfeit ALL of their constitutional rights. See:
      8.2.1. *Government Instituted Slavery Using Franchises*, Form #05.030 http://sedm.org/Forms/FormIndex.htm
      8.2.2. *Why Your Government is Either a Thief or You Are a "Public officer" for Income Tax Purposes*, Form #05.008

http://sedm.org/Forms/FormIndex.htm

8.3. A system of church governance that is a "dulocracy", where by "servants", e.g. "public servants" rule and control those who they were elected to serve:

> *"**Dulocracy**. A government where servants and slaves have so much license and privilege that they domineer."*
> *[Black's Law Dictionary, Sixth Edition, p. 501]*

8.4. No private ownership of property:

8.4.1. Instead, all private property must be donated to a public use to procure the benefits of the socialist franchise. This is done by connecting the private property to a Socialist Slave Surveillance Number.

> *"Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights,-'life, liberty, and the pursuit of happiness;' and to 'secure,' not grant or create, these rights, governments are instituted. **That property which a man has honestly acquired he retains full control of, subject to these limitations: First, that he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's benefit; second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that whenever the public needs require, the public may take it upon payment of due compensation.** "*
> *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

8.4.2. This gives the government ultimate control over all property, because now it is connected to a "public use".

8.5. A heavy, progressive income tax. This makes the inhabitants into slaves living on a federal plantation, and forces them to send "tribute" to their new master.

> *"You shall have no other gods [including governments] before Me.*
>
> *"You shall not make for yourself a carved image—any likeness* of anything *that* is *in heaven above, or that* is *in the earth beneath, or that* is *in the water under the earth; 5 **you shall not bow down to them nor serve [worship, or pay "tribute" to] them. For I, the LORD your God, am a jealous God,** visiting the iniquity of the fathers upon the children to the third and fourth* generations *of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments."*
> *[Exodus 20:3-4, Bible, NKJV]*

8.6. Public education in order to indoctrinate new recruits into the socialist church.

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

8.7. Removing all legal subjects from the public education curricula so that the slaves are not handed the keys to their chains.

8.8. Compelled silence on the part of judges in declaring the truth about the enslavement of the people.

8.8.1. The Declaratory Judgments Act, 28 U.S.C. §2201(a) prohibits federal judges from declaring the rights or status of the parties in the context of federal taxes. This prohibits them from blowing the whistle on the abuses of the church officers, who commonly induct new members into the church by making unconstitutional presumptions about their status as "taxpayers".

8.8.2. All judges are "taxpayers", and if they fall out of line, the IRS abuses their enforcement authority to destroy them. This is what gags them from telling the truth and perpetuates the fraud.

> *"An unlimited power to tax involves, necessarily, a power to destroy; because there is a limit beyond which no institution and no property can bear taxation."*
> *[M'Culloch v. State, 17 U.S. 316 (1819)]*

9. This false and evil Civil Religion of Socialism meets all the criteria for being described as a "cult", because:

9.1. The cult imposes strict rules of conduct that are thousands of pages long and which are far more restrictive than any other religious cult.

9.2. Participating in it is harmful to our rights, liberty, and property.

9.3. The "cult" is perpetuated by keeping the truth secret from its members. *Great IRS Hoax*, Form #11.302 book contains 2,000 pages of secrets that our public servants and the federal judiciary have done their best to keep cleverly hidden and obscured from public view and discourse. When these secrets come out in federal courtrooms,

the judges make the case unpublished so the American people can't learn the truth about the misdeeds of their servants in government. Don't believe us? Read the proof for yourself: http://www.nonpublication.com/

9.4. Those who try to abandon this harmful cult are threatened and harassed illegally and unconstitutionally by covetous public dis-servants. For an example, see: http://www.irs.gov/compliance/enforcement/article/0,,id=119332,00.html

10. A centralized system of deception and propaganda ensures a steady flow of "new recruits" and "parishioners" into the Civil Religion of Socialism. This is effected by the following devious and deceptive means:

10.1. Courts sanctioning and rewarding government employees to lie to the public about their lawful obligations, and yet holding "taxpayers" liable for perjury in any communication they make to the government. See:

> Federal Courts and the IRS' Own IRM Say IRS is NOT RESPONSIBLE for Its Actions or its Words or For Following Its Own Written Procedures, Family Guardian Fellowship
> http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm

