

Natural Laws and Natural Rights:

Ducks are born in a natural environment and come fully equipped with a set of natural laws to protect and provide for him. Man, or at least some men, created artificial ducks, or duck decoys, that can sometimes look so very real as to often fool even the real duck.

These decoys enjoy no protection or benefit from any of the natural laws that apply to the natural duck. And there are times when any number of man-made, or artificial rules associated with the artificial duck (decoy), can be used by those that created the decoy, to distract the natural duck, and to lure that unsuspecting creature into an artificial environment designed to take advantage of him. Essentially, the decoy is used to tempt the natural duck into temporarily giving up his natural laws and protections. He is literally blinded to the truth while tempted by the decoy, and then he dies. At a very basic level, that might be seen as wrong, or at least seen as being unfair, since it was never disclosed to the natural duck that this decoy was designed to lure and to trap him.

Man enjoys exactly the same full set of natural laws and protections as the duck. Unlike the natural duck, man also has a full set of natural rights that compliment his natural laws. Man's natural rights could be summed up in the phrase; "free will". Free will, by definition embodies many concurrent elements of man's rights. For example, free will means that it cannot be subject to any imposition of another. I cannot impose my will upon you, and you cannot impose your will upon me, else, neither of us would truly have free will.

Also embodied within the principle of free will, is the inherent knowledge of what is right and what is wrong. For example, every man just inherently knows that it is wrong to harm another man, or to harm another man's possessions, or to harm another man by trickery or deceit. Thus every honourable man also inherently knows that it would be wrong at a fundamental level, to do anything, or to enable anything to be done, that would result in denying the free will of another, or that would result in imposing anyone's will upon another. Thus in this respect, we are all happy to also know that we have been created equal in the eyes of our Creator.

So here we have man. Man that was created fully complete, with a fully complete set of natural laws to protect and to provide for him, and a fully complete set of natural rights to enable him to enjoy his experiences. Oh yes, man was also given dominion over the earth and all things on it, also for his enjoyment. Now we can fully appreciate, with such wonderful things to enjoy, that man was given his most precious gift of free will, so as to clearly enable every man to enjoy this earth in the manner of his choosing. If a man cannot enjoy his blessings in the manner of his choosing, then that man does not have free will, hence all men must enjoy their blessings as they seem fit, because indeed all men do possess free will. These natural laws and natural rights are the first and most precious of the gifts bestowed upon man by his Creator.

So here we have a dilemma. The natural laws and natural rights were and are eminently fair and just, with no way for any one man or group of men to take advantage of others. Man, well at least some men, always want more, thus for them, taking unfair advantage of others is necessary, in spite of it being wrong. Dominion over the earth is not sufficient for these certain men, apparently because they must share that dominion with all men. Man, well at least these same men, always think they know better. These men decided that in order to get more, in order to take advantage of others, they must create their own laws and their own rights, that they would use against these others.

So these men went about and created a set of artificial laws to compete with the natural laws, and they called it fiction law, and within their fiction law they created money, and banking, and an artificial entity called a corporation, and then they created a variation of that called a fiction person, which was to be an artificial man, or a decoy. And these men went about and created a set of artificial rights to compete with free will and dominion over the entire planet, and they called it human rights.

And these men began professing that man was originally created incomplete, and man left without the benefits to be had from all of their super-human artificial creations; their man-made laws, would all be unhappy, unfulfilled and generally unable to fully enjoy living on this planet. And in harmony with being good and doing what is right, most of man, not wanting to offend their brothers, accepted the offer made by these few men to improve on the creation. So after practicing and perfecting these artificial laws over great periods of time, these few men were able to culture the many into a new set of religious beliefs; that of men believing to know more and to be able to do better than their Creator.

Now, these fiction laws and human rights can sometimes seem and appear so very real and good as to often fool even the vast majority of real man. Even more so, the artificial man, that thing called a *person*, which their fiction law describes as *an entity other than an individual*, can also seem so very real and good as to very often be able even to impersonate the real man. Surprisingly, the vast majority of real men, actually identify with being the artificial person. Much to the pleasure of the deceivers, they impersonate themselves by identifying with this deceitful decoy.

These decoys, these artificial man-made constructs, these persons enjoy no protection or benefit from any of the natural laws that apply to the natural man, and so long as the natural man mistakenly identifies himself with the artificial person, then neither does the natural man enjoy any of the protection of his natural laws. Both become subject to the fiction law, as this is the way the fiction law was written by those writers of their un-natural law.

And there are times when any number of man-made, or artificial rules, or fiction laws associated with that artificial person (man-decoy) that the man improperly identifies himself with, can be used by those that created that decoy, to distract that natural man, and to lure that unsuspecting creature into an artificial environment cleverly designed to take unfair advantage of him.

