

YOUR IRRESPONSIBLE, LAWLESS, AND ANARCHIST BEAST GOVERNMENT



7 Headed Beast Mentioned in the Book of Revelation Chapter 13

DEDICATION

"For the mystery of lawlessness [government anarchy] is already at work; only He [God] who now restrains will do so until He is taken out of the way. And then the lawless one [Satan] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one [Satan] is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved [don't be one of them!]. And for this reason God will send them strong delusion [from their own government], that they should believe a lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness."

[2 Thess. 2:3-17, Bible, NKJV]

"And I heard another voice from heaven [God] saying, 'Come out of her [Babylon the Great Harlot, a democratic state full of socialist, government-worshipping idolaters, non-believers, and luke-warm Christians], my people [devoted Christians], 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 [Exodus 22:7] according to her [Satan's WHORE] works [of THEFT, DECEPTION, and IDOLATRY]; in the cup which she has mixed, mix double [Exodus 22:7] for her. In the measure that she [Satan's WHORE] glorified herself and lived luxuriously [using a government "benefit" check paid for with STOLEN loot that injures your neighbor rather than loves him/her], 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 [and ALL who obey, associate with, or subsidize her]."

[Revelation 18:4-8, Bible, NKJV]

"Do you not know that friendship with the [lawless] world is enmity with God? Whoever therefore wants to be a friend [“citizen”, “resident”, “taxpayer”, “inhabitant”, civil statutory “person”, or “subject” under a king or political ruler] of the world [or any man-made kingdom other than God's Kingdom] makes himself an enemy of God."

[James 4:4, 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 [the obligations and concerns of the world]."

[James 1:27, Bible, NKJV]

"You shall have no other gods [including political rulers, governments, or CIVIL Earthly laws] before Me [or My commandments]."

[Exodus 20:3, Bible, NKJV]

Watch the following movie clip of Satan describing his WICKED agenda:



Devil's Advocate: Lawyers-What We Are Up Against, SEDM
<http://sedm.org/what-we-are-up-against/>

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1 Introduction

It is human nature to distrust those who are not responsible for their actions. Few people would want such a person as a friend because such people can be VERY dangerous to be around. The following secular proverb acknowledges this fact:

“The most dangerous man is he who has nothing to lose.”

Poor people who own nothing, for instance, are more likely to commit crimes because they have nothing to lose. Private property ownership, in fact, is an important foundation of a free and orderly society, because those who own nothing are unlikely to govern their actions so as to reduce the risk of the loss of their property interest resulting from injuries they cause to others.

This document will prove that ALL GOVERNMENTS are in essence LYING, UNACCOUNTABLE ANARCHISTS who you should NEVER trust, never contract with, and never demand anything from. Because of this, they not only are NOT your friend, but your worst possible enemy.

A common charge falsely leveled against sovereignty advocates is that by abandoning the PRIVILEGES of the civil statutory code, they are promoting anarchy. This document will prove that the EXACT opposite is true, which is that such a code PROMOTES lawlessness and anarchy and lack of accountability on the part of the government GRANTING the privileges found in the civil statutory code.

We are not the first to tackle this issue. The Apostle John did so in the Bible Book of Revelation. He was a little more indirect than we are on the subject. You can read an commentary on that book on our website:

<p><u>A Commentary on Revelation, Form #17.055</u> https://sedm.org/Forms/17-Theology/TheBookOfRevelation.pdf</p>

This work is not a direct reference of the U.S. government, but to ALL governments. The examples and evidence we give come mainly from American governments, but the principles are universal. Western countries BEHAVE LIKE THE BEAST . . . They are, after all, a mutation of Rome’s dual COMMON LAW (Jus gentium) and CIVIL LAW (Jus Civile) duopoly that has evolved into the monster the Apostle John warns us about in the Bible. If it acts like the beast, behaves like the beast, has the marks of the beast, then it is the _____.

Spiritually, the spirit of Rome is within all western nations of NATO. God wants us to discern the character of the Beast Government, and when a government takes on the marks of the monster, CHRISTIANS ARE OBLIGATED TO RESIST whether they want to or not. If Christians don’t, and they accept the mark of the Beast, then they will receive the FIRST of the Seven bowl judgments spoken of in the Book of Revelation:

First Bowl: Loathsome Sores

*So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.
[Rev. 16:2, Bible, NKJV]*

Those who write about this subject are probably safe, but remember there are BIG eyes in this seven headed colossus that will take you out if they feel threatened or truly exposed. The Apostle John wrote the Book of Revelation in code-metaphors so as not endanger the church. The more direct one is about this subject, the more danger they introduce to the message and the messenger.

This book is as much a theological as a legal exposition on the subject. Most pastors only look at the theological angle to stay away from legal confrontation. Most lawyers don’t want to talk about this the legal aspects of this subject because it is a third rail issue. We want to give more thorough coverage to both of these sides of the subject which will be useful either at church or in secular court, whether the court of public opinion or a real Article III court.

Those wishing to explore further the ANARCHIST nature of our present secular government are encouraged to read the following:

2 Importance of Personal Responsibility as the Foundation of Freedom in Every Society

2.1 SEDM Member Agreement, Form #01.001

Throughout our ministry educational materials, we emphasize the supreme importance of personal responsibility. Below are a few quotes from our Member Agreement on the subject of the need for personal responsibility:

SEDM Disclaimer

Section 1.1: My Status and Standing

11. I am a reasonable, responsible, and patriotic man or woman but not a civil statutory “individual” or “person” who, like the ministry, simply wants an honest and accountable government that diligently obeys and respects the Constitution, enacted positive law, and does not try to enforce that which is not enacted positive law.

[...]

5. To help me get educated about my God-given rights and how to defend them. The main reason I have to take personal responsibility for defending my rights in this way is because government has refused its duty under the Constitution to do so. Therefore, the Master must do what the servant is maliciously unwilling to do.

[...]

2. I do not seek sovereignty for any of the following reasons:

[...]

2.2 As an excuse to be irresponsible for any loans or commitments I have ever made or will ever make. Some people for instance are only interested in sovereignty so they can cancel debts or obligations they previously made. We, on the other hand, believe that one should always honor every commitment or debt they previously consented to, even if their consent at the time was not fully informed.

2.3 As an excuse to engage in violent, harmful, or criminal behavior. We believe that everyone should be accountable and responsible for the harms they cause to others under the concept of equality of all. In a civil context, that accountability is the common law and NOT the civil statutory law.

[...]

3. As a free moral agent, I take complete and personal and exclusive responsibility for myself in all aspects of my conclusions and decisions as a result of my educational pursuits. I must take exclusive and personal responsibility for myself because the tyranny we face on the part of the government at present was created mainly by the government exploiting the weakness or men and women to evade responsibility. Our public servants have invidiously and covertly corrupted the morals of the people by exploiting this weakness.

[SEDM Member Agreement, Form #01.001, Section 1.1: My Status and Standing;
<https://sedm.org/participate/member-agreement/>]

2.2 Path to Freedom, Section 4.1

In our Path to Freedom, Form #09.015, Section 4.1, we emphasize that the fall in the Garden of Eden was really about a desire to AVOID personal responsibility:

4. Basics of freedom and sovereignty

4.1 Summary of the BASICS of Freedom

2. Freedom is the RESULT of accepting God's dominion mandate and delegation order and thereby taking complete, personal, and exclusive responsibility for ourselves and for the management of his property. He who is faithful in little, meaning their own property, is faithful in much, meaning God's property.

2.1. Both of the things the Serpent offered Eve in the Garden of Eden were limited liability and limited responsibility. See:

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

2.2. When Adam and Eve ate the fruit in the Garden of Eden, they both blamed someone else, which proved that all they really were interested in from the beginning was to avoid responsibility for obedience to God under his trust indenture as trustees.

2.3. The Serpent was ejected from the Garden like Adam and Eve because of INIQUITY of trading, meaning the abuse and destruction of the equal rights of others through commerce. Ezekial 28:16. InIQUITY and InEQUITY are synonymous. This is the same thing the Serpent government does now: Offer social insurance franchises and limited liability in exchange for EVERYTHING you own!

"By the abundance of your trading [corrupt and injurious commerce]
You became filled with violence within,
And you sinned;
Therefore I [God] cast you [Satan] as a profane thing
Out of the mountain of God;
And I destroyed you, O covering cherub,
From the midst of the fiery stones.
"Your heart was lifted up [ABOVE all others to become SUPERIOR] because of your beauty;
You corrupted your wisdom for the sake of your splendor;
I cast you to the ground,
I laid you before kings,
That they might gaze at you."
[Ezekial 28:16-17, Bible, NKJV]

2.4. To read the story of Adam and Eve, see Genesis Chapters 2-3.

2.5. God cursed the ground when sin occurred because he wanted man to work, be productive, and take responsibility. The problem and reward is always at the physical Earthly source of production.

[Path to Freedom, Form #09.015, Section 4.1; <https://sedm.org/Forms/09-Procs/PathToFreedom.pdf>]

2.3 Path to Freedom, Section 5.1

In our Path to Freedom, Form #09.015, Section 5.1, we say the Garden of Eden was really about a desire to AVOID personal responsibility:

5.1 Summary of how you lose your freedom

We remind our readers that the story of Adam and Eve described in the Bible was REALLY a story about disobeying God and His laws and commandments and refusing to take responsibility for that disobedience. God told Adam and Eve in Gen. 2:17 not to eat the fruit of the tree of knowledge of good and evil. The serpent promised Eve TWO things to entice her to eat the fruit, both of which were intended to make her believe that she would not be responsible for her actions:

1. The serpent said to Eve that if she ate the fruit, she would NOT die as God had promised. In other words, she would not be responsible for the consequence of her disobedience to God's command. Gen. 3:4.

2. The serpent also promised Eve that if she ate the fruit, she would become LIKE God. The essence of what it means to be a god is that you are omnipotent and accountable or responsible to NO ONE. Gen. 3:4.

Hence, both things promised by the serpent were designed to make Eve believe that she would be responsible for none of her actions and accountable to NO ONE for any of them. After Eve ate the fruit and God then approached both of them and asked them what they had done, the response of both Adam and Eve was to blame it on someone else, meaning refuse to take responsibility to God for their disobedience.

1. Adam blamed his decision on Eve. Gen. 3:12.

2. Eve blamed her decision on the serpent, saying that the serpent had deceived her. Gen. 3:13.

Hence, when faced with the consequences of their disobedience towards God's laws, both of them attempted to evade responsibility, which simply proves that was their motivation from the beginning for eating the fruit. Ironically, that **IRRESPONSIBILITY** is the legal equivalent of **SOVEREIGNTY**. A "sovereign", after all, is unaccountable to others for their actions and cannot be controlled by others. However, there is **ONE** major difference between sinful **IRRESPONSIBILITY** and biblical **SOVEREIGNTY**, which is that **BIBLICAL** sovereignty includes accountability to God and His laws. Atheistic sovereignty glorifies man instead of God and leads to anarchism and the dangerous accumulation or consolidation of power that is a threat to liberty rather than a protector of it.

Sovereignty. The supreme, absolute, and **uncontrollable power** by which any independent state is governed; **supreme political authority**: paramount control of the constitution and frame of government and its administration; **self sufficient source of political power, from which all specific political powers are derived**; the international independence of a state, combined with the right and power of regulating its internal affairs **without foreign dictation**; also a political society, or state, which is sovereign and independent.

Chisholm v. Georgia, 2 Dall. 455, 1 L.Ed. 440; Union Bank v. Hill, 3 Cold., Tenn 325; Moore v. Shaw, 17 Cal. 218, 79 Am.Dec. 123; State v. Dixon, 66 Mont. 76, 213 P. 227. [Black's Law Dictionary 4th Edition (1951), p. 1568]

Government is like the serpent in the story, which is symbolic of Satan himself. It has made a business, or more particularly a very profitable franchise, out of insulating people from the responsibility for all their choices and actions and thereby centralizing all power and sovereignty to itself. It has done this through "social insurance" programs, all of which are implemented as franchises that completely destroy your sovereignty and constitutional rights. This corruption is described in:

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

The vast majority of the rest of the Bible after Gen. 3 documents ALL the consequences of Adam and Eve's disobedience to God's commandments and laws, as well as that of their descendants. The lesson you should learn from this story is that life got REALLY complicated for Adam and Eve and their descendants because they wanted to be disobedient, irresponsible, and rebellious toward God and His laws. This proves that the main purpose God's laws is to simplify your life and avoid all the problems and complications that people invite into their lives by failure to recognize God's commands as law or a failure to obey them to the best of their ability. Such rebellion and disobedience manifests itself in several forms:

1. Refusing to acknowledge the authority of the ENTIRE bible of whatever religion you believe in as LAW. This means that if you are a Christian, you must acknowledge both the Old and New Testaments as law.

2. Questioning the credibility of any portion of the bible of your respective religion in order to justify violating any part of God's law.

3. Claiming that God's grace is a license to sin without consequence, and in willful disobedience of God's law.

[SEDM Path to Freedom, Form #09.015, Section 5.1; <https://sedm.org/Forms/FormIndex.htm>]

3 Definition of Anarchy

For the purposes of our ministry, we exist to PREVENT anarchy, and ESPECIALLY GOVERNMENT anarchy. Below is the definition of "anarchy" from our Disclaimer. We will use this legal definition to prove that all governments are, in fact, nothing but a mafia protection racket that STEALS, LIES TO, IS UNACCOUNTABLE TO, and INJURES people it was created to protect:

SEDM Disclaimer

4. Meaning of Words

4.21 Anarchy

The term "anarchy" implies any one or more of the following, and especially as regards so-called "governments". An important goal of this site it to eliminate all such "anarchy":

1. Are superior in any way to the people they govern UNDER THE LAW.
2. Are not directly accountable to the people or the law. They prohibit the PEOPLE from criminally prosecuting their own crimes, reserving the right to prosecute to their own fellow criminals. Who polices the police? THE CRIMINALS.
3. Enact laws that exempt themselves. This is a violation of the Constitutional requirement for equal protection and equal treatment and constitutes an unconstitutional Title of Nobility in violation of Article 1, Section 9, Clause 8 of the United States Constitution.
4. Only enforce the law against others and NOT themselves, as a way to protect their own criminal activities by persecuting dissidents. This is called "selective enforcement". In the legal field it is also called "professional courtesy". Never kill the goose that lays the STOLEN golden eggs.
5. Break the laws with impunity. This happens most frequently when corrupt people in government engage in "selective enforcement", whereby they refuse to prosecute or interfere with the prosecution of anyone in government. The Department of Justice (D.O.J.) or the District Attorney are the most frequent perpetrators of this type of crime.
6. Are able to choose which laws they want to be subject to, and thus refuse to enforce laws against themselves. The most frequent method for this type of abuse is to assert sovereign, official, or judicial immunity as a defense in order to protect the wrongdoers in government when they are acting outside their delegated authority, or outside what the definitions in the statutes EXPRESSLY allow.
7. Impute to themselves more rights or methods of acquiring rights than the people themselves have. In other words, who are the object of PAGAN IDOL WORSHIP because they possess "supernatural" powers. By "supernatural", we mean that which is superior to the "natural", which is ordinary human beings.
8. Claim and protect their own sovereign immunity, but refuse to recognize the same EQUAL immunity of the people from whom that power was delegated to begin with. Hypocrites.
9. Abuse sovereign immunity to exclude either the government or anyone working in the government from being subject to the laws they pass to regulate everyone ELSE'S behavior. In other words, they can choose WHEN they want to be a statutory "person" who is subject, and when they aren't. Anyone who has this kind of choice will ALWAYS corruptly exclude themselves and include everyone else, and thereby enforce and implement an unconstitutional "Title of Nobility" towards himself. On this subject, the U.S. Supreme Court has held the following:

"No man in this country [including legislators of the government as a legal person] 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 v. Lee, 106 U.S. 196, 1 S.Ct. 240 (1882)]

10. Have a monopoly on anything, INCLUDING "protection", and who turn that monopoly into a mechanism to force EVERYONE illegally to be treated as uncompensated public officers in exchange for the "privilege" of being able to even exist or earn a living to support oneself.
11. Can tax and spend any amount or percentage of the people's earnings over the OBJECTIONS of the people.
12. Can print, meaning illegally counterfeit, as much money as they want to fund their criminal enterprise, and thus to be completely free from accountability to the people.
13. Deceive and/or lie to the public with impunity by telling you that you can't trust anything they say, but force YOU to sign everything under penalty of perjury when you want to talk to them. 26 U.S.C. §6065.

In support of the above definition of "anarchy", here is how the U.S. Supreme Court defined it:

"Decency, security, and liberty alike demand that government officials shall be subjected to the same rules of conduct that are commands to the citizen. In a government of laws, existence of the government will be imperiled if it fails to observe the law scrupulously. Our government is the potent, the omnipresent teacher. For good or for ill, it teaches the whole people by its example. Crime is contagious. If the government becomes a lawbreaker, it breeds contempt for law; it invites every man to become a law unto himself; it invites anarchy. To declare that in the administration of the criminal law the end justifies the means-to declare that the government may commit crimes in order to secure the conviction of a private criminal-would bring terrible retribution. Against that pernicious doctrine this court should resolutely set its face."
[Olmstead v. United States, 277 U.S. 438 (1928)]

The above requirements are a consequence of the fact that the foundation of the United States Constitution is [EQUAL protection and EQUAL treatment](#). Any attempt to undermine equal rights and equal protection described above constitutes:

1. The establishment of a state sponsored religion in violation of the First Amendment and the Religious Freedom Restoration Act, 42 U.S.C. Chapter 21B. That religion is described in: [Socialism: The New American Civil Religion, Form #05.016](#). The object of worship of such a religion is imputing "supernatural powers" to civil rulers and forcing everyone to worship and serve said rulers as "superior beings".
2. The establishment of an unconstitutional Title of Nobility in violation of [Article 1, Section 9, Clause 8 of the United States Constitution](#).

[SEDM Disclaimer, Section 4.21; https://sedm.org/disclaimer.htm#4.21.._Anarchy]

4 Characteristics of the Biblical Beast

The Beast (*Koinē Greek*: Θηρίον, *Thērion*) may refer to one of two beasts described in the [Book of Revelation](#).

In [Revelation 13](#):1-10, the first beast (interpreted as *the Antichrist*) rises "out of the sea" and is given authority and power by [the dragon](#). This first beast is initially mentioned in [Revelation 11:7](#) as emerging from the [abyss](#). His appearance is described in detail in [Revelation 13](#):1–10, and some of the mystery surrounding it is revealed in [Revelation 17](#):7–18.

In Revelation 13:11–18, the second beast, later known as [the false prophet](#), comes "out of the earth" and forces everyone on earth to worship the first beast.

In their fight against God, the two beasts join forces with the dragon. They persecute the "saints" and those who do not "worship the image of the beast [of the sea]" and influence the kings of the earth through three unclean spirits to gather for the battle of [Armageddon](#).¹ The two beasts are defeated by Christ and are thrown into the [lake of fire](#) mentioned in [Revelation 19](#):18–20.

4.1 Book of Revelation

The description of the beast is found in Revelation chapters thirteen and seventeen. Chapter thirteen gives the fullest description. John saw it "rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." ([Revelation 13:1](#)) It was like a [leopard](#), with feet like the feet of a [bear](#), and had a mouth like a [lion](#). One of its heads had a mortal wound which healed itself, causing people to wonder at it and follow it. ([Revelation 13:1-10](#)) This description draws many parallels with a vision in the [Book of Daniel](#) where four beasts symbolizing a succession of kingdoms come out of the sea in the forms of a lion, bear, leopard and a beast with ten horns.²

4.1.1 Beast from the Earth

The second beast is primarily described in Revelation chapter thirteen. This second beast comes out of the earth whose overall appearance is not described, other than having "two horns like a lamb", and speaking "like a dragon".³ His purpose is to promote the authority of the first beast with the ability to perform great signs, even making fire come down out of Heaven. This second beast is also called the [false prophet](#).⁴ He speaks like a dragon commanding the people of the Earth to make an image "to" the beast that was wounded by a sword. It is declared that anyone who does not worship the beast or its image would be killed.⁵ The lamb-horned beast from the earth also causes all people to receive the [mark of the beast](#) "in their right hand or in their forehead."⁶

¹ [Revelation 16](#):13–16.

² [Daniel 7](#):1-7.

³ [Revelation 13](#):11.

⁴ [Revelation 19](#):20.

⁵ [Revelation 20](#):4.

⁶ [Revelation 13](#):11-16.

4.1.2 A Third Beast

[Revelation 17](#) mentions a third beast described as "a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." ([Revelation 17:3](#)) and some of the symbols are explained. The scarlet beast is another, distinct, visualisation of the same subject as the beast of the sea. The scarlet beast is shown being ridden by a [harlot](#) who "reigns over the kings of the earth", ([Revelation 17:18](#)) whereas the beast of the sea is not described as being ridden, and is given "power and great authority." The seven heads represent both seven mountains and seven kings, and the ten horns are ten kings who have not yet received kingdoms. Of the seven kings, five have fallen, one is, the other has not yet come. The beast itself is an eighth king who is of the seven and "was and is not and shall ascend out of the bottomless pit, and go into perdition."⁷

4.1.3 Image of the Beast

Those who dwell on the earth are deceived into making an image [interpreted as a statue] of the beast as a means to worship its authority. The false prophet breathes life into the "image of the beast", so that the image becomes alive and is able to speak. It also declares to anyone who does not worship the authority of the beast.⁸ Those who are killed for not conforming to the authority of the beast are blessed through the "first resurrection" that allows them to rule in [Christ's presence](#) as priests during the [one thousand-year reign](#). The [second death](#) has no power over these individuals who were victorious over the beast⁹ by not being deceived, even though they lost their lives on Earth by his authority.¹⁰

4.1.4 Mark of the Beast

See also: [Number of the beast](#)

The number of the beast ([Koinē Greek](#): ἀριθμὸς τοῦ θηρίου, *Arithmós tou thēriou*) is associated with the Beast in chapter 13, verse 18 of the [Book of Revelation](#). In most manuscripts of the New Testament and in [English translations of the Bible](#), the number of the beast is "six hundred sixty-six" or χξς (in [Greek numerals](#), χ represents 600, ξ represents 60 and ς represents 6).¹¹ [Papyrus 115](#) (which is the oldest preserved manuscript of the *Revelation* as of 2017), as well as other ancient sources like [Codex Ephraemi Rescriptus](#), give the number of the beast as χις or χιϛ (translitterable in Arabic numerals as "616") (χις), not 666;^{12 13} [critical editions of the Greek text](#), such as the [Novum Testamentum Graece](#), note χις as a variant.¹⁴

The mark of the beast is interpreted differently in the four main views of [Christian eschatology](#).

4.1.5 Fate of the Beast and the False Prophet

Heaven opens and a figure on a white horse appears, followed by "the armies which were in heaven".

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

⁷ [Revelation 17:7-18](#).

⁸ [Revelation 13:14-15](#).

⁹ [Revelation 15:1-4](#).

¹⁰ [Revelation 20:4-6](#).

¹¹ [Revelation 13:18](#).

¹² Stewart, Robert B.; Ehrman, Bart D.; Wallace, Daniel B. (2011). *The reliability of the New Testament*. Minneapolis, MN: [Fortress Press](#). pp. 40–41. [ISBN 978-0-8006-9773-0](#).

¹³ "[Papyrus reveals new clues to ancient world](#)". *News.nationalgeographic.com*. National Geographic Society. April 2005. [Archived](#) from the original on 10 January 2008. Retrieved 31 March 2014.

¹⁴ *Novum Testamentum Graece*, Nestle and Aland, 1991, footnote to verse 13:18 of Revelation, page 659: "-στοι δέκα ἑξ" as found in C [[C=Codex Ephraemi Rescriptus](#)]; for English see Metzger's *Textual Commentary on the Greek New Testament*, note on verse 13:18 of Revelation, page 750: "the numeral 616 was also read ..."

1 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them
2 that sit on them, and the flesh of all men, both free and bond, both small and great.¹⁵

3 The beast and the kings of the earth and their armies gather to prepare for war against them. The beast is taken, along with
4 the [false prophet](#), and they are thrown alive into "the [lake of fire](#)" and the rest are killed.¹⁶ In chapter twenty, after the dragon
5 is freed from the abyss and deceives the nations, the dragon is thrown into the lake of fire, where the beast and the false
6 prophet are and will be [tormented](#) day and night forever and ever.¹⁷

7 **4.2 Interpretation**

8 **4.2.1 Preterism**

9 Main article: [Preterism](#)



11 A coin bearing the Greek name and image of Nero, with [radiant crown](#) symbolizing the sun

12 [Preterism](#) is a [Christian eschatological view](#) that interprets [prophecies](#) of the Bible, especially the Books of Daniel and
13 Revelation, by reference to events that had already happened. Preterist academic scholars generally identify the first beast
14 from the sea with the [Roman Empire](#), particularly with Emperor [Nero](#).^{18 19 20}

15 The beast from the earth is generally identified with the [Roman imperial cult](#).^{21:240} Sometimes there is a particular
16 identification with a personage such as a chief administrator of Roman rule in [Ephesus](#) and [Asia Minor](#). This is probably the
17 provincial governor (or [proconsul](#)) who would have overseen the political and religious operations of the area from his capital
18 in Ephesus²² or the High Priest of the provincial imperial cult. The imperial cult in Ephesus was set up by Domitian in AD
19 89. (Ephesus is the location of one of the [Seven Churches in Asia](#) to whom the Book of Revelation was addressed.)

20 This interpretation is based upon the angel's explanation of the beast in [Revelation 17:7](#), that the beast's seven heads are seven
21 kings ([Revelation 17:10](#)) and that Nero, is the sixth king "who is", who was possibly alive and the emperor reigning at the
22 time John was writing the book.²³ The five kings who have fallen are seen as [Julius](#), [Augustus](#), [Tiberius](#), [Caligula](#) and
23 [Claudius](#); [Galba](#) is the one who "has not yet come, but when he does come, he must remain for a little while". ([Revelation](#)
24 [17:10](#)). Moreover, Rome was known in antiquity as the city of [seven hills](#) ([Revelation 17:9](#)) and Revelation was a warning
25 about events that were "shortly" to take place ([Revelation 1:1](#)).

¹⁵ [Revelation 19:11-18](#).

¹⁶ [Revelation 19:19-21](#).

¹⁷ [Revelation 20:10](#).

¹⁸ Cory, Catherine A. (2006). [The Book of Revelation](#). Liturgical Press. p. 61. [ISBN 9780814628850](#).

¹⁹ Garrow, Alan John Philip (4 Jan 2002). [Revelation](#). Taylor & Francis. p. 86. [ISBN 9780203133088](#).

²⁰ Clark, David Scott (1921). [The Message of Patmos](#) – via preteristarchive.com.

²¹ Beale, G.K. (1999). [The book of Revelation: a commentary on the Greek text](#). Grand Rapids, MI: Eerdmans Publishing. pp. 4, 240. [ISBN 9780802821744](#). Retrieved 2014-04-30.

²² White, L. Michael. "[The AntiChrist, a historical puzzle](#)". 'Frontline' online. [Public Broadcasting Service](#).

²³ The consensus among 20th century scholars is that John wrote during the reign of [Domitian](#), around 95 A.D., but that some date it earlier. See Beale (1999).

1 In [Revelation 13:5–8](#), the beast was given a mouth speaking in blasphemies against [God](#) and his name. Inscriptions have been
 2 found in Ephesus in which Nero is called "Almighty God" and "Savior".²⁴ In verse 4, the beast is worshiped by the world
 3 alongside the dragon that gave it authority. Nero and [Caligula](#) "abandoned all reserve" in promoting emperor worship—they
 4 were the only two who demanded divine honors while still alive. Nero claimed to be the sun-god [Apollo](#).

5 [Revelation 13:7](#) speaks of the power given to the beast to make war with the [saints](#). Nero was the first of the imperial
 6 authorities to persecute [Christianity](#). [Tacitus](#) records the scene in [Rome](#) when the [persecution of Christians](#) (or Chrestians²⁵)
 7 broke out: "And their death was aggravated with mockeries, insomuch that, wrapped in the hides of wild beasts, they were
 8 torn to pieces by dogs, or fastened to crosses to be set on fire, that when the darkness fell they might be burned to illuminate
 9 the night."²⁶

10 [Revelation 13:5](#) says that the beast would continue for 42 months. The Neronic persecution was instituted in AD 64 and
 11 lasted until his death in June AD 68, which is three and a half years, or 42 months. Nero was even called *the beast*. [Apollonius](#)
 12 [of Tyana](#) specifically states that Nero was called a beast:

13 *"In my travels, which have been wider than ever man yet accomplished, I have seen man, many wild beasts of*
 14 *Arabia and India; but this beast, that is commonly called a Tyrant, I know not how many heads it has, nor if it be*
 15 *crooked of claw, and armed with horrible fangs. ... And of wild beasts you cannot say that they were ever known*
 16 *to eat their own mother, but Nero has gorged himself on this diet."*²⁷

17 The manner of Nero's death corresponds with the prophecy of [Revelation 13:10](#): "If anyone is destined for captivity, to
 18 captivity he goes; if any one kills with the sword, with the sword he must be killed." According to [Tertullian](#), Nero was the
 19 first to assail the Christian sect with the imperial sword. He committed [suicide](#) by the sword at age 30.

20 After Nero's death in AD 68, Rome saw a quick succession of short-lived emperors ([Galba](#), [Otho](#), and [Vitellius](#)) and a year
 21 of [civil wars](#) until [Vespasian](#) eventually took control in AD 69. The Roman Empire destabilized so greatly that [Tacitus](#)
 22 reported: "Many believed the end of the empire was at hand".²⁸ According to [Suetonius](#), to the surprise of the world, "the
 23 empire which for a long time had been unsettled and, as it were, drifting through the usurpation and violent death of three
 24 emperors, was at last taken in and given stability by the [Flavian](#) family".²⁹ This may be a reference to the mortal wound on
 25 one of the heads of the beast "inflicted by the sword" which was later healed ([Revelation 13:3](#), [13:14](#)).³⁰ D.K. Wong (2003)
 26 wrote that the "healing of the wound" alludes to the so-called [Nero Redivivus legend](#) ("revival of Nero" myth). A rumour said
 27 that Nero had just disappeared to [Parthia](#), and would one day reappear.³¹

28 Finally, the readers of Revelation were told to "calculate the [number of the beast](#), for the number is that of a man; and his
 29 number is six hundred and sixty-six" (Rev. 13:18). John did not expect that his readers "who had understanding" to have any
 30 difficulty identifying the beast, since they could simply calculate the meaning of this number. "Neron Kaisar" ([Nepwv Kαισαρ](#)
 31 the [Greek](#) rendering, documented by [archaeological](#) finds), transliterated into [Hebrew](#) נרון קסר (Nrwn Qsr). When using
 32 standard *mispar hebrechi* encoding of [gematria](#), adding the corresponding values yields 666, as shown:

Resh (ר)	Samech (ס)	Qof (ק)	Nun (נ)	Vav (ו)	Resh (ר)	Nun (נ)	TOTAL
200	60	100	50	6	200	50	666

²⁴ Frazier, T.L. (1999). [A Second Look at the Second Coming: Sorting through the speculations](#). Conciliar Press Ministries. ISBN 9781888212143.

²⁵ In the earliest extant manuscript containing *Annales* 15:44, the second Medicean, the *e* in "Chrestianos", Chrestians, was later changed to an *i*; cf. *Theißen, Gerd; Merz, Annette* (2001). *Der historische Jesus: ein Lehrbuch [The Historical Jesus: A textbook] (in German)*. p. 89. The reading *Christianos*, Christians, is therefore doubtful.

²⁶ "The Mark of the Beast". [Ecclesia.org](#). Retrieved 2014-04-30.

²⁷ "The Mark of the Beast". [Ecclesia.org](#). Retrieved 2014-04-30.

²⁸ [Tacitus](#). *Histories*. 4:5:4.

²⁹ [Suetonius](#). *Vespasian*. 1:1.

³⁰ Gentry, Kenneth L., Jr., Th.D. *Apocalypse Then*.

³¹ Wong, Daniel K. (July–September 2003). "The Beast from the sea in Revelation 13". *Bibliotheca Sacra*. Vol. 160, no. 639. Dallas, TX: Dallas Theological Seminary. pp. 337–348.

1 The variant number 616 found in some manuscripts of the Greek text of Revelation may represent the alternative Hebrew
 2 spelling נרו קסר (Nr̥w Qsr) based on the [Latin](#) form "Nero Caesar".³² The variant probably existed to keep consistent the
 3 meaning of Nero as the beast.³³

Resh(ר)	Samech(ס)	Qof(ק)	Vav(ו)	Resh(ר)	Nun(נ)	TOTAL
200	60	100	6	200	50	616

4 4.2.2 Historicism



6 Beast wearing [papal tiara](#) from [Luther's translation](#) of the New Testament from 1522.

7 *Main article:* [Historicism \(Christianity\)](#)

8 Historicism is a method of interpretation in [Christian eschatology](#) which interprets [biblical prophecies](#) as actual historical
 9 events and identifies symbolic beings with historical persons or societies in the history of the church. This interpretation was
 10 favored by the Protestant reformers³⁴ such as [John Wycliff](#) and [Martin Luther](#), as well as other prominent figures such as
 11 [Isaac Newton](#).³⁵

12 According to this interpretation, the beast and false prophet were most commonly identified with [the papacy](#) in its political
 13 and religious aspects.³⁶

14 The identification with the papacy is a viewpoint echoed by Seventh-day Adventist writers. According to the [Seventh-day](#)
 15 [Adventist Church](#), the "image to the beast" represents Protestant churches which will form an alliance with the papacy, and
 16 the "mark of the beast" refers to a future universal Sunday law. Adventists have interpreted the number of the beast, 666, as
 17 corresponding to a Latin title [Vicarius Filii Dei](#) of the [pope](#). The number 666 is calculated by using a form of [gematria](#) where
 18 only the letters which refer to Latin numerals are counted.

V	I	C	A	R	I	V	S	F	I	L	I	I	D	E	I	TOTAL
5	1	100	0	0	1	5	0	0	1	50	1	1	500	0	1	666

19 In 1866, [Uriah Smith](#) was the first to propose the interpretation to the Seventh-day Adventist Church.³⁷ In *The United States*
 20 *in the Light of Prophecy* he wrote,

³² [Nero as the Antichrist](#)". Encyclopaedia Romana. [Penelope.uchicago.edu](#). Retrieved 2014-04-30.

³³ ["Oxyrhynchus Papyri P. Oxy. LVI 4499"](#). Papyrology. [preteristarchive.com](#). Ancient Revelations. 2006-11-14. Archived from [the original](#) on 14 November 2006. Retrieved 2014-04-30.

³⁴ *The Prophetic Faith of Our Fathers*, by LeRoy Froom. Vol. 2., pg. 121.

³⁵ Best, Austin. ["The Antichrist and The Protestant Reformation"](#). Whitehorsemedia.com. Retrieved 2014-04-30.

³⁶ *A Theology of the New Testament*, by George Eldon Ladd. Revised edition, Eerdmans Publishing, pg. 672.

³⁷ *Seventh-day Adventist Bible Commentary*, 223. See [Review and Herald](#) 28:196, November 20, 1866.