10.2. Willful omissions from government websites and publications that keep the public from hearing the whole truth. The problem is not what these sources say, but what they DON'T say. The Great IRS Hoax, Form #11.302 contains over 2,000 pages of facts that neither the IRS nor any one in government is willing to reveal to you because it would destroy the gravy train of plunder that pays their bloated salaries and fat retirement in violation of 18 U.S.C. §208. See the following for further details:

> *Great IRS Hoax*, Form #11.302
> http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm

10.3. The use of "words of art" to deceive the people in both government publications and the law itself. See the following for examples.
http://famguardian.org/TaxFreedom/FormsInstr-Cites.htm

10.4. Enforcing franchises against non-participants by making self-serving false presumptions about their status and without requiring explicit written consent to the franchise in some form. This includes franchises such as a "trade or business". See the following for details:

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

10.5. Public servants using their license to LIE to deceive the public into believing that "private law" that requires their individual explicit consent is actually "public law" that everyone is obligated to obey. See:

> *Requirement for Consent*, Form #05.003
> http://sedm.org/Forms/FormIndex.htm

The nature of the propaganda machinery of the government is described in the following article, if you want more details:

> IRS Public Information Officers, Family Guardian Fellowship
> http://famguardian.org/Subjects/Taxes/FalseRhetoric/propaganda.pdf

11. Even without signing one's name as "Agent", it must be presumed that all Christians are acting as agents of the living God in whatever they do. Sending the government this document allows Christians to provides the constitutionally required "reasonable notice" to the government of the existence of that agency and the legal constraints which it places upon your ability to contract with the government, or NOT contract, as the case may be. See:

> *Requirement for Reasonable Notice*, Form #05.022
> http://sedm.org/Forms/FormIndex.htm

12. The government may not lawfully interfere with your right to act as a trustee and fiduciary of God under the terms of the Bible trust indenture because they may not lawfully do any of the following without violating the First Amendment to the United States Constitution:

12.1. Establish their own competing religion or disestablish your religion

12.2. Even define what a "religion" is without establishing one.

12.3. Interfere with your free religious exercise. This includes your ability to choose to give all of your exclusive allegiance and obedience to God and have none toward any man or government made up of men.

13. A government that interferes with your right to devote 100% of your time, energy, and resources to the task of being a trustee and fiduciary of God is interfering with your right to contract, in violation of Article 1, Section 10 of the United States Constitution and the following authority.

> *"**Independent of these views, there are many considerations which lead to the conclusion that the power to impair contracts [either the Constitution or the Holy Bible], by direct action to that end, does not exist with the general [federal] government. In the first place, one of the objects of the Constitution, expressed in its preamble, was the establishment of justice, and what that meant in its relations to contracts is not left, as was justly said by the late Chief Justice, in Hepburn v. Griswold, to inference or conjecture.** As he observes, at the time the Constitution was undergoing discussion in the convention, the Congress of the Confederation was*

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engaged in framing the ordinance for the government of the Northwestern Territory, in which certain articles of compact were established between the people of the original States and the people of the Territory, for the purpose, as expressed in the instrument, of extending the fundamental principles of civil and religious liberty, upon which the States, their laws and constitutions, were erected. ***By that ordinance it was declared, that, in the just preservation of rights and property, 'no law ought ever to be made, or have force in the said Territory, that shall, in any manner, interfere with or affect private contracts or engagements bona fide and without fraud previously formed.'*** *The same provision, adds the Chief Justice, found more condensed expression in the prohibition upon the States [in Article 1, Section 10 of the Constitution] against impairing the obligation of contracts, which has ever been recognized as an efficient safeguard against injustice; and though the prohibition is not applied in terms to the government of the United States, he expressed the opinion, speaking for himself and the majority of the court at the time,* ***that it was clear 'that those who framed and those who adopted the Constitution intended that the spirit of this prohibition should pervade the entire body of legislation, and that the justice which the Constitution was ordained to establish was not thought by them to be compatible with legislation [or judicial precedent] of an opposite tendency.'*** *8 Wall. 623. [99 U.S. 700, 765] Similar views are found expressed in the opinions of other judges of this court."*
[Sinking Fund Cases, 99 U.S. 700 (1878)]

14. According to the Holy Bible, Christians:
    14.1. May not lawfully choose a domicile within the jurisdiction of any government or obey any man-made civil law. See:

