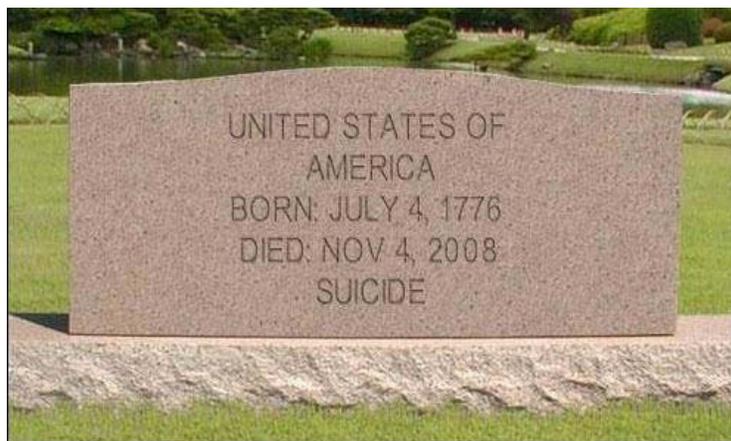


***SOCIALISM:
THE NEW AMERICAN CIVIL RELIGION
(The Matrix UNLOADED)***

Last revised: 11/23/2008, Version 1.10



“Woe to him who builds his house by unrighteousness and his [upper] chambers by injustice, who uses his neighbor's service [labor, property, or tax revenues plundered from him without his consent] without wages and does not give him his pay [for his work]”

[Jeremiah 22:13, Bible, Amplified Edition]

DEDICATION

"For the love of money [and even government "benefits", which are payments] is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."
[1 Timothy 6:5-12, Bible, NKJV]

"A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the support of the government. The word has never thought to connote the expropriation of money from one group for the benefit of another."
[U.S. v. Butler, 297 U.S. 1 (1936)]

"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on favored individuals.. is none the less robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms."
[Loan Association v. Topeka, 20 Wall. 655 (1874)]

"The present **assault upon [THEFT of] capital** [by a corrupted socialist government] is but the beginning. **It will be but the stepping stone to others larger and more sweeping**, until our political contest will become war of the poor against the rich; a war of growing intensity and bitterness. [. . .]

The legislation, in the discrimination it makes, is class legislation. Whenever a distinction is made in the burdens a law imposes or in the benefits it confers on any citizens by reason of their birth, or wealth, or religion, it is class legislation, and leads inevitably to oppression and abuses, and to general unrest and disturbance in society."
[Pollock v. Farmers Loan and Trust, 157 U.S. 429 (1895)]

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

[James 4:4, Bible, NKJV]

"The king establishes the land by justice, But he who receives bribes [[socialist handouts](#), government "benefits", or [PLUNDER stolen from nontaxpayers](#)] overthrows it. "
[Prov. 29:4, Bible, NKJV]

"When you [a government worker] saw a thief [a socialist voter or a covetous judge or Congressman], you consented with him [by your silence, inaction, and sin of omission],
And have [thereby] been a partaker with adulterers [thieves and [government idolaters](#)].
You give your mouth to evil [slander and [presumption](#) and prejudice in open court],
And your tongue frames deceit [constructive [fraud in the tax "code"](#) or the MISinterpretation of that code by the judge or the [IRS publications](#)].
You sit and speak against [slander] your brother [fellow American "nontaxpayer" in front of naive jurists who have been propagandized in the government schools to wrongfully trust government];
You slander your own mother's son.
These things you have done, and I [God] kept silent;
You thought that I was altogether like you;
But I [and my servants and followers] will rebuke you.

And set them in order before your eyes. "

[Psalm 50:18-21, Bible, NKJV]

"Ineptocracy (in-ep-toe'-ra-cy) - a system of government where the least capable to lead are elected by the least capable of producing, and where the members of society least likely to sustain themselves or succeed, are rewarded with goods and services paid for by the confiscated wealth of a diminishing number of producers.

Synonyms: Electile dysfunction. "

[SEDM Political Dictionary]

"Money is the barometer of a society's virtue. When you see that trading is done, not by consent, but by compulsion--when you see that in order to produce, you need to obtain permission from men who produce nothing--when you see that money is flowing to those who deal, not in goods, but in favors--when you see that men get richer by graft and by pull than by work, and your laws don't protect you against them, but protect them against you--when you see corruption being rewarded and honesty becoming a self-sacrifice--you may know that your society is doomed. Money is so noble a medium that it does not compete with guns and it does not make terms with brutality. It will not permit a country to survive as half-property, half-loot. "

"Whenever destroyers [the IRS, the Federal Reserve, and a corrupted Judiciary] appear among men, they start by destroying money, for money is men's protection and the base of a moral existence. Destroyers seize gold and leave to its owners a counterfeit pile of paper. This kills all objective standards and delivers men into the arbitrary power of an arbitrary setter of values. Gold was an objective value, an equivalent of wealth produced. Paper is a mortgage on wealth that does not exist, backed by a gun aimed at those who are expected to produce it. Paper is a check drawn by legal looters upon an account which is not theirs: upon the virtue of the victims. Watch for the day when it becomes, marked: 'Account overdrawn.' "

*"When you have made evil [government looting through fraud, obfuscation and complication of the tax laws, and through vote for sugar-daddies who promise loot] the means of survival, do not expect men to remain good. Do not expect them to stay moral and lose their lives for the purpose of becoming the fodder of the immoral. Do not expect them to produce, when production is punished and looting rewarded. **Do not ask, 'Who is destroying the world?' You are.**"*

[Atlas Shrugged, 35th Anniversary Edition, Ayn Rand, p. 387]

Patriot v. Liberal



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1 Introduction

This memorandum of law will prove the following facts using exhaustive legal authorities that:

1. In the United States, government has become a Civil Religion, in violation of the First Amendment.
2. This Civil Religion:
 - 2.1. Glorifies men and creations of men instead of the true and living and Sovereign God.
 - 2.2. Elevates the rights of the collective above and superior to the rights of the individual.
 - 2.3. Is founded in socialism.
 - 2.4. Has the purpose of destroying self-government and transferring all sovereignty to a central government.
 - 2.5. Is based on democracy rather than a republican form of government.
 - 2.6. Bases its law system on the will of the collective majority rather than the absolute unchanging laws of God, and therefore worships men rather than God.

Law is in every culture religious in origin. Because law governs man and society, because it establishes and declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every study of law must be, first, a recognition of this religious nature of law.

Second, it must be recognized that in any culture the source of law is the god of that society. If law has its source in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler, then that source is the god of that system.
[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, pp. 4-5, Emphasis added]

- 2.7. Is a violation of the first four commandments of the Ten Commandments, which prohibit idolatry towards anything but the one true and living God. See Exodus 20 for the Ten Commandments.
- 2.8. Satisfies all the technical criteria for being a religion.
3. The basis of socialism is government ownership or at least direct or indirect control of all property.
4. Socialism is simply an intermediate step on the road to communism. It is communism in its milder form.
5. In the case of the U.S. brand of socialism, government ownership or control of all private property is implemented by making it into property devoted to a “public purpose” and those managing it into “public employees” or “public officers”.
6. The laws and history of this country repudiate communism.
7. The Bible forbids Christians to be socialists.
8. Participation in the Civil Religion is controlled and regulated by:
 - 8.1. The Social Security Number or Taxpayer Identification Number.
 - 8.2. Participation in government franchises.
9. Personal income taxation is the main vehicle which perpetuates the Civil Religion.
10. The existence and true nature of this Civil Religion is a carefully guarded secret in the federal courts and the legal profession.
11. Courts are the “Church” of this civil religion.
12. Judges of the Supreme Court are the “Chief Priests” of this civil religion.

- 1 13. Attorney licensing is a method of “ordaining” new members into this civil religion, because the “Chief Priests” in the
2 supreme court are the ones who do the “ordaining”.
- 3 14. A “license”, which is an ordination, to “practice law” from the “Chief Priests” is the method by which “Deacons”, are
4 ordained into the religion so that they are qualified to conduct “worship services” in the state “Church”, which is the
5 Court.
- 6 15. Court hearings function as the “worship services” for the civil religion and the jury are the church choir that entertains
7 the priest and the congregation in attendance by doing as they are told by the judge.
- 8 16. Our public servants have turned “law” from an instrument of justice to protect PRIVATE individual rights to an
9 instrument of propaganda, usurpation, and conquest that protects only collective and rights, also called “public rights”,
10 by portraying what is actually “private law” as “public law” and thereby deceiving sovereign and free people into
11 obedience to laws that otherwise have no jurisdiction upon them.
- 12 17. The United States national and state governments over the last 100 years have transitioned from the role of “protector”
13 to “predator” and are no longer entitled to our allegiance, domicile, obedience, subsidy, support, or obedience because
14 of the above facts.

15 This memorandum is intended to be useful to those who do not wish to participate in this Civil Religion, so that they may
16 avoid the gravest sin in the Bible, which is that of idolatry, as described in the first four commandments of the Ten
17 Commandments. The idolatry being avoided is idolatry towards governments, kings, and civil rulers. It will also be
18 helpful as an evidentiary device should you wish to confront the state in court to expose and eliminate the state sponsored
19 religion described here.

20 This memorandum builds on the following memorandum, in which we show in general how governments establish
21 themselves as a civil religion generally.

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

22 In this memorandum, we will use the analysis in the above document to prove exactly WHAT type of religion the
23 government in America has established, how it was established, and all the evidence we can find to prove all the
24 propositions described above. If you would like a video which also introduces the theme of this memorandum of law, we
25 highly recommend the following:

The REAL Matrix, Form #12.017
<http://sedm.org/Forms/FormIndex.htm>

26 **2 Religion from a Legal Perspective**

27 The following sections will define what a “religion” is from a legal perspective. Understanding this subject is important,
28 because we will use this criteria as the basis for proving the hypothesis of this document revealed in the previous section.

29 **2.1 What is “religion”?**

30 Black’s Law Dictionary defines “religion” as follows:

31 *“Religion. Man’s relation to Divinity, to reverence, worship, obedience, and submission to mandates and*
32 *precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence*
33 *of superior beings exercising power over human beings by volition, imposing rules of conduct, with future*
34 *rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship*
35 *due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of*
36 *Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.”*
37 *[Black’s Law Dictionary, Sixth Edition, p. 1292]*

38 The essential characteristics of religion according to the above therefore include:

- 39 1. “Belief” in the existence of a specific “superior being”. This “belief” is what those engaged in a religion call “faith”,
40 and it consists of an opinion that either is not supported by evidence or cannot be supported by evidence.
- 41 2. Worship, obedience, and submission to the mandates and precepts of a specific supernatural or superior being.

1 “**worship** **1.** chiefly Brit: a person of importance—used as a title for various officials (as magistrates and some
2 mayors) **2:** reverence offered a divine being or supernatural power; also: an act of expressing such reverence
3 **3:** a form of religious practice with its creed and ritual **4:** extravagant respect or admiration for or devotion to
4 an object of esteem <~ the dollar>.”
5 [Webster’s Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-510-X, p. 1361]

- 6 3. Rules of conduct with future rewards and punishments. For instance, the Bible contains a system of biblical laws
7 which regulate the conduct of all believers. See:

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

- 8 4. The superior being is the source of all being and principle of all government of things.
9 5. Supreme allegiance to the will of superior beings:

10 *Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it*
11 *conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power,*
12 *for government may enforce obedience to laws regardless of scruples. When one’s belief collides with the power*
13 *of the state, the latter is supreme within its sphere and submission or punishment follows. **But, in the forum of***
14 ***conscience, duty to a moral power higher than the state has always been maintained.** The reservation of that*
15 *supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and*
16 *law-abiding citizens. **The essence of religion is belief in a relation to God involving duties superior to those***
17 ***[283 U.S. 605, 634] arising from any human relation. As was stated by Mr. Justice Field, in Davis v.***
18 ***Beason, 133 U.S. 333, 342 , 10 S.Ct. 299, 300: ‘The term ‘religion’ has reference to one’s views of his***
19 ***relations to his Creator, and to the obligations they impose of reverence for his being and character, and of***
20 ***obedience to his will.’ One cannot speak of religious liberty, with proper appreciation of its essential and***
21 *historic significance, without assuming the existence of a belief in supreme allegiance to the will of God.
22 Professor Macintosh, when pressed by the inquiries put to him, stated what is axiomatic in religious doctrine.
23 And, putting aside dogmas with their particular conceptions of deity, freedom of conscience itself implies
24 respect for an innate conviction of paramount duty. The battle for religious liberty has been fought and won
25 with respect to religious beliefs and practices, which are not in conflict with good order, upon the very ground
26 of the supremacy of conscience within its proper field. What that field is, under our system of government,
27 presents in part a question of constitutional law, and also, in part, one of legislative policy in avoiding
28 unnecessary clashes with the dictates of conscience. There is abundant room for enforcing the requisite
29 authority of law as it is enacted and requires obedience, and for maintaining the conception of the supremacy of
30 law as essential to orderly government, without demanding that either citizens or applicants for citizenship
31 shall assume by oath an obligation to regard allegiance to God as subordinate to allegiance to civil power. The
32 attempt to exact such a promise, and thus to bind one’s conscience by the taking of oaths or the submission to
33 tests, has been the cause of many deplorable conflicts. The Congress has sought to avoid such conflicts in this
34 country by respecting our happy tradition. In no sphere of legislation has the intention to prevent such clashes
35 been more conspicuous than in relation to the bearing of arms. It would require strong evidence [283 U.S. 605,
36 635] that the Congress intended a reversal of its policy in prescribing the general terms of the naturalization
37 oath. I find no such evidence.
38 [U.S. v. Macintosh, 283 U.S. 605 (1931)]*

39 The term “superior being” implies inequality between the worshipper and the object of worship. In that sense, no man,
40 ruler, or creation of men called a “government” can be a “superior being”, because our Declaration of Independence
41 declares that all men are created equal and therefore can never become unequal without violating the legislative intent of
42 the Constitution and the principles of natural law or natural justice.

43 All religions are based upon “faith”, which is simply a belief that either is not or cannot be supported by evidence.

44 “Now faith is the substance of things hoped for, the evidence of things not seen.”
45 [Heb. 11:1, Bible, NKJV]

46
47 “Faith. Confidence; credit; reliance. Thus, an act may be said to be done ‘on the faith’ of certain
48 representations.

49 “Belief; credence; trust. Thus, the Constitution provides that ‘full faith and credit’ shall be given to the
50 judgments of each state in the courts of the others.

51 Purpose; intent; sincerity; state of knowledge or design. This is the meaning of the word in the phrase “good
52 faith” and “bad faith”. See Good faith.”
53 [Black’s Law Dictionary, Sixth Edition, p. 599]

1 We can further distill down the elements of religion and religious practice to the following essential attributes that can be
2 quantified and verified in a court of law:

- 3 1. Any belief which cannot be supported by admissible evidence. In a legal context, “presumption” that is not based on
4 evidence serves the equivalent of such a belief.
- 5 2. The result of the belief or presumption elevates a specific being, whether alive or supernatural, to a superior status or
6 position relative to all others and makes this being the object of either worship or obedience.
 - 7 2.1. The superior status of the superior being violates the requirement for equal protection of all that is the foundation
8 of the United States Constitution.
 - 9 2.2. The superior status of the superior being confers rights or privileges upon the superior being which are in conflict
10 with the requirements of a government of finite, delegated, enumerated powers that originate from we the people.
- 11 3. Supreme allegiance and worship are directed at the superior being. In the legal field, this worship translates into
12 “obedience” to the dictates of the superior being, as we will show in the next section.
- 13 4. Worship services are conducted in which sacrifices are made to the superior being at an “altar”.
- 14 5. Rules of conduct are enumerated in a book or system of laws or rules. In the legal field, this requirement is satisfied by
15 the text of a government franchise agreement which is private law or special law that only pertains to those who
16 profess “faith” or consent to abide by the rules of the religion. These people are called by various names such as
17 “taxpayers”, “franchisees”, “public officers”, etc. in courts of justice. In traditional churches, their names are
18 “parishioners” or “church members”.

19 **2.2 What is “worship”?**

20 According to the Bible, “worship” implies OBEDIENCE to God’s laws which are codified in the Holy Bible:

21 *“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My*
22 *Father in heaven.”*
23 *[Jesus in [Matt. 7:21](#), Bible, NKJV]*

24 *“But why do you call Me ‘Lord, Lord,’ and not do the things which I say?”*
25 *[[Luke 6:46](#), Bible, NKJV]*

26 *“He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who*
27 *loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”*
28 *[[John 14:21](#), Bible, NKJV]*

29 *“And we have known and believed the love that God has for us. God is love, and he who abides in love*
30 *[obedience to God’s Laws] abides in [and is a FIDUCIARY of] God, and God in him.”*
31 *[[1 John 4:16](#), Bible, NKJV]*

32 *“Now by this we know that we know Him [God], if we keep His commandments. He who says, “I know Him,”*
33 *and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly*
34 *the love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he*
35 *abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked.”*
36 *[[1 John 2:3-6](#), Bible, NKJV]*

37 Black’s Law Dictionary defines “worship” as follows:

38 **Worship.** *Any form of religious service showing reverence for Divine Being, or exhortation to obedience to or*
39 *following the mandates of such Being. Religious exercises participated in by a number of persons assembled*
40 *for that purpose, the disturbance of which is a statutory offense in many states.*

41 *English law. A title of honor or dignity used in addresses to certain magistrates and other persons of rank or*
42 *office.*

43 *Public worship. This term may mean the worship of God, conducted and observed under public authority; or it*
44 *may mean worship in an open or public place, without privacy or concealment; or it may mean the performance*
45 *of religious exercises, under a provision for an equal right in the whole public to participate in its benefits; or it*
46 *may be used in contradistinction to worship in the family or the closet. In this country, what is called “public*
47 *worship” is commonly conducted by voluntary societies, constituted according to their own notions of*
48 *ecclesiastical authority and ritual propriety, opening their places of worship, and admitting to their religious*
49 *services such persons, and upon such terms, and subject to such regulations, as they may choose to designate and*
50 *establish. A church absolutely belonging to the public, and in which all persons without restriction have equal*
51 *rights, such as the public enjoy in highways or public landings, is certainly a very rare institution.*

Webster's Ninth New Collegiate Dictionary provides a secular definition of "worship" as follows:

"worship 1. chiefly Brit: a person of importance—used as a title for various officials (as magistrates and some mayors) 2: **reverence offered a divine being or supernatural power**; also: an act of expressing such reverence 3: a form of religious practice with its creed and ritual 4: extravagant respect or admiration for or devotion to an object of esteem <~ the dollar>." [Webster's Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-510-X, p. 1361]

The term "supernatural power" simply implies that the superior being that is the object of "worship" possesses or is imputed to have powers which:

1. Do not exist in human beings in their natural state.
2. Are either not possessed by the worshipper or are criminal or illegal for the worshipper to possess.
3. Are not or cannot be delegated by those performing the worship to the object of the worship. Instead, the powers originate from some other usually undisclosed source.

What worship therefore universally implies in a legal, secular, and Christian perspective is obedience to the laws of one's sovereign, which is a "supernatural being". This is also confirmed by the following maxim of law:

*"Obedientia est legis essentia.
Obedience is the essence of the law. 11 Co. 100."
[Bouvier's Maxims of Law, 1856;
SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouvierMaxims.htm>]*

The only difference between man's law and God's law is the sovereign to whom obedience and allegiance and therefore "worship" is owed. In the context of human government, obedience is owed to one of the following:

1. To the whims and dictates of a capricious ruler, in the case of a society of men where there is no written law.
2. To the written law, in the case of a society of law such as we have here in America.

***"The government of the United States has been emphatically termed a government of laws, and not of men. It will certainly cease to deserve this high appellation, if the laws furnish no remedy for the violation of a vested legal right."**
[Marbury v. Madison, 5 U.S. 137, 1 Cranch 137, 2 L.Ed. 60 (1803)]*

In the context of Christianity, obedience and therefore "worship" is owed exclusively to God and not any man-made government.

*"Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.'"
[Jesus in Matt. 4:10, Bible, NKJV]*

Christians ensure that their worship, obedience, and allegiance is to God alone by ensuring that they:

1. Do not take any oaths that would cause them to have conflicting allegiance or duties associated with that allegiance. Matt. 5:33-37 forbids the taking of oaths, including perjury oaths, of all kind.
2. Refuse to participate in any government franchises, licenses, or privileges, that would destroy or undermine any of the rights that God delegated to them in His delegation of authority order, the Holy Bible. See:

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

3. Notify that government frequently and officially that they do not have a legal domicile anywhere within their jurisdiction. This ensures that they maintain their legal status as "strangers" and "transient foreigners" within the society they temporarily occupy and are free from the entanglements of civil law, taxation, or political franchises such as voting and jury service. See the following for details:

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

2.3 What is a "church"?

The Christian Church is not a building, but is the flesh and blood men and women, who make up the body of Jesus the Christ, proclaiming and teaching the gospel of Christ, as it is written;

*"And he [God] is the head of the body, **the church**; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy."
[Col 1:18, Bible, NKJV]*

*"Now you are the body of Christ, and **each one of you is a part of it.**"
[1 Cor. 12: 27, Bible, NKJV]*

*"Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, **for the sake of his body, which is the church.**"
[Col 1:24, Bible, NKJV]*

*" And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way."
[Eph 1:22-23, Bible, NKJV]*

[1 Cor. 3:16-17](#) identifies our bodies as a "temple of God". A temple is a place where we worship our God.

*"Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."
[1 Cor. 3:16-17, Bible, NKJV]*

The Christian Church can meet in many places and is not restricted to any building or Physical place:

*"For where two or three are gathered together in My name, I am there in the midst of them"
[Mathew 18:20, Bible, NKJV]*

The Christian Church can be a building where the body meets or it can be any house (of a believer in Jesus the Christ) in order to function as a Church of Acts, since Paul spoke:

*"You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house."
[Acts 20:20, Bible, NKJV]*

*"To Philemon our dear friend and fellow worker, to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home"
[Philemon 1:2, Bible, NKJV]*

In the U.S. Supreme Court decision considering the case of Everson v. Board of Education, [330 U.S. 1](#) (1947), L.Ed.2d. 711, the Court held that:

*"The "establishment of religion" clause of the First Amendment means at least this: **neither a state nor the Federal Government can set up a church.** Neither can pass laws which aid one [state-sponsored political] religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to or to remain away from church against his will, or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance. **No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.** **Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa.**"
[Everson v. Bd. of Ed., 330 U.S. 1, 15 (1947)]*

In Title 26 of the United States Code and Income Tax Regulations - June 26, 1977 Edition - published by Commerce Clearing House, it states in [Section 1.511-2](#) (ii) volume 1, page 33, 471-42; and in The Law of Tax Exempt Organizations by Bruce Hopkins - published by Lerner Law Book Co., 1977 (page 107), it states the following:

The term "church" includes a religious order to a religious organization if such order or organization (a) is an integral part of a church, and (b) is engaged in carrying out the functions of a church, whether as a civil law corporation or otherwise. [Note "or otherwise" you do NOT have to incorporate and thus become a creature of the State.] However, the option does remain, for the Church to incorporate.

3 There are both advantages and disadvantages to both sides of this question. One item of interest is the position taken by the
4 State on the rights of incorporated en-titles. The Official Internal Revenue Service Audit Guide in Section 242.31,
5 addressing corporation books and records states:

6 "The privilege against self-incrimination under the Fifth Amendment does not apply to corporations."
7 [Internal Revenue Service Audit Guide in Section 242.31]

8 The theory for this is that the State, having created the corporation has reserved the power to inquire into its activities. If we
9 incorporate, we give up the First Amendment **RIGHT** of freedom from compelled association and become controlled, at
10 least to a degree, by the State. However, if we remain unincorporated and we refuse to act as "officers of a corporation",
11 we retain all of our in-alienable rights.