The pope wears upon his pontifical crown in jeweled letters, this title: "Vicarius Filii Dei", "Viceregent of the Son of God"; the numerical value of which title is just six hundred and sixty-six. The most plausible supposition we have ever seen on this point is that here we find the number in question. It is the number of the beast, the papacy; it is the number of his name, for he adopts it as his distinctive title; it is the number of a man, for he who bears it is the "[man of sin](#)".³⁸

Adventist scholar [J. N. Andrews](#) also adopted this view.³⁹ Uriah Smith maintained his interpretation in the various editions of *Thoughts on Daniel and the Revelation*, which was influential in the church.⁴⁰

[Jimmy Akin](#) of *Catholic Answers* and additional Catholic sources *Our Sunday Visitor*, a Catholic newspaper (see *Vicarius Filii Dei*), disagree with the above argument because, "although Vicarius Filii Dei adds up to 666, is not a title of the pope".⁴¹

The beast from the earth has also been interpreted as the Islamic prophet [Muhammed](#), according to some medieval Christians, particularly [Pope Innocent III](#);⁴² [Saracens](#) and [Antipopes](#), according to other medieval Christians, particularly [Joachim of Fiore](#);⁴³ and the government of the United States of America (this is the view of the Seventh-day Adventist Church).⁴⁴ This interpretation was introduced by Adventist pioneer [John Nevins Andrews](#).⁴⁵

[Samuele Bacchiocchi](#), an Adventist scholar, has noted that Seventh-day Adventist teaching is moving away from historicism towards a more symbolic interpretation of the mark of the beast.^{46 47}

The Historicist interpretation has fallen out of favor with modern commentaries on Revelation, partially because it has failed to form a consensus on how the outline of the book of Revelation corresponds with history.^{48 49}

4.2.3 Idealism

Main article: [Idealism \(Christian eschatology\)](#)

Idealism, also known as the [allegorical](#) or [symbolic](#) approach, is an interpretation of the book of Revelation that sees the imagery of the book as non-literal [symbols](#).⁵⁰ This is a common viewpoint of modern Christian scholars such as [Gregory Beale](#) in his *New International Greek Testament Commentary* on the Book of Revelation. Some Idealist interpretations identify none of the book's symbols with particular historical events while some idealists like Beale take a more eclectic approach which see that the book portrays events throughout history while also predicting some future events such as the return of Christ.⁵¹

³⁸ Uriah Smith, *The United States in the Light of Prophecy*. Battle Creek, Michigan: Seventh-day Adventist Publishing Association (1884), 4th edition, p. 224.

³⁹ *The Three Angels of Revelation* XIV. 6-12, p.109. 1877 reprint. Cited from Adventist Bible Commentary

⁴⁰ *Seventh-day Adventist Bible Commentary*, 223. See *Review and Herald* 28:196, November 20, 1866.

⁴¹ *CHANGING THE SABBATH (This Rock: December 1993)*. Archived from [the original](#) on 2011-01-22. Retrieved 2010-10-23.

⁴² *A Dictionary of biblical tradition in English literature*, David L. Jeffrey, p.211.

⁴³ *A Dictionary of biblical tradition in English literature*, David L. Jeffrey, p.211-212.

⁴⁴ E. G. White, *Will America Survive*. Inspiration Books East, Inc., U.S.A (1984), p.559 ["It has been shown that the United States is the power represented by the beast with lamb-like horn"] Note: the book is originally published in 1888 under the title *The Great Controversy*

⁴⁵ Mathisen, Robert R. (2006). *Critical issues in American religious history* By Robert R. Mathisen, p.220. ISBN 9781932792393. Retrieved 2014-04-30.

⁴⁶ *"ENDTIME ISSUES NEWSLETTER No 145"*. Biblicalperspectives.com. Retrieved 2014-04-30.

⁴⁷ *"ENDTIME ISSUES NEWSLETTER 146"*. Biblicalperspectives.com. Retrieved 2014-04-30.

⁴⁸ *A Theology of the New Testament*, by George Eldon Ladd. Revised edition, Eerdmans Publishing, pg. 672.

⁴⁹ Pate, J. Daniel Hays, J. Scott Duvall, C. Marvin (2009). *Dictionary of Biblical Prophecy and End Times*. Grand Rapids, Michigan: Zondervan. ISBN 978-0-310-57104-9.

⁵⁰ Campbell, Stan & Bell, James S. (2001). *The Complete Idiot's Guide to the Book of Revelation*. Alpha Books. pp. 212–213. ISBN 9780028642383.

⁵¹ *The Book of Revelation: A Commentary on the Greek Text – New International Greek Testament Commentary Series* (1999), G. K. Beale Eerdmans Publishing, Grand Rapids, p. 48

1 In this view, the beast from the sea is interpreted as the state or any human kingdom that is in opposition to God. This would
2 include the Roman Empire but would broadly apply to all empires.⁵² Scholars take their cue from the parallels between
3 [Revelation 13](#) and [Daniel 7](#), noting that in Daniel 7:17 that the beasts are revealed as kingdoms. Therefore, given that the
4 beast of Revelation thirteen is a composite of the beasts of Daniel, one should similarly interpret this beast as a kingdom,
5 more specifically a composite of all kingdoms. Similarly, in some idealist circles, it is suggested that the beast represents
6 different social injustices, such as [exploitation of workers](#),⁵³ wealth, the elite, commerce,⁵⁴ materialism, and imperialism.⁵⁵
7 Various [Christian anarchists](#), such as [Jacques Ellul](#), have associated the [State](#) and [political power](#) as the beast.⁵⁶

8 The Idealist interpretation of the beast from the earth is that it represents religious, cultural and economic powers within
9 society which work to compel people to give their allegiance to the state or governmental powers. This was first expressed
10 in the imperial cult of Rome, but finds expression at all times of history. In his commentary, Michael Wilcock says "Religion,
11 indeed is too narrow an identification of the second beast. He is, in modern parlance, the ideology-whether religious,
12 philosophical, or political-which 'gives breath to' any human social structure organized independently of God."⁵⁷

13 The Idealist perspective on the number of the beast rejects gematria, envisioning the number not as a code to be broken, but
14 a symbol to be understood. Because there are so many names that can come to 666 and that most systems require converting
15 names to other languages or adding titles when convenient, it has been impossible to come to a consensus. Given that numbers
16 are used figuratively throughout the book of Revelation, idealists interpret this number figuratively as well. The common
17 suggestion is that because seven is a number of completeness and is associated with the divine, that six is incomplete and the
18 three sixes mean completely incomplete.⁵⁸ Other scholars focus not on incompleteness but on the beast's ability to imitate
19 perfection, that is, to appear authentic. Since the number six is one short of the perfect number seven, the beast's number
20 bears "most of the hallmarks of truth, and so it can easily deceive".⁵⁹

21 The Idealist interpretation in which the beast finds expression in the socio-cultural, economic and political arena of all human
22 activities since the existence of man best describes the scriptural perspective of the beast. This position was fully annunciated
23 by Chike Udolisa in his book.⁶⁰ In this perspective, the image of the four kingdoms that were to rule the world as shown to
24 Nebuchadnezzar were equated to the four beasts revealed to Daniel, and to the seven-headed beast revealed to John. The
25 records of [Revelation 17:2-3](#) and [Revelation 13:1](#) show this beast to represent the kings of the earth. Furthermore, the
26 revelation in Daniel 7 of four beasts comprising a lion, bear and leopard also correlates with the seven-headed beast as shown
27 to John in [Revelation 13:2](#) having the same features of the lion, bear and leopard. Thus the beast represents the kingdoms that
28 will bear rule over the world from Adam until the second coming of Christ. While in the spirit, this beast is seen as a
29 personality as in Revelation 19:20, in the physical he is represented at different ages throughout the period of human existence
30 as different kingdoms. The import of this interpretation is that as the [Whore of Babylon](#) is seen to be riding this beast, the
31 beast is the seat of operation of the whore from where she is expressed, and by whom her dominion is exercised. This
32 corresponds to Revelation 13 where the power exercised by this beast was completely that of the dragon. This brings to light
33 the scriptural fact that the governments of the nations are puppets in the hands of this beast, consistent with the truth that the
34 whole world system is under the dragon, the god of this world.

35 St. [Augustine of Hippo](#) takes a more Idealist interpretation when he writes

⁵² *Discipleship on the Edge: An Expository Journey Through the Book of Revelation*, Darrell W. Johnson, Regent College Publishing, 2004, p.233

⁵³ [Third Way magazine](#), April 1987, p.23. Internet Archive. April 1987. p. 23. Retrieved 2014-04-30. beast.

⁵⁴ Duff, Paul B. (31 May 2001). *Who rides the beast?: prophetic rivalry and the rhetoric of crisis in the churches of the apocalypse*, Paul Brooks Duff, p. 70, Oxford UP 2001. ISBN 9780198031635. Retrieved 2014-04-30.

⁵⁵ Christopher R. Smith, "Reclaiming the Social Justice Message of Revelation: Materialism, Imperialism and Divine Judgement in Revelation 18", *Transformation* 7 (1990): 28-33

⁵⁶ [Christoyannopoulos, Alexandre](#) (2010). *Christian Anarchism: A Political Commentary on the Gospel*. Exeter: Imprint Academic. pp. 123–126. Revelation

⁵⁷ Wilcock, Michael (1975). *The Message of Revelation*. Leicester England: Inter Varsity Press. p. 127.

⁵⁸ *The Book of Revelation: A Commentary on the Greek Text – New International Greek Testament Commentary Series* (1999), G K Beale Eerdmans Publishing, Grand Rapids, pp.721-722

⁵⁹ Christopher C. Rowland, "The Book of Revelation, Introduction, Commentary, and Reflections" in *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon, 1998), 12:501–743, at 659

⁶⁰ Udolisa, Chike= (2013). *The Great Tribulation*. Florida United States: Xulon Press. p. 46. ISBN 9781628391121. Archived from [the original](#) on 2020-05-05. Retrieved 2014-03-30.

1 And what this beast is, though it requires a more careful investigation, yet it is not inconsistent with the true faith
2 to understand it of the ungodly city itself, and the community of unbelievers set in opposition to the faithful people
3 and the city of God. For to this beast belong not only the avowed enemies of the name of Christ and His most
4 glorious city, but also the tares which are to be gathered out of His kingdom, the Church, in the end of the world.⁶¹

5 4.2.4 Futurism

6 Main article: [Futurism \(Christianity\)](#)

7 Futurism is a [Christian eschatological view](#) that interprets portions of the [Book of Revelation](#) and the [Book of Daniel](#) as future
8 events in a literal, physical, [apocalyptic](#), and global context.⁶² This viewpoint is adopted by [Dispensationalism](#) and has become
9 deeply rooted in American Evangelical churches.⁶³

10 Futurism interprets the beast from the sea to represent a revived Roman empire that will oppose Christians in the last days.
11 Futurists would admit the symbolic ties to Rome and would interpret that the recovery from the fatal head wound would refer
12 to a revival of this empire in the last days. It is usually understood that this revived empire will be ruled by the [Antichrist](#),
13 though some refer to the beast as the Antichrist. Futurist scholars, such as [John Walvoord](#), identify this beast not as the
14 individual ruler but as the revived Roman empire, noting that the reference to Rome's seven hills and the connection to the
15 beasts in Daniel seven indicate that the beast represents a kingdom.⁶⁴

16 Futurism interprets the beast from the earth, or false prophet, as the future head of the apostate church or as a future expression
17 of false religion in general.⁶⁵

18 Interpretation of the mark or number of the beast is similar to the idealist view suggesting that the number six refers to
19 imperfection, falling short of the divine number seven.⁶⁶

20 4.2.5 Alternative views

- 21 • The [Bahá'í Faith](#) identifies the Beast to be the [Umayyad Caliphate](#), who waged spiritual war against the "[two](#)
22 [witnesses](#)," understood to be [Muhammad](#), the founder of Islam, and [Ali](#).⁶⁷
- 23 • [Aleister Crowley](#) claimed that he was the Beast prophesied in Revelation and used the name *Tò Μέγα Θηρίον* (*To*
24 *Méga Thēríon*), Greek for "The Great Beast", which adds up to 666 by [isopsephy](#), the Greek form of [gematria](#).^{68 69}
- 25 • During the [New Deal](#), some ministers identified the [Congress of Industrial Organizations](#) as a "Sign of the
26 Beast".⁷⁰ Outside of [black churches](#), 20th-century evangelicalism in America tended to regard labor unions as the
27 mark of the beast, although evangelicals originally worked to eliminate class distinctions.⁷¹
- 28 • Some identify the Beast with a [supercomputer](#) in [Brussels, Belgium](#).^{72 73} However, author Joe Musser attributes
29 the origin of this [urban legend](#) to his 1970 novel *Behold, a Pale Horse* and to an ad campaign promoting the movie
30 *The Rapture* which featured the Brussels-based supercomputer. This ad campaign consisted of make-believe
31 newspapers containing "reports" on various aspects of the movie. Musser speculates that stories subsequently run

⁶¹ of Hippo, St. Augustine. *CHURCH FATHERS: City of God, Book XX Chapter IX (St. Augustine)*. Retrieved 6 October 2016.

⁶² [Dictionary of Biblical Prophecy and End Times](#), by J. Daniel Hays, J. Scott Duvall, C. Marvin Pate.

⁶³ A Theology of the new Testament, by George Eldon Ladd. Revised edition, Eerdmans Publishing, pg. 673.

⁶⁴ The Revelation of Jesus Christ, John Walvoord, Moody Publishers (1966), [ISBN 0-8024-7309-1](#) pp. 197-198.

⁶⁵ *The Revelation of Jesus Christ*, John Walvoord, Moody Publishers (1966), [ISBN 0-8024-7309-1](#) p. 205.

⁶⁶ *The Revelation of Jesus Christ*, John Walvoord, Moody Publishers (1966), [ISBN 0-8024-7309-1](#) p. 210.

⁶⁷ 'Abdu'l-Bahá. *Some Answered Questions*. Baha'i Publishing Trust. p. 71.

⁶⁸ Carroll, Robert Todd (2003). "[Aleister Crowley](#)". *The Skeptic's Dictionary*. Wiley. [ISBN 0-471-27242-6](#).

⁶⁹ Crowley, Aleister (1923). Skinner, Stephan (ed.). *The Magical Diaries of Aleister Crowley*. Samuel Weiser. Tunisia. [ISBN 0-87728-856-9](#).

⁷⁰ Burgess, David S. (2000). [Fighting for Social Justice: The life story of David Burgess](#) (autobiography). Wayne State University Press. p. 77. [ISBN 0814328997](#). Retrieved 2014-04-30.

⁷¹ Bebbington, David (April 1987). "[God made them high or lowly](#)". *Third Way Magazine*. p. 12–14. Retrieved 2014-04-30 – via Internet Archive.

⁷² "[Does the 'Beast of Brussels' know everything about us?](#)". IT Myths. *silicon.com*. Servers.

⁷³ "[The Beast](#)", a supercomputer in Belgium, is being used to track every human being on Earth - Fiction!". Rumors. *Truth or Fiction*.

in an unnamed Pennsylvania newspaper and a 1976 issue of *Christian Life* magazine were mistakenly based on these ads.^{74 75}

- Several websites identify the beast as referring to an indistinct modern-day cartel of banking organizations, sometimes referred to as the "[New World Order](#)". The theory extends to the digitization of money and the possible use of [RFID](#) chips in humans as being the mark of the beast without which none may buy or sell. An example of this is consumer privacy advocates, [Katherine Albrecht](#) and [Liz McIntyre](#),⁷⁶ who believe [spy chips](#) must be resisted because they argue that modern [database](#) and [communications technologies](#), coupled with [point of sale data-capture](#) equipment and sophisticated ID and [authentication](#) systems, now make it possible to require a [biometrically](#) associated number or mark to make purchases. They fear that the ability to implement such a system closely resembles the [number of the beast](#) prophesied in the [Book of Revelation](#).
- Various [Christian anarchists](#), such as [J. Ellul](#), have identified the [State](#) and [political power](#) as the beast in the *Book of Revelation*.^{77 78}

5 The Lucifer Effect: What happens WITHOUT responsibility

Many scientific studies have been done about what the effects upon society are when you remove personal responsibility from someone, and especially someone who has great power serving in the government. This section will summarize those studies and provide links to them so you can study them yourself to prove in essence that "The Beast" in the Bible is really any man or woman who is legally unaccountable for the effect of their actions.

The sin of Lucifer was his intention to become equal to or superior to God. We discuss this in the next section in more detail. God calls himself "the most high" throughout the Bible, which means that anyone who is equal to or above God makes themselves literally a god to be worshipped, served, and obeyed. The chief characteristic of a god is that they are ACCOUNTABLE or RESPONSIBLE to NO ONE for ANYTHING, and often that they are the source of law for the people who worship or serve them. Contrast this with our definition of a human sovereign, who we define as someone acting on behalf of God and His Laws as His agent, and who is EQUAL to every other human and the government itself under REAL law, meaning common law and not the civil statutory franchise codes. Below is the definition of "sovereign" in our Disclaimer if you would like to read it:

[SEDM Disclaimer](https://sedm.org/disclaimer.htm), Section 4.20: Sovereign
<https://sedm.org/disclaimer.htm>

The most famous scientific study on what causes moral people to behave immorally is a work by Dr. Phillip Zimbardo entitled *The Lucifer Effect*. In that work, he tries to trace the environmental factors that can cause moral people to dispense with their morality and injure others. Among the causal environmental factors he analyzes are anonymity, influence of authority figures upon the perpetrator, and irresponsibility. Below is a summary of his book:

"The Lucifer Effect: Understanding How Good People Turn Evil is a 2007 book which includes professor Philip Zimbardo's first detailed, written account of the events surrounding the 1971 [Stanford Prison Experiment](#) (SPE) — a prison simulation study which had to be discontinued after only six days due to several distressing outcomes and mental breaks of the participants. The book includes over 30 years of subsequent research into the psychological and social factors which result in immoral acts being committed by otherwise moral people. It also examines the [prisoner abuse at Abu Ghraib](#) in 2003, which has similarities to the Stanford experiment. The title takes its name from the pious story of the favored angel of God, [Lucifer, his fall from grace](#), and his assumption of the role of [Satan](#), the embodiment of evil.^{[1][2]} The book was briefly on [The New York Times Non-Fiction Best Seller](#)^[3] and won the [American Psychological Association's](#) 2008 William James Book Award.^[4]"

[Wikipedia: *The Lucifer Effect*, Downloaded 12/16/23; https://en.wikipedia.org/wiki/The_Lucifer_Effect]

⁷⁴ "Does the 'Beast of Brussels' know everything about us?". IT Myths. *silicon.com*. Servers.

⁷⁵ "The Beast", a supercomputer in Belgium, is being used to track every human being on Earth - Fiction!". Rumors. *Truth or Fiction*.

⁷⁶ [Albrecht, Katherine](#); [McIntyre, Liz](#) (2006). *The Spy chips Threat: Why Christians should resist RFID and electronic surveillance*. Nelson Current. [ISBN 1-59555-021-6](#).

⁷⁷ [Christoyannopoulos, Alexandre](#) (2010). *Christian Anarchism: A Political Commentary on the Gospel*. Exeter: Imprint Academic. pp. 123–126. Revelation.

⁷⁸ [Ellul, Jacques](#) (1988). [Anarchy and Christianity](#). Michigan: Wm. B. Eerdmans. pp. 71–74. [ISBN 9780802804952](#). The first beast comes up from the sea ... It is given 'all authority and power over every tribe, every people, every tongue, and every nation' (13:7). All who dwell on earth worship it. Political power could hardly, I think, be more expressly described, for it is this power which has authority, which controls military force, and which compels adoration (i.e., absolute obedience).

FOOTNOTES:

1. McDermott, Rose (October 2007). "Reviewed Work: The Lucifer Effect: Understanding How Good People Turn Evil by Philip Zimbardo". Book Reviews. Political Psychology. International Society of Political Psychology. **28** (5): 644–646. [JSTOR 20447077](#).

2. Levine, Robert (September–October 2007). "The Evil That Men Do". Scientists' Bookshelf. American Scientist. Sigma Xi, The Scientific Research Honor Society. **95** (5): 440–442. [ISSN 0003-0996](#). [JSTOR 27859031](#).

3. "Best Sellers: April 22, 2007". The New York Times. April 22, 2007. Retrieved June 21, 2018.

4. "William James Book Award". Past Recipients. APA Div. 1: Society for General Psychology. Retrieved June 20, 2018.

In scientific terms, IRRESPONSIBILITY happens when:

1. Personal IRRESPONSIBILITY

- 1.1. There are no legal or criminal consequences for an otherwise harmful act.
- 1.2. The perpetrator is anonymous in the context of the harmful act.
- 1.3. The perpetrator is told that no one can learn who they are.
- 1.4. The perpetrator is UNAWARE of what the legal consequences for the harmful act are. Thus, they are deceived into thinking there ARE no legal consequences.
- 1.5. The perpetrator has no property and would risk or lose no property as a result of accepting the legal consequences of the harmful act. They are consequently "judgement proof" from a civil perspective and cannot be held civilly responsible for paying for the damages they inflict. There is no predicting what a person who has nothing to lose will do to those who are harming them, and especially if the government doesn't do its job of maintaining justice.
- 1.6. The perpetrator is told that an authority figure is ordering them to do the harmful act who will accept ultimate responsibility. Such an authority figure is usually in the government.
- 1.7. The perpetrator is mentally ill in that they are a narcissist or psychopath with no empathy or concern for the affect of their behavior on others. They do not concern themselves with the future implication of their behavior at all in terms of their relationship with others.
- 1.8. The perpetrator intends to commit suicide during or after the harmful act and thus avoid future consequences.
 - 1.8.1. This happens with Muslim terrorists who commit suicide bombings.
 - 1.8.2. This also happens with school gunmen, who commit suicide usually during the shooting.
- 1.9. There is a long delay between a harmful act and its legal consequences, such that the consequences are so delayed that they are unlikely to be felt.

2. Governmental IRRESPONSIBILITY

- 2.1. The perpetrator is a politician who can lie about anything without consequence. Federal Rule of Evidence 610 makes "political speech" inadmissible as evidence in a court of law for use in prosecuting the speaker.
- 2.2. The government perpetrator is not accountable for the accuracy of their publications, and thus, can lie with impunity. The courts have repeatedly held that you should not rely upon any government publication as a basis for anything and can be penalized if you do.
- 2.3. The perpetrator is receiving public assistance as a vagabond or public charge and therefore does not have to take financial responsibility for supporting themselves. Such people usually do not concern themselves with the consequences of accepting money that was STOLEN from someone else to pay the entitlement, rationalizing their behavior by saying that they paid in and the government HAS to reimburse them, even though the U.S. Supreme Court has repeatedly held that Congress has NO DUTY to pay you "benefits" no matter HOW LONG you contributed.
- 2.4. The perpetrator will leave governmental office before the societal or collective effect of their acts are clearly known. This allows them to blame someone else for the effects without being discovered as the perpetrator. Politicians call this "kicking the can down the road".
- 2.5. The perpetrator has can abuse their governmental office to interfere with holding them legally accountable for the consequences of their act. This frequently happens in the case of:
 - 2.5.1. Judges ruling in an unjust way that favors either their employer or their personal economic interests.
 - 2.5.2. The Department of Justice omitting to prosecute government wrongdoers (their coworkers) to further their own personal or economic interests. This is called "selective enforcement".

2.6. The perpetrator has the authority as a legislator to make law that exempts THEMSELVES or their government they work for from its operation.

If you would like a complete plan on how to restore RESPONSIBILITY and ACCOUNTABILITY to government and eliminate all of the IRRESPONSIBILITY of the present de facto government described above, see:

Self Government Federation: Articles of Confederation, Form #13.002
<https://sedm.org/Forms/13-SelfFamilyChurchGovnce/SGFArtOfConfed.pdf>

For exhaustive details backing up the content of this section, see:

1. *Government Corruption*, Form #11.401
<https://sedm.org/home/government-corruption/>
2. *The Psychology of Evil: The Lucifer Effect in Action*, Philip Zimbardo. A book about what causes people to become evil.
http://www.youtube.com/watch?v=1uCaAGx_dPY
3. *Lucifer Effect*, Phillip Zimbardo – a video about how good people are transformed to do and think and believe evil.
<https://www.youtube.com/watch?v=OsFEV35tWsg>
4. *Stanford Prison Experiment*, Phillip Zimbardo – why power corrupts and motivates government corruption.
<http://prisonexp.org/>
5. *Milgram Experiment*, Wikipedia – study by Stanley Milgram that analyzes environmental factors that cause people to become evil. This study is important for those who want to direct their reforms of government to PREVENT evil.
http://en.wikipedia.org/wiki/Milgram_experiment
6. *Inventors of Evil Things*, Alex Thomason
<https://sedm.org/inventors-of-evil-things/>
7. *The Prince*, Niccolo Machiavelli-a classic that imputes Satanic motives to narcissistic people who pursue power. This book was banned by the Catholic Pope after it was published.
<http://www.earlymoderntexts.com/assets/pdfs/machiavelli1532.pdf>
8. *The 48 Laws of Power*, Robert Greene-a classic that imputes Satanic motives to narcissistic people who pursue power.
<http://48laws-of-power.blogspot.com/>

6 Satan's greatest sin was abusing "privileges" and "franchises" to make himself equal to or above God⁷⁹

In the previous section, we showed how the Satanic behavior can be manufactured with the right circumstances, the most important of which is IRRESPONSIBILITY. The essence of who Satan himself was is someone who wanted to make themselves equal to or above God by abusing privileges and franchises. The essence of what it means to be a god is someone who is COMPLETELY IRRESPONSIBLE and UNACCOUNTABLE for ANYTHING and EVERYTHING they do and who is the LAWGIVER for the community that worships him or her or it. Thus, for Satan to seek to be LIKE God was for him to completely escape any and all accountability, liability, and responsibility. Human sovereignty, on the other hand, is defined within our ministry as NOT like being equal to or above God, but to be an AGENT of God under the delegated authority of God's laws. Thus, a human sovereign is in NO WAY irresponsible ultimately to a superior power or the laws of that higher power. You can verify this for yourself by reading our definition of "sovereign" on our disclaimer page:

SEDM Disclaimer, Section 4.20: "Sovereign"
<https://sedm.org/disclaimer.htm>

In Form #09.015, Section 4.7, we showed how Christ refused privileges, benefits, and franchises and insisted on equality towards every other human. In this chapter, we compare that approach to Satan's approach. It should interest the Christian reader to know that Satan's greatest sin in the Bible was to abuse the "privileges" and therefore franchises bestowed by God to try to elevate himself to an equal or superior relation to God. By doing so, he insisted on being above every other creation of God, including humans. He did this out of pride, vanity, conceit, and covetousness.

⁷⁹ Source: *Government Instituted Slavery Using Franchises*, Form #05.030, Section 2.18; ; <https://sedm.org/Forms/FormIndex.htm>.

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

3 **WHAT WAS SATAN’S SIN?**

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

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

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

- 20 1. Jesus made his own desires and flesh “invisible” and became an agent and fiduciary of God 24 hours a day, 7 days a
21 week:

22 “Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me.
23 For he who is least among you all will be great.”
24 [Luke 9:48, Bible, NKJV]

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

27 “And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor
28 seen His form.”
29 [John 5:37, Bible, NKJV]

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

32 “Then Jesus cried out and said, “He who believes in Me, believes not in Me but in Him who sent Me.”
33 [John 12:44, Bible, NKJV]

- 34 2. Jesus did NOT abuse the “privileges”, “franchises”, or “benefits” of God to elevate himself in importance or “rights”
35 either above any other human or above God:

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

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

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

48 “But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. Do not call
49 anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One

is your Teacher, the Christ. **But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted**.
[Jesus in Matt. 23:8-12, Bible, NKJV]

But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but **whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all**. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
[Mark 10:42-45, Bible, NKJV. See also Matt. 20:25-28]

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

1. Agents and/or officers of We the People.
2. "Trustees" and managers over God's property. The entire Earth belongs to the Lord, according to the Bible.⁸⁰
3. Acting in a fiduciary duty towards those who have entrusted them with power.

"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."⁸¹
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 from a discharge of their trusts.⁸² **That is, a public officer occupies a fiduciary relationship to the political entity on whose behalf he or she serves.**⁸³ **and owes a fiduciary duty to the public.**⁸⁴ **It has been said that the fiduciary responsibilities of a public officer cannot be less than those of a private individual.**⁸⁵ **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 [PRIVATE] rights is against public policy.**⁸⁶
[63C American Jurisprudence 2d, Public Officers and Employees, §247 (1999)]

4. Implementing a "covenant" or "contract" or "social compact" between them and the people. All civil and common law is based on compact.⁸⁷
5. "Creatures [CREATIONS] of the law" as the U.S. Supreme Court calls them.⁸⁸
6. Violating their oath and/or covenant if they use the property or rights they are managing or protecting for any aspect of private gain. In fact, 18 U.S.C. §208 makes it a crime to preside over a matter that you have a financial conflict of interest in.

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

⁸⁰ "Indeed heaven and the highest heavens belong to the LORD your God, also the earth with all that is in it." [Deut. 10:15, Bible, NKJV]

⁸¹ 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.

⁸² 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.

⁸³ 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.

⁸⁴ 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).

⁸⁵ 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.

⁸⁶ 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).

⁸⁷ **"A body politic," as aptly defined in the preamble of the Constitution of Massachusetts, "is a social compact by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good."**
[United States v. Winstar Corp. 518 U.S. 839 (1996)]

⁸⁸ "No man in this country is so high that he is above the law. No officer of the law may set that law at defiance with impunity. All the officers of the government, from the highest to the lowest, are **creatures of the law**, and are bound to obey it." [United States v. Lee, 106 U.S., at 220]

1 1. Lev. 25:42:

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

3 2. Lev. 25:55:

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

6 3. Numbers 14:24:

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

9 4. Joshua 1:2-5:

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

16 5. 2 Sam. 3:18:

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

19 6. 2 Sam. 7:8-9:

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

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

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

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

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

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

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

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

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

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

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

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

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

Joseph Deals with the Famine

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

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

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

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

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

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

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

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

Government Instituted Slavery Using Franchises, Form #05.030, Section 22.4
<http://sedm.org/Forms/FormIndex.htm>

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

"You were the seal of perfection,
Full of wisdom and perfect in beauty.
¹³ You were in Eden, the garden of God;
Every precious stone was your covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald with gold.
The workmanship of your timbrels and pipes
Was prepared for you on the day you were created.

¹⁴ "You were the anointed cherub who covers;
I established you;
You were on the holy mountain of God;
You walked back and forth in the midst of fiery stones.
¹⁵ You were perfect in your ways from the day you were created,
Till iniquity was found in you.

¹⁶ "By the abundance of your trading
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.

¹⁷ "Your heart was lifted up because of your beauty;
You corrupted your wisdom for the sake of your splendor;
I cast you to the ground,
I laid you before kings,
That they might gaze at you.

¹⁸ "You defiled your sanctuaries
By the multitude of your iniquities,
By the iniquity of your trading;
Therefore I brought fire from your midst;
It devoured you,
And I turned you to ashes upon the earth
In the sight of all who saw you.
¹⁹ All who knew you among the peoples are astonished at you;
You have become a horror,
And shall be no more forever. '"
[Ezekiel 28:13-19, Bible, NKJV]

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

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

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

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

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

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

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

4 "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets."
5 [Matt. 7:12, Bible, NKJV]

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

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

30 [...]

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

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

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

50 SEDM Disclaimer

51 9. APPROACH TOWARDS "HATE SPEECH" AND HATE CRIME

52 This website does not engage in, condone, or support [hate speech](#) or hate crimes, violent thoughts, deeds or
53 actions against any particular person(s), group, entity, government, mob, paramilitary force, intelligence agency,
54 overpaid politician, head of state, queen, dignitary, ambassador, spy, spook, soldier, bowl cook, security flunky,
55 contractor, dog, cat or mouse, Wal-Mart employee, amphibian, reptile, and or deceased entity without a PB
56 (Physical Body). By "hate speech" and "hate crime", we mean in the context of religious members of this site
57 trying to practice their faith:

1 1. Compelling members to violate any aspect of the [Laws of the Bible, Form #13.001](#). This includes commanding
2 them to do things God forbids or preventing or punishing them from doing God commands.

3 2. Persecution or "selective enforcement" directed against those whose religious beliefs forbid them from
4 contracting with, doing business with, or acquiring any civil status in relation to any and all governments. These
5 people must be "left alone" by law and are protected in doing so by the First Amendment and the right to NOT
6 contract protected by the Constitution. The group they refuse to associate with is civil statutory "persons". We
7 call these people "non-resident non-persons" on this site as described in [Form #05.020](#). See [Proof That There Is](#)
8 [a "Straw Man", Form #05.042](#) for a description of the civil "person" scam.

9 3. Engaging in legal "injustice" ([Form #05.050](#)). By "justice" we mean absolutely owned private property ([Form](#)
10 [#10.002](#)), and equality of TREATMENT and OPPORTUNITY ([Form #05.033](#)) under REAL LAW ([Form #05.048](#)).
11 "Justice" is defined here as God defines it in [Form #05.050](#).

12 4. Any attempt to treat anyone unequally under REAL "law". This includes punishing or preventing actions by
13 members to enforce against governments under their own franchise ([Form #06.027](#)) the same way governments
14 enforce against them. See [What is "law"?, Form #05.048](#).

15 5. Offering, implementing, or enforcing any civil franchise ([Form #05.030](#)). This enforces superior powers on
16 the part of the government as a form of inequality, results in religious idolatry, and violates the First
17 Commandment of the Ten Commandments (Exodus 20). This includes:

18 5.1 Making justice ([Form #05.050](#)) into a civil public privilege

19 5.2 Turning CONSTITUTIONAL PRIVATE citizens into STATUTORY PUBLIC citizens engaged in a public
20 office and a franchise.

21 5.3 Any attempt to impose equality of OUTCOME by law, such as by abusing taxing powers to redistribute
22 wealth. See [Great IRS Hoax, Form #11.302](#).

23 Franchises are the main method of introducing UNEQUAL treatment by the government. See [Why You Are a](#)
24 ["national", "state national", and Constitutional but not Statutory Citizen, Form #05.006](#).

25 6. Any attempt to outlaw or refuse to recognize or enforce absolutely owned private property
26 (Form #12.025). This makes everyone into slaves of the government, which then ultimately owns ALL
27 property and can place unlimited conditions upon the use of their property. It also violates the last six
28 commandments of the Ten Commandments, which are the main religious laws that protect PRIVATE property
29 and prevent it from being shared with any government. This includes:

30 6.1 Refusing to provide civil statuses on government forms that recognize those who are exclusively private and
31 their right to be left alone.

32 6.2 Refusing to provide government forms that recognize those who are exclusively private such as
33 "nontaxpayers" or "non-resident non-persons" and their right to be left alone.

34 The result of the above forms of omission are hate, discrimination, and selective enforcement against those who
35 refuse to become "customers" or franchisees (Form #05.030) of government. See [Avoiding](#)
36 [Traps in Government Forms Course, Form #12.023](#).

37 7. Any attempt by government to use judicial process or administrative enforcement to enforce any civil
38 obligation derived from any source OTHER than express written consent or to an injury against the equal rights
39 of others demonstrated with court admissible evidence. See [Lawfully Avoiding Government Obligations Course,](#)
40 [Form #12.040](#).