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

    14.2. Must obey the criminal law wherever they happen to be located. The criminal laws may be enforced without "consent of the governed" or domicile within the forum.
    14.3. May not participate in any government franchises or benefits, because it would interfere with their ability to serve God exclusively and result in nominating a "parens patriae" or "king" above them, which the bible identifies as a sin. See:

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

    14.4. Must be willing to take responsibility for any injury they inflict to others and do so under equity and without the constraints of any civil law.
    14.5. May not place their allegiance to government, rulers, or any other thing above that of God or have allegiance to anything but God and His holy laws.
    14.6. May not serve anything or anyone other than the one and only God. Exodus 20:3-8.
    14.7. If the authority of law is imposed to compel them to either do things that they are prohibited from doing in the Holy Bible or refrain from doing things that they are commanded to do, they are to put God's law above man's law and deliberately disobey man's law.

> *"We ought to obey God rather than men."*
> *[Acts 5:27-29, Bible, NKJV]*

> *"You were bought at a price;* ***do not become slaves of men*** *[and remember that government is made up of men]."*
> *[1 Cor. 7:23, Bible, NKJV]*

15. There is no question that persons who have elected to violate God's laws in the Holy Bible by participating in government franchises may not later use their religious beliefs as a basis for violating the contract or agreement that administers the franchise. See, for instance, *U.S. v. Lee*, 455 U.S. 252 (1982) and Bowen v. Roy, 476 U.S. 693 (1986). *However*, this document in no way attempts to assert such a baseless position. *Instead*, we make a claim that:
    15.1. God's Holy Law *does not* delegate ANY authority for Christians to even consent to participate in the franchise to begin with.
    15.2. Any and every attempt to generate evidence that might connect us to any federal franchise is false and fraudulent, not authorized by law, and not admissible as evidence because false. This includes IRS Forms W-9, W-4, W-2, 1042-S, 1098, 1099. See:

Correcting Erroneous Information Returns, Form #04.001 http://sedm.org/Forms/FormIndex.htm

    15.3. Because we have no delegated authority to consent to participate in any government franchise or excise, any evidence the government may have in their possession that we did consent is void and confers no rights. This is no different than the government's position that those working for the government have no authority to obligate the sovereign they work for if they are exceeding their delegated authority. If the government can use the "no delegated

authority" excuse, then We the People, we as their masters who delegated to them ALL of their authority may similarly do it as well:

> *"While sovereign powers are delegated to ... the government, sovereignty itself remains with the people.."*
> *[Yick Wo v. Hopkins, 118 U.S. 356 (1886)]*

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

> *"In common usage, the term 'person' does not include the sovereign, and statutes employing the word are ordinarily construed to exclude it."*
> *[Wilson v. Omaha Indian Tribe, 442 U.S. 653, 667 (1979)]*

> *"Of this it is enough to say that the United States is neither bound nor estopped by acts of its officers or agents in entering into an arrangement or agreement to do or cause to be done what the law does not sanction or permit," 243 U.S., at 409.*
> *[Utah Power and Light Co. v. United States, 243 U.S. 389, 37 S.Ct. 387 (1917)]*

> *"Where an executive officer, under his misconstruction of the law, has acted without or beyond the powers given him, the courts have jurisdiction to restore the status quo ante insofar as that may be done (cites omitted)."*
> *[United States v. Mott, 37 F.2d. 860, 862 (10th Cir. 1930), Affirmed, Mott v. United States, 283 U.S. 747, 51 S.Ct. 642 (1931)]*

> *"All persons dealing with public officers are bound to take notice of the law prescribing their authority and powers."*
> *[State ex rel McConnell v. First State Bank, 22 Tenn.App. 577, 124 S.W.2d. 726, 733 (1938)]*

15.4. The U.S. Supreme Court has never ruled on whether God's law may be imposed to limit the delegated authority of Christians to conduct "commerce" with the government, which the Bible calls "the Beast". The Bible also identifies such commerce as harlotry and fornication in Revelation 19. Black's Law Dictionary even identifies such commerce as "intercourse". To wit:

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

16. Socialism is completely incompatible with Christianity. 1 John 4:16 says that "God is love". Jesus said that the essence of "love" is obedience to God's commandments. John 14:21. Therefore, the essence of love is to obey God's commandments and thereby "worship" Him. Christians who are reading and obeying God's commandments can only describe themselves and act according to the following:
    16.1. They are against socialism and cannot participate in the Civil Religion of Socialism. See:

Social Security: Mark of the Beast, Form #11.407 http://sedm.org/Forms/FormIndex.htm

    16.2. We are fiduciaries of God, who is a "nontaxpayer" , and therefore we are "nontaxpayers". Our legal status takes on the character of the sovereign who we represent. Therefore, we become "foreign diplomats" .