12 In summary, under the above regulation ([26 CFR §1.511-2\(ii\)](#)), a "church" is an organization, the "duties" of which include
13 the ministration of sacerdotal (i.e. priestly) functions and the conduct of religious worship. The existence of the elements
14 depends on the "tenets and practices of a particular religious body". A church may also include a religious order or other
15 organization, which is an "integral part" of a church and is engaged in carrying out the functions of a church.

16 In the 9th US District Court decision, in consideration of the Universal Life Church, Inc. v. United States, 372 F. Supp.
17 770, 776 (E.D. Cal 1974) the court held that:

18 "Neither this Court, nor any branch of this Government, will consider the merits of fallacies of a religion, nor
19 will the Court compare the beliefs, dogmas, and practices of a newly organized religion with those of an older,
20 more established religion, nor will the Court praise or condemn a religion, however excellent or fanatical or
21 preposterous it may seem. Were the Court to do so, it would impinge upon the guarantees of the First
22 Amendment."
23 [Universal Life Church, Inc. v. United States, 372 F. Supp. 770, 776 (E.D. Cal 1974)]

24 See also: Law of Tax and Exempt Organizations, by Bruce Hopkins -published by Lerner Book Co. 1977, page 110, in your
25 local law library.

26 From the above, we can at least say this:

27 "'Our constitutional policy * * * does not deny the value or the necessity for religious training, teaching or
28 observance. Rather it secures their free exercise. But to that end it does deny that the state can undertake or
29 sustain them in any form or degree. For this *219 reason the sphere of religious activity, as distinguished from
30 the secular intellectual liberties, has been given the twofold protection and, as the state cannot forbid, neither
31 can it perform or aid in performing the religious function. The dual prohibition makes that function altogether
32 private.' [Id.](#), 330 U.S., at 52, 67 S.Ct., at 529, 91 L.Ed. 711.

33 [. . .]

34 '(s)eparation is a requirement to abstain from fusing functions of Government and of religious sects, not merely
35 to treat them all equally.' [Id.](#), 333 U.S., at 227, 68 S.Ct., at 473, 92 L.Ed. 648. "
36 [Abington School District v. Schempp, [374 U.S. 203](#) (1963)]

37 From these authorities and decisions we may conclude that:

- 38 1. A church is simply a body of people who share a common "belief", "faith", and/or "trust" in a superior being. It is
39 therefore a spiritual assembly rather than a physical building. In the context of government, such a body is analogous
40 to a corporation.
- 41 2. A church can consist of anything from a single person, which the Bible defines as a "temple", a family home, or to an
42 entire congregation of people who come together to meet. Similarly, a corporation created by the government can
43 consist of any number of legal "persons".
- 44 3. Since the government cannot define what "religion" is without establishing one, then it cannot say what a "church" is
45 or isn't either.
- 46 4. Any claim to church status cannot be subjected to evaluative criteria or government standards, as such action would
47 tend to prescribe the form and content of religious beliefs and practices.

1 5. Whatever rights, privileges and exemptions or immunities are granted to ANY church, and/or religion, are also and
2 must, on the same basis and to the same extent, be granted to ALL Churches and/or religions, whether they “apply” for
3 the exemption or not. This is implied in the context of equal protection and to deny this principle is to convert rights
4 into privileges, which is unconstitutional according to the U.S. Supreme Court:

5 “It would be a palpable incongruity to strike down an act of state legislation which, by words of express
6 divestment, seeks to strip the citizen of rights guaranteed by the federal Constitution, but to uphold an act by
7 which the same result is accomplished under the guise of a surrender of a right in exchange for a valuable
8 privilege which the state threatens otherwise to withhold. It is not necessary to challenge the proposition that,
9 as a general rule, the state, having power to deny a privilege altogether, may grant it upon such conditions as it
10 sees fit to impose. But the power of the state in that respect is not unlimited, and one of the limitations is that it
11 may not impose conditions which require the relinquishment of Constitutional rights. If the state may compel
12 the surrender of one constitutional right as a condition of its favor, it may, in like manner, compel a surrender
13 of all. It is inconceivable that guaranties embedded in the Constitution of the United States may thus be
14 manipulated out or existence.”
15 [Frost v. Railroad Commission, 271 U.S. 583, 46 S.Ct. 605 (1926)]

16 If you would like to learn more about what a “church” is, we highly recommend the following article:

We Are The Church http://famguardian.org/Subjects/Spirituality/ChurchTaxation/WeAreTheChurch.htm
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17 In the context of government, courts which are officiating over voluntary franchises fit the description of a temple or church
18 in every respect:

- 19 1. The judge is the superior being and the “priest” who conducts the worship services.
- 20 2. The court functions as the meeting place for those who share the same belief, trust, and obedience to the mandates of
21 the superior being, which is the “judge”.
- 22 3. “Deacons” called licensed attorneys conduct the worship services as agents and “public officers” of the government.
- 23 4. The system of beliefs codified in the voluntary franchise agreement function as the equivalent of the “bible” which the
24 group uses to as the rules of conduct during their interactions within the “church”.
 - 25 4.1. This system of beliefs is called a “code” but not a “law” by the priest.
 - 26 4.2. The priest and his agents, the “deacons” called licensed attorneys, attempt to deceive all those attending the
27 worship service into believing that this “code” applies to everyone, when in fact it only applies to those who
28 “presume” and therefore “believe” that it applies to them because they believed the self-serving lies and
29 presumptions of the deacons and the priest about the meaning of various “words of art” contained in the “code”.
- 30 5. Those who are not members or “customers” of the church/court are called “transient foreigners” and “foreign
31 sovereigns”.
 - 32 5.1. These people are defined as follows:

33 *“Transient foreigner. One who visits the country, without the intention of remaining.”*
34 [Black’s Law Dictionary, Sixth Edition, p. 1498]

- 35 5.2. Non members of the state sponsored church are protected from the jurisdiction of the church/court by the Foreign
36 Sovereign Immunities Act, codified in 28 U.S.C. Part IV, Chapter 97.
- 37 6. Tithes and collections are solicited by the priest/judge using “political opinions” that are only binding upon those who
38 consensually participate in the government protection franchise and therefore “believe” that the franchise terms and
39 conditions appearing in the “code”/bible of the state-sponsored religion apply to them. This belief cannot be “proven”
40 with evidence, because the definitions found within it do not include anyone in their status or condition. These people
41 are described in law as making an “appearance” before the judge/priest.

42 **appearance.** A coming into court as a party to a suit, either in person or by attorney, whether as plaintiff or
43 defendant. The formal proceeding by which a defendant submits himself to the jurisdiction of the court. The
44 **voluntary submission** to a court's jurisdiction.

45 *In civil actions the parties do not normally actually appear in person, but rather through their attorneys (who*
46 *enter their appearance by filing written pleadings, or a formal written entry of appearance). Also, at many*
47 *stages of criminal proceedings, particularly involving minor offenses, the defendant's attorney appears on his*
48 *behalf. See e.g., Fed.R.Crim.P. 43.*

1 An appearance may be either **general** or **special**; the former is a simple and unqualified or unrestricted
2 submission to the jurisdiction of the court, the latter is a submission to the jurisdiction for some specific
3 purpose only, not for all the purposes of the suit. A special appearance is for the purpose of testing or objecting
4 to the sufficiency of service or the jurisdiction of the court over defendant without submitting to such
5 jurisdiction; a general appearance is made where the defendant waives defects of service and submits to the
6 jurisdiction of court. *Insurance Co. of North America v. Kunin*, 175 Neb. 260, 121 N.W.2d. 372, 375, 376.
7 [Black's Law Dictionary, Sixth Edition, p. 97]

8 **3 How Governments Become a Civil Religion**

9 The content of this chapter derives from the following source:

The Social Contract or Principles of Political Right, Jean Jacques Rousseau, 1762
<http://www.constitution.org/jjr/socon.htm>

10 In particular, this chapter derives from Book IV, Chapter 8 entitled "Civil Religion". Jean Jacques Rousseau is widely
11 regarded as the father of socialism. He preceded Marx and Engles by over a hundred hears, in fact. Everything below the
12 following line is from Chapter 8 of Book IV of the above work.

14 **8. CIVIL RELIGION**

15 At first men had no kings save the gods, and no government save theocracy. They reasoned like Caligula, and, at that
16 period, reasoned aright. It takes a long time for feeling so to change that men can make up their minds to take their equals
17 as masters, in the hope that they will profit by doing so.

18 From the mere fact that God was set over every political society, it followed that there were as many gods as peoples. Two
19 peoples that were strangers the one to the other, and almost always enemies, could not long recognize the same master: two
20 armies giving battle could not obey the same leader. National divisions thus led to polytheism, and this in turn gave rise to
21 theological and civil intolerance, which, as we shall see hereafter, are by nature the same.

22 The fancy the Greeks had for rediscovering their gods among the barbarians arose from the way they had of regarding
23 themselves as the natural Sovereigns of such peoples. But there is nothing so absurd as the erudition which in our days
24 identifies and confuses gods of different nations. As if Moloch, Saturn, and Chronos could be the same god! As if the
25 Phoenician Baal, the Greek Zeus, and the Latin Jupiter could be the same! As if there could still be anything common to
26 imaginary beings with different names!

27 If it is asked how in pagan times, where each State had its cult and its gods, there were no wars of religion, I answer that it
28 was precisely because each State, having its own cult as well as its own government, made no distinction between its gods
29 and its laws. Political war was also theological; the provinces of the gods were, so to speak, fixed by the boundaries of
30 nations. The god of one people had no right over another. The gods of the pagans were not jealous gods; they shared among
31 themselves the empire of the world: even Moses and the Hebrews sometimes lent themselves to this view by speaking of
32 the God of Israel. It is true, they regarded as powerless the gods of the Canaanites, a proscribed people condemned to
33 destruction, whose place they were to take; but remember how they spoke of the divisions of the neighbouring peoples they
34 were forbidden to attack! "Is not the possession of what belongs to your god Chamos lawfully your due?" said Jephthah to
35 the Ammonites. "We have the same title to the lands our conquering God has made his own."¹ Here, I think, there is a
36 recognition that the rights of Chamos and those of the God of Israel are of the same nature.

¹ *Nonne ea quæ possidet Chamos deus tuus, tibi jure debentur?* (Judges, 11:24) Such is the text in the Vulgate. Father de Carrières translates: "Do you not regard yourselves as having a right to what your god possesses?" I do not know the force of the Hebrew text: but I perceive that, in the Vulgate, Jephthah positively recognizes the right of the god Chamos, and that the French translator weakened this admission by inserting an "according to you," which is not in the Latin.

1 But when the Jews, being subject to the Kings of Babylon, and, subsequently, to those of Syria, still obstinately refused to
2 recognize any god save their own, their refusal was regarded as rebellion against their conqueror, and drew down on them
3 the persecutions we read of in their history, which are without parallel till the coming of Christianity.²

4 Every religion, therefore, being attached solely to the laws of the State which prescribed it, there was no way of converting
5 a people except by enslaving it, and there could be no missionaries save conquerors. The obligation to change cults being
6 the law to which the vanquished yielded, it was necessary to be victorious before suggesting such a change. So far from
7 men fighting for the gods, the gods, as in Homer, fought for men; each asked his god for victory, and repayed him with new
8 altars. The Romans, before taking a city, summoned its gods to quit it; and, in leaving the Tarentines their outraged gods,
9 they regarded them as subject to their own and compelled to do them homage. They left the vanquished their gods as they
10 left them their laws. A wreath to the Jupiter of the Capitol was often the only tribute they imposed.

11 Finally, when, along with their empire, the Romans had spread their cult and their gods, and had themselves often adopted
12 those of the vanquished, by granting to both alike the rights of the city, the peoples of that vast empire insensibly found
13 themselves with multitudes of gods and cults, everywhere almost the same; and thus paganism throughout the known world
14 finally came to be one and the same religion.

15 It was in these circumstances that Jesus came to set up on earth a spiritual kingdom, which, by separating the theological
16 from the political system, made the State no longer one, and brought about the internal divisions which have never ceased
17 to trouble Christian peoples. As the new idea of a kingdom of the other world could never have occurred to pagans, they
18 always looked on the Christians as really rebels, who, while feigning to submit, were only waiting for the chance to make
19 themselves independent and their masters, and to usurp by guile the authority they pretended in their weakness to respect.
20 This was the cause of the persecutions.

21 What the pagans had feared took place. Then everything changed its aspect: the humble Christians changed their language,
22 and soon this so-called kingdom of the other world turned, under a visible leader, into the most violent of earthly
23 despotisms.

24 However, as there have always been a prince and civil laws, this double power and conflict of jurisdiction have made all
25 good polity impossible in Christian States; and men have never succeeded in finding out whether they were bound to obey
26 the master or the priest.

27 Several peoples, however, even in Europe and its neighborhood, have desired without success to preserve or restore the old
28 system: but the spirit of Christianity has everywhere prevailed. The sacred cult has always remained or again become
29 independent of the Sovereign, and there has been no necessary link between it and the body of the State. Mahomet held
30 very sane views, and linked his political system well together; and, as long as the form of his government continued under
31 the caliphs who succeeded him, that government was indeed one, and so far good. But the Arabs, having grown prosperous,
32 lettered, civilized, slack and cowardly, were conquered by barbarians: the division between the two powers began again;
33 and, although it is less apparent among the Mahometans than among the Christians, it none the less exists, especially in the
34 sect of Ali, and there are States, such as Persia, where it is continually making itself felt.

35 Among us, the Kings of England have made themselves heads of the Church, and the Czars have done the same: but this
36 title has made them less its masters than its ministers; they have gained not so much the right to change it, as the power to
37 maintain it: they are not its legislators, but only its princes. Wherever the clergy is a corporate body,³ it is master and
38 legislator in its own country. There are thus two powers, two Sovereigns, in England and in Russia, as well as elsewhere.

39 Of all Christian writers, the philosopher Hobbes alone has seen the evil and how to remedy it, and has dared to propose the
40 reunion of the two heads of the eagle, and the restoration throughout of political unity, without which no State or

² It is quite clear that the Phocian War, which was called "the Sacred War," was not a war of religion. Its object was the punishment of acts of sacrilege, and not the conquest of unbelievers.

³ It should be noted that the clergy find their bond of union not so much in formal assemblies, as in the communion of Churches. Communion and excommunication are the social compact of the clergy, a compact which will always make them masters of peoples and kings. All priests who communicate together are fellow-citizens, even if they come from opposite ends of the earth. This invention is a masterpiece of statesmanship: there is nothing like it among pagan priests; who have therefore never formed a clerical corporate body.

1 government will ever be rightly constituted. But he should have seen that the masterful spirit of Christianity is incompatible
2 with his system, and that the priestly interest would always be stronger than that of the State. It is not so much what is false
3 and terrible in his political theory, as what is just and true, that has drawn down hatred on it.⁴

4 I believe that if the study of history were developed from this point of view, it would be easy to refute the contrary opinions
5 of Bayle and Warburton, one of whom holds that religion can be of no use to the body politic, while the other, on the
6 contrary, maintains that Christianity is its strongest support. We should demonstrate to the former that no State has ever
7 been founded without a religious basis, and to the latter, that the law of Christianity at bottom does more harm by
8 weakening than good by strengthening the constitution of the State. To make myself understood, I have only to make a little
9 more exact the too vague ideas of religion as relating to this subject.

10 Religion, considered in relation to society, which is either general or particular, may also be divided into two kinds: the
11 religion of man, and that of the citizen. The first, which has neither temples, nor altars, nor rites, and is confined to the
12 purely internal cult of the supreme God and the eternal obligations of morality, is the religion of the Gospel pure and
13 simple, the true theism, what may be called natural divine right or law. The other, which is codified in a single country,
14 gives it its gods, its own tutelary patrons; it has its dogmas, its rites, and its external cult prescribed by law; outside the
15 single nation that follows it, all the world is in its sight infidel, foreign and barbarous; the duties and rights of man extend
16 for it only as far as its own altars. Of this kind were all the religions of early peoples, which we may define as civil or
17 positive divine right or law.

18 There is a third sort of religion of a more singular kind, which gives men two codes of legislation, two rulers, and two
19 countries, renders them subject to contradictory duties, and makes it impossible for them to be faithful both to religion and
20 to citizenship. Such are the religions of the Lamas and of the Japanese, and such is Roman Christianity, which may be
21 called the religion of the priest. It leads to a sort of mixed and anti-social code which has no name.

22 In their political aspect, all these three kinds of religion have their defects. The third is so clearly bad, that it is waste of time
23 to stop to prove it such. All that destroys social unity is worthless; all institutions that set man in contradiction to himself
24 are worthless.

25 The second is good in that it unites the divine cult with love of the laws, and, making country the object of the citizens'
26 adoration, teaches them that service done to the State is service done to its tutelary god. It is a form of theocracy, in which
27 there can be no pontiff save the prince, and no priests save the magistrates. To die for one's country then becomes
28 martyrdom; violation of its laws, impiety; and to subject one who is guilty to public execration is to condemn him to the
29 anger of the gods: *Sacer estod*.

30 On the other hand, it is bad in that, being founded on lies and error, it deceives men, makes them credulous and
31 superstitious, and drowns the true cult of the Divinity in empty ceremonial. It is bad, again, when it becomes tyrannous and
32 exclusive, and makes a people bloodthirsty and intolerant, so that it breathes fire and slaughter, and regards as a sacred act
33 the killing of everyone who does not believe in its gods. The result is to place such a people in a natural state of war with all
34 others, so that its security is deeply endangered.

35 There remains therefore the religion of man or Christianity — not the Christianity of to-day, but that of the Gospel, which
36 is entirely different. By means of this holy, sublime, and real religion all men, being children of one God, recognize one
37 another as brothers, and the society that unites them is not dissolved even at death.

38 But this religion, having no particular relation to the body politic, leaves the laws in possession of the force they have in
39 themselves without making any addition to it; and thus one of the great bonds that unite society considered in severally fails
40 to operate. Nay, more, so far from binding the hearts of the citizens to the State, it has the effect of taking them away from
41 all earthly things. I know of nothing more contrary to the social spirit.

42 We are told that a people of true Christians would form the most perfect society imaginable. I see in this supposition only
43 one great difficulty: that a society of true Christians would not be a society of men.

⁴ See, for instance, in a letter from Grotius to his brother (April 11, 1643), what that learned man found to praise and to blame in the *De Cive*. It is true that, with a bent for indulgence, he seems to pardon the writer the good for the sake of the bad; but all men are not so forgiving.

1 I say further that such a society, with all its perfection, would be neither the strongest nor the most lasting: the very fact that
2 it was perfect would rob it of its bond of union; the flaw that would destroy it would lie in its very perfection.

3 Everyone would do his duty; the people would be law-abiding, the rulers just and temperate; the magistrates upright and
4 incorruptible; the soldiers would scorn death; there would be neither vanity nor luxury. So far, so good; but let us hear
5 more.

6 Christianity as a religion is entirely spiritual, occupied solely with heavenly things; the country of the Christian is not of
7 this world. He does his duty, indeed, but does it with profound indifference to the good or ill success of his cares. Provided
8 he has nothing to reproach himself with, it matters little to him whether things go well or ill here on earth. If the State is
9 prosperous, he hardly dares to share in the public happiness, for fear he may grow proud of his country's glory; if the State
10 is languishing, he blesses the hand of God that is hard upon His people.

11 For the State to be peaceable and for harmony to be maintained, all the citizens without exception would have to be good
12 Christians; if by ill hap there should be a single self-seeker or hypocrite, a Catiline or a Cromwell, for instance, he would
13 certainly get the better of his pious compatriots. Christian charity does not readily allow a man to think hardly of his
14 neighbors. As soon as, by some trick, he has discovered the art of imposing on them and getting hold of a share in the
15 public authority, you have a man established in dignity; it is the will of God that he be respected: very soon you have a
16 power; it is God's will that it be obeyed: and if the power is abused by him who wields it, it is the scourge wherewith God
17 punishes His children. There would be scruples about driving out the usurper: public tranquility would have to be disturbed,
18 violence would have to be employed, and blood spilt; all this accords ill with Christian meekness; and after all, in this vale
19 of sorrows, what does it matter whether we are free men or serfs? The essential thing is to get to heaven, and resignation is
20 only an additional means of doing so.

21 If war breaks out with another State, the citizens march readily out to battle; not one of them thinks of flight; they do their
22 duty, but they have no passion for victory; they know better how to die than how to conquer. What does it matter whether
23 they win or lose? Does not Providence know better than they what is meet for them? Only think to what account a proud,
24 impetuous and passionate enemy could turn their stoicism! Set over against them those generous peoples who were
25 devoured by ardent love of glory and of their country, imagine your Christian republic face to face with Sparta or Rome:
26 the pious Christians will be beaten, crushed and destroyed, before they know where they are, or will owe their safety only
27 to the contempt their enemy will conceive for them. It was to my mind a fine oath that was taken by the soldiers of Fabius,
28 who swore, not to conquer or die, but to come back victorious — and kept their oath. Christians would never have taken
29 such an oath; they would have looked on it as tempting God.

30 But I am mistaken in speaking of a Christian republic; the terms are mutually exclusive. Christianity preaches only
31 servitude and dependence. Its spirit is so favorable to tyranny that it always profits by such a *régime*. True Christians are
32 made to be slaves, and they know it and do not much mind: this short life counts for too little in their eyes.

33 I shall be told that Christian troops are excellent. I deny it. Show me an instance. For my part, I know of no Christian
34 troops. I shall be told of the Crusades. Without disputing the valor of the Crusaders, I answer that, so far from being
35 Christians, they were the priests' soldiery, citizens of the Church. They fought for their spiritual country, which the Church
36 had, somehow or other, made temporal. Well understood, this goes back to paganism: as the Gospel sets up no national
37 religion, a holy war is impossible among Christians.

38 Under the pagan emperors, the Christian soldiers were brave; every Christian writer affirms it, and I believe it: it was a case
39 of honorable emulation of the pagan troops. As soon as the emperors were Christian, this emulation no longer existed, and,
40 when the Cross had driven out the eagle, Roman valor wholly disappeared.

41 But, setting aside political considerations, let us come back to what is right, and settle our principles on this important point.
42 The right which the social compact gives the Sovereign over the subjects does not, we have seen, exceed the limits of
43 public expediency.⁵ The subjects then owe the Sovereign an account of their opinions only to such an extent as they matter

⁵ "In the republic," says the Marquis d'Argenson, "each man is perfectly free in what does not harm others." This is the invariable limitation, which it is impossible to define more exactly. I have not been able to deny myself the pleasure of occasionally quoting from this manuscript, though it is unknown to the public, in order to do honor to the memory of a good and illustrious man, who had kept even in the Ministry the heart of a good citizen, and views on the government of his country that were sane and right.

1 to the community. Now, it matters very much to the community that each citizen should have a religion. That will make
2 him love his duty; but the dogmas of that religion concern the State and its members only so far as they have reference to
3 morality and to the duties which he who professes them is bound to do to others. Each man may have, over and above, what
4 opinions he pleases, without it being the Sovereign's business to take cognizance of them; for, as the Sovereign has no
5 authority in the other world, whatever the lot of its subjects may be in the life to come, that is not its business, provided
6 they are good citizens in this life.