41 There is no practical difference between discriminating against or targeting people because of the groups they
42 claim membership in and punishing them for refusing to consent to join a group subject to legal disability, such
43 as those participating in government franchises. Members of such DISABILITY groups include civil statutory
44 "persons", "taxpayers", "individuals" (under the tax code), "drivers" (under the vehicle code), "spouses" (under
45 the family code). Both approaches lead to the same result: discrimination and selective enforcement. The
46 government claims an exemption from being a statutory "person", and since it is a government of delegated
47 powers, the people who gave it that power must ALSO be similarly exempt:

48 "The sovereignty of a state does not reside in the persons who fill the different departments
49 of its government, but in the People, from whom the government emanated; and they may
50 change it at their discretion. Sovereignty, then in this country, abides with the constituency,

and not with the agent; and this remark is true, both in reference to the federal and state government."
[Spoonier v. McConnell, 22 F. 939 @ 943]

"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)]

"Since in common usage the term 'person' does not include the sovereign, statutes employing that term are ordinarily construed to exclude it."
[U.S. v. Cooper, 312 U.S. 600, 604, 61 S.Ct. 742 (1941)]

"In common usage, the term 'person' does not include the sovereign and statutes employing it will ordinarily not be construed to do so."
[U.S. v. Cooper, 312 U.S. 600, 604, 61 S.Ct. 742 (1941)]

"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)]

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

"Commerce. ... Intercourse by way of trade and traffic [money instead of semen] 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]

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

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

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

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

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

"**You shall make no covenant [contract or franchise] with them [foreigners, pagans], nor with their [pagan government] gods [laws or judges]. They shall not dwell in your land [and you shall not dwell in theirs by becoming a "resident" in the process of contracting with them], lest they make you sin against Me [God]. For if you serve their gods [under contract or agreement or franchise], it will surely be a snare to you.**"
[Exodus 23:32-33, 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 [the obligations and concerns of the world].**"
[[James 1:27](#), Bible, NKJV]

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

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

"But the thing displeased Samuel when they said, '**Give us a king [or political ruler] 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 [God as their ONLY King, Lawgiver, and Judge] and [served other gods](#)—so they are doing to you also [government or political rulers becoming the object of idolatry]."
[[1 Sam. 8:4-8](#), Bible, NKJV]

"Do not walk in the [statutes of your fathers](#) [the heathens], nor observe their judgments, nor define yourselves with their [pagan government] 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]

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

[Trading Away Your Freedom by Foreign Entanglements](#), John Birch Society
<https://youtu.be/2Q24tWlrRdk>

Pastor David Jeremiah of Turning Point Ministries also agrees with us on this subject:

[The Church in Satan's City](#), March 20, 2016
<https://youtu.be/oujXpO5pejQ>

President Obama also said that it is the right of EVERYONE to economically AND politically disassociate with the government so why don't the agencies of the government recognize this fact on EVERY form you use to interact with them?.

[President Obama Says US Will NOT Impose Its Political or Economic System on Anyone](#), Exhibit #05.053
https://youtu.be/2t_ZRQSIPr0

We wrote an entire book on how to economically and politically disassociate in fulfillment of Obama's promise above, and yet the government hypocritically actively interferes with economically and politically disassociating, in defiance of President Obama's assurances and promises. HYPOCRITES!

[Non-Resident Non-Person Position](#), Form #05.020
<http://sedm.org/Forms/FormIndex.htm>

Government's tendency to compel everyone into a commercial or [civil legal relationship \(Form #05.002\)](#) with them is defined by the Bible as the ESSENCE of Satan himself! The personification of that evil is dramatized in the following video:

[Devil's Advocate: Lawyers](#) (<http://sedm.org/what-we-are-up-against/>)

Therefore, the religious practice and sexual orientation of avoiding commerce and [civil legal relationships \(Form #05.002\)](#) with governments is the essence of our religious faith:

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

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

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

*"By the **abundance** of your [Satan's] **trading** 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."*
[\[Ezekial 28:16, Bible, NKJV\]](#)

*"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 [of our public dis-servants] in dealing with any person [within the public], which are all an abomination to the Lord, and render those abominable [hated] 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 [in government] 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 with an even hand, and therefore is pleased with those that are herein followers of him.

A [false] balance, [\[whether it be in the federal courtroom or in the government or in the marketplace,\]](#) cheats, under pretence of doing right most exactly, and therefore is the greater abomination to God."
[Matthew Henry's Commentary on the Whole Bible; Henry, M., 1996, c1991, under Prov. 11:1]

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

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

The result of the waivers of immunity above is to restore EQUALITY under REAL LAW between members and corrupt governments intent on destroying that equality by offering or enforcing civil franchises. All freedom derives from equality between you and the government in the eyes of REAL law in court. See [Requirement for Equal Protection and Equal Treatment, Form #05.033](#).

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

For those members seeking to prosecute government actors practicing hate speech or hate crime against them, see the following resource:

[Discrimination and Racism Page, Section 5: Hate Speech and Hate Crime](#)
https://famguardian.org/Subjects/Discrimination/discrimination.htm#HATE_SPEECH

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

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

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

7 Government’s Duty to CIVILLY protect is “domicile” and it is Voluntary but Produces NO LEGAL DUTY of protection⁸⁹

The U.S. Supreme Court describes the relationship of domicile to taxation as follows:

“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)]

The first thing to notice about the above ruling is that the essence of being a “citizen” is one’s domicile, not just their place of birth or naturalization or the NATIONALITY these two things produce. “Domicile” establishes your LEGAL status within a municipal government while “nationality” (being a “national”) establishes your POLITICAL status and association with a specific nation under The Law of Nations.

“Nationality. That quality or character which arises from the fact of a person's belonging to a nation or state. Nationality determines the political status of the individual, especially with reference to allegiance; while domicile determines his civil status. Nationality arises either by birth or by naturalization. See also Naturalization.”
[Black’s Law Dictionary, Sixth Edition, p. 1025]

The U.S. Supreme Court admitted that an alien with a domicile in a place is treated as a native or naturalized “citizen” in nearly every respect. We call this type of “citizen” simply a “domiciled citizen” to distinguish it from anything resembling nationality. Note that they use the phrase “This right to protect persons having a domicile”, meaning they DON’T have a

⁸⁹ Source: [Why Domicile and Becoming a “Taxpayer” Require Your Consent](#), Form #05.002, Section 8; <https://sedm.org/Forms/FormIndex.htm>.

right to protect people who choose NOT to have a domicile and therefore are UNABLE to render protection because they can ONLY “govern” people who consent to be governed by choosing a domicile within their protection.

“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 Yue Ting v. United States, [149 U.S. 698](#) (1893)]

Note also the key role of the word “intention” within the meaning of domicile. A person can have many “abodes”, which are the place they temporarily “inhabit”, but only one legal “domicile”. You cannot have a legal “domicile” in a place without also having an intention (also called “consent”) to live there “permanently”, which implies allegiance to the people and the laws of that place.

“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)]

What the U.S. Supreme Court essentially is describing above is a contract to procure the civil protection of a specific government, and it is giving that contract a name called “domicile”. What makes the contract binding is the fact that each party to the contract both gives and receives specific and measurable “consideration”. You manifest your consent to the contract by voluntarily calling yourself a “subject”, “inhabitant”, “citizen”, or “resident”, all of which have in common a domicile within the jurisdiction that those terms relate to. You give “allegiance” and the support (e.g. “taxes”) that go with that allegiance, and in return, the government has an implied legal duty to protect and serve you. All contracts require both mutual consent and mutual consideration. Without both demonstrated elements, the contract is unenforceable. The contract is therefore only enforceable if both parties incur reciprocal duties that are enforceable in court as “rights”. Below is how the U.S. Supreme Court again describes this “protection contract”:

The reason why States are “bodies politic and corporate” is simple: just as a corporation is an entity that can act only through its agents, “[t]he State is a political corporate body, can act only through agents, and can command only by laws.” [Poindexter v. Greenhow, supra, 114 U.S., at 288, 5 S.Ct. at 912-913](#). See also Black’s Law Dictionary 159 (5th ed. 1979) (“Body politic or corporate”: “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”). As a “body politic and corporate,” a State falls squarely within the Dictionary Act’s definition of a “person.”
[Will v. Michigan Dept. of State Police, 491 U.S. 58, 109 S.Ct. 2304 (U.S.Mich.,1989)]

The interesting thing about allegiance is that in every circumstance where you try to document it on a government form, the covetous government tries to create the false impression that it must be PERMANENT, so that you can’t choose WHEN and under what circumstances you have it or under what circumstances you want protection and have to pay for protection. In other words, you aren’t allowed to request protection for specific circumstances and you have to give them essentially a blank check and make the relationship permanent. Here are some examples:

1. Most government forms ask for your “Permanent address”, meaning the place where your allegiance is permanent and not temporary.
2. The term “national of the United States*” is defined in 8 U.S.C. §1101(a)(22) as someone who owes “permanent allegiance” to the “United States**” government. These people include both state nationals (8 U.S.C. §1101(a)(22)(B)), statutory citizens (8 U.S.C. §1101(a)(22)(A)), and those in outlying possessions (8 U.S.C. §1101(a)(22)(B)).

[8 U.S.C. §1101 Definitions](#) [for the purposes of citizenship]

(a) As used in this chapter—

(22) The term “national of the United States” means

(A) a citizen of the United States, or

(B) a person who, though not a citizen of the United States, owes permanent allegiance to the United States.

3. 8 U.S.C. §1436 requires that the only way a resident of an outlying possession may be naturalized to become a STATUTORY “non-citizen national of the United States**” is to have “permanent allegiance”.

We must remember, however, that for the purposes of Title 8, even the word “permanent” is not really permanent and can be withdrawn by you on a whim.

8 U.S.C. §1101 Definitions [for the purposes of citizenship]

(a) As used in this chapter—

(31) The term “permanent” means a relationship of continuing or lasting nature, as distinguished from temporary, but a relationship may be permanent even though it is one that may be dissolved eventually at the instance either of the United States**] or of the individual, in accordance with law.

When might you want to withdraw your allegiance and the CIVIL statutory protection that goes with it? How about if you are going abroad and DO NOT want Uncle Sam’s protection or the bill (taxes) that go with that protection. Some people, including us, even fill out their DS-11 Passport Application to indicate that they waive any and all claim to protection of the national government while they are abroad and thereby temporarily WITHDRAW their allegiance while abroad. Why would they do this? Because they don’t want to be “privileged” or in receipt of any government “benefit” that could lead essentially to them having to hand Uncle a blank check to steal ANYTHING they have. What gives them the right to demand “taxes” of a STATUTORY “citizen” while they are abroad? The answer is that such “citizen” is an officer of the government managing government property. THAT property is ALL of his/her property! Here is the proof:

The Law of Nations, Book II: Of a Nation Considered in Her Relation to Other States

§ 81. *The property of the citizens is the property of the nation, with respect to foreign nations.*

Even the property of the individuals is, in the aggregate, to be considered as the property of the nation, with respect to other states. It, in some sort, really belongs to her, from the right she has over the property of her citizens, because it constitutes a part of the sum total of her riches, and augments her power. She is interested in that property by her obligation to protect all her members. In short, it cannot be otherwise, since nations act and treat together as bodies in their quality of political societies, and are considered as so many moral persons. All those who form a society, a nation being considered by foreign nations as constituting only one whole, one single person, — all their wealth together can only be considered as the wealth of that same person. And this is to true, that each political society may, if it pleases, establish within itself a community of goods, as Campanella did in his republic of the sun. Others will not inquire what it does in this respect: its domestic regulations make no change in its rights with respect to foreigners nor in the manner in which they ought to consider the aggregate of its property, in what way soever it is possessed.

[*The Law of Nations, Book II, Section 81, Vattel;*

SOURCE: [http://famguardian.org/Publications/LawOfNations/vattel_02.htm#§ 81. The property of the citizens is the property of the nation, with respect to foreign nations.](http://famguardian.org/Publications/LawOfNations/vattel_02.htm#§_81._The_property_of_the_citizens_is_the_property_of_the_nation,_with_respect_to_foreign_nations.)]

The above document is the document upon which the Founding Fathers wrote the Constitution. It is even mentioned in Article I of the Constitution. The implications of the above document are that calling yourself a “citizen” makes you a presumed officer of the government holding temporary title to government property, which is ALL of your property while you are abroad and being protected by the nation you are a “member” or STATUTORY “citizen” of. The implication is that:

1. If you want to own property at all while abroad and have it protected by the national government, you must consent to become an officer of the government called a “citizen” and effectively convert or transmute all your property to PUBLIC property. The U.S. Supreme Court, in fact, has defined such a “citizen” as an officer of the government:

“Under our own systems of polity, the term ‘citizen’, implying the same or similar relations to the government and to society which appertain to the term, ‘subject’ in England, is familiar to all. Under either system, the term used is designed to apply to man in his individual character and to his natural capacities -- to a being or agent [of government, also called a PUBLIC OFFICER!] possessing social and political rights and sustaining social, political, and moral obligations. It is in this acceptance only, therefore, that the term ‘citizen’, in the article of the Constitution, can be received and understood. When distributing the judicial power, that article extends it to controversies between ‘citizens’ of different states. This must mean the natural physical beings composing those separate communities, and can by no violence of interpretation be made to signify artificial, incorporeal, theoretical, and invisible creations. A corporation, therefore, being not a natural person, but a mere creature of the mind, invisible and intangible, cannot be a citizen of a state, or of the United States, and cannot fall within the terms or the power of the above mentioned article, and can therefore neither plead nor be impleaded in the courts of the United States.”

[*Rundle v. Delaware & Raritan Canal Company, 55 U.S. 80, 99 (1852) from dissenting opinion by Justice Daniel*]

2. You must share ownership with the government if you want to be a STATUTORY “citizen” and receive the “benefit”/franchise of the government’s CIVIL STATUTORY protection WHILE ABROAD.
3. You aren’t allowed by law to ABSOLUTELY own ANY private property while abroad. The essence of ownership is “the right to exclude”, according to the U.S. Supreme Court. See *Nollan v. California Coastal Comm’n*, 483 U.S. 825 (1987) and *Kaiser Aetna v. United States*, 444 U.S. 164 (1979).⁹⁰ That means you aren’t allowed to exclude the government from using or benefitting from the use of the property and the government is the REAL owner. Would you hire a security guard called “government” if the cost of the protection was to transfer ownership TO the security guard? NOT! Hence, this is what we call a “supernatural power” that makes the government literally a pagan deity over all property.
4. The GOVERNMENT gets to determine how much of the property you want protected THEY own or control, and how much is left over for you. That is because they write the laws that regulate the use of all PUBLIC property. You are a mere equitable rather than absolute owner of the property.

The sharing of ownership in legal terms is called a “moiety”. With these factors in mind, why the HELL would anyone want to call themselves a STATUTORY “citizen”? Isn’t the purpose of forming government to protect PRIVATE property and PRIVATE rights? Isn’t the ability to own property the essence of “happiness” itself according to the Declaration of Independence? How can you be “happy” if you have to share ownership of EVERYTHING with the government and turn EVERYTHING you own essentially into PUBLIC property to have any protection at all? For details on sharing ownership with the government, see:

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

Obviously, the “price” of government protection is too high, and therefore a rational and informed person would have to conclude that having “allegiance” and requesting “protection” from the government as a security guard over their property is something that they should NOT want. So how do we withdraw that allegiance and our request for protection? A good place to start is studying the laws on passports.

On the other hand, when obtaining a USA passport, one only needs “allegiance” and no requirement for permanence is mandated, other than, of course, the Address field on the DS-11 Form, which asks for a “permanent address”. If you don’t fill out anything in that field because your allegiance is temporary and you DO NOT WANT their protection, then you can make your allegiance temporary and changeable.

“No passport shall be granted or issued to or verified for any other persons than those owing allegiance, whether citizens or not, to the United States.”
[22 U.S.C. §212]

See the following for details on how to WITHDRAW allegiance when abroad in the passport application process:

Getting a USA Passport as a “State National”, Form #10.013
<http://sedm.org/Forms/FormIndex.htm>

Now let’s look at the domicile “protection contract” or “protection franchise” a little closer. Does it meet all the requisite legal elements of a legally enforceable contract? In fact, after you declare your exclusive allegiance to the “state” by declaring a “domicile” within that state so that you can procure “protection”, ironically, the courts continue to forcefully insist that your public SERVANTS STILL have NO LEGAL OBLIGATION to protect you! This is what Franklin Delano Roosevelt, the traitor, calls “The New Deal”, and what we call “The RAW Deal”. Below is the AMAZING truth right from the horse’s

⁹⁰ “We have repeatedly held that, as to property reserved by its owner for private use, “the right to exclude [others is] `one of the most essential sticks in the bundle of rights that are commonly characterized as property.’” *Loretto v. Teleprompter Manhattan CATV Corp.*, 458 U.S. 419, 433 (1982), quoting *Kaiser Aetna v. United States*, 444 U.S. 164, 176 (1979). “[*Nollan v. California Coastal Comm’n*, 483 U.S. 825 (1987)]

“In this case, we hold that the “right to exclude,” so universally held to be a fundamental element of the property right,[11] falls within this category of interests that the Government cannot take without compensation.” [*Kaiser Aetna v. United States*, 444 U.S. 164 (1979)]

[11] See, e. g., *United States v. Pueblo of San Ildefonso*, 206 Ct.Cl. 649, 669-670, 513 F.2d. 1383, 1394 (1975); *United States v. Lutz*, 295 F.2d. 736, 740 (CA5 1961). As stated by Mr. Justice Brandeis, “[a]n essential element of individual property is the legal right to exclude others from enjoying it.” *International News Service v. Associated Press*, 248 U.S. 215, 250 (1918) (dissenting opinion).

mouth, the courts, proving that police officers cannot be sued if they fail to come to your aid after you call them when you have a legitimate need for their protection:

Do You Have a Right to Police Protection?, Family Guardian Fellowship
<http://famguardian.org/Subjects/Crime/Articles/PoliceProtection.htm>

Consequently, the “protection contract” is unenforceable as a duty upon you because it imposes no reciprocal duty upon the government. On the one hand, the government throws people in jail for failing to pay for protection in the form of “taxes”, while on the other hand, it refuses to prosecute police officers for failing to provide the protection that was paid for, even though their willful or negligent refusal to protect us could have far more injurious and immediate effects than simply failing to pay for protection. This is a violation of the equal protection of the laws. If it is a crime to not pay for protection, then it ought to equally be a crime to not provide it! Who would want to live in a country or be part of a “state” that would condone such hypocrisy? That is why we advocate “divorcing the state”. It is precisely this type of hypocrisy that explains why prominent authorities will tell you that taxes are not “contractual”: because the courts treat it like a contract and a criminal matter to not pay taxes for “taxpayers”, but refuse to hold public servants equally liable for their half of the bargain, which is protection:

“A tax is not regarded as a debt in the ordinary sense of that term, for the reason that a tax does not depend upon the consent of the taxpayer and there is no express or implied contract to pay taxes. Taxes are not contracts between party and party, either express or implied; but they are the positive acts of the government, through its various agents, binding upon the inhabitants, and to the making and enforcing of which their personal consent individually is not required.”
[Cooley, *Law of Taxation*, Fourth Edition, pp. 88-89]

The above is a deception at best and a LIE at worst. A “taxpayer” is legally defined as a person liable, and it is true that for such a person, taxes are not consensual and in no way “voluntary”. HOWEVER, the choice about whether one wishes to BECOME a “taxpayer” as legally defined in 26 U.S.C. §7701(a)(14) is based on domicile and the excise taxable activities one voluntarily engages in, both of which in fact ARE voluntary actions and choices. By their careful choice of words, they have misrepresented the truth so they could get into your pocket. What else would you expect of greedy LIARS, I mean “lawyers”? We would also like to take this opportunity to clarify for whom taxes are “voluntary” in order to further clarify the title of this document:

1. Income taxes under I.R.C. Subtitle A are not voluntary for “taxpayers”.
2. Income taxes under I.R.C. Subtitle A are not voluntary for everyone, because some subset of everyone are “taxpayers”.
3. Income taxes under I.R.C. Subtitle A are voluntary for those who are “nontaxpayers”, who we define here as those persons who are NOT the “taxpayer” defined in 26 U.S.C. §§7701(a)(14) and 1313.

“Revenue Laws relate to taxpayers [officers, employees, instrumentalities, and elected officials of the Federal Government] and not to non-taxpayers [American Citizens/American Nationals not subject to the exclusive jurisdiction of the Federal Government]. The latter are without their scope. No procedures are prescribed for non-taxpayers and no attempt is made to annul any of their Rights or Remedies in due course of law.”
[*Economy Plumbing & Heating v. U.S.*, 470 F.2d. 585 (1972)]

Some other points to consider about this “Raw Deal” scam:

1. You can’t be a statutory “citizen” or a “resident” without having a legally enforceable right to protection.
2. Since the government won’t enforce the rendering of the ONLY consideration required to make you a “citizen” or a “resident”, then the protection contract is unenforceable and technically, you can’t lawfully therefore call yourself a “citizen”.
3. Since you can’t be a member of a “state” without being a “citizen”, then technically, there is no de jure “state”, no de jure government that serves this “state”, and no “United States”. It’s just “US”, friends, cause there ain’t no “U.S.”!
4. The implication is that your government has legally abandoned you and you are an orphan, because they didn’t complete their half of the protection contract bargain. Without a government, God is back in charge. The Bible says He owns the earth anyway, which leaves us as “nonresidents” and “transient foreigners” in respect to any jurisdiction that claims to be a “government” because we know they’re lying.
5. The Bible says of this “Raw Deal” the following: You’ve been HAD, folks!

For thus says the LORD: “ You have sold yourselves for nothing, And you shall be redeemed without money.”
[Isaiah 52:3, Bible, NKJV]

The U.S. Supreme Court has also held that “allegiance” is completely incompatible with any system of “citizenship” in a republican form of government, and that it is “repulsive”. Ironically, allegiance is exactly what we currently base our system of citizenship on in this country. Apparently, this is yet one more symptom that the U.S. government has become corrupted.

*“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=/supt/html/histories/USSC_CR_0003_0133_ZS.html]

Consequently, we must conclude that allegiance to anything but God is therefore to be avoided at all costs. Notice also that they say that citizenship is the effect of “compact”, which is a type of contract. If “domicile” is the basis of citizenship, and citizenship is the effect of “compact”, then “domicile” amounts to the equivalent of a “contract”. This leads us right back to the conclusion that the voluntary choice of one’s “domicile” is a “contract” to procure man-made protection and fire God as our protector:

*“**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]

The Bible is consistent with the Supreme Court above in its disdain for “allegiance”. It has a name for those expressing “allegiance”: It is called an “oath”. When a person becomes a naturalized citizen of the United States, he must by law (see [8 U.S.C. §1448](#)) take an “oath” of “allegiance” and be “sworn in”. When a person signs an income tax return, he must swear a perjury oath. Jesus, on the other hand, commanded believers not to take “oaths” to anything but God, and especially not to earthly Kings, and said that doing otherwise was essentially Satanic:

*“Again you have heard 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; 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 [Satan].**”*
[[Matt. 5:33-37](#), Bible, NKJV]

God also commanded us to take oaths ONLY in His name and no others:

*“You shall fear the LORD your God and serve [only] Him, and shall take **oaths** in His name.”*
[[Deut. 6:13](#), Bible, NKJV]

*“If a man makes a vow to the LORD, or swears an **oath** to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.”*
[[Numbers 30:2](#), Bible, NKJV]

Israel’s first King, Saul, in fact, distressed the people because one of his first official acts was to try to put the people under oath to him 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]

1 God's response to the Israelites electing a King/protector to whom they would owe "allegiance", in fact, was to say that they
2 sinned:

3 *Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are*
4 *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*
5 *them]"*.

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

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

24 *Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,*
25 *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."*
26 *[1 Sam. 8:4-20, Bible, NKJV]*

27 Notice above the repeated words "He [the new King] will take...". God is really warning them here that the King they elect
28 will STEAL from them, which is exactly what our present day government does! Some things never change, do they?

29 Since God clearly states that it violates His law to have a king ABOVE you, then by implication, Christians are FORBIDDEN
30 by His sacred law from becoming a "subject" under any civil statutory law system that allows any government or civil ruler
31 to engage in any of the following types of anarchy, lawlessness, or superiority:

- 32 1. Are superior in any way to the people they govern UNDER THE LAW.
- 33 2. Are not directly accountable to the people or the law. They prohibit the PEOPLE from criminally prosecuting their
34 own crimes, reserving the right to prosecute to their own fellow criminals. Who polices the police? THE
35 CRIMINALS.
- 36 3. Enact laws that exempt themselves. This is a violation of the Constitutional requirement for equal protection and equal
37 treatment and constitutes an unconstitutional Title of Nobility in violation of Article 1, Section 9, Clause 8 of the
38 United States Constitution.
- 39 4. Only enforce the law against others and NOT themselves, as a way to protect their own criminal activities by
40 persecuting dissidents. This is called "selective enforcement". In the legal field it is also called "professional
41 courtesy". Never kill the goose that lays the STOLEN golden eggs.
- 42 5. Break the laws with impunity. This happens most frequently when corrupt people in government engage in "selective
43 enforcement", whereby they refuse to prosecute or interfere with the prosecution of anyone in government. The
44 Department of Justice (D.O.J.) or the District Attorney are the most frequent perpetrators of this type of crime.
- 45 6. Are able to choose which laws they want to be subject to, and thus refuse to enforce laws against themselves. The
46 most frequent method for this type of abuse is to assert sovereign, official, or judicial immunity as a defense in order to
47 protect the wrongdoers in government when they are acting outside their delegated authority, or outside what the
48 definitions in the statutes EXPRESSLY allow.
- 49 7. Impute to themselves more rights or methods of acquiring rights than the people themselves have. In other words, who
50 are the object of PAGAN IDOL WORSHIP because they possess "supernatural" powers. By "supernatural", we mean
51 that which is superior to the "natural", which is ordinary human beings.
- 52 8. Claim and protect their own sovereign immunity, but refuse to recognize the same EQUAL immunity of the people
53 from whom that power was delegated to begin with. Hypocrites.
- 54 9. Abuse sovereign immunity to exclude either the government or anyone working in the government from being subject
55 to the laws they pass to regulate everyone ELSE'S behavior. In other words, they can choose WHEN they want to be a

statutory “person” who is subject, and when they aren’t. Anyone who has this kind of choice will ALWAYS corruptly exclude themselves and include everyone else, and thereby enforce and implement an unconstitutional “Title of Nobility” towards themselves. On this subject, the U.S. Supreme Court has held the following:

“No man in this country [including legislators of the government as a legal person] 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 v. Lee, 106 U.S. 196, 1 S.Ct. 240 (1882)]

10. Have a monopoly on anything, INCLUDING “protection”, and who turn that monopoly into a mechanism to force EVERYONE illegally to be treated as uncompensated public officers in exchange for the “privilege” of being able to even exist or earn a living to support oneself.
11. Can tax and spend any amount or percentage of the people’s earnings over the OBJECTIONS of the people.
12. Can print, meaning illegally counterfeit, as much money as they want to fund their criminal enterprise, and thus to be completely free from accountability or responsibility to the people. Anarchy!
13. Deceive and/or lie to the public with impunity by telling you that you can’t trust anything they say, but force YOU to sign everything under penalty of perjury when you want to talk to them. 26 U.S.C. §6065.

Jesus Himself agreed that we cannot allow civil rulers to be ABOVE us in any way, when He said:

“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.”
[Matt. 20: 25-28, Bible, NKJV. See also Mark 10:42-45]

Jesus’ words above are very descriptive of the RESULT of allowing rulers to be ABOVE those they serve:

1. He identifies his reference as referring to civil rulers.
2. “Authority over” refers to authority ABOVE that possessed by mere natural humans. In other words, the powers exercised are “supernatural”. “Super” means ABOVE and “natural” means above you, who are a natural human being.
3. The phrase “Lord it over” means that they in effect are “gods” who are OVER or ABOVE those who “worship” them by obeying their man-made STATUTES or CIVIL CODES. The source of law in any society is, in fact, the god of that society.

The nature and substance of any government that violates the above admonition of Jesus is described in the following:

Socialism: The New American Civil Religion, Form #05.016
<http://sedm.org/Forms/FormIndex.htm>

ONLY when the people are in deed EQUAL in every way to those in the government can anyone be truly FREE in any sense of the word. The U.S. Supreme Court confirmed this when it held:

“No duty rests more imperatively upon the courts than the enforcement of those constitutional provisions intended to secure that equality of rights which is the foundation of free government.”
[Gulf, C. & S.F.R. Co. v. Ellis, 165 U.S. 150 (1897)]

If you would like to watch an entire training video on why you can only be FREE if you are EQUAL to government in authority, rights, and power, see:

Foundations of Freedom Course, Form #12.021, Video 1: Introduction
<http://sedm.org/Forms/FormIndex.htm>

For exhaustive details backing up the content of this section, see:

1. [Why Domicile and Becoming a "Taxpayer" Require Your Consent](https://sedm.org/Forms/05-MemLaw/BurdenOfProof.pdf), Form #05.002
<https://sedm.org/Forms/05-MemLaw/BurdenOfProof.pdf>

8 Unconstitutional Presumption of a "Benefit" Can Destroy ALL Constitutional Rights of Those Targeted by the Presumption

The origin of the government's authority to regulate, control, or tax your conduct originates from the receipt of a "benefit" of some kind. This was alluded to by the U.S. Supreme Court as a follows:

"The compensation which the owners of property, not having any special rights or privileges from the government in connection with it, may demand for its use, or for their own services in union with it, forms no element of consideration in prescribing regulations for that purpose."

[. . .]

"It is only where some right or privilege [which are GOVERNMENT PROPERTY] is conferred by the government or municipality upon the owner, which he can use in connection with his property, or by means of which the use of his property is rendered more valuable to him, or he thereby enjoys an advantage over others, that the compensation to be received by him becomes a legitimate matter of regulation. Submission to the regulation of compensation in such cases is an implied condition of the grant, and the State, in exercising its power of prescribing the compensation, only determines the conditions upon which its concession shall be enjoyed. When the privilege ends, the power of regulation ceases."

[*Munn v. Illinois*, 94 U.S. 113 (1876)]

All that a covetous government has to do in order to USURP jurisdiction over otherwise PRIVATE property that is absolutely owned is to merely PRESUME that the owner or his/her property BENEFITS in some way from some right or privilege, and is therefore subject to taxation and regulation. In practice, that PRESUMPTION is not a fact, and must be PROVEN with evidence, but your corrupt public servants are NEVER required to satisfy that burden of proof. It is also completely dishonest for the government to make the presumption rebuttable and shift the burden of proving the OPPOSITE to you. THEY are the one who have the burden to prove that you DO receive a benefit. You are not the one who has to prove that you DO NOT receive a benefit:

"It is difficult and unfair to require a party to prove a negative fact. See United States v. Corte-Rivera, 454 F.3d 1038, 1041-42 (9th Cir. 2006). "

[*Bank of Am. v. WestTrop Ass'n*, No. 2:16-cv-1451-KJD-DJA, at *9 (D. Nev. Mar. 9, 2020)]

"When a party is attempting to prove a negative slight evidence is sufficient."

[*People v. MacBeth*, 104 Cal.App. 690, 692 (Cal. Ct. App. 1930)]

"...the taxpayer can not be left in the unpardonable position of having to prove a negative"

[*Elkins v. United States*, 364 U.S. 206, 218, 80 S.Ct. 1437, 1444, 4 L.Ed.2d. 1669 (1960) ; *Flores v. U.S.*, 551 F.2d. 1169, 1175 (9th Cir. 1977); *Portillo v. CIR*, 932 F.2d. 1128 (Court of Appeals, 5th Circuit 1991), Affirming, reversing and remanding 58 TCM 1386, Dec 46, 373 (M), TC Memo, 1990-68 [91-2 USTC P50, 304]; *Weimerschirch* [79-1 USTC P9359], 596 F.2d. at 361]

A presumption of a "benefit" that a government is not required to prove is called a "conclusive presumption", and such presumptions are UNCONSTITUTIONAL:

"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 US 441, 449, 93 S.Ct. 2230, 2235; Cleveland Bd. 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 (2005), Rutter Group, paragraph 8:4993, p. 8K-34]

It is very interesting to note that this unconstitutional "conclusive presumption" of a "benefit" was the SOLE basis for making the U.S. income tax INTERNATIONAL in scope upon STATUTORY "U.S. citizens" (public officers), when Ex-President Taft acting as Chief Justice of the U.S. Supreme Court at the time stated:

1 "The contention was rejected that a citizen's property without the limits of the United States derives no benefit
2 from the United States. The contention, it was said, came from the confusion of thought in "mistaking the
3 scope and extent of the sovereign power of the United States as a nation and its relations to its citizens and
4 their relations to it." And that power in its scope and extent, it was decided, is based on the presumption that
5 government by its very nature benefits the citizen and his property wherever found, and that opposition to it
6 holds on to citizenship while it "belittles and destroys its advantages and blessings by denying the possession
7 by government of an essential power required to make citizenship completely beneficial." In other words, the
8 principle was declared that the government, by its very nature, benefits the citizen and his property wherever
9 found and, therefore, has the power to make the benefit complete. Or to express it another way, the basis of
10 the power to tax was not and cannot be made dependent upon the situs of the property in all cases, it being in
11 or out of the United States, and was not and cannot be made dependent upon the domicile of the citizen, that
12 being in or out of the United States, but upon his relation as citizen to the United States and the relation of the
13 latter to him as citizen. The consequence of the relations is that the native citizen who is taxed may have domicile,
14 and the property from which his income is derived may have situs, in a foreign country and the tax be legal —
15 the government having power to impose the tax."
16 [Cook v. Tait, 265 U.S. 47 (1924); https://scholar.google.com/scholar_case?case=10657110310496192378]

17 A statutory "citizen" referenced above is someone who is, in effect, surety for public debt. The Thirteenth Amendment
18 outlawed all forms of involuntary servitude EVERYWHERE IN THE COUNTRY, and international law outlaws it
19 internationally, even in the case of peonage, which is slavery to pay off a debt. Thus, being a statutory "citizen" against
20 whom a CIVIL obligation to pay income taxes attaches, must be voluntary by simply AVOIDING the civil status. If the First
21 Amendment (right to NOT CIVILLY associate) and the Thirteenth Amendment (right to not be a slave or a peon) mean
22 anything, they mean you have a RIGHT to avoid the status. Cook in the above case lost because for the tax year that was the
23 subject of the case, he had filed a Form 1040 return as a CITIZEN or RESIDENT, rather than a Form 1040NR as a nonresident
24 alien. If Cook had filed the correct NONRESIDENT alien Form 1040NR return, they would have had to rule against the
25 government and return his money and property because his earnings and property were excluded from income taxation under
26 26 U.S.C. §872 as an American domiciled abroad and all of whose earnings were from abroad. Thus, in his case, filing a
27 RESIDENT tax return constituted an "election" (consent) to be treated as a privileged "citizen" and to pay a tax for that
28 privilege. In *United States v. Bennett*, 232 U.S. 299, **the situs of property had nothing to do with the decision; the basis**
29 **of power to tax was SOLELY the citizenship of the taxpayer.** See *United States v. Goelet*, 232 U.S. 293; *Cook v. Tait*,
30 265 U.S. 47. In federal courts, "citizenship" is synonymous with domicile, by the way:

31 "Citizenship and domicile are substantially synonymous. Residency and inhabitance are too often confused with
32 the terms and have not the same significance. Citizenship implies more than residence. It carries with it the idea
33 of identification with the state [e.g. GOVERNMENT ID issued to a public officer] and a participation in its
34 functions. As a citizen, one sustains social, political, and moral obligation to the state and possesses social and
35 political rights [actually PRIVILEGES] under the Constitution and laws thereof. *Harding v. Standard Oil Co. et*
36 *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.
37 393, 476, 15 L.Ed. 691."
38 [*Baker v. Keck*, 13 F.Supp. 486 (1936)]

39 "Domicile and citizen are synonymous in federal courts, *Earley v. Hershey Transit Co.*, D.C. Pa., 55 F.Supp.
40 981, 982; inhabitant, resident and citizen are synonymous, *Standard Stoker Co. v. Lower*, D.C.Md., 46 F.2d 678,
41 683."
42 [*Black's Law Dictionary*, 4th Ed., p. 311]

43 You can read more about SCANDALOUS President Taft who authored the above ruling in:

[The Great IRS Hoax](https://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm), Form #11.302, Section 6.7.1
<https://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

44 The U.S. Supreme Court also defined under what conditions a "tax" becomes an extortion by using "benefit" as a gauge:

45 "The power of taxation, indispensable to the existence of every civilized government, is exercised upon the
46 assumption of an equivalent rendered to the taxpayer in the protection of his person and property, in adding to
47 the value of such property, or in the creation and maintenance of public conveniences in which he shares — such,
48 for instance, as roads, bridges, sidewalks, pavements, and schools for the education of his children. **If the taxing**
49 **power be in no position to render these services, or otherwise to benefit the person or property taxed, and such**
50 **property be wholly within the taxing power of another state, to which it may be said to owe an allegiance, and**
51 **to which it looks for protection, the taxation of such property within the domicil of the owner partakes rather**
52 **of the nature of an extortion than a tax, and has been repeatedly held by this Court to be beyond the power of**
53 **the legislature, and a taking of property without due process of law. *Railroad Company v. Jackson*, 7 Wall. 262**
54 **; *State Tax on Foreign-Held Bonds*, 15 Wall. 300; *Tappan v. Merchants' National Bank*, 19 Wall. 490, 499 ;**
55 ***Delaware &c. R. Co. v. Pennsylvania*, 198 U.S. 341, 358 . In *Chicago &c. R. Co. v. Chicago*, 166 U.S. 226, it**
56 **was held, after full consideration, that the taking of private property [199 U.S. 203] without compensation was**

a denial of due process within the Fourteenth Amendment. See also Davidson v. New Orleans, 96 U.S. 97, 102; Missouri Pacific Railway v. Nebraska, 164 U.S. 403, 417; Mt. Hope Cemetery v. Boston, 158 Mass. 509, 519.
[Union Refrigerator Transit Company v. Kentucky, 199 U.S. 194 (1905)]

The issue of whether it is an extortion rather than a tax hinges more on whether you even have the RIGHT to NOT RECEIVE or DENY RECEIPT of a benefit. If you do not, then you in effect HAVE NO RIGHTS, because the government can charge whatever it wants to PAY for delivering the benefit.