> *"**For God is the King of all the** earth; Sing praises with understanding."*
> *[Psalm 47:7, Bible, NKJV]*

> *"For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."*
> *[Isaiah 33:22, Bible, NKJV]*

16.3. The laws which apply to all civil litigation relating to us are from the domicile of the Heavenly sovereign we represent, which are the Holy Bible pursuant to:

16.3.1. God's Laws found in the memorandum of law below:

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

16.3.2. Federal Rule of Civil Procedure 17(b)

16.3.3. Federal Rule of Civil Procedure 44.1

16.4. Our "domicile" is the Kingdom of God on Earth, and not within the jurisdiction of any man-made government. We can have a domicile on earth and yet not be in the jurisdiction of any government because the Bible says that God, and not man, owns the WHOLE earth and all of Creation. We are therefore "transient foreigners" and "stateless persons" in respect to every man-made government on earth. See the following for details.

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

16.5. We are "Nonresidents" but not "aliens" and "nationals" but not "citizens" under federal law. The reason this must be so is that a "citizens of the United States" (who are all born in and resident within exclusive federal jurisdiction under 8 U.S.C. §1401) may not be classified as an instrumentality of a foreign state under 28 U.S.C. 1332(c) and (d) and 28 U.S.C. 1603(b).

16.6. We are not and cannot be "residents" of any earthly jurisdiction without having a conflict of interest and violating the first four Commandments of the Ten Commandments found in Exodus 20. Heaven is our exclusive legal "domicile", and our "permanent place of abode", and the source of **ALL** of our permanent protection and security. We cannot and should not rely upon man's vain earthly laws as an idolatrous substitute for Gods sovereign laws found in the Bible. Instead, only God's laws and the Common law, which is derived from God's law, are suitable protection for our God-given rights.

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

16.7. We are "Foreign Ambassadors" and "Ministers of a Foreign State" called the Kingdom of Heaven. We are exempt from taxation by any other foreign government, including the U.S. government, pursuant to 26 U.S.C. §892(a)(1) who are obligated to stop withholding using IRS Form W-8EXP, which specifically exempts foreign government officials from taxation. The U.S. Supreme Court said in U.S. v. Wong Kim Ark below that "ministers of a foreign state" may not be statutory "citizens of the United States".

> *"**For our citizenship is in heaven [and not earth]**, from which we also eagerly wait for the Savior, the Lord Jesus Christ"*
> *[Philippians 3:20, Bible, NKJV]*

> *"**I am a stranger in the earth**; Do not hide Your commandments [laws] from me."*
> *[Psalm 119:19, Bible, NKJV]*

> *"**I have become a stranger to my brothers, and an alien to my mother's children;** because zeal for Your [God's] house has eaten me up, and the reproaches of those who reproach You have fallen on me."*
> *[Psalm 69:8-9, Bible, NKJV]*

> *"And Mr. Justice Miller, delivering the opinion of the court [legislating from the bench, in this case], in analyzing the first clause [of the Fourteenth Amendment], observed that "**the phrase 'subject to the jurisdiction thereof' was intended to exclude from its operation children of ministers, consuls, and citizens or subjects of foreign states**, born within the United States."*
> *[U.S. v. Wong Kim Ark, 169 U.S. 649, 18 S.Ct. 456; 42 L.Ed. 890 (1898)]*

16.8. Our dwelling is a "Foreign Embassy". Notice we didn't say "residence", because only "residents" can have a "residence". See the following for more details on this SCAM.

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002 http://sedm.org/Forms/FormIndex.htm

16.9. We are protected from federal government persecution by 18 U.S.C. §112 and the Foreign Sovereign Immunities Act of 1976.

16.10. We are a "stateless person" within the meaning of 28 U.S.C. §1332(a) immune from the jurisdiction of the federal courts, which are all Article IV, legislative, territorial courts. We are "stateless" because we do not maintain a domicile within the "state" defined in 28 U.S.C. §1332(d), which is a federal territory and excludes states of the Union.