Essentially, the decoy is used to tempt the natural man into temporarily giving up his natural laws and protections, or at least to tempt that man into pretending he has no natural laws protecting him. The fact is, that man cannot give up his natural laws or rights, only the creator has that power. The man is literally blinded to the truth while tempted by the decoy, and then he spiritually dies. At a very basic level, that might be seen as wrong, or at least seen as being unfair, since it was never disclosed to the natural man that this artificial decoy was designed to lure and to trap him, for the benefit of the few that created it.

Imagine young Johnny comes squealing into the driveway of his father's home, running carelessly over a few of his mother's prized flowers, radio blasting, and he then yells out the car window to his father who is working in the yard; "Hey old man, I'm in a hurry, and I need some money and some food so I can go to my friends."

Father stops working, overlooks the broken flowers, ignores the inconsiderate radio noise, endures the rude demands, and cheerfully responds; "Son, I am so very happy to see you. Please come into our home. mother has a great feast prepared and we can share it with you while we give you the many great and precious gifts we have been waiting to bestow upon you."

Johnny indignantly responds; "Listen you silly old man, I've got no time for your family nonsense, just give me some money and food so I can get back to my friends." And father is clearly disappointed, but he patiently begs his son to reconsider the feast and the gifts that have been waiting. Alas, his pleas are to no avail, as Johnny simply gets angry and leaves with nothing. When Johnny arrives at his friends' home, he proclaims that he has come with nothing, since that is all his father was willing to give him.

Perhaps Johnny was mistaken. The truth is, Johnny's father had many great and precious gifts together with a wonderful family feast all prepared to give to Johnny, all Johnny had to do was accept it. Johnny's father was generous, loving, forgiving and cared deeply for Johnny's well being, yet Johnny dishonoured him by not accepting his first and most precious gift, and then by demanding more instead.

Your Father has already given you His most great and precious gift; that of life with free will and dominion over this awesome planet. Have you accepted your first gift? Have you ever wondered why your Father asks; "Where is mine honour?" Have you exercised your first gift - in other words have you demonstrated your faith in your first gift by acting upon it? Have you ever wondered why your Father inspired the words; "You seek, but you do not find, you ask, but you ask amiss"?

Do you suspect that the manner by which you ask amiss, is related to your having failed to accept your first gift? Why will your Father give you more, when you have not exercised your first most precious gift? Would that not then be like casting His pearls before the swine to be trampled underfoot?

The free will that came with you is yours to act upon. You cannot give it away, you cannot add to it, you cannot take away from, nor can anyone else, but you can pretend it does not apply, if you are willing to dishonour your Father. And you can enable others to pretend your free will does not apply, if you are willing to dishonour your Father, and allow them to dishonour your Father and His gift to you. Yet if you desire to honour your Father, then you must by all accounts accept your first gift from Him and more than that, you must exercise that gift, and even more than that, you must not allow or enable others to unfairly and dishonourably deny your Father's gift to you.

Your Father cannot exercise your free will, lest it be His not yours. Your brother cannot exercise your free will, lest it be his, not yours. Your brother cannot impose upon you without your consent, lest you have dishonoured your Father and made His gift into worthlessness. No one can have power to take away your first gift. No one can have power to subvert your first gift. There are a few men that will "*act*" as if they have power and authority over you. Truthfully, they do not, yet they *act* so anyway, and they hope that you will not stop them from acting so. These are the few that created the fiction law.

These are those that have already dishonoured the Father, but try now to cause you to Dishonour the Father also. These are those few men that did choose to defy the natural law and to vainly create the man-made, or artificial rules, or fiction laws associated with that artificial person (man-decoy) that they then caused the man to falsely identify himself with. These men have added to the law given to us by our Father, even knowing that adding to that law is prohibited by that law.

These are the few men that created that decoy, to distract that natural man, and to lure that unsuspecting creature into an artificial environment cleverly designed to take unfair advantage of him. These are they which are disobedient by nature, yet threaten you against disobeying their self-made disobedience. These are they which hope to increase themselves by *de facto* stealing from you via deceit and trickery. These are they which hope to increase themselves by causing you to stumble against your father's law, in favour of their eminently inferior, and subordinate man-made decoy.

These are they which vainly claim to know more and to be able to do better than your Father the Creator of all things natural, just and right. If you wish to honour your Father, then do not honour these few deceivers, no matter how noble they attempt to make themselves appear.

If you accept your Father's gift, you are then of the most noble of men. If you accept your father's gift, then you have a duty to exercise that gift, for that gift of free will embodies the knowledge of what is right and what is wrong. Therefore, to know what is right, yet not to do that which is right, is dishonourable. Likewise, to know what is wrong, yet choose to do nothing to prevent that wrong, is also dishonourable.