Government is a business. They only deliver ONE product: Protection. Do you or do you not have a right to NOT buy or pay for their product? If you don't, you are literally a slave no matter what in violation of the Thirteenth Amendment and international trafficking laws. Common law maxims on this subject help clarify the answer to this question:

"Protectio trahit subjectionem, subjectio projectionem.
Protection draws to it subjection, subjection, protection. Co. Litt. 65."

"Cujus est commodum ejus debet esse incommodum.
He who receives the benefit should also bear the disadvantage."

"Que sentit commodum, sentire debet et onus.
He who derives a benefit from a thing, ought to feel the disadvantages attending it. 2 Bouv. Inst. n. 1433."

Commodum ex injuri su non habere debet.
No man ought to derive any benefit of his own wrong. Jenk. Cent. 161.

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

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

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

For exhaustive details backing up the content of this section, see:

1. Government Burden of Proof, Form #05.025
<https://sedm.org/Forms/05-MemLaw/BurdenOfProof.pdf>
2. Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017
<https://sedm.org/Forms/05-MemLaw/Presumption.pdf>
3. The Government "Benefits" Scam, Form #05.040
<https://sedm.org/product/the-government-benefits-scam-form-05-040/>
4. Proof: How to prove in court that a so-called tax is REALLY an illegal "extortion"**, SEDM Proof of Facts
<https://sedm.org/proof-how-to-prove-in-court-that-a-so-called-tax-is-really-an-illegal-extortion/>
5. Why the Government is the Only Real Beneficiary of All Government Franchises, Form #05.051 (Member Subscriptions)
<https://sedm.org/product/why-the-government-is-the-only-real-beneficiary-of-all-government-franchises-form-05-051/>

9 No LEGAL LIMIT on what government can charge (taxes) for their services

The income tax functions in effect as a "rental fee" for the use or benefit of ABSOLUTELY owned PUBLIC/GOVERNMENT property. A synonym for the rental or grant of public property with legal strings attached is "privilege". We prove this in:

Why the Federal Income Tax is a Privilege Tax Upon Government Property, Form #04.404
<https://sedm.org/product/why-the-federal-income-tax-is-a-privilege-tax-on-government-property-form-04-404/>

There are no legal limitations upon the RATE or amount of tax that government can charge for that property rental that pays for its services under the CIVIL franchise codes beyond what the government imposes upon itself by statute or what the Constitution imposes upon the government. This arises from the fact that the income tax functions as a user fee upon government offices that the government created and therefore absolutely owns. The owner ALWAYS has every right to charge WHATEVER they want for the use or “benefit” of their absolutely owned property. Below is how we describe this situation on the opening page of our website:

“People of all races, genders, political beliefs, sexual orientations, and nearly all religions are welcome here. All are treated equally under REAL “law”. The only way to remain truly free and equal under the civil law is to avoid seeking government civil services, benefits, property, special or civil status, exemptions, privileges, or special treatment. All such pursuits of government services or property require individual and lawful consent to a franchise and the surrender of inalienable constitutional rights AND EQUALITY in the process, and should therefore be AVOIDED. The rights and equality given up are the “cost” of procuring the “benefit” or property from the government, in fact. Nothing in life is truly “free”. Anyone who claims that such “benefits” or property should be free and cost them nothing is a thief who wants to use the government as a means to STEAL on his or her behalf. All just rights spring from responsibilities/obligations under the laws of a higher power. If that higher power is God, you can be truly and objectively free. If it is government, you are guaranteed to be a slave because they can lawfully set the cost of their property as high as they want as a Merchant under the U.C.C. If you want it really bad from people with a monopoly, then you will get it REALLY bad. Bend over. There are NO constitutional limits on the price government can charge for their monopoly services or property. Those who want no responsibilities can have no real/PRIVATE rights, but only privileges dispensed to wards of the state which are disguised to LOOK like unalienable rights. Obligations and rights are two sides of the same coin, just like self-ownership and personal responsibility. For the biblical version of this paragraph, read 1 Sam. 8:10-22. For the reason God answered Samuel by telling him to allow the people to have a king, read Deut. 28:43-51, which is God’s curse upon those who allow a king above them. Click Here (<https://fanguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>) for a detailed description of the legal, moral, and spiritual consequences of violating this paragraph.”
[SEDM Opening Page, <http://sedm.org>]

Courts have recognized this fact repeatedly and universally conceded that there is NO LIMIT on the amount or percentage of tax the government can charge for its services.

“The state’s power to tax is unlimited except as restricted by constitutional provisions. *Radiofone, Inc. v. City of New Orleans*, 93-0962, p. 2 (La. 1/14/94), 630 So.2d. 694, 696. In contrast, local governmental subdivisions have only the power to tax that has been granted to them by the state constitution or the statutes. [*Ocean Energy, Inc. v. Plaquemines Parish* Got, 880 So.2d. 1 (2004)]

“In *Foster & Creighton Co. v. Graham*, 154 Tenn. 412, 429, 285 S.W. 570, 575, 47 A.L.R. 971, it was held that: ‘The Legislature has unlimited and unrestricted power to tax privileges, and this power may be exercised in any manner or mode in its discretion.’”
[*Knoxienn Theatres, inc. v. Dance*, 186 Tenn. 114 (1948)]

But the radical vice of this argument is, that the taxing power of the States, as it would exist, independent of the constitution, is in no respect limited or controlled [***74] by that supreme law, except in the single case of imposts and tonnage duties, which the States cannot lay, unless for the purpose of executing their inspection laws. But their power of taxation is absolutely unlimited in every other respect. Their power to tax the property of this corporation cannot be denied, without at the same time denying their right to tax any property of the United States. The property of the bank cannot be more highly privileged than that of the government. But they are not forbidden from taxing the property of the government, and therefore cannot be constructively prohibited from taxing that of the bank. Being prohibited from taxing exports and imports, and tonnage, and left free from any other prohibition, in this respect; they may tax every thing else but exports, imports, and tonnage. The authority of “the Federalist” is express, that the taxing power of Congress does not exclude that of the States over any other objects except these. If, then, the exercise of the taxing power of Congress does not exclude that of the States, why should the exercise of any other power by Congress, exclude the power of taxation by the States? If an express power will [***75] not exclude it, shall an implied power have that effect? If a power of the same kind will not exclude it, shall a power of a different kind? **The unlimited power of taxation results from State sovereignty.**

[. . .]

But it is said that a right to tax, in this case, implies a right to destroy; that it is impossible to draw the line of discrimination between a tax fairly laid for the purposes of revenue, and one imposed for the purpose of prohibition. We answer, that the same objection would equally apply to the right of Congress to tax the State banks; since the same difficulty of discriminating occurs in the exercise of that right. The whole of this subject of taxation is full of difficulties, which the Convention found it impossible to solve, in a manner entirely satisfactory. The first attempt was to divide the subjects of taxation between the State and the national government. This being

found impracticable, or inconvenient, the State governments surrendered altogether their right to tax imports and exports, and tonnage; giving the authority to tax all other subjects to Congress, but reserving to the States a concurrent right to tax the same subjects to an unlimited extent. This was one of the anomalies of the government, the evils of which must be endured, or mitigated by discretion and mutual forbearance. The debates in the State conventions show that the [***84] power of State taxation was understood to be absolutely unlimited, except as to imposts and tonnage duties. The States would not have adopted the constitution upon any other understanding. As to the judicial proceedings, and the custom house papers of the United States, they are not property, by their very nature; they are not the subjects of taxation; they are the proper instruments of national sovereignty, essential to the exercise of its powers, and in legal contemplation altogether extra-territorial as to State authority.
[McCulloch v. Maryland, 17 U.S. 316 (1819)]

To locate authorities on this subject search for “without limitation”, “unlimited”, “no limit”, “no legal limit”. We found the above by searching for the phrase “power to tax” AND “unlimited”.

Would you voluntarily and without compulsion do business with ANYONE who could charge whatever they want for their services, and who had a monopoly on providing those services? Would you sign a blank check and hand it to anyone? That is EXACTLY the situation we find ourselves in in the context of CIVIL STATUTORY enforcement: The government has a monopoly on CIVIL STATUTORY protection. They CREATE and therefore OWN the privileges attached to such statuses, and can charge ANY rate or amount of tax they want for those services. This is a recipe for anarchy and no accountability or responsibility whatsoever. The only choices people reasonably have in such a scenario is one of the following:

1. Move to another state with a lower tax rate.
2. In a business context, avoid the privileged activity subject to the tax by replacing it with a Private Membership Association that waives constitutional protection and make the common law the rules of decision for all disputes.
3. On a personal level, to abandon ALL CIVIL STATUTORY PRIVILEGES and the CIVIL STATUSES that implement them (“citizen”, “person”, “resident”, etc.), invoke ONLY the common law for protection, and therefore retain their equality with the government and sovereignty in court.

10 Socialism: Government Property Ownership Without Responsibility

Under the laws of property control and ownership are synonymous. You can’t absolutely own anything without EXCLUSIVE control of a thing so long as you don’t use the property to injure others.

Property. That which is peculiar or proper to any person; that which belongs exclusively to one. In the strict legal sense, an aggregate of rights which are guaranteed and protected by the government. *Fulton Light, Heat & Power Co. v. State*, 65 Misc.Rep. 263, 121 N.Y.S. 536. The term is said to extend to every species of valuable right and interest. More specifically, ownership; the unrestricted and exclusive right to a thing; the right to dispose of a thing in every legal way, to possess it, to use it, and to exclude everyone else from interfering with it. That dominion or indefinite right of use or disposition which one may lawfully exercise over particular things or subjects. The exclusive right of possessing, enjoying, and disposing of a thing. The highest right a man can have to anything; being used to refer to that right which one has to lands or tenements, goods or chattels, which no way depends on another man's courtesy.

The word is also commonly used to denote everything which is the subject of ownership, corporeal or incorporeal, tangible or intangible, visible or invisible, real or personal, everything that has an exchangeable value or which goes to make up wealth or estate. It extends to every species of valuable right and interest, and includes real and personal property, easements, franchises, and incorporeal hereditaments, and includes every invasion of one's property rights by actionable wrong. *Labberton v. General Cas. Co. of America*, 53 Wash.2d. 180, 332 P.2d. 250, 252, 254.

Property embraces everything which is or may be the subject of ownership, whether a legal ownership, or whether beneficial, or a private ownership. *Davis v. Davis*. TexCiv-App., 495 S.W.2d. 607. 611. Term includes not only ownership and possession but also the right of use and enjoyment for lawful purposes. *Hoffmann v. Kinealy, Mo.*, 389 S.W.2d. 745, 752.

Property, within constitutional protection, denotes group of rights inhering in citizen's relation to physical thing, as right to possess, use and dispose of it. *Cereghino v. State By and Through State Highway Commission*, 230 Or. 439, 370 P.2d. 694, 697.

Goodwill is property, *Howell v. Bowden*, TexCiv. App.. 368 S.W.2d. 842, &18; as is an insurance policy and rights incident thereto, including a right to the proceeds, *Harris v. Harris*, 83 N.M. 441,493 P.2d. 407, 408.

Criminal code. "Property" means anything of value, including real estate, tangible and intangible personal property, contract rights, choses-in-action and other interests in or claims to wealth, admission or transportation tickets, captured or domestic animals, food and drink, electric or other power. Model Penal Code. Q 223.0. See also Property of another, infra. Dests. Under definition in Restatement, Second, Trusts, Q 2(c), it denotes interest in things and not the things themselves.
[Black's Law Dictionary, Fifth Edition, p. 1095]

Any attempt by government to control, regulate, or tax is proof that you aren't the owner, because all these things represent:

1. An injustice. Justice is legally defined as the right to be LEFT ALONE, and controlling, regulating, or taxing you does the OPPOSITE:

"The makers of our Constitution undertook to secure conditions favorable to the pursuit of happiness. They recognized the significance of man's spiritual nature, of his feelings and of his intellect. They knew that only a part of the pain, pleasure and satisfactions of life are to be found in material things. They sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the Government, the right to be let alone - the most comprehensive of rights and the right most valued by civilized men."
[Olmstead v. United States, 277 U.S. 438, 478 (1928) (Brandeis, J., dissenting); see also Washington v. Harper, 494 U.S. 210 (1990)]

"Justice is the end of government. It is the end of civil society. It ever has been, and ever will be pursued, until it be obtained, or until liberty be lost in the pursuit."
[James Madison, The Federalist No. 51 (1788)]

"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]

"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."
[Thomas Jefferson: 1st Inaugural, 1801. ME 3:320]

PAULSEN, ETHICS (Thilly's translation), chap. 9.

"Justice, as a moral habit, is that tendency of the will and mode of conduct which refrains from disturbing the lives and interests of others, and, as far as possible, hinders such interference on the part of others. This virtue springs from the individual's respect for his fellows as ends in themselves and as his co equals. The different spheres of interests may be roughly classified as follows: body and life; the family, or the extended individual life; property, or the totality of the instruments of action; honor, or the ideal existence; and finally freedom, or the possibility of fashioning one's life as an end in itself. The law defends these different spheres, thus giving rise to a corresponding number of spheres of rights, each being protected by a prohibition. . . . To violate the rights, to interfere with the interests of others, is injustice. All injustice is ultimately directed against the life of the neighbor; it is an open avowal that the latter is not an end in itself, having the same value as the individual's own life. The general formula of the duty of justice may therefore be stated as follows: Do no wrong yourself, and permit no wrong to be done, so far as lies in your power; or, expressed positively: Respect and protect the right."
[Readings on the History and System of the Common Law, Second Edition, Roscoe Pound, 1925, p. 2]

2. An aspect of controlling the property.
3. A common law trespass upon the use of the property, and especially if that use does not injure anyone else.
4. An invasion of the states within the meaning of Article 4, Section 4 of the Constitution.

For exhaustive details backing up the content of this section, see:

1. Separation Between Public and Private Course, Form #12.025
<https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf>
2. Socialism: The New American Civil Religion, Form #05.016
<https://sedm.org/Forms/05-MemLaw/SocialismCivilReligion.pdf>

11 No responsibility for the accuracy or truthfulness of anything government or its agents say, write, or publish on government websites

The IRS admits on their website that they are NOT RESPONSIBLE for the accuracy of their publications:

Internal Revenue Manual
[Section 4.10.7.2.8 \(05-14-1999\)](#)
IRS Publications

*IRS Publications, issued by the Headquarters Office, explain the law in plain language for taxpayers and their advisors. They typically highlight changes in the law, provide examples illustrating Service positions, and include worksheets. **Publications are nonbinding on the Service and do not necessarily cover all positions for a given issue. While a good source of general information, publications should not be cited to sustain a position.***

This may sound hard to believe, but our corrupt federal courts refuse to hold the IRS accountable for any of the following:

1. The content of their publications or even their forms. See Internal Revenue Manual (I.R.M.), Section 4.10.7.2.8.
2. Following its own written procedures found in the Internal Revenue Manual (I.R.M.)
3. Following the procedural regulations developed by the Secretary of the Treasury under [26 C.F.R. Part 601](#).
4. The oral agreements or statements that its representatives make, even when their delegation order authorizes them to make such agreements. Instead, most settlements and agreements must be reduced to writing or they are unenforceable.

For this determination, we rely on the following cases, downloaded from the VersusLaw website (<http://www.versuslaw.com>) and posted prominently on the Family Guardian Website. Read the authorities for yourself. We have highlighted the most pertinent parts of these authorities:

Table 1: Things IRS is NOT responsible or accountable for

<i>Not responsible for:</i>	<i>Controlling Case(s):</i>
Following revenue rulings, handbooks, etc.	CWT Farms Inc. v. Commissioner of Internal Revenue, 755 F.2d. 790 (11th Cir. 03/19/1985)
Following procedures in the Internal Revenue Manual (I.R.M.)	U.S. v. Will, 671 F.2d. 963 (1982)
Following procedural regulations found in 26 C.F.R. Part 601	1. Einhorn v. Dewitt, 618 F.2d. 347 (5th Cir. 06/04/1980) 2. Luhning v. Glotzbach, 304 F.2d. 560 (4th Cir. 05/28/1962)
Oral agreements or statements	Boulez v. C.I.R., 258 U.S.App. D.C. 90, 810 F.2d. 209 (1987)

The most blatant and clear statement was made in the case of CWT Farms, Inc., above, which ruled:

"It is unfortunately all too common for government manuals, handbooks, and in-house publications to contain statements that were not meant or are not wholly reliable. If they go counter to governing statutes and regulations of the highest or higher dignity, e.g. regulations published in the Federal Register, they do not bind the government, and persons relying on them do so at their peril. Caterpillar Tractor Co. v. United States, 589 F.2d. 1040, 1043, 218 Ct.Cl. 517 (1978) (A Handbook for Exporters, a Treasury publication). Dunphy v. United States [529 F.2d. 532, 208 Ct.Cl. 986 (1975)], supra (Navy publication entitled All Hands). In such cases it is necessary to examine any informal publication to see if it was really written to fasten legal consequences on the government. Dunphy, supra. See also Donovan v. United States, 139 U.S. App. D.C. 364, 433 F.2d. 522 (D.C.Cir.), cert. denied, 401 U.S. 944, 91 S.Ct. 955, 28 L.Ed. 2d 225 (1971). (Employees Performance Improvement Handbook, an FAA publication)(merely advisory and directory publications do not have mandatory consequences). Bartholomew v. United States, 740 F.2d. 526, 532 n. 3 (7th Cir. 1984)(quoting Fiorentino v. United States, 607 F.2d. 963, 968, 221 Ct.Cl. 545 (1979), cert. denied, 444 U.S. 1083, 100 S.Ct. 1039, 62 L.Ed. 2d 768 (1980).

*Lecroy 's proposition that the statements in the handbook were binding is inapposite to the accepted law among the circuits that publications are not binding.*fn15 We find that the Commissioner did not abuse his discretion in promulgating the challenged regulations. First, Farms and International did not justifiably rely on the Handbook. Taxpayers who rely on Treasury publications, which are mere guidelines, do so at their peril. Caterpillar Tractor Co. v. United States, 589 F.2d. 1040, 1043, 218 Ct.Cl. 517 (1978). Further, the Treasury's position on the sixty-day rule was made public through proposed section 1.993-2(d)(2) in 1972, before the taxable years at issue. Charbonnet v. United States, 455 F.2d. 1195, 1199-1200 (5th Cir.1972). See also Wendland v. Commissioner of Internal Revenue, 739 F.2d. 580, 581 (11th Cir.1984). Second, whatever harm has been suffered by Farms and International resulted from a lack of prudence. As even the Lecroy 751 F.2d. at 127. See also 79 T.C. at 1069. "*

Even the IRS' own [Internal Revenue Manual \(I.R.M.\)](#) warns you that you can't depend on their publications, which include all of their forms!:

"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)]

After reading the above, additional conclusions and inferences can safely and soundly be drawn by implication:

1. If the IRS is not responsible for following its own internal regulations found in [26 C.F.R. Part 601](#), then it couldn't possibly be held liable for what it puts in its publications to the public EITHER. They could literally lie through their teeth and fool everyone into thinking they were "taxpayers" and not be held liable.
2. In the *Boulez* case above, an IRS representative who had explicit authority to make an agreement with the "taxpayer" still could not be held accountable for an oral agreement. This implies that all the phone advice given by IRS agents on their national 800 number cannot be relied upon as a basis for "good faith belief".
3. ONLY the Statutes at Large, as well as the regulations written by the Secretary of the Treasury found in [26 C.F.R. Part 1](#) and [26 C.F.R. Part 301](#), may be relied upon as having the "force of law", as the courts above described. Since [26 U.S.C.](#) (also called the Internal Revenue Code) was never enacted as positive law, it stands only as "prima facie evidence of law" which may be rebutted by citing the sections of the Statutes at Large from which it was compiled.

To put one last nail in the coffin of this issue, below is a quote from a book entitled *Tax Procedure and Tax Fraud*, Patricia Morgan, 1999, ISBN 0-314-06586-5, West Group:

p. 21: "As discussed in §2.3.3, the **IRS is not bound by its statements or positions in unofficial pamphlets and publications.**"

p. 34: "6. IRS Pamphlets and Booklets. **The IRS is not bound by statements or positions in its unofficial publications, such as handbooks and pamphlets.**"

p. 34: "7. Other Written and Oral Advice. *Most taxpayers' requests for advice from the IRS are made orally. Unfortunately, the IRS is not bound by answers or positions stated by its employees orally, whether in person or by telephone. According to the procedural regulations, 'oral advice is advisory only and the Service is not bound to recognize it in the examination of the taxpayer's return.'* **26 C.F.R. §601.201(k)(2).** In rare cases, however, the IRS has been held to be equitably estopped to take a position different from that stated orally to, and justifiably relied on by, the taxpayer. The Omnibus Taxpayer Bill of Rights Act, enacted as part of the Technical and Miscellaneous Revenue Act of 1988, gives taxpayers some comfort, however. It amended section 6404 to require the Service to abate any penalty or addition to tax that is attributable to advice furnished in writing by any IRS agent or employee acting within the scope of his official capacity. Section 6404 as amended protects the taxpayer only if the following conditions are satisfied: the written advice from the IRS was issued in response to a written request from the taxpayer; reliance on the advice was reasonable; and the error in the advice did not result from inaccurate or incomplete information having been furnished by the taxpayer. Thus, it will still be difficult to bind the IRS even to written statements made by its employees. **As was true before, taxpayers may be penalized for following oral advice from the IRS.**"

If the IRS isn't held accountable in a court of law for what they say or even what they write, then they are, by implication, totally unaccountable to the public that they were put into existence to "serve". The Internal Revenue SERVICE, therefore, only SERVES the interests of itself and not the public at large. Furthermore, we believe the same rules should apply to Americans submitting their tax returns as those that apply to the IRS: not liable or responsible for what is written on the return. For instance, the "I declare under penalty of perjury" should be replaced with "I declare that this return as accurate and trustworthy as the advice and writings of the IRS". That is equivalent to saying that it is untrue and NOT trustworthy, and that will get you off the hook and also point out the hypocrisy and lawlessness of the IRS! What is good for the goose is good for the gander. Any other approach would be to condone hypocrisy and lawlessness and tyranny on the part of our government. Why aren't IRS agents required to sign their correspondence under penalty of perjury like all of the communication coming from the "taxpayer" so they CAN be held accountable? Here is what the U.S. Supreme Court had to say about this kind of hypocrisy and lawlessness. You be the judge!:

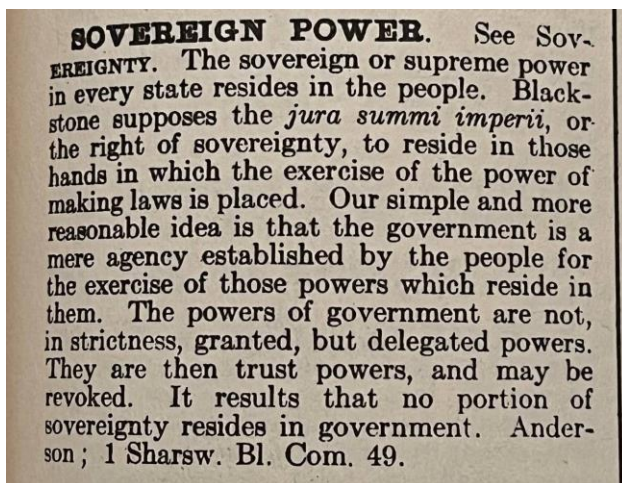
"Our government is the potent, the omnipresent teacher. For good or ill, it teaches the whole people by its example. Crime is contagious. If the government becomes a lawbreaker [or a hypocrite with double standards], it breeds contempt for the law; it invites every man to become a law unto himself; it invites anarchy. To declare

1 that in the administration of the criminal law the end justifies the means...would bring terrible retribution. Against
2 that pernicious doctrine this Court should resolutely set its face."
3 [Justice Brandeis, *Olmstead v. United States*, 277 U.S. 438, 485 (1928)]

4 For exhaustive details backing up the content of this section, see:

- 5 1. *Legal Deception, Propaganda, and Fraud*, Form #05.014
6 <https://sedm.org/Forms/05-MemLaw/LegalDecPropFraud.pdf>
- 7 2. *Federal Courts and the IRS' Own IRM Say the IRS is NOT RESPONSIBLE for Its Actions or Its Words or For Following Its Own*
8 *Written Procedures!*, Family Guardian Fellowship- the reason they LIE is because they aren't held responsible for telling
9 the truth and its so profitable to lie
10 <https://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm>

11 12 Immunity



12
13 [Bouvier's Law Dictionary, Balwin's Student Edition, 1928]

14 A "sovereign" is some one or some thing that is NOT legally responsible or accountable to ANYONE. God as a sovereign
15 is an example of this, but governments who want to "play god" (what the Bible calls "playing the harlot") are another example.
16 Our system of government, however, is based on EQUALITY OF ALL and of EQUALITY OF TREATMENT rather than
17 EQUALITY OF RESULT. We prove this in:

- 18 1. *Requirement for Equal Protection and Equal Treatment*, Form #05.033
19 <https://sedm.org/Forms/05-MemLaw/EqualProtection.pdf>
- 20 2. *Foundations of Freedom Course*, Form #12.021, Video 1: Introduction
21 SLIDES: <https://sedm.org/LibertyU/FoundOfFreedom-Slides.pdf>
22 VIDEO: <https://www.youtube.com/watch?v=ikf7CcT2I8I>

23 12.1 Sovereign Immunity

24 The Bible makes us RESPONSIBLE to God for all of our choices and actions. If all are treated equally under REAL law,
25 then the government must be held equally responsible for all ITS choices and actions, and especially those done in a
26 representative capacity on behalf of "the State", which is legally defined as THE PEOPLE and not THE GOVERNMENT:

27 "State. A people permanently occupying a fixed territory bound together by common-law habits and custom
28 into one body politic exercising, through the medium of an organized government, independent sovereignty and
29 control over all persons and things within its boundaries, capable of making war and peace and of entering into
30 international relations with other communities of the globe. *United States v. Kusche*, D.C.Cal., 56 F.Supp. 201
31 207, 208. The organization of social life which exercises sovereign power in behalf of the people. *Delany v.*
32 *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.
33 *Beagle v. Motor Vehicle Acc. Indemnification Corp.*, 44 Misc.2d 636, 254 N.Y.S.2d 763, 765. A body of people
34 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]

The "State" is PEOPLE, the GOVERNMENT is a corporation created by the Constitution that WORKS as a SERVANT of "the State" under the constraints in the Constitution. The legally ignorant commonly confuse these two things, to their detriment.

To the extent that sovereign immunity, official immunity, or judicial immunity are abused to DESTROY direct accountability for one's actions to the people the government serves is the extent to which it is ABUSED to work an injury and promote ANARCHY on the part of government. The following court cite establishes this fact. It also concludes that the constitution NEVER authorized the concept of sovereign immunity and therefore, that it is FORBIDDEN in our system of government. That which is never expressly authorized is forbidden per the rules of statutory construction and interpretation:

1. Development of Sovereign Immunity Doctrine

a. Historical Background and Incorporation into American Law

The doctrine of sovereign immunity, which was recognized in English common law as early as the thirteenth century, appears to have its roots in England's feudal system, in which "each petty lord in England held or could hold his own court to settle the disputes of his vassals." David [**945] E. Engdahl, Immunity and Accountability for Positive Governmental Wrongs, 44 U. Colo. L. Rev. 1, 2 (1972). Although a lord's vassals were subject to the jurisdiction of his court, "as the court was the lord's own, it [**14] could hardly coerce him." Id. Indeed, the "trusted counsellors who constituted [a lord's] court" could "claim no power over him their lord without his consent." Id. That being said, each "petty lord ...was vassal in his turn, and subject to coercive suit in the court of his own lord." Id. In the organization of the feudal hierarchy, "[t]he king, who stood at the apex of the feudal pyramid" and was "not subject to suit in his own court," was wholly immune from suit because "there happened to be no higher lord's court in which he could be sued." Id. at 2-3; see also United States v. Lee, 106 U.S. 196, 206, 1 S.Ct. 240, 27 L.Ed. 171 (1882) (identifying "the absurdity of the King's sending a writ to himself to command the King to appear in the King's court" as a basis of sovereign immunity in England).

With the rise of the nation-state, this "personal immunity of the king" transformed into "the immunity of the Crown." George W. Pugh, Historical Approach to the Doctrine of Sovereign Immunity, 13 La. L. Rev. 476, 478 (1953). Given the potential harshness of such a doctrine as attached to the Crown rather than the king, legal authorities developed procedures whereby victims could obtain redress for wrongs committed by the government without directly suing the Crown. For example, when a government agent [**15] committed a tort, "English courts permitted suit against the government official or employee who had actually committed the wrong complained of." Id. at 479-80. Indeed, in such situations, the doctrine of sovereign immunity, as embodied in the famous phrase "the king could do no wrong," ensured that the tort victim could obtain a judgment against the agent: theoretically, if "the king could do no wrong, it would be impossible for him to authorize a wrongful act, and therefore any wrongful command issued by him was to be considered as non-existent, and provided no defense for the dutiful" agent. Id. at 480.

Similarly, English law developed the "petition of right," which allowed subjects to petition the king for the ability to sue the Crown in the king's courts—in effect, asking the king to waive sovereign immunity with respect to a specific legal dispute. See James E. Pfander, Sovereign Immunity and the Right to Petition: Toward a First Amendment Right to Pursue Judicial Claims Against the Government, 91 Nw. U.L.Rev. 899, 900-08 (1997). As with tort suits against government agents, the notion that "the king could do no wrong" worked to ensure the availability of a remedy for victims of wrongdoing because the "king, as the fountain of justice and equity, [**16] could not refuse to redress wrongs when petitioned to do so by his subjects." Louis L. Jaffe, Suits Against Governments and Officers: Sovereign Immunity, 77 Harv. L. Rev. 1, 3 (1963) (citation omitted); see also Engdahl, *supra* at 3 (describing the "principle that the king could not rightfully refuse to grant a petition of right"). Moreover, because petitions of right and other "prerogative remedies" that allowed subjects to pursue a suit against the Crown "were invariably controlled by the King's justices rather than the King himself," the "rule of law, as opposed to royal whim, largely determined the availability of relief against the Crown." Pfander, *supra*, at 908. By the eighteenth century, such procedures were so ingrained in the common law that "[i]n the same paragraph in which William Blackstone proclaimed the immunity of the Crown, he also sketched the procedure on the 'petition of right.'" Id. at 901; see also Marbury v. Madison, 5 U.S. (1 Cranch) 137, 163, 2 L.Ed. 60 (1803) [**946] ("The very essence of civil liberty certainly consists in the right of every individual to claim the protection of the laws, whenever he receives an injury. One of the first duties of government is to afford that protection. In Great Britain the king himself is sued in the respectful form of a petition, and he never fails to comply with the

judgment [\[**17\]](#) of his court."). As a result of these procedures for obtaining redress, although the formal immunity of the Crown was deeply rooted in the common law, by the eighteenth century, it operated primarily as merely a matter of formalism, with a variety of procedural work-arounds to ensure that victims could obtain redress for wrongs committed by the Crown's agents. [5](#)

Given that sovereign immunity in England was rooted in the common law and linked to the personal immunity of the king, it is not surprising that "[a]t the time of the Constitution's adoption, the federal government's immunity from suit was a question—not a settled constitutional fact." Vicki C. Jackson, *Suing the Federal Government: Sovereignty, Immunity, and Judicial Independence*, 35 Geo. Wash. Int'l L. Rev. 521, 523 (2003). "The nature of the sovereignty created under the 1789 Constitution was something new and uncertain—it took the people and the institutions time to work out their relationships." *Id.* at 528. Mapping the old English doctrine of sovereign immunity onto this new system implicated many "[q]uestions of the form of government and of the nature of the sovereignties created" by the Constitution, including whether [\[18\]](#) there was a sovereign in the new republic and, "[i]f so, where did that sovereignty reside under a system of separated powers" and "[w]hat were the roles of the national legislature, the executive, and the federal courts" in that sovereign system. *Id.* at 528-29. The answers to these questions were not immediately obvious and, indeed, the courts did not quickly adopt a theory of federal sovereign immunity. In fact, "[t]he first clear reference to the sovereign immunity of the United States in an opinion for the entire [Supreme] Court" did not appear until 1821, when the concept of federal sovereign immunity was discussed in dicta, and the first time sovereign immunity was invoked by the Supreme Court "as a basis to deny relief" occurred in 1846. *Id.* at 523 n.5.**

Indeed, early discussions of federal sovereign immunity by the Supreme Court exhibit a sense that the doctrine may be incompatible with a republican form of government. For example, in [Chisholm v. Georgia](#), 2 U.S. (2 Dall.) 419, 1 L.Ed. 440, 2 Dall. 419 (1793), superseded by constitutional amendment, [U.S. Const. amend XI](#), Chief Justice Jay wrote:

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 [\[**19\]](#) subjects; it regards his person as the object of allegiance, and excludes the idea of his being on an equal footing [\[**947\]](#) 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; it is easy to perceive that such a sovereign could not be amenable to a Court of Justice, or subjected to judicial controul and actual constraint. It was of necessity, therefore, that suability became incompatible with such sovereignty. Besides, the Prince having all the Executive powers, the judgment of the Courts would, in fact, be only monitory, not mandatory to him, and a capacity to be advised, is a distinct thing from a capacity to be sued. The same feudal ideas run through all their jurisprudence, and constantly remind us of the distinction between the Prince and the subject. No such ideas obtain here; at the Revolution, the sovereignty devolved on the people; and they are truly the sovereigns of the country, but they are sovereigns without subjects ...and have none to govern but themselves; the citizens of America are equal as fellow citizens, and as [\[**20\]](#) joint tenants in the sovereignty.