7 There is therefore a purely civil profession of faith of which the Sovereign should fix the articles, not exactly as religious
8 dogmas, but as social sentiments without which a man cannot be a good citizen or a faithful subject.⁶ While it can compel
9 no one to believe them, it can banish from the State whoever does not believe them — it can banish him, not for impiety,
10 but as an anti-social being, incapable of truly loving the laws and justice, and of sacrificing, at need, his life to his duty. If
11 anyone, after publicly recognizing these dogmas, behaves as if he does not believe them, let him be punished by death: he
12 has committed the worst of all crimes, that of lying before the law.

13 The dogmas of civil religion ought to be few, simple, and exactly worded, without explanation or commentary. The
14 existence of a mighty, intelligent and beneficent Divinity, possessed of foresight and providence, the life to come, the
15 happiness of the just, the punishment of the wicked, the sanctity of the social contract and the laws: these are its positive
16 dogmas. Its negative dogmas I confine to one, intolerance, which is a part of the cults we have rejected.

17 Those who distinguish civil from theological intolerance are, to my mind, mistaken. The two forms are inseparable. It is
18 impossible to live at peace with those we regard as damned; to love them would be to hate God who punishes them: we
19 positively must either reclaim or torment them. Wherever theological intolerance is admitted, it must inevitably have some
20 civil effect;⁷ and as soon as it has such an effect, the Sovereign is no longer Sovereign even in the temporal sphere:
21 thenceforth priests are the real masters, and kings only their ministers.

22 Now that there is and can be no longer an exclusive national religion, tolerance should be given to all religions that tolerate
23 others, so long as their dogmas contain nothing contrary to the duties of citizenship. But whoever dares to say: *Outside the*
24 *Church is no salvation*, ought to be driven from the State, unless the State is the Church, and the prince the pontiff. Such a
25 dogma is good only in a theocratic government; in any other, it is fatal. The reason for which Henry IV is said to have
26 embraced the Roman religion ought to make every honest man leave it, and still more any prince who knows how to
27 reason.

28 **4 Christian view of socialism**

29 **4.1 How government and God compete to provide “protection”**

30 The goal of government is protection of the liberties of the sovereign public from evil and harm. This is more thoroughly
31 explained in the *Great IRS Hoax*, Form #11.302, section 4.3.3. Here is an example of why this is the case from the
32 Declaration of Independence:

⁶ Cæsar, pleading for Catiline, tried to establish the dogma that the soul is mortal: Cato and Cicero, in refutation, did not waste time in philosophizing. They were content to show that Cæsar spoke like a bad citizen, and brought forward a doctrine that would have a bad effect on the State. This, in fact, and not a problem of theology, was what the Roman senate had to judge.

⁷ Marriage, for instance, being a civil contract, has civil effects without which society cannot even subsist. Suppose a body of clergy should claim the sole right of permitting this act, a right which every intolerant religion must of necessity claim, is it not clear that in establishing the authority of the Church in this respect, it will be destroying that of the prince, who will have thenceforth only as many subjects as the clergy choose to allow him? Being in a position to marry or not to marry people according to their acceptance of such and such a doctrine, their admission or rejection of such and such a formula, their greater or less piety, the Church alone, by the exercise of prudence and firmness, will dispose of all inheritances, offices and citizens, and even of the State itself, which could not subsist if it were composed entirely of bastards? But, I shall be told, there will be appeals on the ground of abuse, summonses and decrees; the temporalities will be seized. How sad! The clergy, however little, I will not say courage, but sense it has, will take no notice and go its way: it will quietly allow appeals, summonses, decrees and seizures, and, in the end, will remain the master. It is not, I think, a great sacrifice to give up a part, when one is sure of securing all.

1 *"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator*
2 *with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to*
3 *secure these rights, Governments are instituted among Men, deriving their just powers from the consent of*
4 *the governed. --That whenever any Form of Government becomes destructive of these ends, it is the Right of the*
5 *People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and*
6 *organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."*
7 *[Declaration of Independence]*

8 Because God loves us, He has exactly the same purpose and goal as any just government should have. Here are a few
9 examples of how the purpose of God is protection, and there are many more in the book of Psalm:

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

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

21 As Christians, we should prefer God's protection over government's protection at all times. This is because we should trust
22 the Lord and not man:

23 *"It is better to trust the Lord*
24 *Than to put confidence in man.*
25 *It is better to trust in the Lord*
26 *Than to put confidence in princes."*
27 *[Psalm 118:8-9, Bible, NKJV]*

28 In the scripture above, the term "man" is synonymous with the words "nation" or "government". Governments are simply
29 collections of men and if we can't put confidence in "men", then we also can't put confidence or trust in any collection of
30 men, whether it be a corporation or a government. Here is one reason why:

31 *"Arise, O Lord,*
32 *Do not let man prevail;*
33 *Let the nations be judged in Your sight.*
34 *Put them in fear, O Lord,*
35 *That the nations may know themselves to be but men."*
36 *[Psalm 9:19-20, Bible, NKJV]*

37 No collection of men, whether it be an organized jural society, a government, or simply a mob, can have any more rights
38 than a single man, because the Constitution makes the people, not the government, the sovereigns (kings) and makes us all
39 "equal" under the law. In particular, the Fourteenth Amendment section 1 guarantees "equal protection of the laws" to all.
40 At the point when the Declaration of Independence was signed in 1776, we eliminated all "kings" and "rulers" in our
41 society because that divinely inspired document said that all of us were endowed by God Himself with equal, inalienable
42 rights, which implied that we all are equal under God's laws and man's laws:

43 *"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator*
44 *[God] with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."*
45 *[Declaration of Independence]*

46 If we are all equal under the law, then our government may not discriminate against biological people for the benefit of its
47 own "employees" or the corporate entities which it creates in the furtherance of "commerce". The real "king" in our
48 society, then, is the people individually and collectively and public servants in government, from the President on down,
49 simply serve them. Therefore, government employees cannot have any more "privileges" or rights than private citizens.
50 The public servant cannot be greater than his Master, which is you. The purpose for having juries in courts is so that the
51 people can govern themselves, which relegates the judge to that of being simply a coach to ensure that they do it fairly and
52 in a way that is consistent with the Constitution and respects the equal rights of others. The legal encyclopedia Corpus Juris
53 Secundum and the United States supreme Court both confirmed the above conclusions somewhat when they said:

1 "...when the United States enters into commercial business it abandons its sovereign capacity and is treated
2 like any other corporation..."
3 [91 Corpus Juris Secundum (C.J.S.), United States, §4]

4 "It has always been a part of the judicial function to determine whether the act of one party (**whether that party**
5 **be a single individual, an organized body, or the public as a whole**) operates to divest the other party of any
6 rights of person or property. In every constitution is the guaranty against the taking of private property for
7 public purposes without just compensation. "
8 [Reagan v. Farmers Loan & Trust Co., 154 U.S. 362 (1894)]

9 Here is another example of why we should trust the Lord instead of any man or collection of men in government for our
10 protection, extracted again from the Bible:

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

16 When governments have (or at least "should" have) the same loving goals as God in terms of protecting us (His children
17 and His sheep/ flock) equally from evil and harm, then we are to submit to them. When they cease to be ministers of God's
18 justice or turn against God, then we should disobey those government laws that conflict with God's laws or natural law.

19 "We ought to obey God rather than men."
20 [Acts 5:27-29, Bible, NKJV]

21 This must be so because we have a fiduciary duty to God himself to keep justice under His sacred law over and above any
22 earthly law, and when our servants in government don't or won't do it, then it becomes our job as the Sovereigns and
23 Masters to do the job they have failed to do as our agents and servants:

24 "**Keep justice, and do righteousness**, for My salvation is about to come, and My righteousness is revealed.
25 Blessed is the man who does this, and the son of man who lays hold of it; who keeps from defiling the Sabbath,
26 and keeps his hand from doing any evil."
27 [Isaiah 56:1-2, Bible, NKJV]

28 If we sit idly by and neglect our civic duties while subsidizing and encouraging our servants in government to breach their
29 fiduciary duty to protect us because of our negligence and inattention, then we become accountable to God for the acts and
30 omissions of our agents and the harm that causes to our neighbor and our fellow man. This is vividly illustrated by the
31 story of David and Bathsheeba in the Bible found in 2 Samuel Chapters 11 and 12. In that story, king David lusted after a
32 beautiful married woman named Bathsheeba and had his servant send Bathsheeba's husband Uriah into battle to be killed
33 (See 2 Sam. 11:14-25). After Uriah was killed and David married Bathsheeba, first the Lord killed the child born of adultery
34 and then here is what the Lord said to David about the acts of his servant/agent, and note that God held David, not his
35 servant, responsible for the murder:

36 [Then Nathan said to David] "Why have you despised the commandment of the Lord, to do evil in His sight?
37 You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and you have killed
38 him with the sword of the people of Ammon. Now therefore, the sword shall never depart from your house,
39 because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife."
40 [2 Sa 12:9, Bible, NKJV]

41 Because both God and government have as their goal protection of their subjects or believers, you could say that both God
42 and government are competitors for the affections, worship, and obedience of the people. This has been so throughout
43 history. The whole notion behind the separation of church and state is aimed at making this competition fair and equal
44 between these two competing sovereigns. That is why churches are not supposed to involve themselves in politics if they
45 want to maintain their tax exempt status and why governments may not tax churches: because taxation by government of
46 churches or political advocacy against government by churches would destroy that perfect separation of powers.

47 When government becomes too oppressive, then the healthy competition between church and state ensures a steady
48 convergence back to the perfect balance of powers that Natural Law requires. For instance, if government raises its tax
49 rates too high, then everyone will either donate everything they have to the church or become churches (Corporation Sole,
50 for instance) in order to avoid government taxes and control. Likewise, when church gets to be too big or influential, then
51 the government tries to step in and pass laws and ordinances to limit its power or worse yet, creates its own state-sanctioned

1 church, as the kings of England did with the Anglican church. In that case, the church becomes another means of state
2 control. America was founded by Quakers in the 1600's who were trying to escape state control of the Anglican church so
3 they could worship freely according to their conscience and without government interference. See section 5.2.7 of the
4 Great IRS Hoax, Form #11.302 for a fascinating history of the creation and founding of America.

5 When governments grow too big, the competition between church and state for the affections and loyalty of the public
6 favors government and thereby prejudices the influences of churches and God on the people. At that point, churches and
7 believers have a moral responsibility for political activism and reform. This political imbalance is perpetuated by a
8 combination of: 1. Media advocacy; 2. Unjust laws that discriminate against religious activities; 3. Dumbing down of the
9 population in regards to religious issues and legal issues. Government thus becomes a substitute for God or an idol in this
10 case, and this violates the First Commandment to put God first and have no other gods (see Exodus 20:1-11, Bible, NKJV).
11 The focus of section 10.2 later is to then prove from a legal perspective using evidence that our contemporary government
12 has indeed replaced God and become an idol, and that this condition poses a great threat to our freedoms and liberties, and
13 invites the wrath of God. Ultimately, the result will be subjection and slavery of the people to their rulers and a police state
14 the likes of which this country has never seen. The people will be lead like lemmings into government and legal profession
15 captivity and slavery because of their ignorance and lack of faith or trust in God.

16 *"The Gentiles shall know that the house of Israel went into captivity for their iniquity: because they were*
17 *unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell*
18 *by the [legal] sword. According to their uncleanness and according to their transgressions I have dealt with*
19 *them, and hidden My face from them."*
20 *[Ezekiel 39:23-24, Bible, NKJV]*

21 How has God "hidden his face"? By the outlawing of simple prayer in the schools, by the removal of the ten
22 commandments and crosses from public buildings and parks, by the removal of religious teachings from our classrooms,
23 and by the passing of government laws that clearly violate God's laws. See section 4.18 of the Great IRS Hoax, Form
24 #11.302, for instance, for further details on man's laws conflict with God's laws.

25 4.2 Socialism is Incompatible with Christianity⁸

26 *"The American people will never knowingly adopt socialism. But, under the name of "liberalism", they will*
27 *adopt every fragment of the socialist program, until one day America will be a socialist nation, without knowing*
28 *how it happened."*
29 *[Norman Thomas, for many years the U.S. Socialist Party presidential candidate]*

30 *"We cannot expect the Americans to jump from Capitalism to Communism, but we can assist their elected*
31 *leaders in giving Americans small doses of Socialism, until they suddenly awake to find they have Communism."*
32 *[Nikita Khrushchev, Premiere of the former Soviet Union, 3-1/2 months before his first visit to the United States]*

33 *"But why, you might ask, should the richest people in the world promote a socialistic system? The answer*
34 *appears to be that under socialism the state owns everything, and these people intend, quite simply, to own the*
35 *state. It is the neatest and completest way of bagging the lot!"*
36 *[W.D. Chalmers in "The Conspiracy Of Truth"]*

37 *"Socialism is not in the least what it pretends to be. It is not the pioneer of a better and finer world, but the*
38 *spoiler of what thousands of years of civilization have created. It does not build, it destroys. For destruction is*
39 *the essence of it. It produces nothing, it only consumes what the social order based on private ownership in the*
40 *means of production has created."*
41 *[Ludwig von Mises ("Socialism", 1922)]*

42 *"Freedom is the Right to Choose, the Right to create for oneself the alternatives of Choice. Without the*
43 *possibility of Choice, and the exercise of Choice, a man is not a man but a member, an instrument, a thing [of a*
44 *larger collective]."*
45 *[Thomas Jefferson]*

46 The Supreme Court ruled in the case of *Helvering v. Davis*, [301 U.S. 619](#) (1937) and *Flemming v. Nestor*, [363 U.S. 603](#)
47 (1960), that Social Security (and by implication all other government social programs!) are **NOT** insurance and are **NOT** a
48 contract. The government isn't obligated to pay you back anything, much less even the amount of money you put into any
49 social (or should we say socialist?) program (see section 2.9.1 of the Great IRS Hoax, Form #11.302 for further details on

⁸ Extracted from Great IRS Hoax, Form #11.302, Section 5.6.17, ver.4.51. See: <http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

1 this). Because Social Security is therefore not insurance and not a trust fund, then what should Christians view it as? It is
2 theft, plain and simple!

3 Social Security is socialism. Socialism is theft. Theft is a sin. There was never a promise to pay “benefits”. Rights can
4 only come from responsibilities. You won't understand this yet, but those who accept public “benefits” cannot have rights
5 and automatically become public offices or statutory “employees” of the government. The U.S. Supreme Court agreed
6 precisely with these conclusions below:

7 *"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on*
8 *favoured individuals.. is none the less robbery because it is done under the forms of law and is called taxation.*
9 *This is not legislation. It is a decree under legislative forms."*
10 *[Loan Association v. Topeka, 20 Wall. 655 (1874)]*
11

12 *"A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the*
13 *support of the government. The word has never thought to connote the expropriation of money from one group*
14 *for the benefit of another."*
15 *[U.S. v. Butler, 297 U.S. 1 (1936)]*
16

17 *"A statutory provision which is not a legitimate police regulation cannot be made such by being placed in the*
18 *same act with a police regulation, or by being enacted under a title that declares a purpose which would be a*
19 *proper object for the exercise of that power.*

20 *"It being self-evident that, unless all things are held in common, some persons must have more property than*
21 *others, it is from the nature of things impossible to uphold freedom of contract and the right of private*
22 *property without at the same time recognizing as legitimate those inequalities of fortune that are the*
23 *necessary result of the exercise of those rights.*

24 *"The Fourteenth Amendment recognizes "liberty" and "property" as coexistent human rights, and debars the*
25 *states from any unwarranted interference with either.*

26 *"Since a state may not strike down the rights of liberty or property directly, it may not do so indirectly, as by*
27 *declaring in effect that the public good requires the removal of those inequalities that are but the normal and*
28 *inevitable result of the exercise of those rights, and then invoking the police power in order to remove the*
29 *inequalities, without other object in view.*

30 *"The Fourteenth Amendment debars the states from striking down personal liberty or property rights or*
31 *materially restricting their normal exercise excepting so far as may be incidentally necessary for the*
32 *accomplishment of some other and paramount object, and one that concerns the public welfare. The mere*
33 *restriction of liberty or of property rights cannot, of itself, be denominated "public welfare" and treated as a*
34 *legitimate object of the police power, for such restriction is the very thing that is inhibited by the Amendment. "*
35 *[Coppage v. Kansas, 236 U.S. 1 (1915)]*

36 The reason why the Supreme Court ruled the way it did above is because:

37 *"Democracy is a form of government that cannot long survive, for as soon as the people learn that they have a*
38 *voice in the fiscal policies of the government, they will move to vote for themselves all the money in the*
39 *treasury, and bankrupt the nation".*
40 *[Karl Marx, 1848 author of "The Communist Manifesto"]*

41 What protects us as Americans from the above excesses of democracy and mobocracy is the mandate imposed in Article 4,
42 Section 4 of the U.S. Constitution to provide a Republican Government, which by implication is based on individual rather
43 than collective sovereignty and rights as shown in section 4.5 of the Great IRS Hoax, Form #11.302:

44 *United States Constitution*
45 *Article 4, Section 4*

46 *"The United States shall guarantee to every State in this Union a Republican Form of Government..."*

47 The U.S. Supreme Court in the landmark case of *Pollock v. Farmers Loan and Trust*, 157 U.S. 429 (1895), which outlawed
48 income taxes legislated by Congress, said the following regarding what happens when the government becomes a Robin
49 Hood and tries to promote equality of result rather than equality of opportunity. We end up with class warfare, in society
50 done using the force of law and a mobocracy mentality:

1 *"The present assault upon capital is but the beginning. It will be but the stepping stone to others larger and*
2 *more sweeping, until our political contest will become war of the poor against the rich; a war of growing*
3 *intensity and bitterness.*

4 ...

5 *The legislation, in the discrimination it makes, is class legislation. Whenever a distinction is made in the*
6 *burdens a law imposes or in the benefits it confers on any citizens by reason of their birth, or wealth, or*
7 *religion, it is class legislation, and leads inevitably to oppression and abuses, and to general unrest and*
8 *disturbance in society."*

9 [Pollock v. Farmers Loan and Trust, [157 U.S. 429](#) (1895)]

10 Federal funds are *not* available to ordinary persons. Only indigents can qualify to receive federal benefits. It is highly
11 unlikely that you ever qualified for a Social Security Card. [Section 205\(c\)\(2\)\(B\)\(i\) of the Social Security Act](#) allows
12 government to assign Social Security Numbers to applicants for benefits financed with government funds. Unless you need
13 federal benefits, Social Security Cards are *not available* to you. You cannot qualify for a number. That's right! SOCIAL
14 SECURITY NUMBERS ARE NOT AVAILABLE TO THOSE WHO CAN PROVIDE FOR THEMSELVES. If you can
15 still provide for yourself, or if your family or church or state can support you, it would be fraud to apply for federal
16 benefits.

17 Let me repeat this essential fact is several ways, until you understand: The application for an SS Card (the [SSA Form SS-5](#))
18 is a form limited to a very specific purpose. It is only for indigents who need federal funds. People who can provide for
19 themselves cannot be indigent. Social Security Cards cannot be issued to anyone until they apply for federal benefits. The
20 government cannot know who is destitute; they must wait for applicants desperate enough to apply for federal funds. *It*
21 *must be voluntary*. Social Security has no trust fund; it is solely a handout. It is limited to *government wards*. Only
22 socialists can qualify for a card. ONLY THOSE WHO CANNOT SUPPORT THEMSELVES AND ARE WILLING TO
23 ACCEPT SOCIALISM AND WILLING TO SWEAR SO WITH A PERJURY OATH ON A PERMANENT
24 IRREVOCABLE RECORD, CAN QUALIFY TO RECEIVE A SOCIAL SECURITY NUMBER.

25 To remain constitutional, only wards of the government can receive benefits. This is a vow of poverty. You exchanged
26 your rights to all future wages for the false promise of future benefits. You did so voluntarily. I'll discuss labor rights and
27 poverty vows and taxable wages in other chapters.

28 According to the legal definition of "Tacit Procuration", you grant them the power of attorney if you expect them to provide
29 for you. You asked them to provide for you - To steal for you. Government does not and cannot create wealth, it must tax
30 in order to give. Government cannot provide benefits unless it takes them from someone else. Socialism is theft of your
31 neighbor's money. Your new master will take money from your neighbors, against their will, and over their objections.
32 These civil servants will eventually resort to the force of guns, on your behalf, to seize property from any neighbor who
33 stubbornly and repeatedly refuses to hand over whatever is demanded. It is theft. They call it distraint. It is not insurance.
34 Proverbs 1:10-19 gives us advice about those who entrap the innocent to fill their house with plunder.

35 In Matt 20:25-27 and Mark 10:42-43 and Luke 22:25-27 Jesus tells us to not have dominion over others, but to serve.
36 CHRISTIANS SERVE. CHRISTIANS DON'T LORD over those who are not under them. Not by force, not by vote, not
37 by hiring a servant and then delegating to the servant an authority to steal - an authority that you don't have. Again:
38 Christians don't have dominion over their neighbors. You cannot tax your neighbors to fund your retirement, and that's
39 exactly what you are doing by collecting a Social Security Check, because the government isn't paying back the money you
40 put in. As a matter of fact, it pays back many times the value of the money you put in and doesn't maintain a trust balance
41 at all. Everything it takes in is paid right back out to beneficiaries!

42 Since there is no trust fund (nor can there be one) - Only by the deepest commitment to covetousness can you force others
43 to pay for your retirement (or pay your doctor bills, or pay to educate your children). You are coveting your neighbors'
44 goods. You are forcing your dominion over those who are not subject to your authority, contrary to Christ's command.

45 Conversely, if your bank account and property can be seized to pay for your neighbor's retirement (or doctor bills or
46 tuition), then you must have somehow lost your right to keep `your' property or money. What do you suppose that you
47 signed to waive any right to keep `your' property?

1 Have you become surety for the debts of a stranger? The security in Social Security is social. Look up "social insurance"
2 in a law dictionary. You have become surety for your neighbor. Proverbs 11:15 "He that is surety for a stranger shall smart
3 for it: and he that hateth suretiship is sure." Also: Proverbs 17:18

4 Only wards of the government (card carrying socialists) can receive the benefits of National Socialism.

5 SS is not a trust fund or insurance, it is an excise tax on the benefits of a limited citizenship (including the government
6 granted privilege of earning wages). This tax revenue goes into the general fund. Authority for this taxation comes from
7 the Buck Act, not the Internal Revenue Code. It is presumed, but not required, that congress will appropriate funds each
8 year for maintenance of the government wards. The Supreme Court ruled in 1980 that Social Security benefits are not
9 based on a fixed contract and therefore can change or be eliminated at any time. *Fleming v. Nestor*, 80 S Ct 1367.

10 In the 1891 naturalization case of Mr. Sauer, Title 81 Federal Reporter page 358 the court held that Mr. Sauer, although an
11 industrious, law abiding man, could not become a citizen because he claimed to be a Socialist. Socialists could not become
12 citizens. And they still cannot. I have another chapter that cites every court case where people were forced to get Social
13 Security numbers. Every case is a welfare applicant. Social Security Numbers are only for socialists. Socialists cannot
14 have rights. Read Sections 4.9 and 4.10 of *Social Security: Mark of the Beast*, Form #11.407
15 (<http://famguardian.org/Publications/SocialSecurity/TOC.htm>) and prove to yourself that they have changed their
16 citizenship and are not protected by the first eight amendments to your Constitution (Hague case) and do not have the right
17 to a trial by jury (Colegate case). If you want to lose your birthright just fill out a form claiming socialist benefits. If you
18 think you still have a right to a trial by jury, read Section 7.3 of *Social Security: Mark of the Beast*, Form #11.407.