> *Social Security Program Operations Manual System (POMS)*
> *RS 02640.040 Stateless Persons*
>
> *A. DEFINITIONS*
>
> *There are two classes of stateless persons:*
>
> - ***DE JURE**—Persons who do not have nationality in any country.*
> - ***DE FACTO**—Persons who have left the country of which they were nationals and no longer enjoy its protection and assistance. They are usually political refugees. They are legally citizens [really they mean NATIONALS, not statutory CITIZENS] of a country because its laws do not permit denaturalization or only permit it with the country's approval.*
>
> ***B. POLICY***
>
> ***1. De Jure Status***
>
> *Once it is established that a person is de jure stateless, he/she keeps this status until he/she acquires nationality in some country.*
>
> *Any of the following establish an individual is de jure stateless:*
>
> *a. a "travel document" issued by the individual's country of residence showing the:*
> - *holder is stateless; and*
> - *document is issued under the United Nations Convention of 28 September 1954 Relating to the Status of Stateless Persons. (The document shows the phrase "Convention of 28 September 1954" on the cover and sometimes on each page.)*
>
> *b. a "travel document" issued by the International Refugee Organization showing the person is stateless.*
> *c. a document issued by the officials of the country of former citizenship showing the individual has been deprived of citizenship in that country.*
>
> ***2. De Facto Status***
>
> *Assume an individual is de facto stateless if he/she:*
>
> *a. says he/she is stateless but cannot establish he/she is de jure stateless; and*
> *b. establishes that:*
> - *he/she has taken up residence outside the country of his/her nationality;*
> - *there has been an event which is hostile to him/her, such as a sudden or radical change in the government, in the country of nationality; and*
>
> ***NOTE:** In determining whether an event was hostile to the individual, it is sufficient to show the individual had reason to believe it would be hostile to him/her.*
> - *he/she renounces, in a sworn statement, the protection and assistance of the government of the country of which he/she is a national and declares he/she is stateless. The statement must be sworn to before an individual legally authorized to administer oaths and the original statement must be submitted to SSA.*
>
> *De facto status stays in effect only as long as the conditions in b. continue to exist. If, for example, the individual returns [changes his/her domicile, NOT physically returns] to his/her country of nationality, de facto statelessness ends.*
> *[SOURCE: Social Security Program Operations Manual System (POMS), Section RS 0024640.040*
> *https://s044a90.ssa.gov/apps10/poms.nsf/lnx/0302640040]*

16.11. We are not allowed under God's law to conduct "commerce" or "intercourse" with the government by sending to it our money or receiving benefits we did not earn. Black's Law Dictionary defines "commerce" as "intercourse". The Bible defines "the Beast" as the "kings of the earth"/political rulers in Rev. 19:19:

"And I saw the beast, the kings [heathen political rulers and the unbelieving democratic majorities who control them] of the earth [controlled by Satan], and their armies, gathered together to make war against Him [God] who sat on the horse and against His army."
*[*Revelation 19:19*, Bible, NKJV]*

This is consistent with the Foreign Sovereign Immunities Act found in 28 U.S.C. §1605(a)(2), which says that those who conduct "commerce" with the "United States" federal corporation within its legislative jurisdiction thereby surrender their sovereignty. See the following for details:
http://travel.state.gov/law/info/judicial/judicial_693.html

17. Any government official or employee who refuses to recognize the above described constitutional limitations upon their conduct the United States Congress identifies as a "communist". The following statute proves that the essence of communism is a deliberate failure or refusal to recognize or respect the constitutional limitations imposed upon those who work in the government:

TITLE 50 > CHAPTER 23 > SUBCHAPTER IV > Sec. 841.
Sec. 841. - Findings and declarations of fact