[Id.](#) at 471-72 (opinion of Jay, C.J.) (emphasis omitted). Although the question was not directly presented in [Chisholm](#), Chief Justice Jay argued that "fair reasoning" suggests that the Constitution permits "that the United States may be sued by any citizen, between whom and them there may be a controversy" by extending judicial power to "controversies to which the United States are a party." [Id.](#) at 478; see also [Jackson, supra](#), at 532-33 (reading Justice Wilson's opinion in [Chisholm](#) to argue "that the absence of monarch, the role of a written constitution and the process of judicial review suggested that English approaches to sovereign immunity were inapposite to the suability of governments under the United States Constitution" (citing [Chisholm](#), 2 U.S. (2 Dall.) at 453-66 (opinion of Wilson, J.))).

Early American courts were not generally forced to confront the question whether the federal government enjoyed sovereign immunity because, as in England, "many judicial remedies for governmental wrongdoing were available" that did not involve direct suit against the government. [Jackson, supra](#), at 523-24. For example, in the early days of the Republic, the usual remedy for torts committed by government officials was a damages suit directly against the official who [\[**21\]](#) committed the tort. Ann Woolhandler, Patterns of Official Immunity and Accountability, 37 Case W.Res.L.Rev. 396,414-16 (1987); see also Ann Woolhandler, Old Property, New Property, and Sovereign Immunity, 75 Notre Dame L.Rev. 919, 922 (2000) ("Individual officers remained liable for their torts under general agency law, even if they were working for a disclosed principal—the state."). In addition, under the Judiciary Act of 1789, "all federal courts could issue writs of habeas corpus," which are inherently directed to government custodians but "have never been regarded as barred by sovereign immunity." [Jackson, supra](#), at 524. Similarly, "the writ of mandamus and the injunction have been available in actions against individual government officials" to address ongoing legal violations. [Id.](#) at 525.

Specifically with respect to torts committed by government agents, the Supreme Court confirmed as early as 1804 that, as in England, direct suits against government officers were not barred by sovereign immunity. In [Little v. Barreme](#), 6 U.S. (2 Cranch) 170, 2 L.Ed. 243 (1804), the Court held that a damages suit could proceed against a naval officer who directed the seizure of a ship sailing from France to St. Thomas. [Id.](#) at 176-77, 179. Although

the seizure conformed to orders [948] given by the Secretary of the Navy, it was unlawful under the relevant statute, which authorized [22] seizures of ships sailing to, but not from, French ports. *Id.* at 177-78. The Court recognized the apparent unfairness of holding a military officer personally liable for following orders but nevertheless concluded that instructions from the executive "cannot change the nature of the transaction, or legalize an act which without those instructions would have been a plain trespass" and, accordingly, the naval captain "must be answerable in damages to the owner of this neutral vessel." *Id.* at 179.

Although such suits were nominally brought against government officials rather than the government itself, in the early Republic there was a "practice of relatively routine, but not automatic, indemnification" by Congress where an official had been held liable in tort. James E. Pfander & Jonathan L. Hunt, *Public Wrongs and Private Bills: Indemnification and Government Accountability in the Early Republic*, 85 N.Y.U. L. Rev. 1862, 1868 (2010). "Following the imposition of liability on a government officer, Congress would decide whether to make good the officer's loss in the exercise of its legislative control of the appropriation process," thereby "preserv[ing] the formal doctrine of sovereign immunity while assigning the ultimate loss associated with [23] wrongful conduct to the government." *Id.* For example, after the Supreme Court's decision in *Little, Captain Little*, the naval officer found liable for the unlawful seizure of the ship, submitted a petition for indemnity to Congress, and Congress passed a bill indemnifying him. *Id.* at 1902. Indeed, between 1789 and 1860, there were at least "57 cases of officers petitioning for indemnification and 11 cases of suitors petitioning for the payment of a judgment against an officer" and, of these cases, over 60% of the petitioners received some form of relief, such as a private bill appropriating money directly to the officer or the victim. *Id.* at 1904-05.

This two-part officer suit and indemnification system rendered sovereign immunity a formalism that barred suits directly against the government but did not bar recovery from the government, at least with respect to torts committed by government agents. Instead, the function of sovereign immunity was to divide responsibilities between the judiciary and the legislature: the judiciary determined, in a direct suit against the officer, whether the conduct was unlawful and, if so, the amount of damages; and in the case of unlawful conduct, Congress determined whether [24] the circumstances were such that the government rather than the officer should ultimately bear the loss. See *id.* at 1868.

Even after the concept of federal sovereign immunity had worked its way into our legal system to become "a familiar doctrine of the common law," *The Siren*, 74 U.S. (7 Wall.) 152, 153-54, 19 L.Ed. 129 (1869), the idea that the concept should be construed, to the extent possible, as a procedural doctrine rather than a substantive bar to recovery led the Supreme Court to create work-arounds to allow recovery, as demonstrated by a pair of Reconstruction Era cases. In *The* "when the United States institute a suit, they waive their exemption so far as to allow a presentation by the defendant of set-offs, legal and equitable, to the extent of the demand made or property claimed, and when they proceed in rem, they open to consideration all claims and equities in regard to the property libelled." 74 U.S. (7 Wall.) at 154. In a similar vein, in *The Davis*, 77 U.S. (10 Wall.) 15, 19 L.Ed. 875 (1870), the Court held that sovereign immunity [949] does not bar the enforcement of a lien against goods that are seized after the United States has contracted for their delivery but before they are in the possession of the government. *Id.* at 21-22. Although the seizure in question forced the United States "to the necessity of becoming claimant [25] and actor in the court to assert [a] claim" to the goods, the Court determined that it technically did not infringe on the immunity of the federal government because the "marshal served his writ and obtained possession without interfering with that of any officer or agent of the government." *Id.* at 22.

In both of these cases, the Supreme Court relied on formal understandings of the nature of immunity from suit to allow injured parties to maintain claims—either as offset or in rem claims—even though doing so subjected the government's conduct or property rights to judicial review. Moreover, in both cases, the Court invoked the historical remedies available against the Crown in England as a reason for narrowly construing any claim of immunity. In *The Siren*, the Court observed that "[i]n England, when the damage is inflicted by a vessel belonging to the crown," the "present practice" is to file a suit in rem and have the court direct "the registrar to write to the lords of the admiralty requesting an appearance on behalf of the crown—which is generally given." 74 U.S. (7 Wall.) at 155. Similarly, in *The Davis*, the Court observed that in situations where "it is made to appear that property of the government ought, [26] in justice, to contribute to a general average, or to salvage" in maritime cases, the "usual course of take jurisdiction of the matter." 77 U.S. (10 Wall.) at 20. Although these procedures, which were developed to "prevent [the] apprehension of gross injustice in such cases in England," *id.*, could not be identically implemented in the United States given the government's structure, the Court attempted to prevent gross injustice by providing a procedural mechanism that allowed injured parties to obtain relief without directly suing the government.

This formalistic approach to sovereign immunity was reinforced a decade later in *United States v. Lee*, 106 U.S. 196, 1 S.Ct. 240, 27 L.Ed. 171 (1882), which involved the question whether an ejectment action between private plaintiffs and federal officer defendants should be dismissed as barred by sovereign immunity when the United States asserted ownership of the land. *Id.* at 196-98. To help explain the limits of sovereign immunity, the *Lee* Court went through the justifications given in English common law for the immunity of the Crown, explaining how each justification did not serve to support the adoption of the doctrine into the quite different context of the American republican government. According to the *Lee* Court, "one reason [27] given by the old judges was the absurdity of the King's sending a writ to himself to command the King to appear in the King's court," but "[n]o such reason exists in our government." *Id.* at 206. Another reason advanced by English authorities was that "the government is degraded by appearing as a defendant in the courts of its own creation," but the *Lee* Court rejected this reason "because [the government] is constantly appearing as a party in such courts, and submitting

its rights as against the citizen to their judgment." *Id.* The Lee Court also observed that another reason given for sovereign immunity—"that it would be inconsistent with the very idea of supreme executive power, and would endanger the performance of the public duties of the sovereign, to subject him to repeated suits as a matter of right"—did [\[**950\]](#) not apply to the United States because "no person in this government exercises supreme executive power, or performs the public duties of a sovereign," and it is therefore "difficult to see on what solid foundation of principle the exemption from liability to suit rests." *Id.* (citation omitted).

Indeed, the Lee Court explained that the differences between the English and American systems of [\[**28\]](#) government are such that English court decisions extending immunity in similar circumstances should be discounted in light of the uniquely American principle that no man is above the law:

[L]ittle weight can be given to the decisions of the English courts on this branch of the subject, for two reasons: —

1. In all cases where the title to property came into controversy between the crown and a subject, whether held in right of the person who was king or as representative of the nation, the petition of right presented a judicial remedy,—a remedy which this court, on full examination in a case which required it, held to be practical and efficient. There has been, therefore, no necessity for suing the officers or servants of the King who held possession of such property, when the issue could be made with the King himself as defendant.

2. Another reason of much greater weight is found in the vast difference in the essential character of the two governments as regards the source and the depositaries of power. Notwithstanding the progress which has been made since the days of the Stuarts in stripping the crown of its powers and prerogatives, it remains true to-day that the monarch is looked [\[**29\]](#) upon with too much reverence to be subjected to the demands of the law as ordinary persons are, and the king-loving nation would be shocked at the spectacle of their Queen being turned out of her pleasure-garden by a writ of ejectment against the gardener. The crown remains the fountain of honor, and the surroundings which give dignity and majesty to its possessor are cherished and enforced all the more strictly because of the loss of real power in the government.

It is not to be expected, therefore, that the courts will permit their process to disturb the possession of the crown by acting on its officers or agents.

Under our system the people, who are there called subjects, are the sovereign. Their rights, whether collective or individual, are not bound to give way to a sentiment of loyalty to the person of monarch. The citizen here knows no person, however near to those in power, or however powerful himself, to whom he need yield the rights which the law secures to him when it is well administered. When he, in one of the courts of competent jurisdiction, has established his right to property, there is no reason why deference to any person, natural or artificial, not even the United [\[**30\]](#) States, should prevent him from using the means which the law gives him for the protection and enforcement of that right.

Id. at 208-09 (alterations in original); see also [Langford v. United States](#), 101 U.S. 341, 342-43, 25 L.Ed. 1010, 15 Ct.Cl. 632 (1879) (unanimously rejecting the "maxim of English constitutional law that the king can do no wrong" because it does not "have any place in our system of government," where "[w]e have no king" and where it is obvious that "wrong may be done by the governing power"). Accordingly, the Lee Court interpreted the doctrine of sovereign immunity formalistically, barring suit directly against the government but allowing the plaintiffs to proceed with their ejectment action against the government [\[**951\]](#) officers despite the federal government's claim of ownership to the land.

As these cases, together with the earlier cases allowing for direct suit against government officials, demonstrate, sovereign immunity was incorporated into American common law in the nineteenth century primarily as a procedural mechanism regulating the ways in which injured parties could obtain relief rather than as a substantive bar to recovery in the ordinary case. Indeed, well into the twentieth century, "[f]or tortious or otherwise wrongful action by a government official, [\[**31\]](#) in violation of or not authorized by law, ...officer suits—for mandamus, for ejectment, or other common law remedies—could serve as moderately effective vehicles for contesting claims of right as between governments and private individuals." [Jackson, supra, at 554.](#)

Although these procedural work-arounds reduced the need for federal courts to explore the contours of sovereign immunity doctrine by providing some avenues for recovery, by the late nineteenth century, the Supreme Court recognized that the "general doctrine" of federal sovereign immunity, which had first appeared in [Cohens v. Virginia](#), 19 U.S. (6 Wheat.) 264, 5 L.Ed. 257 (1821), had "been repeatedly asserted" until it came to be "treated as an established doctrine" by the Court. [Lee](#), 106 U.S. at 207. As the Lee Court observed, this entrenchment in the common law had happened sub silentio; to that point, the Supreme Court had never engaged in a detailed discussion of the doctrine or explained the reasons for it, but rather had implicitly

1 incorporated it into American law. Id. Nevertheless, by the end of the Civil War, the Supreme Court, while
2 narrowly construing the doctrine, invariably adhered to the principle that the federal government could not
3 formally be sued without its consent.

4 **b. Contemporary Sovereign Immunity Practice [**32]**

5 Despite these murky beginnings, it is today well established that the United States enjoys the benefit of sovereign
6 immunity and cannot be sued absent a waiver of this immunity. Pornomo v. United States, 814 F.3d. 681, 687
7 (4th Cir. 2016).6 With respect to torts committed by [**952] federal government actors, Congress has
8 "provid[ed] a limited waiver of sovereign immunity for injury or loss caused by the negligent or wrongful act of
9 a Government employee acting within the scope of his or her employment" through the FTCA, which "renders
10 the United States liable for such tort claims in the same manner and to the same extent as a private individual
11 under like circumstances." Id. (internal quotation marks and citations omitted). At the same time, Congress has
12 placed two relevant limitations on the ability of injured parties to recover under the FTCA. First, Congress has
13 carved out multiple exceptions to its waiver of immunity, see 28 U.S.C. §2680, including, as previously discussed,
14 any claim "arising in a foreign country," id. §2680(k).7 Second, the Westfall Act provides that the FTCA's
15 remedies against the government itself are "exclusive of any other civil action or proceeding for money damages
16 by reason of the same subject matter against the employee whose act or omission gave [**33] rise to the claim."
17 Id. §2679(b)(1). Under this provision, if an injured party attempts to bring a tort suit directly against the
18 government officer who caused the harm and the officer was acting within the scope of his employment at the
19 time, the United States is substituted as a defendant, id. §2679(d), and enjoys all of the privileges of sovereign
20 immunity. Accordingly, for torts committed by government employees, a direct suit against the wrongdoer is no
21 longer available and, when the tort claim falls within an exception delineated in the FTCA, a suit directly against
22 the government is ordinarily blocked by sovereign immunity. As a result, in the realm of [**953] torts committed
23 by government agents, sovereign immunity has in many situations evolved into a substantive bar to relief, rather
24 than merely a procedural device regulating how the injured party may recover.

25 It was not inevitable that sovereign immunity would develop in this way. Indeed, in many other countries whose
26 legal systems evolved from English common law, sovereign immunity is [**34] no longer a bar to suing the
27 government in tort. For example, in the United Kingdom, the Crown Proceedings Act establishes that "the
28 Crown shall be subject to all those liabilities in tort to which, if it were a private person of full age and capacity,
29 it would be subject" in respect of, among other things, "torts committed by its servants or agents." Crown
30 Proceedings Act 1947, 10 & 11 Geo. 6 c. 44, § 2(1); see also Crown Proceedings Act 1950, s 6 (N.Z.)
31 (establishing the same rule for New Zealand). Similarly, in Canada, the "Crown is liable for the damages for
32 which, if it were a person, it would be liable" for "a tort committed by a servant of the Crown" or "a breach
33 of duty attaching to the ownership, occupation, possession or control of property." Crown Liability and
34 Proceedings Act, R.S.C. 1985 c. c-50, s. 3. In Australia, government liability is even broader, as the Australian
35 Constitution gives Parliament the power to "make laws conferring rights to proceed against the
36 Commonwealth," Australian Constitution s 78, and the Judiciary Act of 1903 provides that any "person
37 making a claim against the Commonwealth, whether in contract or in tort, may in respect of the claim bring a
38 suit against [**35] the Commonwealth" in the High Court or various state or territorial courts, Judiciary Act
39 1903 (Cth)s 56. Perhaps most relevant to the United States given the debates described above about the
40 application of common law sovereign immunity to a republican government, the Irish Supreme Court has held
41 that sovereign immunity did not survive the creation of the Irish Free State because "it is the People who are
42 paramount and not the State" and this system is "inconsistent with any suggestion that the State is sovereign
43 internally." Byrne v. Ireland [1972] IR 241, 295 (opinion of Budd, J.); see also id. at 266 (opinion of Walsh,
44 J.) ("The fact that this English theory of sovereign immunity, originally personal to the King and with its roots
45 deep in feudalism, came to be applied in the United States where feudalism had never been known has been
46 described as one of the mysteries of legal evolution. It appears to have been taken for granted by the American
47 courts in the early years of the United States—though not without some question....").8

48 Given the experiences of other countries, as well as the way in which the doctrine of sovereign immunity was
49 adopted into federal common law, it is not surprising that [**36] there is a long history of criticism of the
50 notion that the federal government should be immune from suit. As early as 1953, academics were attacking
51 "the very bases of this unwanted and unjust concept," Pugh, supra, at 476, and a decade later, professor Louis
52 Jaffe succinctly described the basis of academic and judicial unease with the way in which sovereign immunity
53 had developed into a bar to recovery:

54 The King cannot be sued without his consent. But at least in England this has [**954]
55 not meant that the subject was without remedy By a magnificent irony, this body of
56 doctrine and practice, at least in form so favorable to the subject, lost one-half of its
57 efficacy when translated into our state and federal systems. Because the King had been
58 abolished, the courts concluded that where in the past the procedure had been by petition
59 of right there was now no one authorized to consent to suit!

60 Jaffe, supra, at 1-2; see generally Edwin M. Borchard, Government Liability in Tort, 34 Yale L.J. 1, 4-5 (1924)
61 (arguing that the basis of sovereign immunity is the location of absolute sovereignty in the king's person but
62 that the doctrine makes little sense in a country where "sovereignty resides in the American electorate or the
63 people" and that this problem [**37] is "heightened by the fact that whereas in England, to prevent the
64 jurisdictional immunity resulting in too gross an injustice, the petition of right, whose origin has been traced

back to the thirteenth century, was devised as a substitute for a formal action against the Crown, in America no substitute except an appeal to the generosity of the legislature has in most jurisdictions been afforded" (footnote omitted)); Erwin Chemerinsky, *Against Sovereign Immunity*, 53 *Stan.L.Rev.* 1201, 1201 (2001) ("Sovereign immunity is an anachronistic relic and the entire doctrine should be eliminated from American law."). This criticism of the doctrine has also made its way into the judiciary. Not only do the Supreme Court and other courts have a long history of expressing discomfort with the prospect of wielding sovereign immunity as a substantive shield to recovery, as discussed above, but at least one circuit judge has recently argued in favor of reconsidering the principle of sovereign immunity altogether:

[T]he underpinning for this outcome is an anachronistic judicially invented legal theory that has no validity or place in American law—in this case, sovereign immunity. Two hundred and thirty-five years after we rid ourselves [**38] of King George III and his despotic ascendancy over colonial America, we cling to a doctrine that was originally based on the Medieval notion that "the King can do no wrong." This maxim was blindly accepted into American law under the assumption that it was incorporated as part of the common law in existence when our Nation separated from England. However, this assumption does not withstand historical scrutiny. Furthermore, the present case is the quintessential example of the fact that at times the government can, and does, do wrong.

More importantly, the doctrine of sovereign immunity cannot be sustained in the face of our constitutional structure. Although its language is far from specific in many parts, the Constitution nevertheless contains nothing, specific or implied, adopting the absolutist princip[le] upon which sovereign immunity rests. Furthermore, the record of the debates preceding the adoption of the Constitution are bare of any language or asseveration that might serve as a basis for support of this monarchist anachronism. In fact, the establishment in this country of a republican form of government, in which sovereignty does not repose on any single individual or institution, [**39] made it clear that neither the government nor any part thereof could be considered as being in the same infallible position as the English king had been, and thus immune from responsibility for harm that it caused its citizens.

Donahue v. United States, 660 F.3d 523, 526 (1st Cir. 2011) (en banc) (Torruella, J., [*955] concerning the denial of en banc review) (emphasis in original) (citations omitted).⁹

Although this Court remains mindful of the binding nature of the determinations by the Supreme Court and the Fourth Circuit that the federal government may not be sued in tort without its consent, the deeper understanding of the history and development of sovereign immunity doctrine, as well as the contemporary practice in other countries and the academic and judicial criticism of the path the United States has taken, contextualizes the question presented by the government's motion to dismiss CACI's Third-Party Complaint. [*Najim v. CACI Premier Tech., Inc.*, 368 F.Supp.3d 935 (2019)]

From the above, we can see:

1. Sovereignty resides in THE PEOPLE, both collectively and individually, who make up "the State", who are called "the body politic".

"The sovereignty of a state does not reside in the persons who fill the different departments of its government, but in the People, from whom the government emanated; and they may change it at their discretion. Sovereignty, then in this country, abides with the constituency, and not with the agent; and this remark is true, both in reference to the federal and state government."
[*Spooner v. McConnell*, 22 F. 939 @ 943]

"...at the Revolution, the sovereignty devolved on the people; and they are truly the sovereigns of the country, but they are sovereigns without subjects...with none to govern but themselves..."
[*Chisolm v. GEORGIA (US)* 2 Dall 419, 454, 1 L.Ed. 440, 455 @DALL 1793 pp. 471-472]

"The very meaning of 'sovereignty' is that the decree of the sovereign makes law."
[*American Banana Co. v. United Fruit Co.*, 29 S.Ct. 511, 513, 213 U.S. 347, 53 L.Ed. 826, 19 Ann.Cas. 1047]

inherent Rights of Mankind

Section 1.

All men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, of acquiring, possessing and protecting property and reputation, and of pursuing their own happiness.

Political Powers

Section 2

All power is inherent in the people, and all free governments are founded on their authority and instituted for their peace, safety and happiness. For the advancement of these ends they have at all times an inalienable and indefeasible right to alter, reform or abolish their government in such manner as they may think proper.

[Pennsylvania Constitution]

CALIFORNIA GOVERNMENT CODE
SECTION 11120 et seq.

11120. It is the public policy of this state that public agencies exist to aid in the conduct of the people's business and the proceedings of public agencies be conducted openly so that the public may remain informed.

"In enacting this article the Legislature finds and declares that it is the intent of the law that actions of state agencies be taken openly and that their deliberation be conducted openly.

"The people of this state do not yield their sovereignty to the agencies which serve them. The people, in delegating authority, do not give their public servants the right to decide what is good for the people to know and what is not good for them to know. The people insist on remaining informed so that they may retain control over the instruments they have created. . . "

2. Sovereignty does NOT reside in public servants or even in the "body corporate" or "government" that is created by the Constitution to SERVE "the State".

"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); SOURCE:

<http://caselaw.lp.findlaw.com/scripts/getcase.pl?navby=case&court=us&vol=110&page=421>]

3. The constitution does not expressly authorize "sovereign immunity".
4. Sovereign immunity is incompatible with the notion of republican government, because it elevates COLLECTIVE rights above INDIVIDUAL rights recognized in the Bill of Rights.
5. Sovereignty implies complete unaccountability and irresponsibility and even ANARCHY towards the VERY Sovereign People (called "the State") that the government (a body corporate or corporation) was created to serve and protect. Being ACCOUNTABLE and being INDEPENDENT are two mutually exclusive things that cannot overlap. Sovereign immunity as a concept therefore is at war with the very purpose of creating government to begin with. That may be why it was never added to the constitution.

"Sovereignty. The supreme, absolute, and uncontrollable power by which any independent state is governed; supreme political authority; paramount control of the constitution and frame of government and its administration; self sufficient source of political power, from which all specific political powers are derived; the international independence of a state, combined with the right and power of regulating its internal affairs without foreign dictation; also a political society, or state, which is sovereign and independent.

Chisholm v. Georgia, 2 Dall. 455, 1 L.Ed. 440; Union Bank v. Hill, 3 Cold., Tenn 325; Moore v. Shaw, 17 Cal. 218, 79 Am.Dec. 123; State v. Dixon, 66 Mont. 76, 213 P. 227. "
[Black's Law Dictionary 4th Edition (1951), p. 1568]

6. The concept of "sovereign immunity" was created by the courts and NOT by the constitution.
7. Courts have no authority to make or repeal law. That authority is the exclusive province of the Legislative Branch.
8. The act by the courts of imputing or enforcing sovereign immunity to a government has the practical effect of REPEALING or refusing to enforce statutory law, because in applying it, the government thereby has the alleged

authority to REMOVE itself from obeying such law. Consequently, the courts in effect are REPEALING law by limiting its applicability so that it does not apply EQUALLY to ALL:

"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); SOURCE:

<http://caselaw.lp.findlaw.com/scripts/getcase.pl?navby=case&court=us&vol=442&page=653/>]

"Since in common usage the term 'person' does not include the sovereign, statutes employing that term are ordinarily construed to exclude it."

[U.S. v. Cooper, 312 U.S. 600,604, 61 S.Ct. 742 (1941); SOURCE:

<http://caselaw.lp.findlaw.com/scripts/getcase.pl?navby=case&court=us&vol=312&page=600/>]

*"Decency, security, and liberty alike demand that **government officials shall be subjected to the same rules of conduct that are commands to the citizen.** In a government of laws, existence of the government will be imperiled if it fails to observe the law scrupulously. **Our government is the potent, the omnipresent teacher. For good or for ill, it teaches the whole people by its example. Crime is contagious. If the government becomes a lawbreaker, it breeds contempt for law; it invites every man to become a law unto himself; it invites anarchy.** To declare that in the administration of the criminal law the end justifies the means-to declare that the government may commit crimes in order to secure the conviction of a private criminal-would bring terrible retribution. Against that pernicious doctrine this court should resolutely set its face."*

[Olmstead v. United States, 277 U.S. 438 (1928)]

A refusal by any court, through inventing an extraconstitutional doctrine of sovereign immunity, to apply and enforce ALL LAW EQUALLY to all is a violation of the constitutional requirement for equality of treatment and is thus UNCONSTITUTIONAL.

Requirement for Equal Protection and Equal Treatment, Form #05.033

<https://sedm.org/Forms/05-MemLaw/EqualProtection.pdf>

12.2 Official and Judicial Immunity

Official and judicial immunity is yet another judicially invented method of allowing public servants IRRESPONSIBLE for anything and everything they do. The constitution does not permit it and what is not EXPRESSLY mentioned in the constitution is PURPOSEFULLY excluded under the rules of statutory construction and interpretation:

*"**Expressio unius est exclusio alterius.** A maxim of statutory interpretation meaning that **the expression of one thing is the exclusion of another.** Burgin v. Forbes, 293 Ky. 456, 169 S.W.2d. 321, 325; Newblock v. Bowles, 170 Okl. 487, 40 P.2d. 1097, 1100. Mention of one thing implies exclusion of another. **When certain persons or things are specified in a law, contract, or will, an intention to exclude all others from its operation may be inferred.** Under this maxim, if statute specifies one exception to a general rule or assumes to specify the effects of a certain provision, other exceptions or effects are excluded."*

[Black's Law Dictionary, Sixth Edition, p. 581]

*"**When a statute includes an explicit definition, we must follow that definition, even if it varies from that term's ordinary meaning.** Meese v. Keene, 481 U.S. 465, 484-485 (1987) ("It is axiomatic that the statutory definition of the term excludes unstated meanings of that term"); Colautti v. Franklin, 439 U.S. at 392-393, n. 10 ("As a rule, 'a definition which declares what a term 'means' . . . excludes any meaning that is not stated"); Western Union Telegraph Co. v. Lenroot, 323 U.S. 490, 502 (1945) ; Fox v. Standard Oil Co. of N.J., 294 U.S. 87, 95-96 (1935) (Cardozo, J.); see also 2A N. Singer, Sutherland on Statutes and Statutory Construction § 47.07, p. 152, and n. 10 (5th ed. 1992) (collecting cases). That is to say, the statute, read "as a whole," post at 998 [530 U.S. 943] (THOMAS, J., dissenting), leads the reader to a definition. That definition does not include the Attorney General's restriction -- "the child up to the head." Its words, "substantial portion," indicate the contrary."*

[Stenberg v. Carhart, 530 U.S. 914 (2000)]

Official and judicial immunity, like sovereign immunity, are the best judicially invented example we know of whereby judges "legislate from the bench" and therefore destroy the separation of powers by exercising legislative authority that only the legislative branch can constitutionally exercise. Below is what the creator of our Three Branch design of government said about the effects of this usurpation:

*"**When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner.***

1 Again, there is no liberty, if the judiciary power be not separated from the legislative and executive. Were it
2 joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge
3 would be then the legislator. Were it joined to the executive power, the judge might behave with violence and
4 oppression [sound familiar?].

5 There would be an end of everything, were the same man or the same body, whether of the nobles or of the
6 people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and of
7 trying the causes of individuals.”

8 [. . .]

9 In what a situation must the poor subject be in those republics! The same body of magistrates are possessed,
10 as executors of the laws, of the whole power they have given themselves in quality of legislators. They may
11 plunder the state by their general determinations; and as they have likewise the judiciary power in their hands,
12 every private citizen may be ruined by their particular decisions.”

13 [The Spirit of Laws, Charles de Montesquieu, Book XI, Section 6, 1758;

14 SOURCE: http://famguardian.org/Publications/SpiritOfLaws/sol_11.htm]

15 Who, might we ask, WOULD turn down an opportunity to declare, absent any accountability whatsoever for saying so, that
16 they are IMMUNE from accountability or jurisdiction of any law that could be used to HOLD them accountable?

17 To make things worse, when you sue an officer of the government for a constitutional tort, its up to the GOVERNMENT to
18 decide whether they were acting within the bounds of their authority, even in cases where the government benefits
19 substantially and financially for ruling that they do. Here is how that type of ANARCHY and irresponsibility is recognized.
20 When a public servant is sued for a constitutional tort, it is up to the U.S. Attorney to decide whether they were acting within
21 the bounds of their delegated authority, and if they WERE, the United States becomes party instead of the individual offender.
22 Talk about putting the fox in charge of the chickens!

23 [28 U.S. Code § 2679 - Exclusiveness of remedy](#)

24 (a)The authority of any federal agency to sue and be sued in its own name shall not be construed to authorize
25 suits against such federal agency on claims which are cognizable under section 1346(b) of this title, and the
26 remedies provided by this title in such cases shall be exclusive.

27 (b)

28 (1)The remedy against the United States provided by sections 1346(b) and 2672 of this title for injury or loss of
29 property, or personal injury or death arising or resulting from the negligent or wrongful act or omission of any
30 employee of the Government while acting within the scope of his office or employment is exclusive of any other
31 civil action or proceeding for money damages by reason of the same subject matter against the employee whose
32 act or omission gave rise to the claim or against the estate of such employee. Any other civil action or proceeding
33 for money damages arising out of or relating to the same subject matter against the employee or the employee's
34 estate is precluded without regard to when the act or omission occurred.

35 (2)Paragraph (1) does not extend or apply to a civil action against an employee of the Government—

36 (A)which is brought for a violation of the Constitution of the United States, or

37 (B)which is brought for a violation of a statute of the United States under which such action against an individual
38 is otherwise authorized.

39 [. . .]

40 (d)

41 (3)In the event that the Attorney General has refused to certify scope of office or employment under this section,
42 the employee may at any time before trial petition the court to find and certify that the employee was acting within
43 the scope of his office or employment. Upon such certification by the court, such action or proceeding shall be
44 deemed to be an action or proceeding brought against the United States under the provisions of this title and all
45 references thereto, and the United States shall be substituted as the party defendant. A copy of the petition shall
46 be served upon the United States in accordance with the provisions of Rule 4(d)(4) [1] of the Federal Rules of
47 Civil Procedure. In the event the petition is filed in a civil action or proceeding pending in a State court, the
48 action or proceeding may be removed without bond by the Attorney General to the district court of the United
49 States for the district and division embracing the place in which it is pending. If, in considering the petition, the

1 district court determines that the employee was not acting within the scope of his office or employment, the action
2 or proceeding shall be remanded to the State court.

3 **12.3 Government is exempt from antitrust liability, even though it has a monopoly on civil** 4 **statutory protection**

5 Whatever authority a constitution grants to a state, so long as it its operating within its charter, it cannot be subjected to
6 liability for monopolistic or antitrust behavior, even if it has a monopoly on any essential service that people need. Here is
7 proof:

8 Leigh's Federal claim is that the statute violates § 1 of the Sherman Act, which provides that "[e]very contract,
9 combination . . . or conspiracy, in restraint of trade or commerce among the several States . . . is declared to be
10 illegal." 15 U.S.C. § 1 (1982). Even if we were to conclude that the challenged statute resulted in a restraint on
11 interstate commerce, Leigh's argument would fail because actions of a State are exempt from the operation of the
12 antitrust laws. This long-standing doctrine was recognized in Parker v. Brown, 317 U.S. 341, 350-351 (1943),
13 and recently affirmed in Hoover v. Ronwin, 466 U.S. 558, 568 (1984). In [**95] Hoover, the Court concluded
14 that actions taken by the Arizona bar examiners constituted State action and were, therefore, immune from
15 Sherman Act liability. Id. at 573-574. The State need not act wisely to be exempt from antitrust [***12] liability.
16 The only requirement is that the action be that of a State acting as a sovereign. Id. at 574.

17 Although not every State legislative utterance will qualify automatically as a "sovereign" act, Corey v. Look, 641
18 F.2d 32, 37 n.7 (1st Cir. 1981), citing Goldfarb v. Virginia State Bar, 421 U.S. 773, 791 (1975), legislation will
19 qualify as a sovereign act if the alleged restraint is necessary to the successful operation of the legislative scheme.
20 Id. The "restraint" here, that nurses must be certified to practice as midwives, is [*564] necessary for the
21 operation of the legislative scheme. See G.L.c. 112, § 80C. We conclude that the actions of the Legislature and of
22 the board were sovereign actions of the State exempt from antitrust liability.
23 [Leigh v. Board of Registration in Nursing, 399 Mass. 558 (1987)]

24 Thus, if the state tries to restrain or interfere with or economically sanction anyone who tries to go into any kind of business
25 which competes with any of the services the state provides, the state cannot be prosecuted. HOWEVER, large corporations,
26 which ironically are franchises granted by that same government and therefore INSTRUMENTALITIES of the state, are
27 NOT exempt from the Sherman Antitrust Act, 15 U.S.C. §1. Hypocrisy. In effect, corporate franchises are abused by the
28 government in this case to create INEQUALITY of treatment between the GOVERNED and the GOVERNORS that is the
29 foundation of the Constitution.