19 A Christian cannot be a socialist. Christians are not to associate with freeloaders, according to 2nd Thessalonians 3:6-14:

20 2nd Thessalonians 3:6 (NIV): In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every
21 brother who is idle and does not live according to the teaching you received from us.

22 3:7 For you yourselves know how you ought to follow our example. We were not idle when we were with you,

23 3:8 nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so
24 that we would not be a burden to any of you.

25 3:9 We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to
26 follow.

27 3:10 For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat." I want to interject a
28 note here: this isn't a snobbish threat to starve the poor, it is a fundamental Biblical principle. In the same sentence
29 where God condemned us to die, he condemned us to work for food. That's right! To acknowledge socialism is to deny
30 God's authority. Genesis 3:19 (KJV): "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for
31 out of it wast thou taken: for dust thou art, and unto dust shalt thou return." The socialists that want you to provide not
32 only their food but also health care, deny God's authority to sentence us to hardships.

33 3:11 We hear that some among you are idle. They are not busy; they are busybodies.

34 3:12 Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat.

35 3:13 And as for you, brothers, never tire of doing what is right.

36 3:14 If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that
37 he may feel ashamed."

38 That the freeloader may feel ashamed. I've been told that I am too sarcastic just because I quote the Bible.

39 Do not confuse voluntary charity with forced socialism. Christians are often in need of charity, yet cannot accept socialism.

40 *"We have rights, as individuals, to give as much of our own money as we please to charity; but as members of*
41 *Congress we have no right so to appropriate a dollar of public money."*

42 [*David Crockett, Congressman 1827-35*]

43 Does the Bible support the notion that socialism can provide for Christians? Let's take a closer look:

- 44 • 1st Thessalonians 2:9 (NIV): " Surely you remember, brothers, our toil and hardship; we worked night and day in
45 order not to be a burden to anyone ..."
- 46 • 1st Thessalonians 4:11-12 "work with your hands...so that you will not be dependent on anybody."

- 1 • 1st Corinthians 4:11 (NIV): "To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless." [note: they were homeless but they were not freeloaders. Even Christ was homeless, Matt 8:20, Luke 9:58.]
- 2
- 3
- 4 • Proverbs 10:26: (NKJV) "As vinegar to the teeth and smoke to the eyes, so is the lazy man to those who send him."
- 5
- 6 • Proverbs 20:4: (NKJV): "The lazy man will not plow because of winter; he will beg during harvest and have nothing."
- 7
- 8 • Proverbs 21:25 (KJV): "The desire of the slothful killeth him; for his hands refuse to labour."
- 9 • Ephesians 4:28 (NIV): "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need."
- 10
- 11 • Acts 14:22 (NIV) ..."We must go through many hardships to enter the kingdom of God," [You will understand this after you study the topic of citizenship]
- 12
- 13 • Luke 19:26 (NIV): "He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away.'"
- 14
- 15 • 2nd Corinthians 11:9 (NIV) "And when I was with you and needed something, I was not a burden to anyone,... I have kept myself from being a burden to you in any way, and will continue to do so."
- 16
- 17 • 2nd Corinthians 7:2 (NIV) "... we have exploited no one. "
- 18 • Jesus is quoted in Matthew 25:29-30 (KJV) "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."
- 19
- 20 • Proverbs 13:4 (NIV) "The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied."
- 21
- 22 • Proverbs 20:4 (KJV) "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."
- 23

24 If a Christian cannot be a socialist, then a Christian cannot have an ID card available only to socialists. Theodore Roosevelt:

25
26 *"The first requisite of a citizen in this Republic of ours, is that he shall be able and willing to pull his own weight."*

27
28 As further proof that socialists have never had rights, in Sections 4.9 and 4.10 of *Social Security: Mark of the Beast*, Form #11.407 read where the Articles of Confederation extended the rights of citizenship to inhabitants with the exceptions of paupers and vagabonds and fugitives. A vagrant is not a vagabond. Even Christ was homeless (Matt 8:20, Luke 9:58). A vagabond is a homeless freeloader. A pauper is a person who must be supported at public expense. Social Security partakers are supported at public expense, therefore cannot have the rights of citizens anymore than a fugitive would have.

29
30
31 The English word "stigma" comes from the Greek and, in English, means a mark of shame or a brand of disgrace. The third six in 666 is the Greek *stigma* (666= *chi-xi-stigma*). The mark is not necessarily a tattoo or implant. Do you have a permanent mark of shame?

32
33
34
35
36 Conclusions so far: There is no Social Security trust fund, there is no insurance, and there is no pension. It is plunder. It is pure orthodox socialism. Socialists are not and cannot become citizens. Socialists cannot have rights. Never could, still can't. Christians cannot be socialists. Christians cannot have socialist ID. Did your government school teach you this?

37 **PUBLIC EDUCATION**

38
39
40 Karl Marx wrote the *Communist Manifesto* in 1848. Public schools is the 10th plank. As I said earlier: Those who accept public benefits cannot have rights. Rights can only come from responsibilities. You have no right to force others to pay your children's tuition. Hillary Clinton's village will raise the children of those who forfeit their rights to their own children. Even the U.S. Supreme Court in *Meyer v. Nebraska*, [262 U.S. 390](#) (1923), concluded

41
42 *"it is the natural duty of the parent to give his children education suitable to their station in life..."*

43
44
45 The U.S. Supreme Court in *Plyler v. Doe*, [457 U.S. 202](#) (1982), concluded,

- 46 • "...education is not a fundamental right..."

- "the Fourteenth Amendment's protection extends to anyone, citizen or stranger, who is subject to the laws of a State..."

US Congressman in the 1840's Robert Dale Owen, later known as the father of American socialism, believed that the Christian faith hindered man's evolution. An Owen associate wrote:

"The great object was to get rid of Christianity and to convert our churches into halls of science... the plan was not to make open attacks upon religion - although we might belabor the clergy and bring them into contempt where we could ... but to establish a system of state - we said national - schools... from which all religion would be excluded and to which all parents were to be compelled by law to send their children."

These views influenced John Dewey at the Columbia Teacher's College, and by 1900 a socialist system of compulsory schools, which exclude religion, became a reality.

SUMMARY

The seven-headed scarlet beast is a socialist confederation of beast powers that raised up from the sea. The sea symbolizes multitudes of people (Rev. 17:5). Seas of people (democracies) demand socialist benefits. These people received not the love of the truth that they might be saved. They want to be taken care of, but not by God. They won't accept the responsibility to take care of themselves, or suffer God's trials. They fabricated a counterfeit image of God [the government] to provide for them and protect them. They get their rights from their god that they created. This is without a doubt idolatry and the new god is government. Here is the way one fellow described it:

*"The people want 'Zeus' and 'Gods'/'gods' --- paganism!
They' got PAY-GUN-ISM!!!"*
[\[http://www.bayith-yhvh.org/index.Segmented-1.htm.html\]](http://www.bayith-yhvh.org/index.Segmented-1.htm.html)

They expect you to worship their counterfeit image of God. In their courts, your rights come from the god they created.

Abraham Lincoln, September 11, 1858:

"Accustomed to trampling on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you."

If you want to learn more about the subject of this section, we refer you to a document below:

Social Security: Mark of the Beast, Form #11.407
<http://sedm.org/Forms/FormIndex.htm>

4.3 Socialism and statism are biblical Moloch worship⁹

The Bible says it is a SIN to elect a King to be ABOVE the rest of the people.

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

*"But the thing displeased Samuel when they said, '**Give us a king to judge us.**' So Samuel prayed to the Lord. **And the Lord said to Samuel, 'Heed the voice of the people in all that they say to you; for they have rejected Me, that I should not reign over them.** According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—**with which they have forsaken Me and served other gods—so they are doing to you also** [government becoming idolatry]."*
[1 Sam. 8:4-8, Bible, NKJV]

Every attempt to impute any more powers to a civil ruler than the people themselves have therefore:

1. Constitutes idolatry and a violation of the First Commandment.
2. Is an attempt to FIRE God as your protector and replace him with a vain man.

⁹ Adapted from: *The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, pp. 30-40 entitled "3. God v. Moloch".

1 3. Is what is called “Molech worship” in the Bible.

2 The implication is that Christians who are obedient to God must be SERVED from below rather than RULED from above
3 by civil government, as Christ Himself dictated:

4 *“You know that the rulers of the Gentiles [non-believers] lord it over them, and those who are great exercise
5 authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let
6 him be your servant. And whoever desires to be first among you, let him be your slave--just as the Son of
7 Man did not come to be served, but to serve, and to give His life a ransom for many.”
8 [[Matthew 20:25-28](#), Bible, NKJV]*

9 In fact, any so-called “government” that does not observe the above requirement is NOT a “government” as God and His
10 law defines it, but rather a de facto government, a tyrant, and a tool of Satan himself.

11 Too many politicians, however, are no doubt seeking God's throne and thereby attempting to replace god with a vain man.
12 This is not unlike:

13 1. The motives attributed to Satan:

14 **The Fall of Lucifer**

15 *“How you are fallen from heaven,
16 O Lucifer, son of the morning!
17 How you are cut down to the ground,
18 You who weakened the nations!
19 For you have said in your heart:*

20 **I will ascend into heaven,
21 I will exalt my throne above the stars of God:
22 I will also sit on the mount of the congregation
23 On the farthest sides of the north;
24 I will ascend above the heights of the clouds,
25 I will be like the Most High.’**
26 *Yet you shall be brought down to Sheol,
27 To the lowest depths of the Pit.
28 [[Isaiah 14:12-15](#), Bible, NKJV]*

29 2. The offer the serpent tempted Eve with in the Garden, which was that if she ate the fruit of the tree of the knowledge of
30 good and evil, she could be LIKE god:

31 *“Then the serpent said to the woman, “You will not surely die. For God knows that in the day you eat of it
32 your eyes will be opened, and you will be like God, knowing good and evil.”
33 [[Gen. 3:4-5](#), Bible, NKJV]*

34 3. The offer that Lucifer tempted Jesus with in the wilderness. He tempted Jesus with absolute control and rulership over
35 the whole world, and therefore lack of accountability to ANYONE. The essence of what it means to be a god is that
36 one is accountable to NO ONE:

37 *“Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the
38 world and their glory. And he said to Him, “All these things [rulership over kingdoms] I will give You if You
39 will fall down and worship me.”*

40 *Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the LORD your God, and
41 Him only you shall serve.’”*

42 *Then the devil left Him, and behold, angels came and ministered to Him.
43 [[Matt. 4:8-11](#), Bible, NKJV]*

44 4. The status of Pharaoh at the time of the Israelite captivity. He was treated as a pagan deity by his own people. That
45 status, in fact, is one of the main reasons why God visited Pharaoh with so many plagues and curses.

46 To most Christian people, idolatry is the worship of a wooden image. But, this myopic view is not unlike the narrow
47 interpretations of the Pharisees who deemed themselves righteous by eliminating the broader application of God's

1 commands. Adoption of policies by the state that unseat a Christian based law-order is still idolatry even though it is done
2 under the guise of neutrality.

3 A state that seeks omniscience seeks to be god-like. The belief that Christians will be protected by a neutral, secular state is
4 to create a fantasy. There is no such thing as neutrality. There can be no peace between a religion of death and the religion
5 of life; between atheism and Christianity; between freedom and tyranny. In the last century, "neutral," secular, atheistic
6 governments killed 180 million people. Political policies are not neutral. The state that allows an attack on its foundations
7 commits cultural suicide. To Israel, the great threat to its theocracy and God-ordained law-order was the worship of
8 Moloch.

9 Moloch worship is associated with the power cults: witchcraft, sorcery, and divination (Deut. 18). Any attempt to know the
10 future and control nature is idolatry. The First Commandment forbids divination, charming (snake charmer), wizard
11 (knowing the secrets of the underworld), and witchcraft (one who uses spells), necromancy (consulting the dead) (Deut.
12 18:9-22; 13:1-4; Lev. 18:21; 19:26, 31; and Deut. 12:29-32). Thus, modern man's attempt to control the climate is nothing
13 more than idolatry-man's attempt to control nature by legislation. The whole idea that CONgressmen can regulate climate
14 by vote is not only ludicrous by arrogance-an attempt to be god-like.

15 The word Moloch is a derivative of the Hebrew words "Melech, Meleck, or Malik" which means "king." The word Moloch
16 (or Melech, Melek, Malik), meaning king, is a misvocalization of the name of a pagan, the consonants of king being
17 retained and the vowels of shame used. Human sacrifice was made to this god, who is identified as the god of Ammon in I
18 Kings 11:7,33. There are references to Moloch in Jeremiah 49: 1,3; Amos 1:15; Zephaniah 1:5; Leviticus 18: 21 ; 20: 2-5;
19 II Kings 23: 10; Jeremiah 32:35, etc., and the location of Moloch worship in Israel was the Valley of Hinnom (Jer. 32:35; II
20 Kings 23:10). Moloch worship was not limited to Ammon.¹⁰

21 Moloch is "the king" or "kingship." The name of Moloch is also given as Milcom (I Kings 6:5,33) and Malcam (Jer. 49:
22 1,3, RV; Zeph. 1:5). Moloch was an aspect of Baal (Jer. 32:35), Baal meaning lord. Under the name of Melcarth, king of
23 Tyre, Baal was worshiped with human sacrifices at Tyre.¹¹

24 While relatively little is known of Moloch, much more is known of the concept of divine kingship, the king as god, and the
25 god as king, as the divine-human link between heaven and earth. The god-king represented man on a higher scale, man
26 ascended, and the worship of such a god, i.e., of such a Baal, was the assertion of the continuity of heaven and earth. It was
27 the belief that all being was one being, and the god therefore was an ascended man on that scale of being. The power
28 manifested in the political order was thus a manifestation or apprehension and seizure of divine power. It represented the
29 triumph of a man and of his people. **Moloch worship was thus a political religion.** Since Moloch represented kingship
30 and power, sacrifices to Moloch represented the purchase, at the very least, of immunity or insurance and protection, and, at
31 its highest claim, of power.

32 *"Protectio trahit subjectionem, subjectio projectionem.*
33 *Protection draws to it subjection, subjection, protection. Co. Litt. 65."*
34 *[Bouvier's Maxims of Law, 1856;*
35 *SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviersMaxims.htm>]*

36 The "immunity and insurance" that Molech worship represented is embodied in:

- 37 1. The "insurance" offered by the serpent to Eve as an enticement to eat the fruit. The serpent promised Eve that she
38 would NOT suffer the consequence of death that God had promised for her disobedience in eating the fruit.
- 39 2. The "privileges and IMMUNITIES" of "citizens of the United States" described in the Fourteenth Amendment.
- 40 3. The sovereign immunity asserted by judicial fiat in most courts.
- 41 4. Social insurance programs of every kind, including Social Security, Medicare, and unemployment insurance.
- 42 5. Every type of "benefit" offered as part of any government franchise.

43 The "higher" sacrifices in paganism, and especially Baal worship, were sacrifices of humanity, i.e., self-mutilations, notably
44 castration, the sacrifice of children or of posterity, and the like. The priest became identified with the god to the degree that
45 he "departed" from humanity by his castration, his separation from normal human relationships, and his abnormalities. The

¹⁰ J. Gray, "Molech, Moloch," in *The Interpreter's Dictionary of the Bible*, K-Q, p. 422 f.

¹¹ John D. Davis, *A Dictionary of the Bible* (Philadelphia: Westminster Press, 1924, 1936), p. 510.

king became identified with the god to the degree that he manifested absolute power. The sacrifice of children was the supreme sacrifice to Moloch. Moloch worship entered Israel when Solomon built an altar for Moloch for his foreign wives, the Ammonites in particular. Apparently, Solomon limited the sacrificial scope of that altar, because many generations passed before the first human sacrifice, but Solomon's act (I Kings 11:7,8) had introduced the cult into Israel.

Moloch worship was thus state worship. The state was the true and ultimate order, and religion was a department of state. The state claimed total jurisdiction over man; it was therefore entitled to total sacrifice. When a man has to obtain a license to work and then pay a 30% tithe to the state for the "privilege" of his work, then the state has become a god. Order was preserved through the state and religion was a department of the government. The state claimed total jurisdiction over a man, his life, his family, his home, and his business. Thus, the First Commandment forbid idolatry-idolatry in the form of state worship-the view that the state is the highest authority in the land. The Commandment is a prohibition against statism and totalitarianism--a prescription against the state reserving to itself divine powers. To place hope in the state as the solution to man's problems is apostasy, the revival of Moloch worship in the name of patriotism, freedom, and prosperity.

*"Thus saith the LORD; **Cursed be the man that trusteth in man [governments are made up of men],** and maketh flesh his arm, and whose heart departeth from the LORD."
[Jeremiah 17:5, Bible, KJV]*

*"That **your faith should not stand in the wisdom of men [for governments made UP of men], but in the power of God.**"
[1 Corinthians 2:5, Bible, KJV]*

T. Robert Ingram, in his excellent study of law, virtually the only work of merit on the law in generations, rightly links the first commandment to the proscription of statism and totalitarianism. Speaking of "the government which would arrogate to itself all power and bow before no other," Ingram comments:

The modern word for such a government is totalitarian: a government that arrogates to itself total power. The crowning goal of Satan is to have a totalitarian world government. We who have known something of God the Creator know that total power can reside only in Him. Clearly the maker of anything is greater than anything he might make. The very possibility of a Frankenstein monster, the creation of human hands that can destroy humans and not be destroyed by them, is a false image of distorted reason. It presupposes a supernatural evil genius which deceives men into thinking they have made something while really they have been but passive agents of an unknown power. The potter can do what he will with his clay.

It is certain that the ultimate in supremacy, the greatest power there is, is the power to give existence to everything that is. God alone owes His own being to no other and has eternal existence in Himself. The mere possibility of total power residing anywhere forces us to recognize it in the Creator. Total power can be seated nowhere else. Any person who refuses to acknowledge that all things were made (and hence there is a Maker) simply rules out any consideration of the fact that total power exists anywhere. Thus we may say that for both Christians and non-Christians there is no reasonable way to establish total power anywhere but in the Creator of all things. Apart from Him, all power is divided and thereby limited.¹²

For a state to claim total jurisdiction, as the modern state does, is to claim to be as god, to be the total governor of man and the world. Instead of limited law and limited jurisdiction, the modern antichristian state claims jurisdiction from cradle to grave, from womb to tomb, over welfare, education, worship, the family, business and farming, capital and labor, and all things else. The modern state is a Moloch, demanding Moloch worship: it claims total jurisdiction over man and hence requires total sacrifice. The status of "taxpayer" is the ultimate expression of that sacrifice of all of one's property, since "taxpayers" are surety for ALL public debt, whether they consent or not, even though the Bible forbids surety:

*"A man devoid of understanding shakes hands in a pledge, and becomes surety for his friend."
[Proverbs 17:18, Bible, NKJV]*

*"He who is surety for a stranger will suffer, but one who hates being surety is secure."
[Prov. 11:15, NKJV]*

"My son, if you become surety for your friend, if you have shaken hands in pledge for a stranger, you are snared by the words of your mouth; you are taken by the words of your mouth. So do this, my son, and deliver yourself; for you have come into the hand of your friend [slavery!]: Go and humble yourself; plead with your friend. Give no sleep to your eyes, nor slumber to your eyelids. Deliver yourself like a gazelle from the hand of the hunter; and like a bird from the hand of the fowler."

¹² T. Robert Ingram, *The World Under God's Law* (Houston: St. Thomas Press, 1962), p. 24.

But, as Ingram observes, with respect to worship, "Only the power who is to be worshipped can ordain the manner in which he is to be worshipped."¹³ Similarly, only the power who is ultimate has the right to be the source of law. God is the only true *source* of law; the state is an *agency* of law, one agency among many (church, school, family, etc.), and has a specified and limited area of law to administer under God. The Moloch state denies any such boundaries: it insists on taxing at will, expropriating at its pleasure by "eminent domain," and it claims the right to force the youth into warfare and death at the pleasure of the state. The ultimate expression of the fact that there are not boundaries around a Molech state is the claim of absolute sovereign immunity in which the state consents to NO remedies against it for their own usurpations and no accountability to any moral law. Here is what the court said on that subject in the case of *Glassroth v. Moore*, in which an Alabama Supreme Court Justice was sued for putting a monument to the Ten Commandments in the his courthouse.

"First and foremost, the Chief Justice's belief that American law embraces the sovereignty of God over the state has no support in the text of the First Amendment. *The First Amendment simply states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Nowhere does the Constitution or the First Amendment recognize the sovereignty of any God, Judeo-Christian or not, or describe the relationship between God and the state.*
[*Glassroth v. Moore*, Case #01-6-1268-N, District Court of the United States, p. 52;
SOURCE: <http://fl.findlaw.com/news.findlaw.com/hdocs/docs/religion/glsrthmre111802opn.pdf>]

The Moloch state is the product of apostasy. When a people reject God as their King, and make a man or the state their king (I Sam. 8: 7-9), God declares the consequences:

This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots. And he will appoint them unto him for captains of thousands, and captains of fifties; and to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even to the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks; and ye shall be his servants. And ye shall cry out in that day because of your king whom ye shall have chosen you; and the LORD will not answer you in that day (I Sam. 8:1118 MTV).

Several aspects of the state which rejects God are here cited: *First*, an anti-Biblical military conscription will be instituted and enforced. *Second*, there will be compulsory labor battalions conscripted for state service. *Third*, the conscription will be of young men and young women, and of animals as well. *Fourth*, the state will expropriate property, both landed property and livestock. *Fifth*, because the state is now playing god-king, it will demand like God a tithe, a tenth of man's increase as its tax. *Sixth*, God will not hear a people who are complaining at paying the price for their sins.

All these conditions are met and surpassed by the modern Moloch state, which refuses to be content with a tithe but demands a tax equal to several tithes. In some countries, the local tax required is an incredible seizure. Thus, "The late Luigi Einaudi, Italy's foremost economist and ex-President of the Republic, calculated that, if every tax on the statute books was fully collected, the State would absorb 110% of the national income."¹⁴

The Moloch state simply represents the supreme effort of man to command the future, to predestine the world, and to be as God. Lesser efforts, divination, spirit-questing, magic, and witchcraft, are equally anathema to God. All represent efforts to have the future on other than God's terms, to have a future apart from and in defiance of God. They are assertions that the world is not of God but of brute factuality, and that man can somehow master the world and the future by going directly to the raw materials thereof. Thus King Saul outwardly conformed to God's law by abolishing all black arts, but, when faced with a crisis, he turned to the witch of Endor (I Sam. 28). Saul knew where he stood with God: in rebellion and unrepentant. Saul knew moreover the judgment of the law and of the prophet Samuel concerning him (I Sam. 15:10-35). Samuel alive had declared God's future to Saul. In going to the witch of Endor, Saul attempted to reach Samuel dead, in the faith and hope that Samuel dead was now in touch with and informed concerning a world of brute factuality outside of God which could offer Saul a God-free, law-free future. But the word from the grave only underscored God's law-word (I Sam. 28:15-19): it was the word of judgment. All similar forms of rebellion against God or His Sacred Law result in judgment and punishment. Saul's punishment was DEATH. Below is a description of this punishment:

¹³ Ibid., p. 25.

¹⁴ Luigi Barzini, *The Italians* (New York: Bantam Books, 1965), p. 109.