It is wrong for you to deny the rights and benefits derived from the natural law from others. It is also wrong for others to deny you these same rights and benefits. Therefore you must not stand idly by and watch these rights being denied to you brother, nor must you stand idly by, while these few deceivers attempt to deny these rights to your other brother. Thus all civilized countries, even those professing to be atheistic, loudly proclaim the duty of men everywhere to protect our universal natural rights and liberties.

One, if not the uppermost of these natural rights that is cherished and protected by all nations, is the right to private contract, meaning simply the right to communicate and to agree on any matter, or to agree to disagree on any matter. Free will embodies this right to contract by definition. If I do not have the right to contract then I do not have free will. And free will embodies the right to communicate either orally or in writing, in order both, to express my free will, and to express my contracts, without either of which, I would not have free will.

Thus in these great Commonwealth Nations we are blessed with the Creator's appointed Monarchy to protect these fundamental natural rights of ours. As allies of Her Majesty, she has graciously sworn her allegiance to those of the faith, and her subordinate government officials have also sworn their allegiance to Her, inasmuch as they have all sworn to protect our natural rights to enjoy our free will, which we all know embodies the peaceful possessions of our estates as bestowed upon us by our Father.

We know also therefore, that pursuant to **Her Majesty's Royal Prerogative**, where the Queen is deemed to be present in all legal contemplation, that no one shall be denied any of these rights deriving from but not limited to, the **Claim of Right Act**, and the **Coronation Oath Act**, and the **Queen's Common Law**, together with the **Maxim's of the Queen's Common Law**, and the **Ancient Rights and Freedoms** as set forth in the **Queen's Authorized (King James) Bible**, and the **Crown Grant**, and the **Canadian Bill of Rights**, and many other such examples, thus protecting the man from unlawful harm and injury, and protecting the man from impairment of that man's freedom to contract, which is what altogether protects the free will of all men.

Exercising Free Will:

To exercise our free will, we must above all be in grateful acceptance of that most precious and wonderful of gifts, which is that free will, and then we must be true and honest in all of our thoughts and expressions. These things are simply right, therefore this is our duty to our own conscience and to our fellow man. The great gift is from our Father, therefore this duty is our obligation to Him.

Our Messiah reminded us that we should all seek truth, and that we would know truth, and that this truth that we would seek and know, would be that truth which would set us free. He also instructed us to be as little children and to ask questions. There is nothing more honest and more truth-seeking than a

question premised upon honest curiosity. In fact, we are unable to incorporate a lie into the form of a question.

How hard is it to be honest and to be curious? Not very, even a little child can do it. Therefore, even we adults can learn to be as a little child, and to ask questions. We do not even require any advance knowledge of the topic. All we have to do is wait for anyone to speak, like an accuser or an adversary for example. Then respond to his statement or to his question, with your honest question. Think about this. It is IMPOSSIBLE to lie in the form of a question. Therefore if all you do is ask questions, you are being honest, truthful and only expressing a genuine curiosity with a willingness to learn.

What do you need to know? Actually, almost nothing! Remember how to be the little child? That child always asked questions. Questions about everything that it saw, heard and did, until it literally tired everyone around it. Was that child "smart"? Did that child need much great knowledge to ask questions? No it did not. It simply needed an honest curiosity, uncluttered by ego and false bravado!

You have heard the expression, "faith without works is dead". Well recently someone suggested that "faith without (paper-)works is dead". It's an interesting and catchy phrase. So also is; "faith without knowledge is dead". In other words, if you are not prepared to do the work to learn a very, very few simple things, then your faith, and or your works, and or your paperwork, no matter how well done or well written, is dead.

Simple, honest, child-like questions hold the power. They hold the power to expose all deception and every trick. Questions are truth and truth exposes the lie. Truth is like the tiniest pinpoint of light. No amount of darkness can extinguish the tiny light, yet that tiny light can penetrate the greatest darkness. No amount of darkness can be found and brought to damage the truth, yet the tiniest light can be made to shine and expose the lie.

If you feel you are the victim of unfair treatment at the hands of these few men and their artificial fiction laws, then you must exercise your free will by asking questions to expose them. If they are being truthful and doing only what is right, then your questions will not offend, yet if your honest curiosity does offend them, it is because they are attempting to deceive you and they are being exposed by your tiny pinpoint of truth.

If you are facing trials or tribulations in your life, then you should honestly be curious about these and other issues. If you are honestly curious, then you not only have the right, but you have the duty and the obligation to ask the questions. If you do not ask, they will not tell you. If you tell them, they will compel you to prove it, therefore, you must ask.