30 Ironically, the "trade or business" franchise that is the modern income tax operates to monopolize PRIVATE commerce and
31 make it PUBLIC and subject to governmental control without the EXPLICIT informed consent of the participants. The
32 operation of the income tax satisfies all the criteria to prove a violation of the Sherman Antitrust Act, but there is no standing
33 to sue the government perpetrators who orchestrate this conspiracy because of sovereign immunity and because the LIES and
34 DECEPTIONS they mislead the PRIVATE co-conspirators and perpetrators with are not actionable.

35 "To prove a facial conflict with 15 U.S.C.S. § 1, a plaintiff must establish as a matter of law

36 (a) that two or more persons acted in concert,

37 (b) that the activities complained of affect interstate commerce, and

38 (c) that the action constitutes an unreasonable restraint on commerce.

39 A court may invalidate an ordinance in the abstract only if it mandates or authorizes conduct that necessarily
40 constitutes a violation of the antitrust laws in all cases, or if it places irresistible pressure on a private party to
41 violate the antitrust laws in order to comply with the statute."
42 [Fisher v. City of Berkeley, 37 Cal.3d. 644 (1984)]

43 More on the "trade or business" franchise SCAM at the heart of the modern state and federal income tax at:

<p><u>The "Trade or Business" Scam</u>, Form #05.001 https://sedm.org/Forms/05-MemLaw/TradeOrBusScam.pdf</p>
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13 Government Counterfeiting With Impunity: Federal Reserve Counterfeiting Franchise

What we have now is called “fiat currency”, which means it has no intrinsic value on its own because it is NOT redeemable in “specie”, meaning substance such as gold or silver. What we currently use is NOT “money” as legally defined either:

Money. In usual and ordinary acceptance it means coins and paper currency used as circulating medium

*of exchange, and **does not embrace notes, bonds, evidences of debt, or other personal or real estate.** Lane v. Rayley, 280 Ky. 319, 133 S.W.2d. 74, 79, 81. See also Currency; Current money; Flat money; Legal tender; Near money; Scrip; Wampum.*

A medium of exchange authorized or adopted by a domestic or foreign government as a part of its currency. U.C.C. 1-201(24).

*Public money. Revenue received from federal, state, and local governments from taxes, fees, fines, etc. See Revenue.
[Black’s Law Dictionary, Fifth Edition, pp. 906-907, 1979, ISBN 0-8299-2045-5]*

The currency in circulation now is a “promissory note” as legally defined. The promise is directed at the Federal Reserve. All the currency presently in circulation was BORROWED at interest from the Federal Reserve. Thus, the Federal Reserve is acting as a COUNTERFEITING FRANCHISE that forces the government to pay interest on NOTHING of inherent value and creates a financial conflict of interest in that government in protecting your private constitutional rights.

Counterfeiting is a criminal offense in violation of 18 U.S.C. §471. Thus, all those in the Federal Reserve must be criminally prosecuted. The United States of America Money Act, which is still currently in force, also requires that they be PUT TO DEATH:

United States of America Money Act of 1792, 1 Stat. 246-251

Penalty of Death for de-basing the coins.

Section 19. And be it further enacted, That if any of the gold or silver coins which shall be struck or coined at the said mint shall be debased or made worse as to the proportion of the fine gold or fine silver therein contained, or shall be of less weight or value than the same out to be pursuant to the directions of this act, through the default or with the connivance of any of the officers or persons who shall be employed at the said mint, for the purpose of profit or gain, or otherwise with a fraudulent intent, and if any of the said officers or persons shall embezzle any of the metals which shall at any time be committed to their charge for the purpose of being coined, or any of the coins which shall be struck or coined at the said mint, every such officer or person who shall commit any or either of the said offenses, shall be deemed guilty of felony, and shall suffer death.

The fed has made a PROFITABLE BUSINESS out of counterfeiting, but when we do it, we go to jail. Do you smell a rat? Thus, they are COMPLETELY UNACCOUNTABLE from a FISCAL or MONETARY perspective, save possibly the indirect control that voters exercise upon those who can serve within the government as public servants.

For exhaustive details backing up the content of this section, see:

[The Money Scam](https://sedm.org/Forms/05-MemLaw/MoneyScam.pdf), Form #05.041
<https://sedm.org/Forms/05-MemLaw/MoneyScam.pdf>

14 Grants/Franchises with No Obligation to Pay What is Promised

Every type of “benefit” or “grant” the government offers does NOT come with any legal liability to pay. Here is an example in the case of Social Security:

*“We must conclude that **a person covered by the Act has not such a right in benefit payments**... This is not to say, however, that Congress may exercise its power to modify the statutory scheme free of all constitutional restraint.”
[Flemming v. Nestor, [363 U.S. 603](#) (1960)]*

On the OTHER hand, the Security Administration DECEIVES about the fact that they have a responsibility to pay by saying it's a "compact", and thus a contract.

Your Social Security Statement

[. . .]

About Social Security's Future

Social Security is a compact between generations. For more than 60 years, America has kept the promise of security for its working and their families.
[Your Social Security Statement, October 17, 2005; SEDM Exhibit #07.005;
<https://sedm.org/Exhibits/EX07.005.pdf>]

If it's a compact between generations, then its NOT a compact between you and them, which means they have no duty to pay. A "compact" is a contract in legal terms:

"... Our government is founded upon compact. Sovereignty was, and is, in the people"
[Glass v. Sloop Betsey, 3 Dall. (U.S.) 6 (1794)]

*"**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]

Municipal law, thus understood, is properly defined to be "a rule of civil conduct prescribed by the supreme power in a state, commanding what is right and prohibiting what is wrong."

[. . .]

*It is also called a rule to distinguish it from a compact or agreement; **for a compact is a promise proceeding from us, law is a command directed to us.** The language of a compact is, "I will, or will not, do this"; that of a law is, "thou shalt, or shalt not, do it." It is true there is an obligation which a compact carries with it, equal in point of conscience to that of a law; but then the original of the obligation is different. **In compacts we ourselves determine and promise what shall be done, before we are obliged to do it; in laws, we are obliged to act without ourselves determining or promising anything at all.** Upon these accounts law is defined to be "a rule."*
[Readings on the History and System of the Common Law, Second Edition, Roscoe Pound, 1925, p. 4]

For exhaustive details backing up the content of this section, see:

Government Instituted Slavery Using Franchises, Form #05.030
<https://sedm.org/Forms/05-MemLaw/Franchises.pdf>

15 Nature of Government as a Limited Liability Corporation

All governments are corporations as held by the U.S. Supreme Court:

*"Corporations are also of all grades, and made for varied objects; **all governments are corporations, created by usage and common consent, or grants and charters which create a body politic for prescribed purposes; but whether they are private, local or general, in their objects, for the enjoyment of property, or the exercise of power, they are all governed by the same rules of law, as to the construction and the obligation of the instrument by which the incorporation is made.** One universal rule of law protects persons and property. It is a fundamental principle of the common law of England, that the term freemen of the kingdom, includes 'all persons,' ecclesiastical and temporal, incorporate, politique or natural; it is a part of their magna charta (2 Inst. 4), and is incorporated into our institutions. The persons of the members of corporations are on the same footing of protection as other persons, and their corporate property secured by the same laws which protect that of individuals. 2 Inst. 46-7. 'No man shall be taken,' 'no man shall be disseised,' without due process of law, is a principle taken from magna charta, infused into all our state constitutions, and is made inviolable by the federal government, by the amendments to the constitution."*

Corporations are also franchises legislatively granted by the government:

"Is it a franchise? A franchise is said to be a right reserved to the people by the constitution, as the elective franchise. Again, it is said to be a privilege conferred by grant from government, and vested in one or more individuals, as a public office. Corporations, or bodies politic are the most usual franchises known to our laws. In England they are very numerous, and are defined to be royal privileges in the hands of a subject. An information will lie in many cases growing out of these grants, especially where corporations are concerned, as by the statute of 9 Anne, ch. 20, and in which the public have an interest. In 1 Strange R. (The King v. Sir William Louthier,) it was held that an information of this kind did not lie in the case of private rights, where no franchise of the crown has been invaded.

If this is so--if in England a privilege existing in a subject, which the king alone could grant, constitutes it a franchise--in this country, under our institutions, a privilege or immunity of a public nature, which could not be exercised without a legislative grant, would also be a franchise."
[People v. Ridgley, 21 Ill. 65, 1859 WL 6687, 11 Peck 65 (Ill., 1859)]

"As a rule, franchises spring from contracts between the sovereign power and private citizens, made upon valuable considerations, for purposes of individual advantage as well as public benefit,⁹¹ and thus a franchise partakes of a double nature and character. So far as it affects or concerns the public, it is publici juris and is subject to governmental control. The legislature may prescribe the manner of granting it, to whom it may be granted, the conditions and terms upon which it may be held, and the duty of the grantee to the public in exercising it, and may also provide for its forfeiture upon the failure of the grantee to perform that duty. But when granted, it becomes the property of the grantee, and is a private right, subject only to the governmental control growing out of its other nature as publici juris."⁹²
[American Jurisprudence 2d, Franchises, §4: Generally (1999)]

"Publici juris /pɪblɪsaj jɪns/. Lat. Of public right. The word "public" in this sense means pertaining to the people, or affecting the community at large; that which concerns a multitude of people; and the word "right," as so used, means a well-founded claim; an interest; concern; advantage; benefit. This term, as applied to a thing or right, means that it is open to or exercisable by all persons. It designates things which are owned by "the public;" that is, the entire state or community, and not by any private person. When a thing is common property, so that anyone can make use of it who likes, it is said to be publici juris; as in the case of light, air, and public water."
[Black's Law Dictionary, Fifth Edition, p. 1106]

Because corporate existence is a franchise and a privilege, then the state has unlimited authority to tax the franchise at any rate or amount it wants. Such a tax would be an excise tax, and it would be avoidable by avoiding the franchise. Such authority to tax is, in fact, the origin of the power to tax of the modern income tax. In that sense, the income tax essentially functions as "liability insurance" for the stockholders of the corporation. It acts as an "insurance premium" for the "limited liability" that stockholders enjoy for the acts or omissions of the corporation that they share an ownership interest in.

As a general rule, stockholders have no personal liability for the acts of the corporation they own. The exception to this rule is that when the corporation is an alter ego for one primary stockholder:

"Courts will . . . disregard the fiction of a separate legal entity to pierce the shield of immunity afforded by the corporate structure in a situation in which the corporate entity has been so controlled and dominated that justice requires liability to be imposed on the real actor . . . [The Supreme Court has] affirmed judgments disregarding the corporate entity and imposing individual stockholder liability when a corporation is a mere instrumentality or agent of another corporation or individual owning all or most of its stock." (Citations omitted; internal quotation marks omitted.) Angelo Tomasso, Inc. v. Armor Construction & Paving, Inc., 187 Conn. 544, 552-53, 447 A.2d. 406 (1982). "The circumstance that control is exercised merely through dominating stock ownership, of course, is not enough . . . There must be such domination of finances, policies and practices that the controlled corporation has, so to speak, [*10] no separate mind, will or existence of its own and is but a business conduit for its principal. (Citations omitted; internal quotation marks omitted.) Zaist v. Olson, 154 Conn. 563, 574, 227 A.2d. 552 (1967). "The concept of piercing the corporate veil is equitable in nature and courts should pierce the corporate veil only under exceptional circumstances." (Internal quotation marks omitted.) KLM Industries, Inc. v. Tylutki, 75 Conn.App. 27, 33, 815 A.2d. 688, cert. denied, 263 Conn. 916, 821 A.2d 770 (2003). An example of such a circumstance is "where the corporation is a mere shell, serving no legitimate purpose, and used primarily as an intermediary to perpetuate fraud or promote injustice." SFA Folio Collections, Inc. v. Bannon, 217 Conn.

⁹¹ Georgia R. & Power Co. v. Atlanta, 154 Ga. 731, 115 S.E. 263; Lippencott v. Allander, 27 Iowa 460; State ex rel. Hutton v. Baton Rouge, 217 La. 857, 47 So.2d. 665; Tower v. Tower & S. Street R. Co. 68 Minn 500, 71 N.W. 691.

⁹² Georgia R. & Power Co. v. Atlanta, 154 Ga. 731, 115 S.E. 263; Lippencott v. Allander, 27 Iowa 460; State ex rel. Hutton v. Baton Rouge, 217 La. 857, 47 So.2d. 665; Tower v. Tower & S. Street R. Co. 68 Minn 500, 71 N.W. 691.

220, 230, 585 A.2d. 666, cert. denied, 501 U.S. 1223, 111 S. Ct. 2839, 115 L. Ed. 2d 1008 (1991). "No hard and fast rule . . . as to the conditions under which the entity may be disregarded can be stated as they vary according to the circumstances of each case." (Internal quotation marks omitted.) *Angelo Tomasso, Inc. v. Armor Construction & Paving, Inc.*, supra, 187 Conn. 555-56. [*11]
[Jannetty Racing Enters. V. Site Dev. Techs., LLC, 2006 Conn. Super. LEXIS 366 (2006)]

The problem with all of this is that "liability" and "responsibility" are synonymous. Stockholders with no individual liability are NOT RESPONSIBLE commercially for the acts of the corporation. Any attempt to impute limited liability and irresponsibility, and making money by offering it is a corruption of society that encourages reckless actions by corporations and their agents. It also violates the concept of equal treatment at the heart of the constitution, in which ALL, whether as individuals or as agents or stockholders of a corporation, are treated EQUALLY and are equally responsible for the damage they cause to others directly or indirectly.

16 Police Officers

16.1 Police Officers Have NO Legal Liability/Responsibility to Protect You

One of the basic themes of gun control is that only the police and military should have handguns or any type of firearm. I cannot explain their rationale, other than to say that gun control proponents must believe that the police exist to protect the citizenry from victimization. But, in light of **court decisions**, we find that such is not the case.

As confirmation of this fact, look at the behavior of attorneys, none we have every encountered **deny** that the police have no legal obligation to protect citizens, but does attempt to intentionally mislead people into believing that the government in this country recognizes and upholds citizens' rights to self defense, **a belief that is completely and utterly false!** Look at Waco, Ruby Ridge, gun control legislation and associated court cases, the Bernard Goetz case in New York and other so called weapons charges cases, for evidence of the government's true intentions. In other words, attorneys are deliberately lying in an attempt to cover up what the government really is, when they say that the government recognizes your legal rights to self-protection. This behavior is hardly surprising considering that he belongs to the same closed private club (<https://famguardian.org/Subjects/Crime/Articles/CACourtOfAttornment.htm>) that the judges in the courts do. But, anyways, onto further discussion about what the courts have done. See section 17 later.

The courts have decided that you have no right to expect the police to protect you from crime! Incredible as it may seem, the courts have ruled that the police are not obligated to even respond to your calls for help, even in life threatening situations! To be fair to the police, I think that many, and perhaps most, officers really do want to save lives and stop dangerous situations before people get hurt. But the key point to remember is that the courts have said they are under no legal obligation to do so. Another key point to remember is that the courts have committed treason against the people and sovereignty of this country in making those decisions, if, for no other reason than the following:

"We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

For those who do not recognize what we just quoted, this is the Preamble to the United States Constitution, and the government is not obeying it because of the court decisions just mentioned.

The United States Constitution is the **supreme law of the land** and the Preamble has as much legal force as the rest of the United States Constitution. Furthermore, the Preamble of the United States Constitution defines *why, and for what reasons*, the government should exist. **If the government isn't following the Preamble of the United States Constitution, then, it isn't what the people intended that it should be.** Or, in other words, the government is a **fraud** and is acting in **bad faith**.

The questions that **everyone** should be asking now are:

1. What is the government today and who does it serve if it isn't the people of this country?
2. Who do the police serve? It appears that they ultimately serve whoever the courts serve.
3. Who do the courts serve and are they accountable to the people of this country? It should be obvious that the courts certainly do not serve the people of this country, that they are doing everything in their power to hide this from the people, and that they are trying to keep secret who it is that they do serve.
4. What is the ultimate goal of the government in this country?

Case Histories

Some of the court case cites in these case histories are links to the actual cases in official online law library databases. The reader may wish to take a look at those actual cases. All of the links were valid at the time that they were created and every effort is made to keep those links valid. Nonetheless, the validity of any of those links can't be guaranteed and I would very much appreciate being notified if a reader finds a link to be invalid.

Ruth Brunell called the police on 20 different occasions to plead for protection from her husband. He was arrested only one time. One evening, Mr. Brunell telephoned his wife and told her he was coming over to kill her. When she called the police, **they refused her request that they come to protect her.** They told her to call back when he got there. Mr. Brunell stabbed his wife to death before she could call the police to tell them that he was there. The court held that the San Jose police were not liable for ignoring Mrs. Brunell's pleas for help (*Hartzler v. City of San Jose*, 46 Cal. App.3d. 6 (1st Dist. 1975)). *Those of you in the Silicon Valley, please note what city this happened in!*

Consider the case of Linda Riss, in which a young woman telephoned the police and begged for help because her ex-boyfriend had repeatedly threatened: "If I can't have you no one else will have you, and when I get through with you, no one else will want you." The day after she had pleaded for police protection, the ex-boyfriend threw lye in her face, blinding her in one eye, severely damaging the other, and permanently scarring her features. "What makes the City's position particularly difficult to understand," wrote a dissenting opinion in her tort suit against the City, "is that, in conformity to the dictates of the law, Linda did not carry any weapon for self-defense. Thus, by a rather bitter irony she was required to rely for protection on the City of New York which now denies all responsibility to her" (*Riss v. New York*, 240 N.E.2d. 860 (N.Y.1968)). Note: Linda Riss obeyed the law, yet the law prevented her from arming herself in self defense.

Warren v. District of Columbia is one of the leading cases of this type. Two women were upstairs in a townhouse when they heard their roommate, a third woman, being attacked downstairs by intruders. They phoned the police several times and were assured that officers were on the way. After about 30 minutes, when their roommate's screams had stopped, they assumed that the police had finally arrived. When the two women went downstairs, they saw that, in fact, the police never came, but the intruders were still there. As the Warren court graphically states in the opinion: "For the next fourteen hours the women were held captive, raped, robbed, beaten, forced to commit sexual acts upon each other, and made to submit to the sexual demands of their attackers." The three women sued the District of Columbia for failing to protect them, but D.C.'s highest court exonerated the District and its police, saying that it is a "fundamental principle of American law that a government and its agents are under no general duty to provide public services, such as police protection, to any individual citizen" (*Warren v. District of Columbia*, 444 A.2d. 1 (D.C. Ct. of Ap., 1981).

Just what did happen to "provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity" mentioned in the Constitution preamble anyways? NOTHING without LEGAL RESPONSIBILITY for doing so, which has NEVER existed from the founding of this country.

The seminal case establishing the general rule that police have no duty under federal law to protect citizens is [DeShaney v. Winnebago County Department of Social Services](#), 109 S.Ct. 998, 1989, 489 U.S. 189 (1989). Frequently these cases are based on an alleged "special membership" between the injured party and the police. In *DeShaney*, the injured party was a boy who was beaten and permanently injured by his father. He claimed a special relationship existed because local officials knew he was being abused. Indeed, they had "specifically proclaimed by word and deed [their] intention to protect him against that danger," but failed to remove him from his father's custody ("Domestic Violence -- When Do Police Have a Constitutional Duty to Protect?" Special Agent Daniel L. Schofield, S.J.D., FBI Law Enforcement Bulletin, January, 1991).

The court in *DeShaney* held that no duty arose as a result of a "special relationship," concluding that Constitutional duties of care and protection only exist as to certain individuals, such as incarcerated prisoners, involuntarily committed mental patients and others restrained against their will and therefore unable to protect themselves.

"The affirmative duty to protect arises not from the State's knowledge of the individual's predicament or from its expressions of intent to help him, but from the limitation which it has imposed on his freedom to act on his own behalf" [DeShaney v. Winnebago County Department of Social Services](#), 109 S.Ct. 998 (1989) at 1006.

In other words, this court's decision is just so much doublespeak designed to allow the government to turn its back on the people. Consider the absurdities that this court put forth, namely:

1 A little boy in the legal custody of an abusive father is able to protect himself and is free to act on his own behalf, even though
2 he is a minor and is not of legal age to act on his own behalf.

3 The word or assurances of a government official, including those of a police officer, mean nothing, because this court has
4 decided that the giving of that word or those assurances in no way obligates a government official to keep his or her word or
5 assurances.

6 About a year later, the United States Court of Appeals interpreted DeShaney in the California case of [Balistreri v. Pacifica](#)
7 [Police Department, 901 F.2d. 696 \(9th Cir. 1990\)](#). Ms. Balistreri, beaten and harassed by her estranged husband, alleged a
8 "special relationship" existed between her and the Pacifica Police Department, to wit, they were duty-bound to protect her
9 because there was a restraining order against her husband. The Court of Appeals, however, concluded that DeShaney limited
10 the circumstances that would give rise to a "special relationship" to instances of custody. Because no such custody existed in
11 Balistreri, the Pacifica Police had no duty to protect her. So, when they failed to do so and she was injured, they were not
12 held to be liable.

13 Citizens injured because the police failed to protect them can only sue the State or local government in federal court if one of
14 their officials violated a federal statutory or Constitutional right, and can only win such a suit if a "special relationship" can
15 be shown to have existed, which DeShaney and its progeny make it very difficult to do. Moreover, [Zinermon v. Burch, 110](#)
16 [S.Ct. 975, 984 1990, 494 U.S. 113 \(1990\)](#) very likely precludes Section 1983 liability for police agencies in these types of
17 cases if there is a potential remedy via a State tort action. That very deceptive case, because it appears to favor Burch, who
18 was the injured party, in part, states:

19 *"The constitutional violation actionable under 1983 is not complete when the deprivation occurs; it is not*
20 *complete unless and until the State fails to provide due process. Therefore, to determine whether a constitutional*
21 *violation has occurred, it is necessary to ask what process the State provided, and whether it was constitutionally*
22 *adequate."*

23 *"We express no view on the ultimate merits of Burch's claim; we hold only that his complaint was sufficient to*
24 *state a claim under 1983 for violation of his procedural due process rights."*

25 Many states, however, have specifically denied such claims, barring lawsuits against State or local officials for failure to
26 protect, by enacting statutes such as **California's Government Code, Sections 821, 845, and 846**, which state in part:
27 **"Neither a public entity or a public employee [may be sued] for failure to provide adequate police protection or service,**
28 **failure to prevent the commission of crimes and failure to apprehend criminals."** No doubt, [Zinermon v. Burch, 110](#)
29 [S.Ct. 975, 984 1990, 494 U.S. 113 \(1990\)](#) would still assert that those states provide adequate remedies.

30 Another key point stated in [Zinermon v. Burch, 110 S.Ct. 975, 984 1990, 494 U.S. 113 \(1990\)](#) is that of making "due process"
31 dependent, at least in part, on fiscal issues. To quote that case again:

32 *"Due process, as this Court often has said, is a flexible concept that varies with the particular situation. To*
33 *determine what procedural protections the Constitution requires in a particular case, we weigh several factors:*

34 *'First, the private interest that will be affected by the official action; second, the risk of an erroneous deprivation*
35 *of such interest through the procedures used, and the probable value, if any, of additional or substitute procedural*
36 *safeguards; and finally, the Government's interest, including the function involved and the fiscal and*
37 *administrative burdens that the additional or substitute procedural requirement would entail.'* *Mathews v.*
38 *Eldridge, 424 U.S. 319, 335 (1976)."*

39 Considering that the [money in the United States is fraud](#)⁹³, and that the problems that it has created will only get worse with
40 time, it can be expected that the "due process" given the citizens of this country will also get more and more limited with
41 time.

42 **16.2 Police Officers Don't have to tell the Truth When Acting as Witnesses**

43 By default, law enforcement officers enjoy absolute, unqualified immunity from 42 U.S.C. §1983 liability for giving false
44 testimony. Such false witness and testimony includes anything they tell the public out in the field and anything they say in
45 court as a witness.

⁹³ See: *The Money Scam*, Form #05.041; <https://sedm.org/Forms/05-MemLaw/MoneyScam.pdf>.

In *Imbler v. Pachtman*, 424 U.S. 409, 96 S.Ct. 984 (1976) and *Briscoe v. Lahue*, 460 U.S. 325 (1983), the United States Supreme Court ruled that law enforcement officers (witnesses), like all other witnesses, must be free from liability for their false statements.

For exhaustive details on this subject:

1. *Do You Have a Right to Police Protection?*, Family Guardian Fellowship
<https://famguardian.org/Subjects/Crime/Articles/PoliceProtection.htm>
2. *Waiver of Immunity: Police*, Litigation Tool #01.008- how to discredit and immobilize lying or irresponsible police officers in court.
<http://sedm.org/Litigation/01-General/WaiverOfImmunity-Police.pdf>
3. *Dealing with the Police/Right to Travel Playlist*, SEDM
<http://youtu.be/qFDWYLVWIEII>
4. *Sovereignty For Police Officers Course*, Form #12.022
4.1. SLIDES: <http://sedm.org/LibertyU/SovereigntyForPolice.pdf>
4.2. VIDEO: <http://youtu.be/qFDWYLVWIEII>

17 Irresponsibility of Lawyers

17.1 Lawyers not liable for LYING about their lack of authority to act as fact witnesses

Lawyers cannot act as fact witnesses, even though they pretend to all the time and are not disciplined for doing so. This amounts to misrepresentation.

1. “This finding of a continuing investigation, which forms the foundation of the majority opinion, comes from *statements* of *counsel* made during the appellate process. As we have said of other un-sworn statements which were *not* part of the record and therefore could not have been considered by the trial court: “*Manifestly, [such statements] cannot be properly considered by us in the disposition of [a] case.*” *Adickes v. Kress & Co.*, 398 U.S. 144, 157-158, n. 16.” [United States v. v. Lovasco (06/09/77) 431 U.S. 783, 97 S.Ct. 2044, 52 L.Ed. 2d 752].
2. “Under no possible view, however, of the findings we are considering can they be held to constitute a compliance with the statute, since they merely embody conflicting *statements* of *counsel* concerning the facts as they suppose them to be and their appreciation of the law which they deem applicable, there being, therefore, no attempt whatever to state the ultimate facts by a consideration of which we would be able to conclude whether or not the judgment was warranted.” *Gonzales v. Buist* (04/01/12) 224 U.S. 126, 56 L.Ed. 693, 32 S.Ct. 463]
3. “No instruction was asked, but, as we have said, the judge told the jury that they were to regard only the evidence admitted by him, not *statements* of *counsel*” [Holt v. United States (10/31/10) 218 U.S. 245, 54 L.Ed. 1021, 31 S.Ct. 2].
4. “Care has been taken, however, in summoning witnesses to testify, to call no man whose character or whose word could be successfully impeached by any methods known to the law. And it is remarkable, we submit, that in a case of this magnitude, with every means and resource at their command, the complainants, after years of effort and search in near and in the most remote paths, and in every collateral by-way, now rest the charges of conspiracy and of gullibility against these witnesses, only upon the bare *statements* of *counsel*. The lives of all the witnesses are clean, their characters for truth and veracity un-assailed, and the evidence of any attempt to influence the memory or the impressions of any man called, cannot be successfully pointed out in this record.” *Telephone Cases, Dolbear v. American Bell Telephone Company* (03/19/88) 126 U.S. 1, 31 L.Ed. 863, 8 S.Ct. 778].
5. “Statements of counsel in brief or in argument are not sufficient for motion to dismiss or for summary judgment” [Trinsey v. Pagliaro, D.C. Pa. 1964, 229 F.Supp. 647]
6. “Factual statements or documents appearing only in briefs shall not be deemed to be a part of the record in the case, unless specifically permitted by the Court” [Oklahoma Court Rules and Procedure, Federal local rule 7.1(h)]

Attorneys are impeachable as witnesses because they lack first-hand personal knowledge of the facts, and thus their testimony is Hearsay excludible under Federal Rule of Evidence 802.

17.2 Lawyers primary responsibility is to the Court and NOT the client

Lawyers primary responsibility is to the court, and therefore NOT to you.

1. To what or whom is an attorney's first duty? We consult the latest Corpus Juris Secundum (C.J.S.) legal encyclopedia, volume 7, section 4 for the answer below:

§ 4 ATTORNEY & CLIENT

7 C. J. S.

→ His first duty is to the courts and the public, not to the client,⁵⁵ and wherever the duties to his client conflict with those he owes as an officer of the court in the administration of justice, the former must yield to the latter.⁵⁶

The office of attorney is indispensable to the administration of justice and is intimate and

peculiar in its relation to, and vital to the well-being of, the court.⁵⁷ An attorney has a duty to aid the court in seeing that actions and proceedings in which he is engaged as counsel are conducted in a dignified and orderly manner, free from passion and personal animosities, and that all causes brought to an issue are tried and decided on their merits only;⁵⁸ to aid the court

2. What is the legal relationship between an attorney and his/her client?

§§ 2-3 ATTORNEY & CLIENT

7 C. J. S.

and the term is synonymous with "attorney."¹⁴ Therefore, anyone advertising himself as a lawyer holds himself out to be an attorney, an attorney at law, or counselor at law.¹⁵

If one appears before any court in the interest of another and moves the court to action with respect to any matter before it of a legal nature, such person appears as an "advocate", as that term is generally understood.¹⁶ The phrase "as an advocate in a representative capacity," as used in the statute regulating the practice of law, implies a representation distinct from officer or other regular administrative corporate employee representation.¹⁷

In England and her colonies a "barrister" is a person entitled to practice as an advocate or counsel in the superior courts.¹⁸ A "solicitor" is a person whose business it is to be employed in the care and management of suits depending in courts of chancery.¹⁹ In the great majority of the states of the Union, where law and equity are both administered by the same court, it has naturally come about that the two offices of attorney at law and solicitor in chancery have practically been consolidated, although in the federal equity practice the term "solicitor" is in

general use; but in some states the office of solicitor in chancery is a distinct and separate office from that of attorney at law.²⁰

→ A client is one who applies to a lawyer or counselor for advice and direction in a question of law, or commits his cause to his management in prosecuting a claim or defending against a suit in a court of justice;²¹ one who retains the attorney, is responsible to him for his fees, and to whom the attorney is responsible for the management of the suit;²² one who communicates facts to an attorney expecting professional advice.²³ Clients are also called "wards of the court" in regard to their relationship with their attorneys.²⁴

ward of court

§ 3. Nature of Right to Practice

While it has been broadly stated that the right to practice law is not a natural or constitutional right, but is in the nature of a privilege or franchise, the practice of law is not a matter of grace but of right for one who is qualified by his learning and moral character.

Library References

Attorney and Client ⇨ 14.

The right to practice law is not a natural or constitutional right.²⁵ Nor is the right to practice

3. What is a ward of the court?

→ Wards of court. Infants and persons of unsound mind placed by the court under the care of a guardian. Davis' Committee v. Loney, 290 Ky. 644, 162 S.W.2d 189, 190. Their rights must be guarded jealously. Montgomery v. Erie R. Co., C.C.A.N.J., 97 F.2d 289, 292. See Guardianship.

(Are you an infant or person of unsound mind?)

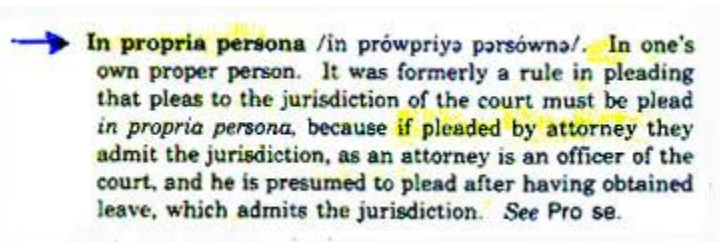
4. Do you need to challenge jurisdiction? Better read the following, particularly "...because if pleaded by an attorney....."

Your Irresponsible, Lawless, and Anarchist Beast Government

Copyright Sovereignty Education and Defense Ministry, <http://sedm.org>
Form 05.054, Rev. 2-6-2023

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EXHIBIT: _____



Conclusions of law:

1. When you hire an attorney, you become a ward of the court and a second class citizen and you admit the jurisdiction of the court in the matter at hand.
2. You can't hire an attorney if you want to challenge jurisdiction.
3. If you want to challenge jurisdiction, the only way you can do it is as a "sui juris" and/or "in propria persona".

Should you hire an attorney? What do you think?

For exhaustive details backing up the content of this section, see:

1. *Why You Don't Want to Hire an Attorney*, Family Guardian Fellowship
<https://famguardian.org/Subjects/LawAndGovt/LegalEthics/Corruption/WhyYouDontWantAnAtty/WhyYouDontWantAnAttorney.htm>
2. *Petition for Admission to Practice*, Family Guardian Fellowship- read the oath and application that attorneys have to sign in order to practice in a federal court. Scandalous!
<https://famguardian.org/Subjects/LawAndGovt/LegalEthics/PetForAdmToPractice-USDC.pdf>
3. *Woe to You Lawyers!*, Form #11.402
http://famguardian.org/Publications/WoeToYouLawyers/woe_onto_you_lawyers.pdf

18 Classification of Information that Exposes Government Illegal or Immoral Activity

Frequently, when a government is engaging in immoral, illegal, injurious, or criminal activity, it attempts to classify information about it so that the public cannot stop it or judicially interfere with it. This happens, for instance, in the case of Social Security surrounding information relating to what TYPE of "citizen" the national government thinks you are. For instance, one member sent a FOIA to the Social Security Administration asking for the definition of the Citizenship Status Profile (CSP) code used by that agency. Here was the response:



SOCIAL SECURITY

September 08, 2011

This is in response to your Freedom of Information Act request dated July 12, 2011 for photocopies of sections from the Social Security Administration's (SSA) Program Operation Manual System (POMS). Specifically, you requested the following POMS Sections, or if recently amended, their equivalents:

1. RM 00208.001D.4 (Regarding CSP/Citizenship Codes)
2. RM 00202.235 (Regarding IDN/Evidence Codes)

The Federal Information Security Management Act of 2002 (FISMA) (44 U.S.C. § 3541) prohibits us from disclosing this information to you. The FISMA provides a comprehensive framework for ensuring the effectiveness of information security controls over information resources that support Federal operations and assets. The FISMA requires us to develop, document, and implement an agency-wide program to provide information security for our information and information systems. As such, the section of our Program Operating Manual that explains the Numident data fields contains sensitive information and its release would increase the opportunity of fraud as well as pose cyber-security risks to our networks. The FOIA does not require disclosure when another law prohibits it (5 U.S.C. § 552(b)(3)).

If you disagree with this decision, you may request a review. Mail your appeal within 30 days after you receive this letter to the Executive Director for the Office of Privacy and Disclosure, Social Security Administration, 617 Altmeyer Building, 6401 Security Boulevard, Baltimore, Maryland 21235. Mark the envelope "Freedom of Information Appeal."