1 "Turn at my [God's] rebuke;
2 Surely I will pour out my spirit on you;
3 I will make my words known to you.
4 Because I have called and you refused,
5 I have stretched out my hand and no one regarded,
6 Because you disdained all my counsel,
7 And would have none of my rebuke,
8 I [God] also will laugh at your calamity;
9 I [God] will mock when your terror comes,
10 When your terror comes like a storm,
11 And your destruction comes like a whirlwind,
12 When distress and anguish come upon you.
13 Then they will call on me [God, or even God's servants such as us], but I will not answer;
14 They will seek me diligently [going to SEDM], but they will not find me.
15 Because they hated knowledge
16 And did not choose the fear of the LORD,
17 They would have none of my counsel
18 And despised my every rebuke.
19 Therefore they shall eat the fruit of their own way,
20 And be filled to the full with their own fancies.
21 For the turning away of the simple will slay them,
22 And the complacency of fools will destroy them;
23 But whoever listens to me [and KEEPS my commandments per John 14] will dwell safely,
24 And will be secure [protected], without fear of evil."
25 [[Prov. 1:23-33](#), Bible, NKJV]

26 Little is known about Moloch worship outside of the fact that the king of the nation was treated as divinity-the highest
27 authority in the land-the mediator between god and man. Thus, Moloch worship was a political religion that regarded the
28 state as the terminal value. Since Moloch represented rule and power, sacrifices to the state secured immunity from disfavor
29 of the god. Human sacrifice, mutilation, castration, and the like were forms of insurance and protection against evil. The
30 castration of a priest made him notably different-one who lived on a different plane than normal men.

31 It was Solomon (the State) who introduced the worship of Moloch to Israel and it was this religion that destroyed the legal
32 structures of the nation (1 Kings 11; 2 Kings 17ff).

33 The foundation of American law is thoroughly rooted in Biblical law:

34 "We Recognize No Sovereign but God, and no King but Jesus!"
35 [John Adams and John Hancock, April 18, 1775].

36 "The general principles upon which the Fathers achieved independence were the general principals of
37 Christianity. I will avow that I believed and now believe that those general principles of Christianity are as
38 eternal and immutable as the existence and attributes of God." [July 4th] ought to be commemorated as the day
39 of deliverance by solemn acts of devotion to God Almighty."
40 [John Adams]

41 "The Law given from Sinai [The Ten Commandments] was a civil and municipal as well as a moral and
42 religious code."
43 [John Quincy Adams. Letters to his son. p. 61]

44 "It cannot be emphasized too clearly and too often that this nation was founded, not by religionists, but by
45 Christians; not on religion, but on the gospel of Jesus Christ. For this very reason, peoples of other faiths have
46 been afforded asylum, prosperity, and freedom of worship here."
47 [Patrick Henry, May 1765 Speech to the House of Burgesses]

48 Moloch worship seeks a non-theistic, a non-Biblical way to holiness. It seeks to set itself apart as the power and the glory
49 by means of sacrifices designed to transcend humanity. St. Paul specified some of these ways of false holiness as
50 "forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving: for
51 it is sanctified (made holy) by the word of God and prayer" (I Tim. 4:4,5).

52 Deuteronomy 13 condemns the power cults and those who sought to subvert God's law order and replace it with another.
53 He condemns the dreamer, the relative, and the city that practices subversion. He does not condemn personal belief. Only
54 subversion. To subvert God's law order is treason. No law order can long endure which allows an attack on its foundation.
55 The state which claims to be fair and humane and therefore abolishes the death penalty will reclaim it for treason against
56 the state.

1 In Deuteronomy 13, God ordered the death penalty on those who would subvert his law order. Capital punishment seems
2 ridiculous to the one seeking to subvert and to the one that does not condemn idolatry. It does not demand the death penalty
3 for heresy or personal beliefs. In Deuteronomy 18, the warning is to abstain from the inventions of men, power cults, and
4 man's attempt to control society.

5 For the state to claim total jurisdiction over the man and over the family is for the state to claim to be a god, to be the total
6 governor of the world and politics and nations. The only legitimate power who has total jurisdiction over a man is God
7 Himself. The modern state knows no boundaries, no restrictions, and no limits on what it can conscript or legislate. The
8 legal equivalent of a state that has no boundaries is one the claims sovereign immunity and waives it under NO
9 circumstance. Moloch worship, however, is the product of apostasy.

10 When the highest crime is treason against the state instead of rebellion against God's law-order, then the state has crowned
11 itself the supreme sovereign of the land. When the state legislates devotion to itself, instructs youth to make pledges of
12 allegiance to the state, and demands sacrifices for the general welfare of the state, command youth to enter the military and
13 orders their death, then the state has arrogated to itself the prerogatives of a deity.

14 **4.4 God forbids slavery or servitude towards earthly governments, even voluntarily**¹⁵

15 **4.4.1 Background on the First Commandment**

16 Here is the First Commandment, Exodus 20: 1-6:

- 17 1. I, the Lord, am your God, who [**acted and**] brought you out of the land of Egypt, that place of slavery. [**Therefore...**]
- 18 2. You shall not have other gods besides me. [**By which I mean...**]
- 19 3. You shall not carve [**lifeless**] idols for yourselves in the shape of anything in the sky above or on the earth below or in
20 the waters beneath the earth;
- 21 4. You shall not bow down before them or worship them [**as they can do nothing for you**]. For I am a jealous God,
22 inflicting punishment for their fathers' wickedness on the children of those who hate me [**by preferring lifeless idols**],
23 down to the third and fourth generation; but bestowing mercy down to the thousandth generation, on the children of
24 those who love me and keep my commandments.

25 These are the elements of the First Commandment. And it's easy enough to recite.

26 However to understand the Commandment, there are four things to take note of so that you can grasp what obligations you
27 incur under this, the first condition of God's covenant with humanity.

28 The First Commandment is First because:

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

37 That means that we today cannot choose slavery, it is prohibited by the First Commandment.

38 **Slavery means** to be unable to choose (makes sense!) and follow God's law when man's law conflicts with it. For example,
39 if a police officer pulls you over for doing 100 mph in a 35 mph zone...you cannot say "Sorry officer, I only obey God's law
40 and He doesn't have speed limits". Speed limits do not offend God's law.

¹⁵ Source: Boundaries for Effective Ministry, <http://www.boundaries-for-effective-ministry.org/first-commandment.html>.

1 But, if you are the Christian administrator of a Christian hospital...and you have subjected the institution to man's law...and
2 man's law requires your medical staff to perform partial birth abortions...then as a slave to man's law you have a conflict
3 with God's law...Thou shalt not murder...and **as a slave you have no choice.**

4 To choose slavery, a condition where you can only do what your master dictates, is to repudiate and reject the Lord
5 God...who proves over and over that he will provide for us (Mt 6:25ff).

6 The Lord says to Moses...

7 *"I have heard the grumbling of the Israelites. Tell them: in the evening twilight you shall eat flesh, and in the*
8 *morning you shall have your fill of bread, so that you may know that I, the Lord, am your God."*

9 Only the living God could even make such a promise...and deliver on it. Inert carved idols cannot.

10 To believe that stones, bones, religious talismans and such like contain living power over what happens to you is simply
11 magical thinking..pagan mysticism. To believe inert objects have divine power to benefit you is an idea God rejects at once
12 in the First Commandment.

13 Only the living God can create and give you benefits. And he always wants something in return... "Keep my
14 Commandments".

15 **4.4.2 God only relates to People who consent through covenants**¹⁶

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

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

23 There are four elements to all covenants or contracts:

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

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

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

33 And we know what the penalty will be if we don't fulfill the conditions of the contract. Failing to live up to the conditions
34 of our contract with God is sin. And it activates the penalty clause. When God applies the penalty for breaking our contract
35 with him...he is not acting without mercy. He **must** apply the penalty clause because...**Both** parties must act and fulfill the
36 agreed upon conditions of the contract.

37 Even God must act according to his covenant promises. Read Psalm 44...not as a prayer...because it is not a prayer...it is a
38 covenant story. And in that psalm the Israelites...politely but firmly...inform God that he has always been quick to fulfill

¹⁶ Adapted from "*Is The Covenant With God Unconditional Love?*", Boundaries for Effective Ministry, <http://www.boundaries-for-effective-ministry.org/the-covenant.html>.

1 his covenant promises...but now he is slow to perform under the contract...even though the Israelites are holding to their
2 part of the agreement. They ask God why he is asleep...then they demand that he awake and arise and do as he promised.

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

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

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

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

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

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

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

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

22 *"Do you keep the Commandments?"*

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

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

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

30 *But Peter said to him, "Your money perish with you, because you thought that the gift of God could be*
31 *purchased with money! You have neither part nor portion in this matter, for your heart is not right in the*
32 *sight of God. Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart*
33 *may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity."*

34 *Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may*
35 *come upon me."*
36 *[Acts 8:18-24, Bible, NKJV]*

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

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

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

5 *What such revivalism and pietism espouses is a limited liability universe in God's name. It is thus atheism under
6 the banner of Christ. It claims freedom from God's sovereignty and denies predestination. It denies the law, and
7 it denies the validity of the curses and blessings of the law. Such a religion is interested only in what it can get
8 out of God: hence, "grace" is affirmed, and "love," but not the law, nor God's sovereign power and decree. But
9 smorgasbord religion is only humanism, because it affirms the right of man to pick and choose what he wants;
10 as the ultimate arbiter of his fate, man is made captain of his soul, with an assist from God. Pietism thus offers
11 limited liability religion, not Biblical faith.*

12 *According to Heer, the medieval mystic Eckhart gave to the soul a "sovereign majesty together with God. The
13 next step was taken by the disciple, Johannes of Star Alley, who asked if the word of the soul was not as mighty
14 as the word of the Heavenly Father."¹⁷ In such a faith, the new sovereign is man, and unlimited liability is in
15 process of being transferred to God.*

16 *In terms of the Biblical doctrine of God, absolutely no liabilities are involved in the person and work of the
17 Godhead. God's eternal decree and sovereign power totally govern and circumscribe all reality, which is His
18 creation. Because man is a creature, man faces unlimited liability; his sins have temporal and eternal
19 consequences, and he cannot at any point escape God. Van Til has summed up the matter powerfully:*

20 *"The main point is that if man could look anywhere and not be confronted with the revelation of God then he
21 could not sin in the Biblical sense of the term. Sin is the breaking of the law of God. God confronts man
22 everywhere. He cannot in the nature of the case confront man anywhere if he does not confront him everywhere.
23 God is one; the law is one. If man could press one button on the radio of his experience and not hear the voice
24 of God then he would always press that button and not the others. But man cannot even press the button of his
25 own self-consciousness without hearing the requirement of God."¹⁸*

26 *But man wants to reverse this situation. Let God be liable, if He fails to deliver at man's request. Let man
27 declare that his own experience pronounces himself to be saved, and then he can continue his homosexuality or
28 work in a house of prostitution, all without liability. Having pronounced the magic formula, "I accept Jesus
29 Christ as my personal lord and savior," man then transfers almost all the liability to Christ and can sin without
30 at most more than a very limited liability. Christ cannot be accepted if His sovereignty, His law, and His word
31 are denied. To deny the law is to accept a works religion, because it means denying God's sovereignty and
32 assuming man's existence in independence of God's total law and government. In a world where God functions
33 only to remove the liability of hell, and no law governs man, man works his own way through life by his own
34 conscience. Man is saved, in such a world, by his own work of faith, of accepting Christ, not by Christ's
35 sovereign acceptance of him. Christ said, "Ye have not chosen me, but I have chosen you" (*John 15:16*). The
36 pietist insists that he has chosen Christ; it is his work, not Christ's. Christ, in such a faith, serves as an
37 insurance agent, as a guarantee against liabilities, not as sovereign lord. This is paganism in Christ's name.*

38 *In paganism, the worshipper was not in existence. Man did not worship the pagan deities, nor did services of
39 worship occur. The temple was open every day as a place of business. The pagan entered the temple and
40 bought the protection of a god by a gift or offering. If the god failed him, he thereafter sought the services of
41 another. The pagan's quest was for an insurance, for limited liability and unlimited blessings, and, as the
42 sovereign believer, he shopped around for the god who offered the most. Pagan religion was thus a
43 transaction, and, as in all business transactions, no certainty was involved. The gods could not always
44 deliver, but man's hope was that, somehow, his liabilities would be limited.*

45 *The "witness" of pietism, with its "victorious living," is to a like limited liability religion. A common "witness"
46 is, "Praise the Lord, since I accepted Christ, all my troubles are over and ended." The witness of Job in his
47 suffering was, "Though he slay me, yet will I trust him" (*Job 13:15*). St. Paul recited the long and fearful
48 account of his sufferings after accepting Christ: in prison, beaten, shipwrecked, stoned, betrayed, "in hunger
49 and thirst,...in cold and nakedness" (*II Cor. 11:23-27*). Paul's was not a religion of limited liability nor of
50 deliverance from all troubles because of his faith.*

51 *The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its
52 end is victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men
53 for battle with an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of
54 God's grace and law.*

55 [*The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, pp. 664-669]

¹⁷ Friedrich Heer, *The Intellectual History of Europe*, p. 179.

¹⁸ Cornelius Van Til, *A Letter on Common Grace* (Philadelphia: Presbyterian and Reformed Publishing Company, 1955), p. 40 f.

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

The Unlimited Liability Universe
<http://www.fanguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

2 **4.4.3 God forbids believers to contract away rights to government or civil rulers**¹⁹

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

4 *1.I, the Lord, am your God, who [acted and] brought you out of the land of Egypt, that place of slavery.*
5 *[Therefore...]*

6 *2.You shall not have other gods besides me.*

7 God makes it clear that the state gods of Pharaoh could not release them from slavery. Though Pharaoh was obstinate in
8 keeping the Israelites in slavery...he could not prevent the God of Israel from delivering them. Furthermore, God warned
9 the Israelites that partaking of Pharaoh's "benefits" package or substituting Pharaoh's law in place of God's law would be a
10 CURSE and not a BLESSING:

11 *"Woe to the rebellious children," says the Lord, "Who take counsel, but not of Me, and who devise plans, but*
12 *not of My Spirit, that they may add sin to sin; who walk to go down to Egypt, and have not asked My advice, to*
13 *strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! **Therefore the strength***
14 ***of Pharaoh shall be your shame, and trust in the shadow of Egypt shall be your humiliation...***

15 ***Now go, write it before them on a tablet, and note it on a scroll, that it may be for time to come, forever and***
16 ***ever: that this is a rebellious people, lying children, children who will not hear [and learn, and obey] the law***
17 ***of the Lord:** who say to the seers, "Do not see," and to the prophets, "Do not prophesy to us right things"*
18 *Speak to us smooth [politically correct] things, prophesy decepts. Get out of the way, turn aside from the path,*
19 *cause the Holy One of Israel to cease from before us."*

20 *Therefore thus says the Holy One of Israel:*

21 ***"Because you despise this word, and trust in oppression and perversity, and rely on them, therefore this***
22 ***iniquity shall be to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, in***
23 ***an instant. And He shall break it like the breaking of the potter's vessel, which is broken in pieces; He shall***
24 ***not spare. So there shall not be found among its fragments a shard to take fire from the hearth, or to take***
25 ***water from the cistern.***
26 *[Isaiah 30:1-3, 8-14, Bible, NKJV]*

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

29 Like the Israelites, who yearned to go back to Egypt and enjoy the known franchise "benefits" of the Pharaoh.. we often
30 want the source of our benefits and sustenance to be based on the mostly empty political promises of earthly
31 government...founded in Marx's ten commandments and often called Christian socialism. Thomas Jefferson and even
32 some Congressmen warned us NOT to do that:

33 *"Government big enough to supply everything you need is big enough to take everything you have. The course*
34 *of history shows that as a government grows, liberty decreases."*
35 *[Thomas Jefferson]*

36

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

39 *"It is now proposed to make the Federal Government the guardian of its citizens. If that should be done, the*
40 *Nation soon must perish. There can only be a free nation when the people themselves are free and administer*
41 *the government which they have set up to protect their rights. **Where the general government must provide***

¹⁹ Adapted from "First Commandment: Thou Shalt Not Choose Slavery to Earthly Government", Boundaries for Effective Ministry,
<http://www.boundaries-for-effective-ministry.org/first-commandment.html>.

1 work, and incidentally food and clothing for its citizens, freedom and individuality will be destroyed and
2 eventually the citizens will become serfs to the general government..."
3 [Congressional Record-Senate, Volume 77- Part 4, June 10, 1933, Page 12522;
4 SOURCE: [http://famguardian.org/TaxFreedom/CitesByTopic/Sovereignty-CongRecord-Senate-](http://famguardian.org/TaxFreedom/CitesByTopic/Sovereignty-CongRecord-Senate-JUNE101932.pdf)
5 [JUNE101932.pdf](http://famguardian.org/TaxFreedom/CitesByTopic/Sovereignty-CongRecord-Senate-JUNE101932.pdf)]

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

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

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

16 *"We ought to obey God rather than men."*
17 [[Acts 5:27-29](#), Bible, NKJV]

18 Understood correctly, the First Commandment is a rejection of slavery. And the reason is because

19 *"I am, the Lord your God who brought you out of slavery".*

20 God cannot bring you out of slavery and then authorize you to choose it. That would be a contradiction and contradictions
21 are never true...they are always false. And God...the source of truth...cannot be false.

22 *"You were bought at a price; **do not become slaves of men** [and remember that governments are made*
23 *up exclusively of men]."*
24 [[1 Cor. 7:23](#), Bible, NKJV]

25 *"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the*
26 *yoke of bondage [to the government or the income tax or the IRS or federal civil statutes that are not "positive*
27 *law" and do not have jurisdiction over those who don't consent to become statutory "citizens" by choosing a*
28 *domicile on KING Congress' federal territory]."*
29 [[Galatians 5:1](#), Bible, NKJV]

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

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

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

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

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

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

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

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

6 **5 Socialism explained**

7 The next few subsections will describe in detail what socialism is, how it works, and its history throughout the world.

8 **5.1 The opposite of socialism is anarchism**

9 The opposite of "socialism" is "anarchism".

10 *Main Entry: **an·ar·chy***
11 *Function: noun*
12 *Etymology: Medieval Latin anarchia, from Greek, from anarchos **having no ruler**, from an- + archos ruler --*
13 *more at [ARCH](#).*
14 *[Source: Merriam Webster Dictionary]*

15 In the United States of America we have no rulers. The government is to be our servant as we are to be individual
16 sovereigns with no rulers.

17 *Main Entry: **rul·er***
18 *Function: noun*
19 *1 : one that **rules**; specifically : [SOVEREIGN](#)*

20 *Main Entry: **1sov·er·eign***
21 *Function: noun*
22 *1 a : one possessing or held to possess [sovereignty](#) b : one that exercises supreme authority within a limited*
23 *sphere*
24 *[Source: Merriam Webster Dictionary]*
25

26 According to the United States Supreme Court, the individuals and not their representatives, possess the sovereignty and
27 conduct the government.

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

34 A people who "govern themselves" THROUGH their elected SERVANT representatives technically "have no rulers".
35 They would therefore be "anarchists" as the dictionary defines it. We Americans are therefore EACH individually required
36 to be anarchists WITHOUT rulers other than God but NOT against "government", because WE and NOT our elected
37 PUBLIC SERVANTS are the government. See:

What is Government?

<http://www.famguardian.org/Subjects/LawAndGovt/Articles/WhatIsGovernment.htm>

38 And if we were to give our sovereignty up and have rulers ABOVE us then we would no longer be a Constitutional
39 Republic with a Sovereign Citizenry as the U.S. Supreme Court describes it. Furthermore, under the concept of equal
40 protection, "The Sovereign People" as a COLLECTIVE can have no more power than the INDIVIDUALS who compose
41 the collective AS INDIVIDUALS, as confirmed by maxims of the common law:

42 *Nemo plus juris ad alienum transfere potest, quam ispe habent. One cannot transfer to another a right which he*
43 *has not. Dig. 50, 17, 54; 10 Pet. 161, 175.*

1 *Nemo potest facere per alium quod per se non potest. No one can do that by another which he cannot do by*
2 *himself.*

3 *Qui per alium facit per seipsum facere videtur. He who does anything through another, is considered as doing it*
4 *himself. Co. Litt. 258.*

5 *Quicquid acquiritur servo, acquiritur domino. Whatever is acquired by the servant, is acquired for the master.*
6 *15 Bin. Ab. 327.*

7 *Quod per me non possum, nec per alium. What I cannot do in person, I cannot do by proxy [the Constitution]. 4*
8 *Co. 24.*

9 *What a man cannot transfer, he cannot bind by articles [the Constitution].*
10 *[Bouvier's Maxims of Law, 1856]*

11 One of the American religions which have endured the persecution of the state, the Mormons, express in their [Doctrine and](#)
12 [Covenants, 101:77-80](#), that Christ said the following. We don't believe in Mormon doctrine, but we agree that the quote
13 below is a good moral basis for a righteous government:

14 *According to the laws and constitution of the people, **which I have suffered to be established**, and should be*
15 *maintained for the rights and protection of all flesh, according to just and holy principles;*

16 *That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I*
17 *have given unto him, that every man may be accountable for his own sins in the day of judgment.*

18 *Therefore, it is not right that any man should be in bondage one to another.*

19 *And for this purpose have I established the Constitution of this land [the US of A], by the hands of wise men*
20 *whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.*
21 *[Doctrine and Covenants, 101:77-80]*

22 Therefore, in America, Christ is not only an anarchist but is the author of our anarchist (Sovereignty remaining with the
23 people) form of government. You can learn more about anarchism at the link below:

24 <http://en.wikipedia.org/wiki/Anarchism>

25 A person can be an anarchist WITHOUT being against government or against having laws. There are TWO dimensions to
26 what de jure governments do:

- 27 1. CIVIL government through CIVIL law.
28 2. CRIMINAL government through CRIMINAL law.

29 Those who may be CRIMINALLY governed but not CIVILLY governed (because they do not have a domicile within the
30 civil jurisdiction of the government) cannot truthfully be described as "anarchists", because they are EQUALLY subject to
31 the CRIMINAL law. To call this type of exercise of one's discretion over their own life, liberty and property somehow
32 lawless and yet to protect and defend the SAME exercise of sovereignty and sovereign immunity by any government is the
33 very type of hypocrisy that Jesus got angry at.