*The Congress finds and declares that the Communist Party of the United States [**consisting of the IRS, DOJ, and a corrupted federal judiciary**], although purportedly a political party, is in fact an instrumentality of a conspiracy to overthrow the [de jure] Government of the United States [**and replace it with a de facto government ruled by the judiciary**]. It constitutes an **authoritarian dictatorship [IRS, DOJ, and corrupted federal judiciary in collusion]** within a [constitutional] republic, demanding for itself the rights and privileges [including immunity from prosecution for their wrongdoing in violation of Article 1, Section 9, Clause 8 of the Constitution] accorded to political parties, but **denying to all others the liberties [Bill of Rights] guaranteed by the Constitution.** Unlike political parties, which evolve their policies and programs through public means, by the reconciliation of a wide variety of individual views, and politically submit those policies and programs to the electorate at large for approval or disapproval, the policies and programs of the Communist Party are secretly [**by corrupt judges and the IRS in complete and willful disregard of the Constitution tax laws**] prescribed for it by the foreign leaders of the world Communist movement [**the IRS and Federal Reserve**]. Its members [**the Congress, which was terrorized to do IRS bidding recently by the framing of Congressman Traficant**] have no part in determining its goals, and are not permitted to voice [lawful First Amendment political or religious] dissent to party objectives. Unlike members of political parties, members of the Communist Party are recruited for indoctrination [in the public schools by homosexuals, liberals, and socialists] with respect to its objectives and methods, and are organized, instructed, and disciplined [by the IRS and a corrupted judiciary, using economic punishment and retribution and unlawful Bills of Attainder] to carry into action slavishly the assignments given them by their hierarchical [clandestine] chieftains. **Unlike political parties, the Communist Party [thanks to a corrupted federal judiciary and its chronic sin of omission] acknowledges no constitutional or statutory limitations upon its conduct or upon that of its members.** The Communist Party is relatively small numerically, and gives scant indication of capacity ever to attain its ends by lawful political means. **The peril inherent in its operation arises not from its numbers, but from its failure to acknowledge any limitation as to the nature of its activities, and its dedication to the proposition that the present constitutional Government of the United States ultimately must be brought to ruin by any available means, including resort to force and violence [or using illegal enforcement of tax laws]. Holding that doctrine, its role as the agency of a hostile foreign [commercial and legal] power [the Federal Reserve and the American Bar Association (ABA)] renders its existence a clear present and continuing danger to the security of the United States.** It is the means whereby individuals are seduced into the service [as "peons" and "debt slaves"] of the world Communist movement, trained to do its bidding [as surety for endless and ever-expanding government debt], and directed and controlled in the conspiratorial performance of their revolutionary services. Therefore, the Communist Party should be outlawed*

7. RESOURCES FOR FURTHER RESEARCH AND REBUTTAL

If you enjoyed this document and want additional supporting information, we highly recommend the following additional resources:

1. *What Pastors and Clergy Need to Know about Government and Taxation Course*, Form #12.006 – simplified version of this document formatted for presentation to large groups within the church
   http://sedm.org/Forms/FormIndex.htm
2. *Policy Document: Corruption Within Modern Christianity*, Form #08.012 –catalogs all the heresies taught and practiced by modern Christianity, many of which are mentioned in this document
   http://sedm.org/Forms/FormIndex.htm
3. *The Crisis of Church Incorporation*, Form #13.017 – describes how church incorporation causes churches to serve mammon and worship the false pagan god of government.
   http://sedm.org/Forms/FormIndex.htm

4. *Biblical Standards for Civil Rulers*, Form #13.013 –describes the biblical criteria that Christians should use in selecting civil rulers as a voter and in running for political office.
   http://sedm.org/Forms/FormIndex.htm
5. *Socialism: The New American Civil Religion*, Form #05.016. Proves that modern day America is socialist, and that government has become a god.
   http://sedm.org/Forms/FormIndex.htm
6. *Government Establishment of Religion*, Form #05.038. Describes how governments elevate themselves to godhood.
   http://sedm.org/Forms/FormIndex.htm
7. *The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485*-the most detailed analysis available of all the laws in the bible. Each Chapter covers one of the Ten commandments.
8. *The God Memorandum, Family Guardian Fellowship*-God's message to His fiduciaries.
   http://famguardian.org/Subjects/Spirituality/Inspiration/GodMemorandum.htm
9. *Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002
   http://sedm.org/Forms/FormIndex.htm
10. *Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States*, Form #10.001-allows you to politically and legally divorce the federal government and thereby become a free sovereign, a "nonresident" but not "alien" in relation to the national government, a "non-citizen national", and a nontaxpayer. See:
    http://sedm.org/Forms/FormIndex.htm
11. *Developing Evidence of Citizenship and Sovereignty Course*, Form #12.002-training course that shows you how to develop legally admissible evidence you can use to protect and defend your sovereignty as God's fiduciary in any court. See item 2.3 in the link below:
    http://sedm.org/Forms/FormIndex.htm
12. *Why You are a "National", "State National", and Constitutional but not Statutory Citizen*, Form #05.006-pamphlet that shows that the proper citizenship status of persons born in states of the Union is "non-citizen nationals" pursuant to 8 U.S.C. §1101(a)(21) and 8 U.S.C. §1452. See:
    http://sedm.org/Forms/FormIndex.htm

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