Sincerely,

Dawn S. Wiggins

Dawn S. Wiggins
Freedom of Information Officer

[Social Security Admin. FOIA for CSP Code Values, SEDM Exhibit #01.011;
<https://sedm.org/Exhibits/EX01.011.pdf>]

The reason this is a compromising Third Rail Issue that has to be classified by the national government is that they are covering up the fact that the ONLY "citizen" who is eligible for Social Security is one born or naturalized in a federal territory under 8 U.S.C. §1401 and not a constitutional state under the Fourteenth Amendment. They don't want you to be able to gather evidence to prove that they are in effect committing criminal identity theft and false personation to represent yourself as a STATUTORY citizen if you were born in a constitutional state. More on this citizenship identity theft SCAM at:

Why You Are a "national", "state national", and Constitutional but not Statutory Citizen, Form #05.006
<https://sedm.org/Forms/05-MemLaw/WhyANational.pdf>

Occasionally, you hear about similar scandals surrounding classified activities of the government on top secret military bases such as Area 51 in Nevada. These bases are plagued with toxic waste that would otherwise be illegal and even criminal, but because the activities on the base are classified, we find that there are not judicial remedies available. Judges will not permit the introduction of ANY evidence into a trial that is classified, and EVERYTHING is classified on a classified “Black Ops” military base. This is done in the name of “the state secrets privilege”. Below is an example:

1. Wikipedia: Wikimedia Foundation v. NSA
https://en.wikipedia.org/wiki/Wikimedia_Foundation_v._NSA
2. NSA’s “state secrets” Defense Kills Lawsuit Challenging Internet Surveillance, ARS Technica
<https://arstechnica.com/tech-policy/2023/02/nsas-state-secrets-defense-kills-lawsuit-challenging-internet-surveillance/>

19 Anonymity of Government Wrongdoers

There are many things you are simply NOT allowed to know in order to protect ILLEGAL activity of the government and/or its officers. Below are a few:

1. The REAL legal birthname of IRS agents. This is documented in Internal Revenue Manual, Section 1.2.4, which is CONVENIENTLY hidden from the public after we pointed it out on our website.
2. The REAL full names of agents who work at the passport office. They only give you the first name and employee number so they can’t be sued for violating your rights by denying a passport application filed without an SSN on it.
3. The REAL full names of people who work in the Social Security field offices. They only give you the first name and sometimes the employee number, and especially if you are going there to QUIT Social Security. Not allowing you to quit is a denial of your constitutional rights.
4. The meaning of the Citizenship Status Profile (CSP) code maintained by the IRS and the SSA which describe the status you have in their records. See:

Why You Are a “national”, “state national”, and Constitutional but not Statutory Citizen, Form #05.006, Section 4.13

<https://sedm.org/Forms/05-MemLaw/WhyANational.pdf>

5. The actual physical residence address of ANY federal judge. The Federal Marshal Service protects this information from public disclosure, even in the case of judges who are VIOLATING the Judicial Code of 1940 by NOT maintaining a RESIDENCE on federal territory within the district they serve in.

*Every district judge shall reside in the district or one of the districts for which he is appointed, and **for offending against this provision shall be deemed guilty of a high misdemeanor.** (Mar. 3, 1911, ch. 231, §1, 36 Stat. 1087 as amended July 30, 1914, ch. 216, 38 Stat. 580 and supplemented Mar. 3, 1915, ch. 100; § 1, 38 Stat. 961; Apr. 11, 1916, ch. 64, § 1, 39 Stat. 48; Feb. 26, 1917, ch. 938, 39 Stat. 938; Feb. 26, 1919, ch. 50, §§ 1, 2, 40 Stat. 1183; Sept. 14, 1922, ch. 306, 42 Stat. 837, 838; Jan. 16, 1925, ch. 83, § 3, 43 Stat. 752; Feb. 16, 1925, ch. 233, §§ 2, 3, 43 Stat. 946; Mar. 2, 1925, ch. 397, §§ 1-3, 43 Stat. 1098; Mar. 3, 1927, ch. 297, 44 Stat. 1346; Mar. 3, 1927, ch. 298, 44 Stat. 1347; Mar. 3, 1927, ch. 300, 44 Stat. 1348; Mar. 3, 1927, ch. 332, 44 Stat. 1370; Mar. 3, 1927, ch. 336, §§ 1, 2, 44 Stat. 1372; Mar. 3, 1927, ch. 338, 44 Stat. 1374; Mar. 3, 1927, ch. 344, 44 Stat. 1380; Apr. 21, 1928, ch. 393, § 5, 45 Stat. 439; May 29, 1928, ch. 882, 45 Stat. 974; Jan. 17, 1929, ch. 72, 45 Stat. 1081; Feb. 26, 1929, ch. 334, 45 Stat. 1317; Feb. 26, 1929, ch. 337, 45 Stat. 1319; Feb. 28, 1929, ch. 358, 45 Stat. 1344; Feb. 28, 1929, ch. 380, 45 Stat. 1409; May 28, 1930, ch. 346, 46 Stat. 431; June 27, 1930, ch. 633, 46 Stat. 819; June 27, 1930, ch. 635, 46 Stat. 820; July 3, 1930, ch. 852, 46 Stat. 1006; Feb. 20, 1931, ch. 244, 46 Stat. 1196; Feb. 20, 1931, ch. 245, 46 Stat. 1197; Feb. 25, 1931, ch. 296, 46 Stat. 1417; May 20, 1932, ch. 196, 47 Stat. 161; Aug. 2, 1935, ch. 425, §§ 1, 2, 3, 49 Stat. 508; Aug. 19, 1935, ch. 558, §§ 1, 2, 49 Stat. 659; Aug. 28, 1935, ch. 793, 49 Stat. 945; June 5, 1936, ch. 515, §§ 1-3, 49 Stat. 1476, 1477; June 15, 1936, ch. 544, 49 Stat. 1491; June 16, 1936, ch. 585, § 1, 49 Stat. 1523; June 22, 1936, ch. 693, 49 Stat. 1804; June 22, 1936, ch. 694, 49 Stat. 1804; June 22, 1936, ch. 696, 49 Stat. 1806; Aug. 25, 1937, ch. 771, § 1, 50 Stat. 805; Mar. 18, 1938, ch. 47, 52 Stat. 110; May 31, 1938, ch. 290, §§ 4, 6, 52 Stat. 585; June 20, 1938, ch. 528, 52 Stat. 780; Jan. 20, 1940, ch. 11, 54 Stat. 16; May 24, 1940, Ch. 209, § 2 (C), 54 Stat. 220; June 8, 1940, ch. 282, 54 Stat. 253; Nov. 27, 1940, ch. 920, § 1, 54 Stat. 1216.)*
[Judicial Code of 1940, Section 1, pp. 2453-2454]

You might say that all these things are “Third Rail Issues” that there is a literal CONSPIRACY to conceal from the public so as to maliciously protect government wrongdoing. Typically, mafias only protect THEMSELVES and never the people who pay them “protection money” in the form of “taxes”.

20 How the Structure of Financing Government Operations Contributes to Irresponsibility

The private commercial marketplace naturally regulates itself by tying a fixed price to a specific and limited product or service. So long as the price charged for the specific product or service is slightly above the cost of producing it, there is profit and the Seller of the service can continue operations.

Government services, however, function completely differently:

1. Government has a LEGAL MONOPOLY on ALL OF the products or services they provide. No PRIVATE company could ever do that, so you could say the marketplace is RIGGED.
2. Whenever anyone else threatens their monopoly, they become a target for “selective enforcement” to shut down their competitors. This happens often, for instance, in people offering an alternative to the dollar for conducting commercial transactions, such as Bitcoin, eGold, National Commodity and Barter Association, etc.
3. There is only ONE kind of “customer” called a STATUTORY “citizen” or “resident”
4. ALL services are tied to the status of “customer”, and they can charge whatever they want for their service with no constitutional limit whatsoever.
5. They even issue PRIVILEGE cards to “members” or “customers” called government ID, not unlike a Costco Membership Card.
6. Asking for the ID card or the PRIVILEGED status associated with issuance of the card functions in essence as a BLANK CHECK to the government to charge WHATEVER they want for anything and EVERYTHING they unilaterally and unaccountably decide you need or want, whether you REALLY want it or not.
7. Those that are “customers” called “citizens” and “residents” are PRESUMED to be engaged in a public office and a franchise and subject to state regulation of every aspect of their lives. See:

Government Instituted Slavery Using Franchises, Form #05.030

<https://sedm.org/Forms/05-MemLaw/Franchises.pdf>

8. They can BUNDLE whatever they want with the status of “customer”, including ANY LEGAL OBLIGATION whatsoever, under the USUALLY FALSE presumption that YOU CONSENTED to become a MEMBER or CUSTOMER and that anything you consent to cannot form the basis for an injury in court:

“Volunt non fit injuria.

He who consents cannot receive an injury. 2 Bouv. Inst. n. 2279, 2327; 4 T. R. 657; Shelf. on mar. & Div. 449.

Consensus tollit errorem.

Consent removes or obviates a mistake. Co. Litt. 126.

Melius est omnia mala pati quam malo concentire.

It is better to suffer every wrong or ill, than to consent to it. 3 Co. Inst. 23.

Nemo videtur fraudare eos qui sciunt, et consentiunt.

One cannot complain of having been deceived when he knew the fact and gave his consent. Dig. 50, 17, 145.”

[Bouvier’s Maxims of Law, 1856;

SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm>]

The above business model is a recipe for usurpation, a government that grows in size like a cancer, endless deficit spending, and a fiat currency system that abuses EVERYONE it touches. These things inevitably happen because the above approach entirely removes choice, accountability, and competition from the delivery of government products and services. Further, government SHOULD NOT be in the business of providing products and services AT ALL to begin with. Their main function is to provide police, military, courts, jails, and criminal and common law protection and NOTHING more. Everything else should be entirely voluntary and optional for EVERYONE. In fact, we describe how to implement such a system in the following:

Self Government Federation: Articles of Confederation, Form #13.002

<https://sedm.org/Forms/13-SelfFamilyChurchGovnce/SGFArtOfConfed.pdf>

Imagine a system implemented per the above in which:

1. Everyone pays the same EQUAL amount for protection, which includes ONLY:

Your Irresponsible, Lawless, and Anarchist Beast Government

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Form 05.054, Rev. 2-6-2023

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EXHIBIT: _____

- 1.1. Police
- 1.2. Military
- 1.3. Jails
- 1.4. Criminal and common law courts.
- 1.5. Roads.
2. Everything else is optional and is called a “civil service”.
3. The government is PROHIBITED from having a monopoly in ANYTHING OTHER than the above. Choice and competition of any and every “civil service” is permitted and encouraged, INCLUDING the minting of PRIVATE currency.
4. People who sign up for a “civil service” don’t need to acquire a CIVIL STATUS such as “citizen”, “resident”, or “person” to receive the service. If they paid the bill for the service, then they get the service no matter WHAT status they have.
5. All the optional services you have to PERSONALLY sign up for at the beginning of each year and must pay in advance for the services for the whole year on a tax return or on an installment plan per month.
6. If you don’t pay for a specific government product service, the government simply withholds providing it. There is no need to criminally prosecute you for failure to file a tax return or pay a tax.
7. Franchises, privileges, and licenses issued by the government are forbidden. Except for their role as jurists and voters, everyone is presumed to be acting in an entirely private capacity and not subject to CIVIL regulation or taxation and protected ONLY by equity, the constitution, and the common law and NEVER the civil statutory law. See:

Why Statutory Civil Law is Law for Government and Not Private Persons, Form #05.037
<https://sedm.org/Forms/05-MemLaw/StatLawGovt.pdf>
8. There is NO SUCH THING as “money laundering” except for government employees. The current money laundering ENFORCEMENT SCAM is based on the UNCONSTITUTIONAL PRESUMPTION that everyone who handles “money” is a public officer in the national government, which in fact is FALSE in most cases as we prove in the document below:

Money Laundering Enforcement Scam, Form #05.044
<https://sedm.org/Forms/05-MemLaw/MoneyLaunderingScam.pdf>

On our Disclaimer, we describe the present revenue model identified at the start of this section as “weaponization of government”. Below is our description of that USURIOUS and ABUSIVE model:

SEDM Disclaimer

4. Meaning of Words

4.30. Weaponization of Government

The process by which a classically governmental function is abused as a method to destroy or war against private rights, private property, common law remedies, constitutional remedies, or even personal choice and autonomy. The PERPETRATOR we call the RECRUITER and the VICTIM we call the PEON, VASSAL, and SLAVE. We describe the HAZARDS of participating in, NOT opposing, or benefiting from the "weaponization of government" on the opening page of our site as follows:

People of all races, genders, political beliefs, sexual orientations, and nearly all religions are welcome here. All are treated equally under REAL “law”. The only way to remain truly free and equal under the civil law is to avoid seeking government civil services, benefits, property, special or civil status, exemptions, privileges, or special treatment. All such pursuits of government services or property require individual and lawful consent to a franchise and the surrender of inalienable constitutional rights AND EQUALITY in the process, and should therefore be AVOIDED. The rights and equality given up are the “cost” of procuring the “benefit” or property from the government, in fact. Nothing in life is truly “free”. Anyone who claims that such “benefits” or property should be free and cost them nothing is a thief who wants to use the government as a means to STEAL on his or her behalf. All just rights spring from responsibilities/obligations under the laws of a higher power. If that higher power is God, you can be truly and objectively free. If it is government, you are guaranteed to be a slave because they can lawfully set the cost of their property as high as they want as a Merchant under the U.C.C. If you want it really bad from people with a monopoly, then you will get it REALLY bad. Bend over. There are NO constitutional limits on the price government can charge for their monopoly services or property. Those who want no responsibilities can have no real/PRIVATE rights, but only privileges dispensed to wards of the state which are disguised to LOOK like unalienable rights. Obligations and rights are two sides of the same coin, just

like self-ownership and personal responsibility. For the biblical version of this paragraph, read [1 Sam. 8:10-22](#). For the reason God answered Samuel by telling him to allow the people to have a king, read [Deut. 28:43-51](#), which is God's curse upon those who allow a king above them. [Click Here](#) for a detailed description of the legal, moral, and spiritual consequences of violating this paragraph.
[Sovereignty Education and Defense Ministry (SEDM) Website Opening Page; <http://sedm.org/>]

Below are the elements describing exactly what we mean by this term:

1. The result is:

1.1. An INVOLUNTARY conversion of PRIVATE property, PRIVATE rights, and PRIVATE civil status into PUBLIC property, PUBLIC rights, and PUBLIC civil statutory status respectively.

1.2. A destruction of the legal separation between PUBLIC and PRIVATE. See:

Separation Between Public and Private Course, Form #12.025
<https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf>

1.3. A government that has superior or supernatural powers in relation to the people it was created to SERVE from below rather than RULE from above.

1.4. The creation of a ALLEGED but not ACTUAL consensual connection between a fictional office (the "franchisee") in the government and an otherwise PRIVATE human OUTSIDE the government.

1.5. A destruction of equality of treatment and protection between the GOVERNORS and the GOVERNED. See:

Requirement for Equal Protection and Equal Treatment, Form #05.033
<https://sedm.org/Forms/05-MemLaw/EqualProtection.pdf>

1.6. The establishment of a civil or governmental religion in violation of the First Amendment. See:

Socialism: The New American Civil Religion, Form #05.016
<https://sedm.org/Forms/05-MemLaw/SocialismCivilReligion.pdf>

2. Such activities:

2.1. Work a purpose OPPOSITE of that of establishing government in the first place, which is EXCLUSIVELY the protection of PRIVATE property and PRIVATE rights.

2.2. Violate the Bill of Rights of the constitution of the government doing so.

2.3. Violate the oath of office of those working in the government who conspire to engage in such activities.

2.4. Result in a conversion of the government engaging in them from DE JURE to DE FACTO. See:

De Facto Government Scam, Form #05.043
<https://sedm.org/Forms/05-MemLaw/CorpGovt.pdf>

3. The method of instituting this weaponization of government usually consists of illegal "bundling" of a WANTED service with an UNWANTED service, privilege or franchise. This makes it IMPOSSIBLE to avoid the UNWANTED service, privilege, or franchise, because:

3.1. The government has a monopoly on the WANTED aspect of the product or service.

3.2. Private industry is usually legally prohibited from offering the WANTED service. In some cases, the offering of the service is a criminal offense, in order to ENSURE and protect this criminal mafia racketeering.

4. The techniques described herein fit in the following CRIMINAL categories:

4.1. Extortion. [18 U.S.C. §872](#). They are coercing you into a public office and franchise so you become a usually ONGOING sponsor of their criminal activities.

4.2. Offer to procure appointive public office. [18 U.S.C. §210](#). Offering you the UNWANTED portion of the service, which is usually a public office, constitutes a criminal offer to procure the public office with the bribe of "benefits" that you technically aren't eligible for.

4.3. Bribery of public officials and witnesses. [18 U.S.C. §201](#). The monies paid to the government under the coerced public office or fiction occupied by the victim of this extortion constitute bribes to a public official to treat you AS IF you are a real de jure public officer and to pay you "benefits" that only public officers can collect.

4.4. Conflict of interest. [18 U.S.C. §208](#). A criminal financial conflict of interest is created in the people offering the WANTED service to market and compel the UNWANTED service to increase their revenues.

4.5. Peonage and slavery. [18 U.S.C. §1581](#) and Thirteenth Amendment. The civil statutory obligations that attach to the compelled office that the VICTIM involuntarily occupies constitute PEONAGE.

4.6. Impersonating a public officer. [18 U.S.C. §912](#). Government can only regulate its own officers. Those officers must, in turn, be lawfully elected, appointed, or hired and they NEVER are. Following proper appointment, election, or hiring protocol would, after all, inform you that you are a volunteer, and they can NEVER admit that they need your consent to regulate you.

5. Those in government engaging in such activities protect themselves from criminal consequences by:

5.1. Abusing "equivocation" of key terms to make PUBLIC and PRIVATE indistinguishable.

5.2. Playing stupid.

5.3. Ensuring that people administering the program are NOT legally responsible or accountable for anything they say, write, or publish. See:

Legal Deception, Propaganda, and Fraud, Form #05.014
<https://sedm.org/Forms/05-MemLaw/LegalDecPropFraud.pdf>

5.4. Compartmentalizing service personnel at the bottom by telling them to learn PROCEDURES and NEVER actual LAW. Thus, they can claim plausible deniability and never be prosecuted personally for their criminal activities. .

6. To ensure the continuation and protection of the weaponization of government, the corrupt government agents and employees engaging in it will:

6.1. Hide forms for quitting the programs.

6.2. Describe the program as "voluntary" but provide no regulations, forms, or internal procedures to QUIT.

6.3. Not offer options on the application for the WANTED service any method of UNBUNDLING or REMOVING the UNWANTED service from the transaction.

6.4. Define no statutory or regulatory terms which recognize ANYONE who has not volunteered for the UNWANTED service so that their PRIVATE rights can be legally recognized and even ADMINISTRATIVELY enforced.

The above tactics, in a PRIVATE business context, would be referred to as "marketing".

7. To ensure that the government is never victimized by the above tactics by PRIVATE people using it against THEM, the corrupted and covetous government must implement SOVEREIGN IMMUNITY in its own case but DENY it to the sovereign people they serve:

7.1. Government must claim to have sovereign immunity which requires EXPRESS WRITTEN CONSENT to surrender that sovereign immunity. By the way, the CONSTITUTION DOES NOT AUTHORIZE sovereign immunity and there is therefore NO SUCH THING! See: [Najim v. CACI Premier Tech., Inc., 368 F.Supp.3d. 935 \(2019\)](#).

7.2. The Sovereign People from whom that sovereign immunity was delegated DO NOT have sovereign immunity. Thus, sovereign immunity is a "supernatural power" the people as the "natural" cannot and do not possess.

7.3. All people signing up for the SCAM UNWANTED service do so through usually IMPLIED rather than EXPRESS consent. Thus, they are UNAWARE that they are "electing" themselves ILLEGALLY into a public office and joining the government by doing so. This constitutes fraud, because they are NOT ALLOWED to know that is what they are doing, and if they knew that was what they were doing, they would DEMAND the ability to NOT CONSENT to the UNWANTED service connected to the office and receive only the WANTED service or product. See:

Proof That There Is a "Straw Man", Form #05.042
<https://sedm.org/Forms/05-MemLaw/StrawMan.pdf>

8. Synonyms for this process include: adhesion contract, unconscionable contract, compelled franchise, compelled privilege, SLAVERY, PEONAGE, HUMAN TRAFFICKING.

Examples of government programs which usually implement "weaponization of government" as described above:

1. Passports. Most people use this document mainly for INTERSTATE travel and ID to conduct commerce, neither of which can be or should be "privileged" or regulated. Foreign travel use requests the PRIVILEGE of protection abroad is only secondary and should be optional. The Department of State should offer TWO passports, one for INTRASTATE use and one for FOREIGN use, so that you have a "NONPRIVILEGED" version of the document that you can obtain WITHOUT the need to collect an SSN or TIN. Forcing applicants to provide an SSN or TIN to receive ANY kind of passport essentially bundles a DE FACTO public office with otherwise PRIVATE travel. That office is called "STATUTORY citizen" under [8 U.S.C. §1401](#), 26 C.F.R. §1.1-1(c), etc. See:

Getting a USA Passport as a "State National", Form #10.013
<https://sedm.org/product/getting-a-usa-passport-as-a-state-national-form-10-013/>

2. State "resident" ID. This id is intended primarily for use in commerce, and most people, if they had a choice, would AVOID the STATUTORY "resident" civil status and public office bundled with it.

3. Driver licensing. This id is intended primarily for use in commerce, and most people, if they had a choice, would AVOID the STATUTORY "driver" civil status and public office bundled with it.

4. Marriage licensing. Licensed marriage is a civil statutory privilege and a three party contract. A licensed marriage is polygamy with the state, and the state is the only one of the three parties who can rewrite the contract at will any time they want. Thus, the state literally becomes god as the only party with superior or supernatural powers in violation of the First Amendment.

5. Professional licensing. Government uses licenses to institute in effect ECONOMIC EMBARGOES on all those who don't follow their rules. If you don't follow their rules and regulations, they take away the license. In the absence of a license, you lose business and could literally starve in some cases. The result is GENOCIDE.
6. Building permits. It's not your property if you need permission from the government to do anything to it that doesn't demonstrably injure others.
7. Property taxes. Through the Torrens Act and the building code, the state claims a shared ownership in the property and acquires absolute ownership. If you don't pay the property tax, they literally STEAL your property and all your equity. The absolute owner is the only party who can deprive other parties of the use of the property so they are the absolute owner.
8. The Federal Reserve counterfeiting franchise. We presently have "currency", and not "money". Currency in turn is a debt instrument, and the effective lender is the PRIVATE, for profit, Federal Reserve. Every attempt to regulate the use of this fiat currency through money laundering statutes presupposes that those handling it are engaged in a public office in the national government. See:
 - 8.1. *The Money Scam*, Form #05.041
<https://sedm.org/Forms/05-MemLaw/MoneyScam.pdf>
 - 8.2. *The Money Laundering Enforcement Scam*, Form #05.044
<https://sedm.org/Forms/05-MemLaw/MoneyLaunderingScam.pdf>
9. Criminal courts, who will insist that you must be "REPRESENTED" essentially by a public officer and officer of the court with a criminal financial conflict of interest, or they won't allow litigation to proceed. See:

Unlicensed Practice of Law, Form #05.029
<https://sedm.org/product/unlicensed-practice-of-law-form-05-029/>

In the private commercial marketplace, such tactics by large corporations include the following:

1. The Google Android operating system:
 - 1.1. If phone manufacturers want to implement on their phone, must agree to use Google Search as their default search engine.
 - 1.2. Developers who want to sell their apps in the Google Play store must run all payments through the Google Play payment system and pay a commission to Google. They are NOT allowed to have their OWN private app store or payment platform.
2. The Apple IOS operating system. Vendors who want to offer their apps in the Apple Store must use the Apple payment platform and pay an exorbitant 30% of all revenues their app collects, even if it isn't the sale of their app initially. This is extortion.
3. The Microsoft Windows operating system. For years, Microsoft mandated that the Internet Explorer browser had to be installed as the default browser on all new PC's sold, or the manufacturer could not buy Windows to install on their computer.
4. Amazon marketplace. Third party vendors who sell on Amazon must agree in writing when they sign up to NEVER offer the products they sell on Amazon at a LOWER price than the Amazon price.
5. Banks. Most banks COMPEL you ILLEGALLY into a public office called a STATUTORY "U.S. Person" in order to open a bank account, even though it is ILLEGAL to occupy or elect yourself into such an office. They do this by refusing to accept the W-8 form and mandating the use of the W-9 form to open an account, even though the W-9 doesn't apply to most Americans. See:

"U.S. Person" Position, Form #05.052
<https://sedm.org/Forms/05-MemLaw/USPersonPosition.pdf>
6. Money Service Businesses (MSBs) such as Western Union. They require you to provide an SSN in order to obtain a reloadable gift card and claim that "the law" mandates this.
 - 6.1. Their basis for doing so is usually "anti-money laundering" statutes (not "laws", but "statutes") that DO NOT apply to the average American. See:

The Money Laundering Enforcement Scam, Form #05.044
<https://sedm.org/Forms/05-MemLaw/MoneyLaunderingScam.pdf>
 - 6.2. No law mandates that a state national and nonresident alien not engaged in the "trade or business" franchise must have or use an SSN or TIN, but the ILLEGALLY refuse to allow prospective cardholders to claim this status or avoid the SSN/TIN requirement. See:

About IRS Form W-8BEN, Form #04.202
<https://sedm.org/Forms/04-Tax/2-Withholding/W-8BEN/AboutIRSFormW-8BEN.htm>
7. Private employers accepting job applicants. They say you MUST fill out a W-4 and will not accept a W-8 in order to obtain a job, NOT as an "employee", but simply as a "worker" who is NOT a statutory government "employee". See

The European Union has previously SANCTIONED large corporations to the tune of billions of dollars of penalties connected with the above tactics, which they label in court as "anti-competitive behavior". Why aren't they applying the SAME tactics to THEMSELVES, as far as the MONEY system? For instance, why aren't PRIVATE companies allowed to have private money systems and not connect those who use them into a public office illegally? Every time someone tries to do this, they get RAIDED illegally under the guise of "know your customer rules" that don't apply to private people. This has happened with eGold, Bitclub, Liberty Dollar, National Commodity and Barter Association (NCBA), and MANY others. Litigating against these entities can only have one purpose: Protect a de facto monopoly on money that the Constitution does NOT EXPRESSLY authorize and which is therefore FORBIDDEN. See:

1. *The Money Scam*, Form #05.041
<https://sedm.org/Forms/05-MemLaw/MoneyScam.pdf>
2. *Why It Is Illegal for You to Enforce Money Laundering Statutes In My Specific Case*, Form #06.046
<https://sedm.org/Forms/06-AvoidingFranch/MonLaundEnfIllegal.pdf>
3. *Money Laundering Enforcement Scam*, Form #05.044
<https://sedm.org/Forms/05-MemLaw/MoneyLaunderingScam.pdf>

The main purpose of ELIMINATING all "weaponization of government" as described above is to:

1. Pursue "justice", which is legally defined as the "right to be left alone" by everyone, INCLUDING and ESPECIALLY government. See:
What is "Justice"?, Form #05.050
<https://sedm.org/Forms/05-MemLaw/WhatIsJustice.pdf>
2. Restore the constitutional separation between PUBLIC and PRIVATE. The Constitution is a TRUST indenture, and the main "benefit" it delivers, in fact, is PRIVATE PROPERTY! See:
Separation Between Public and Private Course, Form #12.025
<https://sedm.org/LibertyU/SeparatingPublicPrivate.pdf>
3. Restore government to its DE JURE functions and eliminate all DE FACTO practices. See:
De Facto Government Scam, Form #05.043
<https://sedm.org/Forms/05-MemLaw/DeFactoGov.pdf>
4. Eliminate the "Administrative State" that depends for its entire existence upon the ILLEGAL creation of the public offices that animate and implement the above FRAUD upon the people. See:
Administrative State: Tactics and Defenses Course, Form #12.041
<https://sedm.org/LibertyU/AdminState.pdf>
5. To eliminate the criminal activities and criminal financial conflicts of interest in both the judiciary and the legal profession created by the above.

[SEDM Disclaimer, Section 4.30: Weaponization of Government; <https://sedm.org/disclaimer.htm>]

21 Why Christians are COMMANDED BY GOD to “Leave Babylon” (secular Civil Government) and How to Do So: Change your domicile to the Kingdom of Heaven and become “foreign” in relation to the CIVIL statutory franchise codes⁹⁴

God REQUIRES Christians to DISASSOCIATE CIVILLY and LEGALLY with the corrupted government that we have:

*“My son, if you become surety for your friend [or fellow American or for his Social Security or other government benefits], if you have shaken hands in pledge for a stranger [by filling out a tax return, for instance], 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***

⁹⁴ Adapted from: *Why Domicile and Becoming a “Taxpayer” Require Your Consent*, Form #05.002, Section 11.5; <https://sedm.org/Forms/05-MemLaw/Domicile.pdf>

1 of the hunter [a corrupted covetous government and covetous voters who want to steal from the rich and give
2 to the poor by abusing the government's taxing power]; and like a bird from the hand of the fowler."
3 [Prov. 6:1-5, Bible, NKJV]

5 "My son, if sinners [socialists, in this case] entice you,
6 Do not consent
7 If they say, "Come with us,
8 Let us lie in wait to shed blood [of innocent "nontaxpayers"];
9 Let us lurk secretly for the innocent without cause;
10 Let us swallow them alive like Sheol,
11 And whole, like those who go down to the Pit:
12 We shall fill our houses with spoil [plunder];
13 Cast in your lot among us,
14 Let us all have one purse [share the stolen LOOT]"--

15 My son, do not walk in the way with them [do not ASSOCIATE with them and don't let the government
16 FORCE you to associate with them either by forcing you to become a "taxpayer"/government whore or a
17 "U.S. citizen"].
18 Keep your foot from their path;
19 For their feet run to evil,
20 And they make haste to shed blood.
21 Surely, in vain the net is spread
22 In the sight of any bird;
23 But they lie in wait for their own blood.
24 They lurk secretly for their own lives.
25 So are the ways of everyone who is greedy for gain [or unearned government benefits];
26 It takes away the life of its owners."
27 [Proverbs 1:10-19, Bible, NKJV]

29 "What right have you to declare My statutes [write man's vain law], or take My covenant [the Bible] in your
30 mouth, seeing you [idolatrous voters who have made government their idol, parent, social insurance
31 company, and false god] hate instruction [education about liberty on this website, for instance] and cast My
32 words behind you? When you saw a thief [the IRS and a corrupted judiciary], you consented with him [by
33 helping him steal], and have been a partaker with adulterers [WHORES in receipt of stolen loot]. You give
34 your mouth to evil [in the obfuscated tax code and the slandering and persecution of "nontaxpayers", Christians,
35 religious icons, and ideology], and your tongue frames deceit [in the IRS publications and in federal courtrooms
36 all over the country]. You sit and speak against your brother [in kangaroo courts of injustice that refuse to admit
37 evidence of government wrongdoing]; you slander your own mother's son [and every "nontaxpayer" who refuses
38 to "volunteer" to become a whore/"taxpayer" and to join the socialist democratic mob of looters]. These things
39 you have done, and I [God] kept silent; you thought that I was altogether like you; but I will reprove you, and
40 set them in order before your eyes. Now consider this, you who forget God, lest I tear you in pieces, and there
41 be none to deliver: Whoever offers praise glorifies Me; and to him who orders his conduct aright I will show
42 the salvation of God."
43 [Psalm 50:16-23, Bible, NKJV]

45 "And I saw the beast, the kings [heathen political rulers and the unbelieving socialist democratic majorities
46 who control them] of the earth [controlled by Satan], and their armies, gathered together to make war against
47 Him [God] who sat on the horse and against His army."
48 [Revelation 19:19, Bible, NKJV]

50 "And I heard another voice from heaven [God] saying, 'Come out of her [Babylon the Great Harlot, a democratic,
51 rather than republican, state full of socialist non-believers], my people [Christians], lest you share in her sins,
52 and lest you receive of her plagues."
53 [Revelation 18:4, Bible, NKJV]

54 To LEAVE Babylon in a biblical sense means to REMOVE your CIVIL domicile from it and thereby become a "nonresident",
55 "transient foreigner", and "nonresident alien". Domicile, in turn, is an EXTREMELY important subject to learn because it
56 defines and circumscribes:

1. The boundary between what is legislatively "foreign" and legislatively "domestic" in relation to a specific jurisdiction. Everyone domiciled OUTSIDE a specific jurisdiction is legislatively and statutorily "foreign" in relation to that civil jurisdiction. Note that you can be DOMESTIC from a CONSTITUTIONAL perspective and yet ALSO be FOREIGN from a legislative jurisdiction AT THE SAME TIME. This is true of the relationship of most Americans with the national government.
2. The boundary between what is POLITICAL speech and LEGAL speech. For everyone not domiciled in a specific jurisdiction, the civil law of that jurisdiction is POLITICAL and unenforceable. Since real constitutional courts cannot entertain political questions, then they cannot act in a political capacity against nonresidents.

This section will prove these assertions and also why from a Biblical perspective, the ONLY choice God gives you is to LEAVE Babylon and abandon all civil statuses that arise from it.

The U.S. Supreme Court described how legal entities and persons transition from being FOREIGN to DOMESTIC in relation to a specific court or venue, which is ONLY with their express consent. This process of giving consent is also called a "waiver of sovereign immunity" and it applies equally to governments, states, and the humans occupying them. To wit:

Before we can proceed in this cause we must, therefore, inquire whether we can hear and determine the matters in controversy between the parties, who are two states of this Union, sovereign within their respective boundaries, save that portion of power which they have granted to the federal government, and foreign to each other for all but federal purposes. So they have been considered by this Court, through a long series of years and cases, to the present term; during which, in the case of *The Bank of the United States v. Daniels*, this Court has declared this to be a fundamental principle of the constitution; and so we shall consider it in deciding on the present motion. 2 Peters, 590, 91.

Those states, in their highest sovereign capacity, in the convention of the people thereof; on whom, by the revolution, the prerogative of the crown, and the transcendent power of parliament devolved, in a plenitude unimpaired by any act, and controllable by no authority, 6 Wheat. 651; 8 Wheat. 584, 88; adopted the constitution, by which they respectively made to the United States a grant of judicial power over controversies between two or more states. By the constitution, it was ordained that this judicial power, in cases where a state was a party, should be exercised by this Court as one of original jurisdiction. The states waived their exemption from judicial power, 6 Wheat. 378, 80, as sovereigns by original and inherent right, by their own grant of its exercise over themselves in such cases, but which they would not grant to any inferior tribunal. By this grant, this Court has acquired jurisdiction over the parties in this cause, by their own consent and delegated authority; as their agent for executing the judicial power of the United States in the cases specified.
[*The State of Rhode Island and Providence Plantations, Complainants v. the Commonwealth of Massachusetts, Defendant*, 37 U.S. 657, 12 Pet. 657, 9 L.Ed. 1233 (1838)]

The idea of the above cite is that all civil subject matters or powers by any government NOT expressly consented to by the object of those powers are foreign and therefore outside the civil legal jurisdiction of that government. This fact is recognized in the Declaration of Independence, which states that all just powers derive from the CONSENT of those governed. The method of providing that consent, in the case of a human, is to select a civil domicile within a specific government and thereby nominate a protector under the civil statutory laws of the territory protected by that government. This fact is recognized in Federal Rule of Civil Procedure 17(b), which says that the capacity to sue or be sued is determined by the law of the domicile of the party. Civil statutory laws from places or governments OUTSIDE the domicile of the party may therefore NOT be enforced by a court against the party.