34 Socialism, on the other hand, places all power and sovereignty in the hands of the government or the "collective" instead of
35 the governed, who in some cases such as a democracy at least "claim" to represent the "state". Anarchism insists that rulers
36 and the state are unnecessary and should be abolished in favor of self-government. Some people believe that the Bible and
37 Jesus both promoted anarchism and we agree with them. Below are among many examples from the Bible demonstrating
38 why we agree that Christians who are following God's word are anarchists:

39 *Go to the ant, you sluggard!*

40 *Consider her ways and be wise,*

41 *Which, having no captain,*

42 *Overseer or ruler,*

43 *Provides her supplies in the summer,*

1 **And gathers her food in the harvest.**

2 *How long will you slumber, O sluggard?*
3 *When will you rise from your sleep?*
4 *A little sleep, a little slumber,*
5 *A little folding of the hands to sleep--*
6 *So shall your poverty come on you like a prowler,*
7 *And your need like an armed man.*
8 *[Prov. 6:6-11, Bible, NKJV]*

9 The Bible, in fact, says it is a SIN to elect a King to be ABOVE the rest of the people.

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

13 *“But the thing displeased Samuel when they said, ‘**Give us a king to judge us.**’ So Samuel prayed to the Lord.*
14 ***And the Lord said to Samuel, ‘Heed the voice of the people in all that they say to you; for they have rejected***
15 ***Me, that I should not reign over them.** According to all the works which they have done since the day that I*
16 *brought them up out of Egypt, even to this day—**with which they have forsaken Me and served other gods—so***
17 ***they are doing to you also** [government becoming idolatry].”*
18 *[1 Sam. 8:4-8, Bible, NKJV]*

19 The implication is that Christians must be SERVED from below rather than RULED from above by civil government, as
20 Christ Himself dictated:

21 *“You know that the rulers of the Gentiles [non-believers] lord it over them, and those who are great exercise*
22 *authority over them. **Yet it shall not be so among you; but whoever desires to become great among you, let***
23 ***him be your servant. And whoever desires to be first among you, let him be your slave**—just as the Son of*
24 *Man did not come to be served, but to serve, and to give His life a ransom for many.”*
25 *[[Matthew 20:25-28](#), Bible, NKJV]*

26 God Himself also confirmed that while we Christians are obeying God’s laws as His representatives and public officers and
27 ambassadors, we in fact are “kings and priests”. This may explain why the founding fathers created America as the land of
28 the kings and “sovereign people” as the U.S. Supreme Court describes it:

29 *“You [Jesus] are worthy to take the scroll,*
30 *And to open its seals;*
31 *For You were slain,*
32 *And have redeemed us to God by Your blood*
33 *Out of every tribe and tongue and people and nation,*
34 ***And have made us kings and priests to our God;***
35 ***And we shall reign on the earth.***
36 *[[Rev. 5:9-10](#), Bible, NKJV]*

37 Those who violate God’s command to Christians regarding the nature of civil government as indicated above are then
38 warned what happens when the command is violated:

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

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

49 *So Samuel told all the words of the LORD to the people who asked him for a king. And he said, “**This will be***
50 ***the behavior of the king who will reign over you: He will take [STEAL] your sons and appoint them for his***
51 ***own chariots and to be his horsemen, and some will run before his chariots. He will appoint captains over his***
52 ***thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to***
53 ***make his weapons of war and equipment for his chariots. He will take [STEAL] your daughters to be***
54 ***perfumers, cooks, and bakers. And he will take [STEAL] the best of your fields, your vineyards, and your***
55 ***olive groves, and give them to his servants. He will take [STEAL] a tenth of your grain and your vintage, and***

1 give it to his officers and servants. And he will take [STEAL] your male servants, your female servants, your
2 finest young men, and your donkeys, and put them to his work [as SLAVES]. He will take [STEAL] a tenth
3 of your sheep. And you will be his servants. And you will cry out in that day because of your king whom you
4 have chosen for yourselves, and the LORD will not hear you in that day.”

5 *Nevertheless the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over*
6 *us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our*
7 *battles.”*

8 [[1 Sam. 8:4-20](#), Bible, NKJV]

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

11 Consistent with the above discussion, we have also published a video on our website by a self-proclaimed “Patriot Pastor”
12 who eloquently described God’s approach to civil government. He starts off his sermon with the statement:

13 *“I will have no other King, than King Jesus.”*

14 You can view the video at the link below:

Pastor Garret Lear at the Boston Tea Party 2008

YOUTUBE: http://www.youtube.com/watch?v=m_boAGNPmNQ

OUR COPY: <http://famguardian1.org/Mirror/SEDM/LibertyU/OverviewOfAmerica.wmv>

15 Those who want to unconstitutionally expand the power of public servants in government have attempted to redefine
16 anarchy in order to discredit Christian anarchists by insisting that they are against government or against having any law.
17 For instance, here is what the U.S. Supreme Court says about this:

18 *A general revision of the immigration laws was effected by the Act of Mar. 3, 1903, 32 Stat. 1213. Section 2 of*
19 *that Act made ineligible for admission*

20 *anarchists, or persons who believe in or advocate the overthrow by force or violence of the*
21 *Government of the United States or of all government or of all forms of law.*

22 *By the Act of Oct. 16, 1918, 40 Stat. 1012, Congress expanded the provisions for the exclusion of subversive*
23 *aliens. Title II of the Alien Registration Act of 1940, 54 Stat. 671, amended the 1918 Act to bar aliens who, at*
24 *any time, had advocated or were members of or affiliated with organizations that advocated violent overthrow*
25 *of the United States Government.*

26 [[Kleindienst v. Mandel](#), 408 U.S. 753 (1972)]

27 God calls any attempt by the legal profession to confuse the public about the legal meaning of words, or to redefine words
28 like “anarchism” so as to subject members of the public to undeserved ridicule as Satanism. The “throne of iniquity” the
29 Bible is referring to is, by implication, the judge’s bench of any judge who attempts such “terrorist” tactics:

30 *“For where [government] envy and self-seeking [of money they are not entitled to] exist, confusion [and*
31 *deception and “words of art”] and every evil thing will be there.”*

32 [[James 3:16](#), Bible, NKJV]

33 *“Shall the throne of iniquity, which devises evil by law, have fellowship with You? They gather together*
34 *against the life of the righteous, and condemn innocent blood. But the Lord has been my defense, and my God*
35 *the rock of my refuge. He has brought on them their own iniquity, and shall cut them off in their own*
36 *wickedness; **the Lord our God shall cut them off.**”*

37 [[Psalms 94:20-23](#), Bible, NKJV]

38 For more on the abuse of language by judges and attorney to STEAL from and SLANDER people unfairly, see:

Meaning of the Words “includes” and “including”, Form #05.014

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

39 Furthermore, the above type of anarchism described by the U.S. Supreme Court is NOT what either the Bible or Christians
40 who are following the Bible can or should participate in. A Christian who is following the Bible submits himself to ALL of
41 God’s laws, not avoids them. They want a government that is consistent with God’s laws found in the Bible and they

1 cannot and should not participate CIVILLY in a government or a society that isn't obeying God's laws. By doing so, the
2 Christian anarchist is NOT a "lawless person", but a person who is very particular about WHAT CIVIL law he or she will
3 consent to submit to, be governed by, or subject to. These laws are summarized below:

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

4 A Christian anarchist is also not anti-government, because in America, WE THE PEOPLE both collectively and
5 individually are the government. It is completely irrational and unbiblical to love your neighbor as the Bible and God
6 command on the one hand and hate the government he administers through his SERVANT representatives. Instead,
7 Christians who are following God's will are in favor of self-government and against centralized government. This very
8 approach, by the way, is the foundation of the Constitution, which implemented separation of powers to prevent too much
9 power from concentrating into the hands of a single man or group of men. The separation of powers is thoroughly
10 described below:

Government Conspiracy to Destroy the Separation of Powers, Form #05.023
<http://sedm.org/Forms/FormIndex.htm>

11 Our public servants such as the Supreme Court don't like Christian anarchists and want to destroy and discredit them as
12 they try to destroy the separation of powers as described above by making them look "anti-government" or "anti-law" when
13 in fact they are NOT. The only class of anarchists they could be talking about above are anarchists who are also atheists or
14 who have no divine law to rely upon, but this is an unfair characterization of Christian anarchists. The main motivation for
15 this assault on Christian anarchists by our public servants is so that they can concentrate and centralize as much power into
16 their own hands as possible in a silent coup. The last century of political and legal history prove that they have been very
17 successful in this unconstitutional coup de etat. That coup is explained in:

The Roosevelt Coup D'Etat: The history of the most successful Experiment Made by Man To Govern himself Without a
Master
<http://famguardian.org/Subjects/Freedom/ThreatsToLiberty/roosevelt.pdf>

18 In conclusion, an anarchist believes in self-government or internal government, while a socialist believes in collective
19 government or external government. Christian anarchists like separation of power within governments, and they withdraw
20 their allegiance from any government or system of law that is in conflict with God's laws. This dichotomy was explained
21 by one of our most beloved Presidents, when he said:

22 *"We of this mighty western Republic have to grapple with the dangers that spring from popular self-government
23 tried on a scale incomparably vaster than ever before in the history of mankind, and from an abounding
24 material prosperity greater also than anything which the world has hitherto seen.*

25 *As regards the first set of dangers, it behooves us to remember that men can never escape being governed.
26 Either they must govern themselves or they must submit to being governed by others. If from lawlessness or
27 fickleness, from folly or self-indulgence, they refuse to govern themselves then most assuredly in the end they
28 will have to be governed from the outside. They can prevent the need of government from without only by
29 showing they possess the power of government from within. A sovereign cannot make excuses for his failures; a
30 sovereign must accept the responsibility for the exercise of power that inheres in him; and where, as is true in
31 our Republic, the people are sovereign, then the people must show a sober understanding and a sane and
32 steadfast purpose if they are to preserve that orderly liberty upon which as a foundation every republic must
33 rest."*

34 *[President Theodore Roosevelt; Opening of the Jamestown Exposition; Norfolk, VA, April 26, 1907]*

35 Instead, we think the very definition of "anarchy" is governments and/or civil rulers who:

- 36 1. Are not directly accountable to the people or the law. They prohibit the PEOPLE from criminally prosecuting their
37 own crimes, reserving the right to prosecute to their own fellow criminals. Who polices the police? THE
38 CRIMINALS.
- 39 2. Claim and protect their own sovereign immunity, but refuse to recognize the same EQUAL immunity of the people
40 from whom that power was delegated to begin with. Hypocrites.

- 1 3. Have a monopoly on anything, INCLUDING “protection”, and who turn that monopoly into a mechanism to force
2 EVERYONE to become uncompensated public officers in exchange for the “privilege” of being able to even exist or
3 earn a living to support oneself.
- 4 4. Can tax and spend any amount or percentage of the people’s earnings over the OBJECTIONS of the people.
- 5 5. Can print, meaning illegally counterfeit, as much money as they want to fund their criminal enterprise, and thus to be
6 completely free from accountability to the people.
- 7 6. Impute to themselves more rights or methods of acquiring rights than the people themselves have. In other words, who
8 are the object of PAGAN IDOL WORSHIP because they possess “supernatural” powers. By “supernatural”, we mean
9 that which is superior to the “natural”, which is ordinary human beings.
- 10 7. Only enforce the law against others and NOT themselves, as a way to protect their own criminal activities by
11 persecuting dissidents. This is called “selective enforcement”. In the legal field it is also called “professional
12 courtesy”. Never kill the goose that lays the STOLEN golden eggs.
- 13 8. Deceive and/or lie to the public with impunity by telling you that you can’t trust anything they say, but force YOU to
14 sign everything under penalty of perjury when you want to talk to them. 26 U.S.C. §6065.
- 15 9. Can enact or enforce any law that they themselves are not EQUALLY subject to. This is a violation of the
16 Constitutional requirement for equal protection and equal treatment and constitutes an unconstitutional Title of
17 Nobility in violation of Article 1, Section 9, Clause 8 of the United States Constitution.

18 The above type of “lawlessness” by de facto government actors is the SAME “lawlessness” that Jesus criticized the
19 Pharisees (lawyers) for in the Holy Bible.

20 *“Woe to you, scribes [religious leaders] and Pharisees [lawyers], hypocrites! For you cleanse the outside of*
21 *the cup and dish [OTHER people], but inside they are full of extortion and self-indulgence. Blind [to their own*
22 *sin] Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.*

23 *“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear*
24 *beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. Even so you also*
25 *outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.*
26 *[Matt. 23:1-36, Bible, NKJV]*

27 The ONLY thing Jesus and God ever got visibly angry at was the hypocrisy, inequality, partiality, privilege, and
28 irresponsibility of the Pharisees, so it MUST be important for those in government who are lawyers to:

- 29 1. Understand and eliminate this hypocrisy.
- 30 2. Eliminate the inequality and partiality and conflict of interest that gives rise to it.
- 31 3. Enforce and protect the superiority of the “state”, meaning the Sovereign People, over their SERVANTS in
32 “government”.
- 33 4. Prevent the words “state” and “government” from being confused or thought synonymous, because this creates the
34 inequality that characterizes the present corrupted system.

35 Here is what the U.S. Supreme Court said about this duty, that Jesus predicted they would self-servingly NEGLECT to do:

36 *“... the maxim that the King can do no wrong has no place in our system of government; yet it is also true, in*
37 *respect to the State itself, that whatever wrong is attempted in its name is imputable to its government and not*
38 *to the State, for, as it can speak and act only by law, whatever it does say and do must be lawful. That which*
39 *therefore is unlawful because made so by the supreme law, the Constitution of the United States, is not the*
40 *word or deed of the State, but is the mere wrong and trespass of those individual persons who falsely spread*
41 *and act in its name.”*

42 *“This distinction is essential to the idea of constitutional government. To deny it or blot it out obliterates the*
43 *line of demarcation that separates constitutional government from absolutism, free self- government based on*
44 *the sovereignty of the people from that despotism, whether of the one or the many, which enables the agent of*
45 *the state to declare and decree that he is the state; to say ‘L’Etat, c’est moi.’ Of what avail are written*
46 *constitutions, whose bills of right, for the security of individual liberty, have been written too often with the*
47 *blood of martyrs shed upon the battle-field and the scaffold, if their limitations and restraints upon power may*
48 *be overpassed with impunity by the very agencies created and appointed to guard, defend, and enforce them;*
49 *and that, too, with the sacred authority of law, not only compelling obedience, but entitled to respect? And how*
50 *else can these principles of individual liberty and right be maintained, if, when violated, the judicial tribunals*
51 *are forbidden to visit penalties upon individual offenders, who are the instruments of wrong, whenever they*
52 *interpose the shield of the state? The doctrine is not to be tolerated. The whole frame and scheme of the*
53 *political institutions of this country, state and federal, protest against it. Their continued existence is not*

1 compatible with it. *It is the doctrine of absolutism, pure, simple, and naked, and of communism which is its*
2 *twin, the double progeny of the same evil birth.*
3 [[Poindexter v. Greenhow, 114 U.S. 270; 5 S.Ct. 903 \(1885\)](#)]

4 If you would like to know more about our view of Christians as “anarchists”, see:

- 5 1. *Jesus is an Anarchist*
6 <http://www.famguardian.org/Subjects/Spirituality/ChurchvState/JesusAnarchist.htm>
- 7 2. *Pastor Garret Lear at the Boston Tea Party, 2008*
8 2.1. BLIP TV: <http://blip.tv/file/1577000/>
9 2.2. OUR COPY: <http://famguardian.org/Subjects/LawAndGovt/ChurchVState/GarrettLear-BostonTeaParty2008.mp3>
- 10 3. *Biblical Standards for Civil Rulers*, Form #13.013- written by a PhD in theology and a Christian Pastor.
11 <http://sedm.org/Forms/FormIndex.htm>
- 12 4. *Should Christians Always Obey the State?*, Form #13.014-written by a PhD in theology and a Christian Pastor.
13 <http://sedm.org/Forms/FormIndex.htm>

14 **5.2 What causes socialism to take over a culture?**

15 *"Don't steal. Your public servants hate competition."*

16 A logical question to ask is the following:

17 *"What causes socialism to take over a specific culture or civilization and how is it done?"*

18 The answer to that question is explained in a wonderful book on biblical law:

19 *The Bible provides, as the foundation law of a godly social order, the law of the tithe. To understand the full*
20 *implication of the tithe, it is important to know that Biblical law has no property tax; the right to tax real*
21 *property is implicitly denied to the state, because the state has no earth to tax. "The earth is the Lord's" (Ex.*
22 *9:29; Deut. 10: 14; Ps. 24: 1; I Cor. 10:26, etc.); therefore, only God can tax the earth. For the state to claim*
23 *the right to tax the earth is for the state to make itself the god and creator of the earth, whereas the state is*
24 *instead God's ministry of justice (Rom. 13: 1-8). For the state to enter into God's realm is to invite judgment.*

25 *The immunity of land from taxation by the state means liberty. A man then cannot be dispossessed of his land;*
26 *every man has a basic security in his property. As Rand pointed out,*

27 *It was impossible to dispossess men of their inheritance under the law of the Lord as no*
28 *taxes were levied against land. Regardless of a man's personal commitments he could not*
29 *disinherit his family by being dispossessed of his land forever. Because the land is not*
30 *the property of the state, nor is land a part of the state's jurisdiction, the state therefore*
31 *has no right under God to levy taxes against God's earth. Moreover, for the state to claim*
32 *as much as God, i.e., a tenth of a man's income, is a sign of apostasy and tyranny,*
33 *according to I Samuel 8: 4-19. The modern state, of course, claims several tithes in*
34 *taxes.²⁰*

35 *The tithe is not a gift to God; it is God's tax for the use of the earth, which is at all points under God's law and*
36 *jurisdiction. Only when the payment to the Lord exceeds ten percent is it called a gift and a "freewill offering"*
37 *(Deut. 16:10,11; Ex. 36:3-7; Lev. 22:21, etc.).*

38 *The tithe was for centuries legally collected, i.e., the state provided the legal requirement that tithes be paid to*
39 *the church. When Virginia repealed its law which made payment of the tithe mandatory, George Washington*
40 *expressed his disapproval in a letter to George Mason, October 3, 1785. He believed, he said, in "making*
41 *people pay toward the support of that which they profess."²¹ From the 4th century on, civil governments began*
42 *to require the tithe, because it was believed that a country could only deny God His tax at its peril. From the*
43 *end of the 18th century, and especially in recent years, such laws have disappeared under the impact of*
44 *atheistic and revolutionary movements. Instead of freeing men from an "oppressive" tax, the abolition of the*
45 *tithe has opened the way for truly oppressive taxation by the state in order to assume the social responsibilities*
46 *once maintained by tithe money. Basic social functions must be paid for. If they are not paid by a responsible,*
47 *tithing Christian people, they will be paid for by a tyrant state which will use welfare and education as*
48 *stepping-stones to totalitarian power.*

²⁰ Howard B. Rand, *Digest of the Divine Law* (Merrimac, Mass.: Destiny Publishers, 1943, 1959), p. 111.

²¹ Jared Sparks, ed., *The Writings of George Washington* (Boston: Ferdinand Andrews, 1838), IX, 137.

1 The matter was ably summed up by Lansdell:

2 *It seems clear, then, in the light of revelation, and from the practice of, perhaps, all*
3 *ancient nations, that the man who denies God's claim to a portion of the wealth that*
4 *comes to his hands, is much akin to a spiritual anarchist; whilst he who so apportions*
5 *less than a tenth of his income or increase is condemned by Scripture as a robber.*
6 *Indeed, if in the days of Malachi not to pay the tithe was counted robbery, can a*
7 *Christian who with-holds the tenth be-now, any more than then-counted honest towards*
8 *God?*

9 *Right giving is a part of right living. The living is not right when the giving is wrong. The giving is wrong when*
10 *we steal God's portion to spend it on ourselves."*

11 *It is significant that in the Soviet Union, any charitable activity is strictly forbidden to religious groups." If a*
12 *church group were to collect funds or goods to administer relief to sick and needy members of the congregation*
13 *or community, it would immediately create a power independent of the state as the remedy for social problems.*
14 *It would moreover create a power which would reach people more directly, efficiently, and powerfully. The*
15 *consequence would be a direct affront to the preeminence of the state. For this reason, in the democracies*
16 *orphanges have been steadily the target of repressive legislation to eliminate them, and charity has been*
17 *preempted by the state increasingly as a major step towards totalitarianism.²²*

18 *Lansdell was right. **Those who do not tithe are spiritual anarchists: they destroy both the freedom and order***
19 ***of society and unleash the demons of statism [Socialism].***

20 [*The Institutes of Biblical Law, Rousas Rushdoony, 1973, pp. 56-58*]

21 God's law of tithe protects mainly the poor, needy, widows, and orphans because these are the most vulnerable members of
22 any society:

23 ***"Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble,***
24 ***and to keep oneself unspotted from the world [and the corrupted governments and laws of the world]."***
25 [*James 1:27, Bible, NKJV*]

26 ***"A father of the fatherless, a defender of widows,***
27 ***is God in His holy habitation.***
28 *God sets the solitary in families;*
29 *He brings out those who are bound into prosperity;*
30 *But the rebellious dwell in a dry land."*
31 [*Psalm 68:5-6, Bible, NKJV*]

32 ***"You shall not afflict any widow or fatherless child."***
33 [*Exodus 22:2, Bible, NKJV*]

34 *"When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the*
35 *fatherless, and the widow. When you gather the grapes of your vineyard, you shall not glean it afterward; it*
36 *shall be for the stranger, the fatherless, and the widow."*
37 [*Deut. 24:20-21, Bible, NKJV*]

38 *"Cursed is the one who perverts the justice due the stranger, the fatherless, and widow." "And all the people*
39 *shall say, "Amen!"*
40 [*Deut. 27:19, Bible, NKJV*]

41 *"The LORD watches over the strangers; He relieves the fatherless and widow; But the way of the wicked He*
42 *turns upside down."*
43 [*Psalm 146:9, Bible, NKJV*]

44 ***"Defend the fatherless, Plead for the widow."***
45 [*Isaiah 1:17, Bible, NKJV*]

46 *"For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man*
47 *and his neighbor, if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent*
48 *blood in this place, or walk after other gods to your hurt, then I will cause you to dwell in this place, in the*
49 *land that I gave to your fathers forever and ever."*
50 [*Jer. 7:5-7, Bible, NKJV*]

²² Lansdell, *Tithe in Scripture*, p. 148.

1 *Thus says the LORD: "Execute judgment and righteousness, and deliver the plundered out of the hand of the*
2 *oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent*
3 *blood in this place."*

4 *[Jer. 22:3, Bible, NKJV]*

5 *"Do not oppress the widow or the fatherless, The alien or the poor. Let none of you plan evil in his heart*
6 *Against his brother."*

7 *[Zech. 7:10, Bible, NKJV]*

8 Lysander Spooner describes the purpose of all legitimate de jure government as follows:

9 ***"Government is established for the protection of the weak against the strong. This is the principal, if not the***
10 ***sole motive for the establishment of all legitimate government. It is only the weaker party that lose their***
11 ***liberties, when a government becomes oppressive.*** *The stronger party, in all governments are free by virtue of*
12 *their superior strength. They never oppress themselves. Legislation is the work of this stronger party; and if, in*
13 *addition to the sole power of legislation, they have the sole power of determining what legislation shall be*
14 *enforced, they have all power in their hands, and the weaker party are the subjects of an absolute government.*
15 *Unless the weaker party have a veto, they have no power whatever in the government and...no liberties... The*
16 *trial by jury is the only institution that gives the weaker party any veto upon the power of the stronger.*
17 *Consequently it is the only institution that gives them any effective voice in the government, or any guaranty*
18 *against oppression."*

19 *[Lysander Spooner in his short essay entitled "Trial by Jury"]*

20 When the above purpose of ALL civil government is violated, you end up with a DE FACTO government that is scorned
21 by God Himself:

22 *"But woe to you scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for*
23 *you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and*
24 *Pharisees, hypocrites! **For you devour widows' houses, and for a pretense make long prayers. Therefore you***
25 ***will receive greater condemnation.***

26 *Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he*
27 *is won, you make him twice as much a son of hell as yourselves."*

28 *"Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the*
29 *gold of the temple, he is obliged to perform it.' Fools and blind! For which is greater, the gold or the temple*
30 *that sanctifies the gold?"*

31 *[Matt. 23:13-17, Bible, NKJV]*

32 To put Rushdoony's analysis above in contemporary terms, when people don't tithe and give to help the poor, widows,
33 fatherless, and needy in their own family or their church with tithes and free will offerings as God commands, then:

- 34 1. The poor are left in a desperate and vulnerable position that causes them to dispense with their scruples for the sake of
35 expediency and survival.
- 36 2. Once the scruples are dispensed, they are likely to abuse their authority as jurists and voters to obtain financial favors
37 or "benefits" from the government. Since it is a CRIME to bribe a voter, then anyone who has a financial interest in
38 the outcome of an election should not be allowed to vote, and least of all poor voters who want to elect socialist
39 candidates that promise them goodies. But through "selective enforcement" and cronyism, this type of crime is not
40 only not prosecuted, but is protected because it grows political empires. Congressman Michelle Bachman, a former
41 IRS attorney, calls this "gangster government", in which protecting criminal activity of politicians by the Dept. of
42 Justice is used to buy political favors and expand socialism.
- 43 3. Politicians will then be elected by these poor and underprivileged who have promised the poor or the have nots some
44 state favor, "benefit" or program for free, paid for with money that is ultimately STOLEN from the haves.
45 Governments don't produce anything. They only steal, consume, and redistribute wealth.
- 46 4. In order to facilitate the transfer of wealth, gold backed currency then will have to be eliminated and replaced with fiat
47 currency, so that the corrupted politicians can in effect print/counterfeit money to pay for the voter bribes they
48 promised during election time. This started mainly with FDR and his "New Deal". It was implemented with a
49 combination of a misleading Sixteenth Amendment and the Federal Reserve, two balancing forces.
- 50 5. The tax system will then be abused as a vehicle to transfer wealth from the haves to the have nots as a way to provide
51 charity to the have nots.
- 52 6. The haves will be punished for their virtues and quit producing because the taxes will be so high that they abandon
53 their role as producers.