A very important aspect of domicile is that whether one is domestic and a citizen or foreign and an "non-resident non-person" under the civil statutory laws is determined SOLELY by one's domicile, and NOT their nationality. You can be born anywhere in America and yet still be a statutory "non-resident non-person" in relation to any and every state or government within America simply by not choosing or having a domicile within any municipal government in the country. You can also be a statutory "non-resident non-person" in relation to the national government and yet still have a civil domicile within a specific state of the Union, because your DOMICILE is foreign, not your nationality.

Throughout our website, we refer to:

1. The entire Bible as a book about politics and government.
 - 1.1. The term "mountain" is synonymous with a "kingdom" or country. It can literally refer to a specific landform, but more often it refers to the location of a political system: Daniel 2:35; Amos 4:1; 6:1; Micah 4:2; Matthew 4:8. That is why Moses had to go to the top of Mount Sinai (a mountain, which was symbolic of God's political kingdom) to receive the Ten Commandments in Exodus 19.

1.2. The term “hill” is synonymous with city or temple. Psalm 15, 1 Sam. 10:5. This is the same “hill” or “tower of babel” that the first king, Nimrod, built, and which God tried to tear down in Genesis 10.

2. The “Lawgiver” of any society as literally the “god” of that society:

Why All Law is Religious in Nature, Family Guardian Fellowship
<http://famguardian.org/Subjects/LawAndGovt/ChurchVState/WhyAllManmadeLawRelig.htm>

3. The Bible as a covenant or contract between Christians and God.

4. The Bible as a trust indenture. All trusts are special kinds of contracts.

5. The Heaven and the Earth as the corpus of the trust.

6. God as the Grantor and the Beneficiary of the Bible trust indenture.

7. Believers as “trustees” under the Bible trust indenture.

8. “Worship” as an act of obedience to the trust indenture and within the authorities delegated by the Trust.

9. Believers as having a “fiduciary relationship” and exercising agency or “office” on behalf of the Beneficiary, who is God, while on Earth.

10. The blessings found in Deut. 28:1-14 as the periodic and current compensation of trustees under the trust indenture.

11. Our time on Earth as a proving and testing ground to determine who is faithful to and therefore belongs to God. All those who don’t belong to God by definition belong to Satan.

12. The “blessings of Heaven” as the “deferred compensation” (retirement plan) of trustees under the trust indenture. The Heaven, and the “House of Many Mansions” mentioned by Jesus in John 14:2 is the “retirement home” for believers after they leave Earth. On this subject, we often jokingly say:

“My boss is a Jewish carpenter and His benefits program is OUT OF THIS WORLD!”

13. Jesus as the “Protector” of the trust indenture. He recruits (calls or hires), qualifies (using His law), and disqualifies (fires) trustees. Those who have not faithfully executed their duties as trustees will not receive the ongoing “benefits” (blessings) or the deferred (retirement) compensation of the trust.

14. Those who do things that are forbidden by the trust or refuse to do things that are commanded as:

14.1. “sinners”: This is what Jesus calls them in Matt. 9. In Spanish, “sin” means “without”, and the thing people are “without” when they sin is God and His laws.

14.2. “lawless”: This is what Jesus called them in Matt. 7:23, Matt. 13:41, Matt. 23:28, and Matt. 24:12.

The above metaphor is exhaustively proven using the Bible as evidence in the following:

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

Anyone who does not “worship” (serve ANYONE or ANYTHING ABOVE them, and who in turn possesses superior or supernatural powers) is an atheist. Those who worship the wrong god are called “idolaters”. Even those who THINK they are “atheists” often in fact DO worship (obey and serve) a religion without knowing it. The thing they worship is the thing they put higher in importance than God. This could be SELF, any law system OTHER than God’s, money, sex, power, etc. The idolatry practiced by atheists is described in:

Problems With Atheistic Anarchism, Form #08.020
<http://sedm.org/Forms/FormIndex.htm>

The Bible shows how the transition from FOREIGN to DOMESTIC and POLITICAL to LEGAL happens in relation to God in the following passage:

*2 That at that time ye were without (separated from) Christ, **being aliens (shut out) from the commonwealth (Politeo, polis) of Israel, and strangers (xenos or alien) from the covenants of promise, having no hope, and without God (atheist) in the world (cosmos):***

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition (hedge or fence) between us;

15 Having abolished in his flesh the enmity (hostility), even the law (nomos) of commandments contained in ordinances; for to make in himself of twain one new man (anthropos), so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain (killed) the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access (freedom or right to enter) by one Spirit unto the Father.

19 Now therefore ye are no more strangers (xenos or foreigner or alien) and foreigners (one who lives in a place without citizenship), but fellow citizens (sumpolitai: from polis) with the saints, and of the household (domestic, blood kindred) of God;
[Eph. 2:2-19, Bible, KJV (amplified)]

Translations of the words and phrases found above into contemporary legal language:

Table 2: Biblical v. Legal use of terms within the Bible relating to domicile

#	Bible term	Legal meaning within secular law
1	“Christ Jesus”	Our political ruler. In secular terms, civil rulers are “kings” under the civil law.
2	“aliens”	Those with a foreign domicile regardless of the geographical place of birth.
3	“commonwealth”	political entity or state.
4	“covenants of promise”	Social Compact. The Social Compact is implemented by the civil statutory law. Criminal law does not require consent to lawfully enforce, so it technically is not a covenant or agreement.
5	“strangers from the covenants”	Not consenting members of the body politic or the “social compact”. Not protected by the civil statutory law.
6	“having no hope”	fearful because outside the protection and benefit of your king or ruler.
7	“without God”	Without a government civil protector.
8	“middle wall of partition”	Legal boundary between what is just and unjust. The Declaration of Independence says that all just powers of government derive from the CONSENT of the governed. It would be unjust and an act of terrorism to interfere with or even protect the property or rights of those who didn’t consent to RECEIVE the protection.
9	“the enmity (hostility)”	The jealous insistence of self-government and self-ownership and one’s PRIVATE rather than PUBLIC status. Also, the status of being a criminal under God’s law who has not yet been arrested or incarcerated. Under God’s laws, we are all criminals and deserve death, eternal separation from God, prison, and isolation. That’s the story of the Garden of Eden. Adam and Eve had to be kicked out of the Garden after they sinned.
10	“abolished in his flesh . . . even the law (nomos) of commandments contained in ordinances; for to make in himself of twain one new man (anthropos), so making peace;”	Christ abolished the enmity and separation between God and us by becoming a living sacrifice and paying the penalty for our sin demanded by God’s commandments. Hence, we can safely leave the slavery and isolation of our sin and return to fellowship with God. Prisons do the same thing. Criminals must be separated from society by being put in jail. They must fulfill their sentence before they can return to society and fellowship as an equal member once again.

Before we become Christians, we are legally separated from God and outside of the protection and “benefit” (blessing) of His laws:

- God’s criminal laws “protect” us. His criminal laws protect us even if we don’t consent to the protection. They attach to the LAND we stand on and therefore are called the “law of the land”. Sin has the effect of “uprooting us” from the “protections” of this “law of the land”:

*“For the upright will dwell in the land,
And the blameless will remain in it;
**But the wicked will be cut off from the earth,
And the unfaithful will be uprooted from it.”**
[Prov. 2:21-22, Bible, NKJV]*

2. God's civil statutory laws "benefit" or "bless" us. We must consent to become the proper subject of His CIVIL laws, and hence, we must be a party to a COVENANT to receive their "benefits". Anything that conveys "benefits" or "blessings" is a franchise in legal terminology. Legal evidence of the existence of our covenant with God is the act of baptism. Beyond baptism, our acts of obedience and professed faith also constitutes such legal evidence. James 2.

Being "outside" of the protection of a specific system of law as described below is called being "foreign", a "stranger", "stateless", or a "nonresident" in secular legal terms.

2 That at that time ye were without (separated from) Christ, being aliens (shut out) from the commonwealth (Politeo, polis) of Israel, and strangers (xenos from alien) from the covenants of promise, having no hope, and without God (atheist) in the world (cosmos):

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition (hedge or fence) between us;

While we are "foreign", a "stranger", "stateless", and a "nonresident" in relation to God and His laws, we are usually "domestic", a statutory "person", and a "subject" in relation to a political ruler. The Apostle Paul refers to the shedding of this legal identity as "putting on the new man":

The New Man

This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.
[Eph. 4:17-24, Bible, NKJV]

After we have shed Caesars/Satan's authority over us, we are no longer under Caesar's protection:

"But if you are led by the Spirit, you are not under the law."

[. . .]

"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law."
[Galatians 5:18, Bible, NKJV]

The "new man" referred to above is actually a TRUSTEE POSITION or "office" within the Bible trust indenture, just like all of man's civil law. The believer then becomes a "foreigner" in relation to Caesar's civil statutory franchise codes and no longer an AGENT of Caesar, but rather of God. You can only have ONE King and ONE domicile and ONE allegiance at a time, or you have a conflict of interest:

"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)]

To redeem us from the corruption of this pagan system of secular law that enslaves us to worshipping false idols called civil rulers, Christ shed His blood for us. When we accept His free gift of salvation through faith, we become "domestic" in relation to God and "foreign" in relation to the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition (hedge or fence) between us;

15 Having abolished in his flesh the enmity (hostility), even the law (nomos) of commandments contained in ordinances; for to make in himself of twain one new man (anthropos), so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain (killed) the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access (freedom or right to enter) by one Spirit unto the Father.

19 Now therefore ye are no more strangers (xenos or foreigner or alien) and foreigners (one who lives in a place without citizenship), but fellow citizens (sumpolitai: from polis) with the saints, and of the household (domestic, blood kindred) of God;

The Biblical political model for government was based on city states rather than “states”. Ancient cities had walls around them and a gate controlling entry and exit. To enter the city, you had to be a STATUTORY “citizen”, “resident”, or “member” of the city, and swear allegiance to the ruler.

Blessed are those who do [OBEY] His commandments [LAWS], that they may have the right to the tree of life, and may enter through the gates into the city. But outside [the city and its protection] are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.
[Rev. 22:14-15, Bible, NKJV]

The only way to avoid committing idolatry is to ensure that God is the King of the city you want to be a member of. The Bible book of Nehemiah describes how such a city can be and was built. It describes the rebuilding of the wall around Jerusalem and the restoration of God as the King of the Israelites. To do this, all the people in the new city had to:

1. Study God’s law.

Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel. So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month. Then he read from it in the open square that was in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people were attentive to the Book of the Law.

So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Ananiah, Urijah, Hilkiyah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. And Ezra blessed the LORD, the great God.

Then all the people answered, “Amen, Amen!” while lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground.
[Nehemiah 8:1-6, Bible, NKJV]

2. Restore the authority of God’s law by SEPARATING themselves from everyone OUTSIDE, meaning the “foreigners”, “strangers”, and “nonresidents” and confessing their sins. Being SEPARATE and being “sanctified” are equivalent in the context of the Bible. “Sanctified” means “set aside for a purpose”, and that purpose is God’s purpose. Sanctification means obedience to Him and His divine law.

The People Confess Their Sins

Now on the twenty-fourth day of this month the children of Israel were assembled with fasting, in sackcloth, and with dust on their heads. Then those of Israelite lineage separated themselves from all foreigners; and they stood and confessed their sins and the iniquities of their fathers. And they stood up in their place and read from the Book of the Law of the Lord their God for one-fourth of the day; and for another fourth they confessed and worshiped the Lord their God.
[Nehemiah 9:1-3, Bible, NKJV]

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 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]

On that last item above, now deceased U.S. Supreme Court Justice Antonin Scalia boldly stated at a legal gathering that socialism “deprives Christians of sanctification”. By this he clearly can only mean that it INTERFERES with obeying God’s laws, since sanctification is effected only through obedience to God’s laws. He should know about Christianity because after all, his son is a Catholic Priest and presided over his own funeral:

Is Capitalism or Socialism More Conducive to Christian Virtue? | Justice Antonin Scalia
https://www.youtube.com/watch?v=fkChru9L3xA&list=PLin1scINPTOvZ8rxbiOsuA0pY_79K44Mp&index=100

The basis for our ministry is, in fact, the rebuilding of this wall of separation between church, which is believers as individual humans, and the secular pagan state, which is the heathens around us. See the following discussion about Nehemiah in:

SEDM About Us Page, Section 2: Mission Statement
<http://sedm.org/Ministry/AboutUs.htm>

The Heaven we enter after the final judgment called “The New Jerusalem” is described as such a great city. You can’t enter this walled city without allegiance to its King, who is Jesus, and without obedience to the laws that make it a safe and pleasant place for EVERYONE. If Jesus is your Savior but NOT your Sovereign Lord and KING, then you can’t enter this city!

The New Jerusalem

Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.” And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. And he who talked with me had a gold reed to measure the city, its gates, and its wall. The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. The construction of its wall was of jasper; and the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass.
[Rev. 21:9-21, Bible, NKJV]

The wall keeps the sinners, disobedient, and anarchists (in relation to God’s laws) OUT of the city. These people are NOT subject to the laws applicable WITHIN the city, but instead are “foreign”, a “stranger”, “stateless”, or a “nonresident” in relation to the civil laws of that place. All laws are prima facie territorial, meaning that they DO NOT apply to people not ON that land or at least domiciled there.

The foregoing considerations would lead, in case of doubt, to a construction of any statute as intended to be confined in its operation and effect to the territorial limits over which the lawmaker has general and legitimate power. 'All legislation is prima facie territorial.' Ex parte Blain, L. R. 12 Ch. Div. 522, 528; State v. Carter, 27 N.J.L. 499; People v. Merrill, 2 Park.Crim.Rep. 590, 596. Words having universal scope, such as 'every contract in restraint of trade,' 'every person who shall monopolize,' etc., will be taken, as a matter of course, to mean only everyone subject to such legislation, not all that the legislator subsequently may be able to catch.

In the case of the present statute, the improbability of the United States attempting to make acts done in Panama or Costa Rica criminal is obvious, yet the law begins by making criminal the acts for which it gives a right to sue. We think it entirely plain that what the defendant did in Panama or Costa Rica is not within the scope of the statute so far as the present suit is concerned. Other objections of a serious nature are urged, but need not be discussed.

[[American Banana Co. v. U.S. Fruit](#), 213 U.S. 347 at 357-358]

“The canon of construction which teaches that legislation of Congress, unless a contrary intent appears, is meant to apply only within the territorial jurisdiction of the United States, [Blackmer v. United States](#), *supra*, at 437, is a valid approach whereby unexpressed congressional intent may be ascertained. It is based on the assumption that Congress is primarily concerned with domestic conditions.”
[*Foley Brothers, Inc. v. Filardo*, 336 U.S. 281 (1949)]

“The laws of Congress in respect to those matters [outside of Constitutionally delegated powers] do not extend into the territorial limits of the states, but have force only in the District of Columbia, and other places that are within the exclusive jurisdiction of the national government.”
[*Caha v. U.S.*, 152 U.S. 211 (1894)]

“There is a canon of legislative construction which teaches Congress that, unless a contrary intent appears [legislation] is meant to apply only within the territorial jurisdiction of the United States.”
[*U.S. v. Spelar*, 338 U.S. 217 at 222.]

In the case of the civil statutory “codes” or protection franchise, you must not only be ON that land, but must CONSENT to be protected by them by consensually choosing a domicile within the jurisdiction of the “state” that civilly protects that land. If you don’t choose such a domicile on the land in which you have injured someone, then:

1. The party you injured and you are both protected only by the Constitution and the Common law.
2. You are a “foreign”, a “stranger”, “stateless”, or a “nonresident” in relation to the civil statutory codes of that place.
3. Those who attempt to enforce the civil statutory “codes” against a non-resident are guilty of compelling you to contract under the terms of the “social compact”, meaning the civil statutory protection franchise codes.
4. Any case law that is quoted against you is merely “political speech” and propaganda designed to deceive you into obedience to franchise codes that don’t apply to you. All case law that is quoted in court must derive from parties “similarly situated”, meaning those who are “nonresidents” under the civil statutory franchise codes. This rule is maliciously violated all the time by corrupt judges intent on usurping authority and committing TREASON.
5. If you are a Christian and Jesus is your only King and therefore lawgiver, then you are an agent of a foreign state called “Heaven” and a public officer of the Kingdom of Heaven. You are from the city of “New Jerusalem”.

[TITLE 28](#) > [PART IV](#) > [CHAPTER 97](#) > Sec. 1603.
[Sec. 1603. - Definitions](#)

For purposes of this chapter -

(a) A “**foreign state**”, except as used in section 1608 of this title, includes a political subdivision of a foreign state or an agency or instrumentality of a foreign state as defined in subsection (b).

(b) An “agency or instrumentality of a foreign state” means any entity -

(1) which is a separate legal person, corporate or otherwise, and

(2) which is an organ of a foreign state or political subdivision thereof, or a majority of whose shares or other ownership interest is owned by a foreign state or political subdivision thereof, and

(3) which is neither a citizen of a State of the United States as defined in section 1332 (c) and (d) of this title, nor created under the laws of any third country.

As a public officer, agent, and trustee of God under the Bible trust indenture and someone who is “domestic” in relation to Heaven and “foreign” in relation to Caesar, you are an “ambassador” of God who is subject ONLY to the CIVIL lawgiver you represent. HOWEVER, you are STILL subject to the common law and the criminal laws of any secular place you travel to because these systems of law do not require consent to enforce.

“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. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”

[2 Cor. 5:20-21, Bible, NKJV]

“Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.”
[Eph. 6:14-20, Bible, NKJV]

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.), Domicile, §31 (2003);
SOURCE: <http://famguardian.org/TaxFreedom/CitesByTopic/Domicile-28CJS-20051203.pdf>]

Jesus even described how we became “foreign”, a “stranger”, “stateless”, or a “nonresident”:

“If you were of the world, the world would love its own. Yet because you are not of [domiciled within] the world, but I [Jesus] chose you [believers] out of the world, therefore the world hates you. Remember the word that I said to you, ‘A [public] servant is not greater than his [Sovereign] master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also [as trustees of the public trust]. But all these things they will do to you for My name’s sake, because they do not know Him [God] who sent Me.”
[Jesus in John 15:19-21, Bible, NKJV]

The phrase “do not know Him who sent Me” is equivalent to someone who has no commercial or legal relationship with God by virtue of not accepting or nominating Him as their CIVIL protector. These people are domiciled on Earth within Caesar’s jurisdiction rather than in Heaven under God’s civil protection. They are therefore practicing idolatry and are under the control of the “wicked one” as Jesus called Him in Matt. 13, 1 John 2, and 1 John 3. They are “worshipping” a false idol called “Caesar” because they have nominated HIM as their pagan civil lawgiver instead of God. The source of law in any society is the GOD of that society and if Caesar’s law deviates from God’s law, then Caesar is the new pagan god:

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.”
[1 Sam. 8:4-9, Bible, NKJV]

The Bible even describes Jesus as NOT having an Earthly domicile:

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]

Consistent with the above analysis, states of the Union:

1 Are considered legislatively “foreign” in relation to each other.

“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)]

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, 6th Edition, p. 647]

2 Are called "foreign states" in relation to the national government.

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, 6th Edition, p. 648]

3 Are called "sovereign" because they are legislatively foreign.

"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)]

4 Can only surrender their "foreign status" WITH THEIR express consent.

Before we can proceed in this cause we must, therefore, inquire whether we can hear and determine the matters in controversy between the parties, who are two states of this Union, sovereign within their respective boundaries, save that portion of power which they have granted to the federal government, and foreign to each other for all but federal purposes. So they have been considered by this Court, through a long series of years and cases, to the present term; during which, in the case of *The Bank of the United States v. Daniels*, this Court has declared this to be a fundamental principle of the constitution; and so we shall consider it in deciding on the present motion. 2 Peters, 590, 91.

Those states, in their highest sovereign capacity, in the convention of the people thereof; on whom, by the revolution, the prerogative of the crown, and the transcendent power of parliament devolved, in a plenitude unimpaired by any act, and controllable by no authority, 6 Wheat. 651; 8 Wheat. 584, 88; adopted the constitution, by which they respectively made to the United States a grant of judicial power over controversies between two or more states. By the constitution, it was ordained that this judicial power, in cases where a state was a party, should be exercised by this Court as one of original jurisdiction. The states waived their exemption from judicial power, 6 Wheat. 378, 80, as sovereigns by original and inherent right, by their own grant of its exercise over themselves in such cases, but which they would not grant to any inferior tribunal. By this grant, this Court has acquired jurisdiction over the parties in this cause, by their own consent and delegated authority; as their agent for executing the judicial power of the United States in the cases specified.

[*The State of Rhode Island and Providence Plantations, Complainants v. the Commonwealth of Massachusetts*, Defendant, 37 U.S. 657, 12 Pet. 657, 9 L.Ed. 1233 (1838)]

The same distinctions apply to the PEOPLE within those states in relation to their own state government and even the national government, at least from a CIVIL statutory perspective.

"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)]

Why is the national government a "foreign corporation" in respect to a CONSTITUTIONAL state? Because their first and MAIN job is to leave you alone, which means treat you as "foreign", "stateless", a "nonresident", and a "stranger" unless and until you SPECIFICALLY CONSENT, demand, and ask to be civilly protected by selecting a civil domicile. As we have just proven, you are an IDIOT and an idolater if you ask Caesar to do this, according to God.

"Justice is the end of government. It is the end of civil society. It ever has been, and ever will be pursued, until it be obtained, or until liberty be lost in the pursuit."

[James Madison, *The Federalist* No. 51 (1788)]

PAULSEN, ETHICS (Thilly's translation), chap. 9.

1 "Justice, as a moral habit, is that tendency of the will and mode of conduct which refrains from disturbing the
2 lives and interests of others, and, as far as possible, hinders such interference on the part of others. This virtue
3 springs from the individual's respect for his fellows as ends in themselves and as his co equals. The different
4 spheres of interests may be roughly classified as follows: body and life; the family, or the extended individual
5 life; property, or the totality of the instruments of action; honor, or the ideal existence; and finally freedom, or
6 the possibility of fashioning one's life as an end in itself. The law defends these different spheres, thus giving rise
7 to a corresponding number of spheres of rights, each being protected by a prohibition. . . . To violate the rights,
8 to interfere with the interests of others, is injustice. All injustice is ultimately directed against the life of the
9 neighbor; it is an open avowal that the latter is not an end in itself, having the same value as the individual's own
10 life. The general formula of the duty of justice may therefore be stated as follows: Do no wrong yourself, and
11 permit no wrong to be done, so far as lies in your power; or, expressed positively: Respect and protect the right."
12 [Readings on the History and System of the Common Law, Second Edition, Roscoe Pound, 1925, p. 2]
13

14 "The makers of our Constitution undertook to secure conditions favorable to the pursuit of happiness. They
15 recognized the significance of man's spiritual nature, of his feelings and of his intellect. They knew that only a
16 part of the pain, pleasure and satisfactions of life are to be found in material things. They sought to protect
17 Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the
18 Government, the right to be let alone - the most comprehensive of rights and the right most valued by civilized
19 men."
20 [Olmstead v. United States, 277 U.S. 438, 478 (1928) (Brandeis, J., dissenting); see also Washington v. Harper,
21 494 U.S. 210 (1990)]

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

24 "With all [our] blessings, what more is necessary to make us a happy and a prosperous people? Still one thing
25 more, fellow citizens--a wise and frugal Government, which shall restrain men from injuring one another, shall
26 leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from
27 the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close
28 the circle of our felicities."
29 [Thomas Jefferson: 1st Inaugural, 1801. ME 3:320]

30 You have to SURRENDER your right to be left alone, fire God as your civil protector, and agree to commit idolatry by asking
31 Caesar for civil protection. Once you ask, he will make you into a public officer working WITHIN his corporation and
32 therefore "domestic". Nearly all statutory "persons" are public officers, as we exhaustively prove in:

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

33 If you are not serving WITHIN the above "foreign corporation" of Caesar as a public officer, then you remain "foreign", a
34 "stranger", "stateless", or a "nonresident" in relation to that corporation. While serving WITHIN that corporation as its agent
35 and officer, your effective domicile is the domicile of the corporation, which is the District of Columbia under Federal Rule
36 of Civil Procedure 17(b). If you want to REMAIN "foreign", a "stranger", "stateless", or a "nonresident", then you MUST
37 ensure that you NEVER contract, meaning "fornicate" with The Beast Government (Rev. 19:19) for EITHER civil
38 "protection" or civil "benefits". In other words, you should NEVER consent to surrender your sovereignty or sovereign
39 immunity to become a statutory "person", "citizen", or "resident" under the CIVIL statutory franchise codes:

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

45
46 "Again, the devil took Him [Jesus] up on an exceedingly high [[civil/legal status above all other humans](#)]
47 mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, "All these things
48 ['BENEFITS'] I will give You if You will fall down [BELOW Satan but ABOVE other humans] and worship
49 [serve as a PUBLIC OFFICER] me."

50 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and
51 Him only you shall serve.'"

52 Then the devil left Him, and behold, angels came and ministered to Him."

[Matt. 4:8-11, Bible, NKJV]

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

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

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

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

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

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

"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]

"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 [legal] holes [by the sophistry of greedy government lawyers], and they are hidden in prison houses; 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]

1 If we don't obey the above commandments, then here is the process of corruption that happens in which we will be
2 DESTROYED. This process of corruption is summarized in an ancient maxim of law:

3 *"Protectio trahit subjectionem, subjectio projectionem.*
4 *Protection draws to it subjection, subjection, protection. Co. Litt. 65."*
5 *[Bouvier's Maxims of Law, 1856]*

6 The above maxim of law is described in 1 Sam. 8:19-20:

7 *Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,*
8 *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*
9 *[PROTECT us]."*
10 *[1 Sam. 8:19-20, Bible, NKJV]*

11 The result of trusting Egypt/Babylon/District of Columbia for protection, [franchises, or privileges](#) is the following:

12 *Israel Demands a King*

13 *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*
14 *behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots*
15 *and to be his horsemen, and some will run before his chariots. He will appoint captains over his thousands*
16 *and captains over his fifties, will set some to plow his ground and reap his harvest, and some to make his*
17 *weapons of war and equipment for his chariots. He will take your daughters to be perfumers, cooks, and bakers.*
18 *And he will take the best of your fields, your vineyards, and your olive groves, and give them to his servants.*
19 *He will take a tenth of your grain and your vintage, and give it to his officers and servants. 16 And he will take*
20 *your male servants, your female servants, your finest young men,[a] and your donkeys, and put them to his*
21 *work. He will take a tenth of your sheep. And you will be his servants. And you will cry out in that day because*
22 *of your king whom you have chosen for yourselves, and the Lord will not hear you in that day."*
23 *[1 Sam. 8:10-18, Bible, NKJV]*

24
25 *Futile Confidence in Egypt [Babylon]*

26 *"Woe to the rebellious children," says the Lord,*
27 *"Who take counsel [legal advice], but not of Me,*
28 *And who devise plans, but not of My Spirit,*
29 *That they may add sin to sin;*
30 *Who walk to go down to Egypt [Babylon],*
31 *And have not asked My advice [God's laws and holy spirit],*
32 *To strengthen themselves in the strength of Pharaoh [District of Columbia],*
33 *And to trust in the shadow [franchises] of Egypt!*
34 ***Therefore the strength of Pharaoh***
35 ***Shall be your shame,***
36 ***And trust in the shadow of Egypt***
37 ***Shall be your humiliation.***
38 *For his princes were at Zoan,*
39 *And his ambassadors came to Hanes.*
40 *They were all ashamed of a people who could not benefit [franchises] them,*
41 *Or be help or benefit,*
42 *But a shame and also a reproach."*
43 *[Isaiah 30:1-5, Bible, NKJV]*

44 Notice the language "no help or benefit" in the last quote above. God is describing an UNFAIR or UNEQUAL trade wrought
45 out of desperation and which produces "USURY". We describe this as "the raw deal" scam, which is a euphemism for
46 franchises and the FDR "New Deal". The Bible reiterates this criticism of the government's "raw deal scam" in the following:

47 *For thus says the LORD: " You have sold yourselves for nothing, And you shall be redeemed without money."*
48 *[Isaiah 52:3, Bible, NKJV]*

49 The same unequal sale for nothing happened during the famine in Egypt, and also in the first city Babylon between Nimrod
50 and his "victims", where he used the PLUNDER to build his tower to celebrate his vanity. Do you see a pattern here? It's
51 about USURY. For more on the "raw deal scam" and its origin with "protection".

52 The only remedy for the usury is:

1. Love. God is love. He who does not love His neighbor does not know God.
2. Empathy.
3. Equality between the governors and the governed from a civil perspective, so that idolatry toward government is IMPOSSIBLE.
4. Requirement for consent of the governed in any and every interaction between the governed and the governors. See Form #05.003.
5. Contentment, which is the opposite of covetousness.
6. “Meekness”, which is a synonym for all the above.

For more on who “Babylon the Harlot” and “Mystery Babylon” is, see:

1. *Devil’s Advocate: Lawyers-What We Are Up Against*, SEDM
<http://sedm.org/what-we-are-up-against/>
2. *What is Mystery Babylon? Sermons*, Sermon tapes 8527a through 8537b-Sheldon Emry
<http://sheldoneymrylibrary.famguardian.org/CassetteTapedMessages/1985/SheldonEmry/MysteryBabylon/Babylon.htm>
3. *What is Mystery Babylon? Book*-Sheldon Emry
<http://sheldoneymrylibrary.famguardian.org/Books/MysteryBabylon/mysterybabylon.htm>
4. *Babylon the Great is Falling*, Jack Hook
<http://famguardian.org/Publications/BabylonTheGreatIsFalling/index.htm>

Lastly, President Barack Obama agrees with us that religious people are foreigners in their own society, and by that he can only mean from both a LEGAL perspective and a POLITICAL perspective:

President Obama Admits People of Faith are foreigners and strangers in their own society, SEDM Youtube Channel
<https://www.youtube.com/watch?v=UeKbkAkASX4>

22 Conclusions

We will now concisely summarize the findings of this document:

1. Government is the most lawless, anarchistic, and unaccountable force in society.
2. The fact that governments are the most lawless and unaccountable is why the Bible refers to them as “the Beast” in the Book of Revelation. Beasts have no morality or conscience. They only care about devouring their prey.
3. Government and/or its agents are NOT RESPONSIBLE or LEGALLY LIABLE for:
 - 3.1. Providing the ONLY product it was created to deliver: Protection of PRIVATE property.
 - 3.2. Delivering the main “benefit” of the Constitution, which is PRIVATE PROPERTY. In fact, it has made a profitable business or franchise out of converting PRIVATE property to PUBLIC property to fund its reckless overspending and made a slave out of every American in the process.
 - 3.3. Protecting anything but PUBLIC property. All the civil statutes are public property and you have to be in possession or use of “benefit” of that property to receive any government CIVIL services or police protection AT ALL.
 - 3.4. Providing any real “benefit” as the public defines it. They merely DEFINE EVERYTHING they do as a “benefit” they can charge for, but don’t give a DAMN about whether YOU, their only real “customer” perceive it as a “benefit” you are willing to pay for or not.
 - 3.5. Following the CIVIL statutes they pass.
 - 3.6. Telling the truth in court.
 - 3.7. Taking responsibility for the accuracy of any government publication.
 - 3.8. Taking responsibility for anything they say to the public. Political speech and religious beliefs DO NOT constitute legal evidence under Federal Rule of Evidence 610 and are UNTRUSTWORTHY.
 - 3.9. Obeying the criminal laws on counterfeiting. The entire money system and the Federal Reserve is a counterfeiting franchise that only THEY receive any kind of “benefit” from.
 - 3.10. Providing their real name when interacting with the public. Instead they use pseudonyms. Thus, they operate anonymously in order to protect themselves from liability or accountability for anything they say.
 - 3.11. Taking responsibility for the damage that government’s own property causes to the constitutional rights of others. A statutory “taxpayer” is their property and legislative creation, and yet they refuse to accept responsibility for the damage it causes to the private rights of constitutionally protected parties. If the “taxpayer” is a public office they

created, and the government is responsible for the acts of its public officers, isn't the only real "taxpayer" the government?

4. If you wouldn't have a human friend that behaved like the above, then you certainly can't be a "friend" of any government by claiming the benefits of the civil status of "citizen", "resident", "person", "taxpayer", etc:

"Where do wars and fights [in the ballot box and the jury box] come from among you? Do they not come from your desires for pleasure [unearned money or "benefits" from the government] that war in your members [and your democratic SOCIALIST 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 de facto THIEF government to STEAL for you!*]. You fight and war [against the rich and *the nontaxpayers* to subsidize your idleness and dependency with a *STOLEN Social Security retirement check*]. Yet you do not have because you do not ask [the Lord, but instead ask *the corrupt and deceitful government*]. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures ["benefits"]. Adulterers and adulteresses [harlots, Rev. 17]! Do you not know that friendship [or STATUTORY citizenship] with the world [or the governments of the world] is enmity with God? Whoever therefore wants to be a friend [*a STATUTORY "citizen", "resident", or "taxpayer"*] of the world [or the governments of the world] makes himself an enemy of God."
[James 4:1-4, Bible, NKJV]

In practical effect, a government created to be a security guard has set the terms of its employment by saying that it will only do so if you sign over ownership, or at last partial ownership, of the property sought to be protected before they will do ANYTHING for you, and then to complain and evade responsibility and legal liability for even doing the job of protection they were hired to do. Would you hire a security guard to protect your private property who behaved that way?

The lesson you should learn from this document is that your legal ignorance sanctions, protects the government and legal profession lawlessness, anarchy, and irresponsibility described in this document. There is a very important reason you were never taught ANYTHING about law in the public school:

"Politicians prefer unarmed and illiterate peasants."
[SEDM]

"Politics: Greek "POLY"=many. "TICS"=blood sucking insects"
[SEDM]

To truthfully admit that is the motivation of most people in the government and legal profession is a Third Rail issue. The fox is in charge of the chickens and the sheep, and has abused his authority to create a dulocracy that turns the entire constitutional order upside down and make YOU the SOVEREIGN and MASTER of public servants, into their servant:

"**Dulocracy.** A government where [PUBLIC] servants and slaves have so much license and privilege [franchises] that they domineer."
[Black's Law Dictionary, Sixth Edition, p. 501]

23 Resources for Further Study and Rebuttal

If you would like to study the subjects covered in this short memorandum in further detail, may we recommend the following authoritative sources, and also welcome you to rebut any part of this pamphlet after you have read it and studied the subject carefully yourself just as we have:

1. Government Corruption, Form #11.401
<https://sedm.org/home/government-corruption/>
2. De Facto Government Scam, Form #05.043
<https://sedm.org/Forms/05-MemLaw/DeFactoGov.pdf>
3. Government Corruption, Form #11.401 -the government corruption caused by the government anarchy described in this document
<https://sedm.org/home/government-corruption/>
4. Corruption, Scams, and Frauds Topic, Family Guardian Fellowship
<https://famguardian.org/Subjects/Scams/scams.htm>
5. SEDM Forms/Pubs Page, Section 1.11.4: Corruption
<https://sedm.org/Forms/FormIndex.htm>
6. SEDM Subject Index, Section 18: Corruption
<https://sedm.org/Search/SubjectIndex.htm>

- 1 7. Federal Usurpation, Form #11.410
- 2 <http://famguardian.org/Publications/FederalUsurpation/FederalUsurpation.pdf>
- 3 8. Woe to You Lawyers!, Form #11.402
- 4 http://famguardian.org/Publications/WoeToYouLawyers/woe_onto_you_lawyers.pdf