- 1 7. As the producers abandon the tax roles, the government debt will accumulate and the government will become
2 insolvent and bankrupt.
3 8. The economy will collapse and revolution and anarchy will result.

4 Every major civilization goes through the above stages and inevitably collapses. The transformation is accomplished by
5 abusing tax money as a form of bribery.

6 *"The king establishes the land by justice, But he who receives bribes [socialist handouts, government "benefits",
7 or PLUNDER stolen from nontaxpayers] overthrows it."
8 [Prov. 29:4, Bible, NKJV]*

9 *"For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their
10 greediness, and pierced themselves through with many sorrows."
11 [1 Tim. 6:10, Bible, NKJV]*

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

22 These socialist bribes called "benefits" are described in the Book of Revelations as "fornication" and the people who
23 participate in them as "Babylon the Great Harlot". See Rev. 17. The people dispensing the bribes are described in Rev.
24 19:19 as "the kings of the earth" or political rulers.

25 *"Come, I will show you the judgment of the great harlot [the atheist totalitarian democracy] who sits on
26 many waters [which are described as seas and multitudes of people in Rev. 17:15], with whom the kings of
27 the earth [political rulers of today] committed fornication [intercourse], and the inhabitants of the earth were
28 made drunk with the wine of her fornication [intercourse, usurious and harmful commerce]."*

29 *So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was
30 full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet,
31 and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations
32 and the filthiness of her fornication [intercourse]. And on her forehead a name was written: MYSTERY,
33 BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.*

34 *I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw
35 her, I marveled with great amazement."
36 [Rev. 17:1-6, Bible, NKJV]*

37 The "fornication" spoken of is legally defined as "commerce". Note the use of the word "intercourse" in the definition of
38 "commerce":

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

44 The Bible describes how Christians are to react to the above mechanisms in the following prophecy:

45 **Avoid Bad Company**

46 *"My son, if sinners [socialists, in this case] entice you,
47 Do not consent
48 If they say, "Come with us,
49 Let us lie in wait to shed blood;
50 Let us lurk secretly for the innocent [nontaxpayers, the newborn, and the producers] without cause;
51 Let us swallow them alive like Sheol,
52 And whole, like those who go down to the Pit:*

1 **We shall fill our houses with spoil [plunder];**
2 **Cast in your lot among us,**
3 **Let us all have one purse [the GOVERNMENT purse]"--**
4 *My son, do not walk in the way with them,*
5 *Keep your foot from their path;*
6 *For their feet run to evil,*
7 *And they make haste to shed blood.*
8 *Surely, in vain the net is spread*
9 *In the sight of any bird;*
10 **But they lie in wait for their own blood.**
11 **They lurk secretly for their own lives.**
12 **So are the ways of everyone who is greedy for gain;**
13 **It takes away the life of its owners."**
14 [[Proverbs 1:10-19](#), Bible, NKJV]

15 The plunder spoken of above is the abuse of the government's taxing power to transfer wealth between private parties,
16 which the U.S. Supreme Court said is NOT "taxation" as legally defined but THEFT. That is why the Bible calls it
17 "plunder":

18 *"The power to tax is, therefore, the strongest, the most pervading of all powers of government, reaching*
19 *directly or indirectly to all classes of the people. It was said by Chief Justice Marshall, in the case of*
20 *McCulloch v. Md., 4 Wheat. 431, that the power to tax is the power to destroy. A striking instance of the truth*
21 *of the proposition is seen in the fact that the existing tax of ten per cent, imposed by the United States on the*
22 *circulation of all other banks than the National Banks, drove out of existence every *state bank of circulation*
23 *within a year or two after its passage. This power can be readily employed against one class of individuals and*
24 *in favor of another, so as to ruin the one class and give unlimited wealth and prosperity to the other, if there is*
25 *no implied limitation of the uses for which the power may be exercised.*

26 **To lay, with one hand, the power of the government on the property of the citizen, and with the other to**
27 **bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a**
28 **robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree**
29 **under legislative forms.**

30 **Nor is it taxation. 'A tax,' says Webster's Dictionary, 'is a rate or sum of money assessed on the person or**
31 **property of a citizen by government for the use of the nation or State.' 'Taxes are burdens or charges**
32 **imposed by the Legislature upon persons or property to raise money for public purposes.'** Cooley, *Const.*
33 *Lim., 479.*

34 *Coulter, J., in Northern Liberties v. St. John's Church, 13 Pa. St., 104 says, very forcibly, 'I think the common*
35 *mind has everywhere taken in the understanding that taxes are a public imposition, levied by authority of the*
36 *government for the purposes of carrying on the government in all its machinery and operations—that they*
37 *are imposed for a public purpose.' See, also Pray v. Northern Liberties, 31 Pa.St., 69; Matter of Mayor of N.Y.,*
38 *11 Johns., 77; Camden v. Allen, 2 Dutch., 398; Sharpless v. Mayor, supra; Hanson v. Vernon, 27 Ia., 47;*
39 *Whiting v. Fond du Lac, supra."*
40 [[Loan Association v. Topeka, 20 Wall. 655 \(1874\)](#)]

42 *"A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the*
43 *support of the government. The word has never thought to connote the expropriation of money from one group*
44 *for the benefit of another."*
45 [[U.S. v. Butler, 297 U.S. 1, 1936](#)]

46 "The power to destroy" spoken of in Loan Association above is synonymous with the phrase "It takes away the life of its
47 owners." In Prov. 1:10-19.

48 The founding fathers were familiar with these mechanisms. As a matter of fact, the design of our republican form of
49 government was based on a book entitled The Spirit of Laws by Montesquieu. The following passage in that wonderful
50 book states the following on this important subject:

51 **"The principle of democracy is corrupted not only when the spirit of equality is extinct [BECAUSE OF**
52 **FRANCHISES!], but likewise when they fall into a spirit of extreme equality, and when each citizen would**
53 **gain be upon a level with those whom he has chosen to command him.** Then the people, incapable of bearing
54 the very power they have delegated, want to manage everything themselves, to debate for the senate, to execute
55 for the magistrate, and to decide for the judges.

56 **When this is the case, virtue can no longer subsist in the republic.** The people are desirous of exercising the
57 functions of the magistrates, who cease to be revered. The deliberations of the senate are slighted; all respect is

1 then laid aside for the senators, and consequently for old age. If there is no more respect for old age, there will
2 be none presently for parents; deference to husbands will be likewise thrown off, and submission to masters.
3 This license will soon become general, and the trouble of command be as fatiguing as that of obedience. Wives,
4 children, slaves will shake off all subjection. No longer will there be any such thing as manners, order, or
5 virtue.

6 We find in Xenophon's Banquet a very lively description of a republic in which the people abused their equality.
7 Each guest gives in his turn the reason why he is satisfied. "Content I am," says Chamides, "because of my
8 poverty. When I was rich, I was obliged to pay my court to informers, knowing I was more liable to be hurt by
9 them than capable of doing them harm. The republic constantly demanded some new tax of me; and I could
10 not decline paying. Since I have grown poor, I have acquired authority; nobody threatens me; I rather
11 threaten others. I can go or stay where I please. The rich already rise from their seats and give me the way. I
12 am a king, I was before a slave: I paid taxes to the republic, now it maintains [PAYS "BENEFITS" TO] me: I
13 am no longer afraid of losing; but I hope to acquire."

14 The people fall into this misfortune when those in whom they confide, desirous of concealing their own
15 corruption, endeavour to corrupt them. To disguise their own ambition, they speak to them only of the grandeur
16 of the state; to conceal their own avarice, they incessantly flatter theirs.

17 The corruption will increase among the corruptors, and likewise among those who are already corrupted.
18 The people will divide the public money among themselves [to pay "BENEFITS"], and, having added the
19 administration of affairs to their indolence, will be for blending their poverty with the amusements of luxury.
20 But with their indolence and luxury, nothing but the public treasure ["BENEFITS"] will be able to satisfy
21 their demands.

22 We must not be surprised to see their suffrages [VOTES at the ballot box] given for money [GOVERNMENT
23 "BENEFITS"]. It is impossible to make great largesses to the people without great extortion: and to compass
24 this, the state must be subverted. The greater the advantages they seem to derive from their liberty, the nearer
25 they approach towards the critical moment of losing it. Petty tyrants arise who have all the vices of a single
26 tyrant. The small remains of liberty soon become insupportable; a single tyrant starts up, and the people are
27 stripped of everything, even of the profits of their corruption.'

28 [The Spirit of Laws, Charles de Montesquieu,

29 SOURCE: http://famguardian.org/Publications/SpiritOfLaws/sol_08.htm#002]

30 Ayn Rand, who came hundreds of years after Montesquieu, and who fled Soviet communism and its attendant corruption to
31 come to this country, stated the same thing as Montesquieu slightly differently, but much more passionately:

32 "But money demands of you the highest virtues, if you wish to make it or to keep it. Men who have no courage,
33 pride, or self-esteem, men who have no moral sense of their right to their money and are not willing to
34 defend it as they defend their life, men who apologize for being rich--will not remain rich for long. They are
35 the natural bait for the swarms of looters [who gravitate like magnets to places of power in a corrupted
36 government] that stay under rocks for centuries, but come crawling out at the first smell of a man who begs
37 to be forgiven for the guilt of owning wealth. They will hasten to relieve him of the guilt--and of his life, as
38 he deserves.

39 "Then you will see the rise of the double standard--the men who live by force [the de facto government an
40 corrupted legal profession], yet count on those who live by trade to create the value of their looted money--
41 the men who are the hitchhikers of virtue. In a moral society, these are the criminals, and the statutes are
42 written to protect you against them. But when a society establishes criminals-by-right and looters-by-law--men
43 who use force to seize the wealth of DISARMED victims--then money becomes its creators' avenger. Such
44 looters [de facto government thieves] believe it safe to rob defenseless [made ignorant of the law by sneaky
45 lawyers and politicians who run the public education system, in this case] men, once they've passed a law to
46 disarm them. But their loot becomes the magnet for other looters, who get it from them as they got it. Then the
47 race goes, not to the ablest at production, but to those most ruthless at brutality. When force is the standard, the
48 murderer wins over the pickpocket. And then that society vanishes, in a spread of ruins and slaughter.

49 [Atlas Shrugged, Ayn Rand;

50 SOURCE: <http://famguardian.org/Subjects/MoneyBanking/Money/AynRandOnMoney.htm>]

51 The economic war fought in the jury box and the ballot box of a democratic government between the HAVES and the
52 HAVE NOTS was also described by the U.S. Supreme Court in Pollock v. Farmers Loan and Trust:

53 "Here I close my opinion. I could not say less in view of questions of such gravity that go down to the very
54 foundation of the government. If the provisions of the constitution can be set aside by an act of congress,
55 where is the course of usurpation to end? The present assault upon capital is but the beginning. It will be but
56 the stepping-stone to others, larger and more sweeping, till our political contests will become a war of the
57 poor against the rich--a war constantly growing in intensity and bitterness. 'If the court sanctions the power
58 of discriminating taxation, and nullifies the uniformity mandate of the constitution,' as said by one who has
59 been all his life a student of our institutions, 'it will mark the hour when the sure decadence of our present

1 **government will commence.** *If the purely arbitrary limitation of four thousand dollars in the present law can*
2 *be sustained, none having less than that amount of income being assessed or taxed for the support of the*
3 *government, the limitation of future congresses may be fixed at a much larger sum, at five or ten or twenty*
4 *thousand dollars, parties possessing an income of that amount alone being bound to bear the burdens of*
5 *government; or the limitation may be designated at such an amount as a board of 'walking delegates' may deem*
6 *necessary. There is no safety in allowing the limitation to be adjusted except in strict compliance with the*
7 *mandates of the constitution, which require its taxation, if imposed by direct taxes, to be apportioned among the*
8 *states according to their representation, and, if imposed by indirect taxes, to be uniform in operation and, so far*
9 *as practicable, in proportion to their property, equal upon all citizens. Unless the rule of the constitution*
10 *governs, a majority may fix the limitation at such rate as will not include any of their own number."*
11 *[Pollock v. Farmers Loan and Trust Co., 157 U.S. 429 (1895)]*

12 In the above case, the very first national income tax was declared unconstitutional. The current one we have is equally
13 unconstitutional but its unlawful nature is being disguised and protected with judicial verbiage, words of art, and criminal
14 conflict of interest, mostly by a corrupted judiciary. For exhaustive evidence of this fact, see:

Great IRS Hoax, Form #11.302
<http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

15 The "war on capital" spoken of above in Pollock is actually a war against PRIVATE property. The right to own property
16 includes the right to EXCLUDE all others from benefitting from or using it. Hence, REAL property ownership implies that
17 the property CANNOT be taxed directly and that only avoidable activities can be taxed:

18 **Property.** *That which is peculiar or proper to any person; that which belongs exclusively to one. In the strict*
19 *legal sense, an aggregate of rights which are guaranteed and protected by the government. *Fulton Light, Heat**
20 *& Power Co. v. State, 65 Misc.Rep. 263, 121 N.Y.S. 536. The term is said to extend to every species of valuable*
21 *right and interest. More specifically, ownership; the unrestricted and exclusive right to a thing; the right to*
22 *dispose of a thing in every legal way, to possess it, to use it, and to exclude everyone else from interfering*
23 *with it. That dominion or indefinite right of use or disposition which one may lawfully exercise over*
24 *particular things or subjects. The exclusive right of possessing, enjoying, and disposing of a thing. The*
25 *highest right a man can have to anything; being used to refer to that right which one has to lands or*
26 *tenements, goods or chattels, which no way depends on another man's courtesy.*
27 *[Black's Law Dictionary, Fifth Edition, p. 1095]*

28 The ultimate result of the war on PRIVATE property and PRIVATE "capital" as the U.S. Supreme Court calls it is to:

- 29 1. Convert RIGHTS into PRIVILEGES and FRANCHISES.
- 30 2. Turn all "citizens" and "residents" into public officers in the government.
- 31 3. Turn ABSOLUTE ownership into QUALIFIED ownership.
- 32 4. Make you the EQUITABLE rather than LEGAL owner of your property.
- 33 5. Use government identifying numbers as a means to "license" people to represent public offices in the government.
- 34 6. Use the association of government identifying numbers with property as a method to DONATE formerly PRIVATE
- 35 property to a PUBLIC use, PUBLIC purpose and/or a PUBLIC office.
- 36 7. Convert CONSTITUTIONAL courts into administrative FRANCHISE courts in which the "judge" is an Executive
- 37 rather than Judicial employee.

38 For more on the above mechanisms, see:

- 39 1. *The "Trade or Business" Scam*, Form #05.001
40 <http://sedm.org/Forms/FormIndex.htm>
- 41 2. *About SSNs and TINs on Government Forms and Correspondence*, Form #05.012
42 <http://sedm.org/Forms/FormIndex.htm>
- 43 3. *Why You are a "national", "state national", and Constitutional but not Statutory Citizen*, Form #05.006.
44 <http://sedm.org/Forms/FormIndex.htm>
- 45 4. *Why Your Government is Either a Thief or You are a "Public Officer" for Income Tax Purposes*, Form #05.008
46 <http://sedm.org/Forms/FormIndex.htm>
- 47 5. *What Statutory Civil Law is Law for Government and Not Private Persons*, Form #05.037
48 <http://sedm.org/Forms/FormIndex.htm>

49 The Bible also describes what life is like in a culture in which the HAVE NOTS have won against the HAVES and
50 outnumber the HAVES:

1 "Run to and fro through the streets of Jerusalem;
2 See now and know;
3 And seek in her open places
4 If you can find a man,
5 **If there is anyone who executes judgment,**
6 **Who seeks the truth,**
7 **And I will pardon her.**
8 Though they say, "As the LORD lives,"
9 Surely they swear falsely."

10 O LORD, are not Your eyes on the truth?
11 You have stricken them,
12 But they have not grieved;
13 You have consumed them,
14 **But they have refused to receive correction.**
15 They have made their faces harder than rock;
16 They have refused to return [to Your ways].

17 Therefore I said, "Surely these are poor.
18 **They are foolish;**
19 **For they do not know the way of the LORD,**
20 **The judgment of their God.**
21 I will go to the great men and speak to them,
22 For they have known the way of the LORD,
23 The judgment of their God."

24 But these have altogether broken the yoke [God's law]
25 And burst the bonds.
26 **Therefore a lion from the forest shall slay them,**
27 **A wolf of the deserts shall destroy them;**
28 **A leopard will watch over their cities.**
29 **Everyone who goes out from there shall be torn in pieces,**
30 **Because their transgressions are many;**
31 **Their backslidings have increased.**

32 "How shall I pardon you for this?
33 Your children have forsaken Me
34 And sworn [on tax returns] by those [in government] that are not gods.
35 When I had fed them to the full,
36 Then they committed adultery [and fornication and sexual perversity]
37 And assembled themselves by troops in the harlots' houses.
38 They were like well-fed lusty stallions;
39 Every one neighed after his neighbor's wife [sexual perversion].
40 Shall I not punish them for these things?" says the LORD.
41 "And shall I not avenge Myself on such a nation as this?"

42 **"Go up on her walls and destroy,**
43 **But do not make a complete end.**
44 **Take away her branches,**
45 **For they are not the LORD's.**
46 **For the house of Israel and the house of Judah**
47 **Have dealt very treacherously with Me," says the LORD.**

48 **They have lied about the LORD [evolutionism],**
49 **And said, "It is not He.**
50 **Neither will evil come upon us,**
51 **Nor shall we see sword or famine.**
52 **And the prophets become wind,**
53 **For the word is not in them.**
54 **Thus shall it be done to them."**

55 Therefore thus says the LORD God of hosts:

56 "Because you speak this word,
57 Behold, I will make My words in your mouth fire,
58 And this people wood,
59 And it shall devour them.
60 **Behold, I will bring a nation [in the District of Columbia, Washington D.C.] against you from afar,**

1 O house of Israel," says the LORD.
2 "It is a mighty nation,
3 It is an ancient nation,
4 A nation whose language [legalese] you do not know,
5 Nor can you understand what they say [in their deceitful laws].
6 Their quiver is like an open tomb;
7 They are all mighty [deceitful] men.
8 **And they [and the IRS, their henchmen] shall eat up your harvest and your bread,**
9 **Which your sons and daughters should eat.**
10 **They shall eat up your flocks and your herds;**
11 **They shall eat up your vines and your fig trees;**
12 **They shall destroy your fortified cities [and businesses and families],**
13 **In which you trust, with the sword.**

14 "Nevertheless in those days," says the LORD, "I will not make a complete end of you.¹⁹ And it will be when you
15 say, "Why does the LORD our God do all these things to us?" then you shall answer them, "Just as you have
16 forsaken Me and served foreign gods in your land, so you shall serve aliens in a land that is not yours."

17 "Declare this in the house of Jacob
18 And proclaim it in Judah, saying,
19 "Hear this now, O foolish people,
20 Without understanding [ignorant and presumptuous],
21 Who have eyes and see not,
22 And who have ears and hear not:
23 Do you not fear Me?" says the LORD.
24 "Will you not tremble at My presence,
25 Who have placed the sand as the bound of the sea,
26 By a perpetual decree, that it cannot pass beyond it?
27 And though its waves toss to and fro,
28 Yet they cannot prevail;
29 Though they roar, yet they cannot pass over it.
30 **But this people has a defiant and rebellious heart;**
31 **They have revolted and departed [from God's law].**
32 **They do not say in their heart,**
33 **"Let us now fear the LORD our God,**
34 **Who gives rain, both the former and the latter, in its season.**
35 **He reserves for us the appointed weeks of the harvest."**
36 **Your iniquities have turned these things away,**
37 **And your sins have withheld good from you.**

38 "For among My people are found wicked men [the IRS, federal reserve, bankers, lawyers, and politicians];
39 They lie in wait as one who sets snares;
40 They set a trap [using GOVERNMENT FRANCHISES];
41 They catch men [with deceit and greed as their weapon].
42 As a cage is full of birds,
43 So their houses are full of deceit [IRS publications and law books and government propaganda].
44 **Therefore they have become great and grown rich [from plundering YOUR money illegally].**
45 **They have grown fat, they are sleek;**
46 **Yes, they surpass the deeds of the wicked;**
47 **They do not plead the cause,**
48 **The cause of the fatherless;**
49 **Yet they prosper,**
50 **And the right of the needy they do not defend.**
51 **Shall I not punish them for these things?" says the LORD.**
52 **"Shall I not avenge Myself on such a nation as this?"**

53 **"An astonishing and horrible thing**
54 **Has been committed in the land:**
55 **The prophets prophesy falsely,**
56 **And the priests [federal judges] rule by their own power;**
57 **And My people love to have it so.**
58 **But what will you do in the end?"**
59 **[Jeremiah 5, Bible, NKJV, Emphasis added]**

60 Here is what an early U.S. Supreme Court said about the sanctity of PRIVATE property, before the courts became
61 corrupted and the judges became statutory "taxpayers" with a criminal conflict of interest. The illegal enforcement of the
62 Internal Revenue Code by the I.R.S. would end immediately if we had judges this honest today:

1 "A statutory provision which is not a legitimate police regulation cannot be made such by being placed in the
2 same act with a police regulation, or by being enacted under a title that declares a purpose which would be a
3 proper object for the exercise of that power.

4 "It being self-evident that, unless all things are held in common, some persons must have more property than
5 others, it is from the nature of things impossible to uphold freedom of contract and the right of private
6 property without at the same time recognizing as legitimate those inequalities of fortune that are the
7 necessary result of the exercise of those rights.

8 "The Fourteenth Amendment recognizes "liberty" and "property" as coexistent human rights, and debars the
9 states from any unwarranted interference with either.

10 "Since a state may not strike down the rights of liberty or property directly, it may not do so indirectly, as by
11 declaring in effect that the public good requires the removal of those inequalities that are but the normal and
12 inevitable result of the exercise of those rights, and then invoking the police power in order to remove the
13 inequalities, without other object in view.

14 "The Fourteenth Amendment debars the states from striking down personal liberty or property rights or
15 materially restricting their normal exercise excepting so far as may be incidentally necessary for the
16 accomplishment of some other and paramount object, and one that concerns the public welfare. The mere
17 restriction of liberty or of property rights cannot, of itself, be denominated "public welfare" and treated as a
18 legitimate object of the police power, for such restriction is the very thing that is inhibited by the Amendment.
19 [236 U.S. 31]"
20 [Coppage v. Kansas, 236 U.S. 1 (1915)]

21 Lastly, God prescribed what the remedy for the corruption and socialism is, which is to restore HONEST judges and
22 lawyers to the legal profession:

23 Alas, sinful nation,
24 A people laden with iniquity
25 A brood of evildoers
26 Children who are corrupters!

27 **They have forsaken the Lord**

28 They have provoked to anger

29 The Holy One of Israel,

30 They have turned away backward.

31 Why should you be stricken again?

32 You will revolt more and more.

33 **The whole head is sick [they are out of their minds!: insane or STUPID or both].**

34 **And the whole heart faints....**

35 Wash yourselves, make yourselves clean;

36 **Put away the evil of your doings from before My eyes.**

37 **Cease to do evil,**

38 **Learn to do good;**

39 **Seek justice,**

40 **Rebuke the oppressor [the IRS and the Federal Reserve and a corrupted judicial system];**

41 **Defend the fatherless,**

42 **Plead for the widow [and the "nontaxpayer"]....**

43 **How the faithful city has become a harlot!**

44 **It [the Constitutional Republic] was full of justice;**

45 **Righteousness lodged in it,**

46 **But now murderers [and abortionists, and socialists, and democrats, and liars and corrupted judges].**

47 Your silver has become dross,

48 Your wine mixed with water.

49 **Your princes [President, Congressmen, Judges] are rebellious,**

50 **Everyone loves bribes,**

51 **And follows after rewards.**

52 **They do not defend the fatherless,**

53 **nor does the cause of the widow [or the "nontaxpayer"] come before them.**

54 **Therefore the Lord says,**

55 The Lord of hosts, the Mighty One of Israel,

56 "Ah, I will rid Myself of My adversaries,

57 And take vengeance on My enemies.

58 **I will turn My hand against you,**

59 **And thoroughly purge away your dross.**

1 And take away your alloy.
2 I will restore your judges [eliminate the BAD judges] as at the first.
3 And your counselors [eliminate the BAD lawyers] as at the beginning.
4 Afterward you shall be called the city of righteousness, the faithful city."
5 [Isaiah 1:1-26, Bible, NKJV]

6 **5.3 Communism and socialism defined in the law**

7 The U.S. Congress defined the essence of socialism, which is the worship of the "state", in 50 U.S.C. §841. The essence of
8 "socialism" and its evil twin, communism, is a failure to recognize or respect the lawful limits upon the authority of
9 anyone, and especially "public servants". Read it for yourself:

10 TITLE 50 > CHAPTER 23 > SUBCHAPTER IV > Sec. 841.
11 Sec. 841. - Findings and declarations of fact

12 The Congress finds and declares that the Communist Party of the United States [consisting of the IRS, DOJ,
13 and a corrupted federal judiciary], although purportedly a political party, is in fact an instrumentality of a
14 conspiracy to overthrow the [de jure] Government of the United States [and replace it with a de facto
15 government ruled by a the judiciary]. It constitutes an authoritarian dictatorship [IRS, DOJ, and corrupted
16 federal judiciary in collusion] within a [constitutional] republic, demanding for itself the rights and privileges
17 [including immunity from prosecution for their wrongdoing in violation of Article 1, Section 9, Clause 8 of the
18 Constitution] accorded to political parties, but denying to all others the liberties [Bill of Rights] guaranteed by
19 the Constitution. Unlike political parties, which evolve their policies and programs through public means, by
20 the reconciliation of a wide variety of individual views, and submit those policies and programs to the
21 electorate at large for approval or disapproval, the policies and programs of the Communist Party are secretly
22 [by corrupt judges and the IRS in complete disregard of the tax laws] prescribed for it by the foreign leaders
23 of the world Communist movement [the IRS and Federal Reserve]. Its members [the Congress, which was
24 terrorized to do IRS bidding recently by the framing of Congressman Traficant] have no part in determining
25 its goals, and are not permitted to voice dissent to party objectives. Unlike members of political parties,
26 members of the Communist Party are recruited for indoctrination [in the public schools by homosexuals,
27 liberals, and socialists] with respect to its objectives and methods, and are organized, instructed, and
28 disciplined [by the IRS and a corrupted judiciary] to carry into action slavishly the assignments given them by
29 their hierarchical chieftains. Unlike political parties, the Communist Party [thanks to a corrupted federal
30 judiciary] acknowledges no constitutional or statutory limitations upon its conduct or upon that of its
31 members. The Communist Party is relatively small numerically, and gives scant indication of capacity ever to
32 attain its ends by lawful political means. The peril inherent in its operation arises not from its numbers, but
33 from its failure to acknowledge any limitation as to the nature of its activities, and its dedication to the
34 proposition that the present constitutional Government of the United States ultimately must be brought to
35 ruin by any available means, including resort to force and violence [or using unlawfully enforced income
36 taxes]. Holding that doctrine, its role as the agency of a hostile foreign power [the Federal Reserve and the
37 American Bar Association (ABA)] renders its existence a clear present and continuing danger to the security
38 of the United States. It is the means whereby individuals are seduced into the service of the world Communist
39 movement, trained to do its bidding, and directed and controlled in the conspiratorial performance of their
40 revolutionary services. Therefore, the Communist Party should be outlawed

41 For emphasis, look at the essence of communism again:

42 "Unlike political parties, the Communist Party [thanks to a corrupted federal judiciary] acknowledges no
43 constitutional or statutory limitations upon its conduct or upon that of its members. [...] The peril inherent
44 in its operation arises not from its numbers, but from its failure to acknowledge any limitation as to the
45 nature of its activities. ."

46 As you will find out later, socialism is the deification and worship of the "state" as a false "god" and "unquestioned
47 authority". The essence of what it means to be a "god" is to have no limits upon one's activities, including those imposed
48 by law. The essence of "communism" as described above is similarly, to acknowledge no lawful limits upon one's
49 activities. Therefore, communism and socialism and the deification of government are synonymous. Since the purpose of
50 law is to define and limit the authority of government so as to maximize liberty for everyone, then the essence of socialism
51 is public servants who do not read, obey, and respect all of the limits imposed by law upon their authority by the
52 Constitution and enacted law. That is why the U.S. Supreme Court said:

53 "The government of the United States has been emphatically termed a government of laws, and not of men.
54 It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested
55 legal right."
56 [Marbury v. Madison, 5 U.S. 137; 1 Cranch 137, 2 L.Ed. 60 (1803)]
57

1 "Every citizen of the United States is supposed to know the law",
2 [Floyd Acceptances, 7 Wall (74 U.S. 169) 666 (1869)]

3 In America, we cannot erect a "society of law" unless every citizen learns and obeys the law and knows enough about the
4 law to recognize when a public servant has exceeded his lawful authority and must be disciplined. All civil law is
5 essentially a contract whereby those subject to it consented at some point to be subject to it by choosing a domicile within
6 the jurisdiction of the government or by electing to sign a contract to become a public servant.

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

13 A public servant is party to the contract to provide "protection" to the masses described in the law. You as a responsible
14 jurist and voter and citizen cannot supervise the execution of a contract by your public servant without first reading it and
15 second obeying it so as to set a good example for your servant.

16 The U.S. Supreme Court echoed similar sentiments as follows:

17 *"... the maxim that the King can do no wrong has no place in our system of government; yet it is also true, in*
18 *respect to the State itself, that whatever wrong is attempted in its name is imputable to its government and not*
19 *to the State, for, as it can speak and act only by law, whatever it does say and do must be lawful. That which*
20 *therefore is unlawful because made so by the supreme law, the Constitution of the United States, is not the*
21 *word or deed of the State, but is the mere wrong and trespass of those individual persons who falsely spread*
22 *and act in its name."*

23 *"This distinction is essential to the idea of constitutional government. To deny it or blot it out obliterates the*
24 *line of demarcation that separates constitutional government from absolutism, free self- government based on*
25 *the sovereignty of the people from that despotism, whether of the one or the many, which enables the agent of*
26 *the state to declare and decree that he is the state; to say 'L'Etat, c'est moi.' Of what avail are written*
27 *constitutions, whose bills of right, for the security of individual liberty, have been written too often with the*
28 *blood of martyrs shed upon the battle-field and the scaffold, if their limitations and restraints upon power may*
29 *be overpassed with impunity by the very agencies created and appointed to guard, defend, and enforce them;*
30 *and that, too, with the sacred authority of law, not only compelling obedience, but entitled to respect? And how*
31 *else can these principles of individual liberty and right be maintained, if, when violated, the judicial tribunals*
32 *are forbidden to visit penalties upon individual offenders, who are the instruments of wrong, whenever they*
33 *interpose the shield of the state? **The doctrine is not to be tolerated.** The whole frame*
34 *and scheme of the political institutions of this country, state and federal, protest against it. Their continued*
35 *existence is not compatible with it. It is the doctrine of absolutism, pure, simple, and naked, and of*
36 *communism which is its twin, the double progeny of the same evil birth."*
37 [Poindexter v. Greenhow, 114 U.S. 270, 5 S.Ct. 903 (1885)]

38 I bet they never taught you this in "public"/government school, now did they? The reason is that the public schools have
39 become prisons and "fool factories" which manufacture legally ignorant and compliant "sheep" that the government wolf
40 may devour and enslave. They are the big bad wolf dressed up as the protector for Little Red Riding Hood.

41 Now let's investigate the ways that socialism and communism as described above are manifested by our "public servants"
42 in contemporary society. All of the activities listed below result from a failure or refusal of public servants to respect the
43 limits of law upon their authority, and therefore amount to communism and socialism.

- 44 1. A public servant who prevents the study of law in a public school so that the sovereign people are deprived of the
45 ability to supervise their servants in government is encouraging a lawless, unaccountable government with effectively
46 no lawful restraints upon their authority. (see above)
- 47 2. If a public servant acts "presumptuously" about his authority, or "assumes" he has authority where the law conveys
48 none, or if he makes presumptions about your status without supporting evidence and which prejudice your rights then
49 he is a communist and a socialist and is also violating the Bible. All unchallenged "presumption" in the legal field
50 operates as the equivalent of "faith" in the religious realm. Since the First Amendment prohibits the government from
51 establishing or disestablishing a religion, then it similarly is prohibited from engaging in any presumption which

prejudices constitutionally guaranteed rights. The purpose of “due process of law”, in fact, is to entirely remove prejudicial presumption from all legal process.

(1) [8:4993] **Conclusive presumptions affecting protected interests:**

A conclusive presumption may be defeated where its application would impair a party's constitutionally-protected liberty or property interests. In such cases, conclusive presumptions have been held to violate a party's due process and equal protection rights. [Vlandis v. Kline (1973) 412 U.S. 441, 449, 93 S.Ct 2230, 2235; Cleveland Bd. of Ed. v. LaFleur (1974) 414 U.S. 632, 639-640, 94 S.Ct. 1208, 1215-presumption under Illinois law that unmarried fathers are unfit violates process] [Rutter Group Practice Guide-Federal Civil Trials and Evidence, paragraph 8:4993, page 8K-34]

“The power to create presumptions is not a means of escape from constitutional restrictions,” [Bailey v. Alabama, 219 U.S. 219, 239; New York Times v. Sullivan, 376 U.S. 254 (1964):

“But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people.” [Numbers 15:30, Bible, NKJV]

If you would like to learn more about how presumption is abused by public servants to prejudice your constitutional rights and make government into a false pagan god, see:

Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017
<http://sedm.org/Forms/FormIndex.htm>

- 3. A legislator who writes laws in such a complicated fashion that the average citizen cannot read it and understand it and therefore must hire or consult an “expert” to interpret it who is regulated and censored by the government has encouraged an unaccountable government with no lawful limits upon its authority. It has also created a state-sponsored religion and priesthood out of the legal profession. All law is religious in nature and for the state to prevent the study of law is to remove all forms of religion from society EXCEPT that towards government as a false god.

Law is in every culture religious in origin. Because law governs man and society, because it establishes and declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every study of law must be, first, a recognition of this religious nature of law.

Second, it must be recognized that in any culture the source of law is the god of that society. If law has its source in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler, then that source is the god of that system. [The Institutes of Biblical Law, Rousas John Rushdoony, 1973, pp. 4-5, Emphasis added]

“The government that robs Peter to pay Paul [the lawyer, accountant, or CPA, all of whom are regulated activities] can always depend on the support of Paul.” [George Bernard Shaw]

- 4. If a judge neglects or ignores the demands place by enacted law upon either his authority or a litigant who is a public servant, then he is a communist.

“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 the 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...would bring terrible retribution. Against that pernicious doctrine this Court should resolutely set its face.” [Justice Brandeis, Olmstead v. United States, 277 U.S. 438, 485. (1928)]

- 5. If a public servant receives a report from a concerned citizen regarding unlawful activity on the part of another public servant and he or she ignores it or does not respond, investigate, and prosecute it, then he or she is a communist and a socialist. In addition, he is guilty of “misprision of felony” in violation of 18 U.S.C. §4 and becomes an “accessory after the fact” in violation of 18 U.S.C. §3.

[TITLE 18 > PART 1 > CHAPTER 1 > § 4](#)
[§ 4. Misprision of felony](#)

Whoever, having knowledge of the actual commission of a felony cognizable by a court of the United States, conceals and does not as soon as possible make known the same to some judge or other person in civil or military authority under the United States, shall be fined under this title or imprisoned not more than three years, or both.

6. If a public servant ignores a petition to redress of grievances under the First Amendment and does not address it, and thereby encourages and condones unlawful activity, he is a communist or a socialist. Any government that is unaccountable to the people it is supposed to serve and protect is a false pagan “god”. See:

[Statement of Facts and Beliefs Regarding the Right to Petition the Government for a Redress of Grievances](http://famguardian.org/Subjects/Taxes/LegalEthics/RightToPet-031002.pdf)
<http://famguardian.org/Subjects/Taxes/LegalEthics/RightToPet-031002.pdf>

7. If the IRS or state revenue agency has violated the law in its collection procedures and is informed of that fact in writing by the victim and completely ignores either the entire correspondence or any part thereof, then he or she by their willful act of omission is a communist or a socialist.

*“Fraud in its elementary common law sense of deceit -- and this is one of the meanings that fraud bears [483 U.S. 372] in the statute, see United States v. Dial, 757 F.2d. 163, 168 (7th Cir.1985) -- includes the deliberate concealment of material information in a setting of fiduciary obligation. **A public official is a fiduciary toward the public, including, in the case of a judge, the litigants who appear before him, and if he deliberately conceals material information from them, he is guilty of fraud. When a judge is busily soliciting loans from counsel to one party, and not telling the opposing counsel (let alone the public), he is concealing material information in violation of his fiduciary obligations.**”*
[McNally v. United States, 483 U.S. 350 (1987)]

8. When a public servant sanctions or penalizes or fires a whistleblower who is bringing up violations of law within the government, then he or she is a communist and a socialist.

“It is an unconstitutional deprivation of due process for the government to penalize a person merely because he has exercised a protected statutory or constitutional right. United States v. Goodwin, 457 U.S. 368, 372, 102 S.Ct. 2485, 2488, 73 L.Ed.2d. 74 (1982).”
[People of Territory of Guam v. Fegurgur, 800 F.2d. 1470 (9th Cir. 1986)]

“Due process of law is violated when the government vindictively attempts to penalize a person for exercising a protected statutory or constitutional right.”
[United States v. Conkins, 9 F.3d. 1377, 1382 (9th Cir. 1993)]

5.4 Socialism is based on collective rather than individual sovereignty and is perpetuated through democracy²³

“The very purpose of a Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts. One’s right to life, liberty, and property, to free speech, a free press, freedom of worship and assembly, and other fundamental rights may not be submitted to vote; they depend on the outcome of no elections.”
[West Virginia State Board of Education v. Barnette, 319 U.S. 624, 63 S.Ct. 1178 (1943)]

The foundation of the authority of a socialist government is a totalitarian democracy based not on inalienable rights, but on the will of the sovereign “collective”. Each individual is but a cog in the machinery of an overarching and omnipotent “state”. Within this style of political organization, the “state” must be worshipped and “political correctness” becomes the code of conduct. Individual thought, achievement, and opinion become irrelevant under socialism. Everything is run by “opinion polls”. The will of the majority is “king”.

A “Republican Form of Government”, on the other hand, is the opposite of socialism. For example, in a republic, you can only be charged with a crime if you injure the person or property of another sovereign individual. So long as you don’t injure, rob or kill another sovereign (and thereby violate *his* God-given, unalienable *Rights*), there is no crime. In a republic, there can be no crimes “against the state” (the collective)—only against God. Likewise, except for certain biblical prohibitions (like working on the Sabbath), there are no “victimless crimes” in a republic. However, in a socialist democracy, the majority (or their presumed agent, the government) can vote that any act is a crime (hate speech, for example) even if no individual’s life, person or property is damaged. Thus, “victimless crimes” and “crimes against the

²³ Adapted from [Great IRS Hoax](#), section 4.5.10, ver. 4.11. See: <http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

1 state” (which are almost impossible in a true republic) are common under socialist democracy. Why? Because there are no
2 legitimate *victims* in a socialist democracy. Why? Because, in a socialist democracy, no individual has any unalienable
3 Rights.

4 Without rights, you can't be a victim; there's nothing to damage. For example, to shoot a homo sapiens without
5 unalienable Rights is legally indistinguishable from killing a cow. Without God-given, unalienable Rights, there's nothing
6 intrinsic to violate. Sure, the democracy may vote that murder is wrong (at least when committed against the majority).
7 But that democratic collective can likewise vote that murdering Jews, Blacks, homosexuals, patriots—or even specific
8 individuals like Jesus Christ—is quite alright. As citizens of a democracy, we each have no more *individual* rights than
9 cows. Without individually-held, God-given rights “secured” by a “Republican Form of Government,” we have no
10 intrinsic value and may be fairly characterized as “human resources”. In a democracy, we have no individually-held,
11 unalienable Rights to shield us against the arbitrary will of the majority or their agent: government.

12 *Black's Law Dictionary, Seventh Edition* defines “democracy” as a system of government in which, “the people or
13 community as an organized whole wield the sovereign power”—but do so in the capacity of a single, artificial *collective*—
14 *not as an association of individual “sovereigns”*. Thus, democracy is a *collectivist* political philosophy characterized by a
15 lack of individually-held, God given, “unalienable Rights”. In other words, it is socialism or worst yet communism, at its
16 extreme. Also note that the logical correlative of the *collective* rights of the “group” is the *absence of* rights for each
17 *individual*. This absence of individually-held, God-given rights is the central feature of all collectivist philosophies
18 (communism, socialism, etc.) since these systems presume that “sovereign power” is held by the *collective*, but not by *any*
19 individuals. Therefore, by definition, no citizen of a democracy can hold God-given, “unalienable Rights” to Life, Liberty
20 and the pursuit of Happiness” as an *individual*. Why? Because if a democracy recognized the legitimacy of *individual*
21 rights as God-given and thus superior to any claim of “collective” rights, the power of the democracy and majority rule over
22 specific individuals or minorities would disappear. By simply invoking his God-given, unalienable Rights, any individual
23 could thumb his nose at virtually any vote by the democratic majority. So long as I have an unalienable Right to Life, it
24 matters not if 250 million Americans all vote to hang me. So long as I am *individually* “endowed by my Creator with
25 certain unalienable Rights,” I can tell the whole world to “stuff it” by simply invoking my *individually*-held, unalienable
26 Rights.

27 The implications of who holds sovereignty within our system of republican government forms the basis for our system of
28 jurisprudence. Because *individuals* rather than collective groups or the government, are the holders of divinely endowed
29 *rights*, then they are the *only* ones who can have a legal remedy in the courts for an invasion or injury of those rights.
30 Groups and government cannot be identified in a republic as an “injured party”. This is why you can go into court in our
31 country and demand a verified affidavit from an injured party, and if the state cannot produce one, then they cannot
32 prosecute you for a crime. Stated another way, there must be a real, flesh and blood victim of a crime in order for the state
33 to prosecute for a violation of a criminal law. If the state prosecutes someone for any other type of crime, it is called a
34 malum prohibitum:

35 *Malum prohibitum.* A wrong prohibited; a thing which is wrong because prohibited; an act which is not
36 inherently immoral, but becomes so because its commission is expressly forbidden by positive law; an act
37 involving an illegality resulting from positive law. Compare Malum in se.
38 [*Black's Law Dictionary, Sixth Edition, p. 960*]

39 As was explained in section 4.8 of the *Great IRS Hoax*, Form #11.302, the Supreme Court has ruled in the case of *Downes*
40 *v. Bidwell*, 182 U.S. 244 (1902) that Constitutional rights (the Bill of Rights) and direct taxes on natural people are
41 mutually exclusive and cannot coexist. We believe this is because the entire Bill of Rights would have to be destroyed to
42 eliminate all the conflicts of law that would result. On the other hand, ask yourself if a tax crime can have a real, flesh and
43 blood individual victim for a tax that is voluntary to begin with? The answer is no, and that is one of many reasons why
44 income tax laws consistent with the Constitution and the Bill of Rights can never be lawfully imposed against real flesh and
45 blood people, who are the *sovereigns* within a Republican Form of Government. Furthermore, citizens simply can't be the
46 sovereigns unless they have *individual* rights. Consequently, public servants in our government simply can never be
47 greater than the sovereigns they serve because that would turn the bedrock of our political system upside down. The
48 Federalist Paper No. 78 written by Alexander Hamilton, one of our founding fathers, clearly explains these observations:

49 “No legislative act contrary to the Constitution can be valid. To deny this would be to affirm that the deputy
50 (agent) is greater than his principal; that the servant is above the master; that the representatives of the
51 people are superior to the people; that men, acting by virtue of powers may do not only what their powers do
52 not authorize, but what they forbid...[text omitted] It is not otherwise to be supposed that the Constitution
53 could intend to enable the representatives of the people to substitute their will to that of their constituents. It

1 *is far more rational to suppose, that the courts were designed to be an intermediate body between the people*
2 *and the legislature, in order, among other things, to keep the latter within the limits assigned to their authority.*
3 *The interpretation of the laws is the proper and peculiar province of the courts. A Constitution is, in fact, and*
4 *must be regarded by judges, as fundamental law. If there should happen to be an irreconcilable variance*
5 *between the two, the Constitution is to be preferred to the statute.”*
6 *[Alexander Hamilton (Federalist Paper # 78)]*

7 Do you now see our point about the implications of who holds sovereign power? By *definition*, a democracy can't work—
8 can't exercise the arbitrary authority of the majority over the minority—can't even *exist* where unalienable Rights are
9 granted to *individuals* by the supreme authority of *God*. And at least coincidentally, according to Brock Chisholm, former
10 Director of the UN's World Health Organization,

11 *“To achieve world government, it is necessary to remove from the minds of men, their individualism, loyalty to*
12 *family traditions, national patriotism and religious dogmas.”*

13 Do you see how a democracy—which denies both *individual* rights and the *God* that granted them—could diminish the
14 republican forces of individualism and faith that would naturally resist one world government? Do you see how a
15 “democratic form of government” might be ideal for implementing a Civil Religion of Socialism and a New World Order?
16 In fact, if you'll read the United Nation's “Universal Declaration of Human Rights” (adopted Dec. 10, 1948), you'll see that
17 Article 21(b) explains the basis of the U.N.'s one-world government:

18 *“The will of the people shall be the basis of the authority of government; this shall be expressed in periodic and*
19 *genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by*
20 *equivalent free voting procedures.” [Emph. added]*

21 The basis for the authority of all U.N. governments isn't God, but the “will of the people” as expressed in “periodic
22 elections” (rather than fixed constitutions). That's democracy, folks. And that 1948 U.S. “Declaration” is probably the
23 political foundation for the world's 20th century march toward our “beloved” democracy. Think not? Read Article 29(2) of
24 the same U.N. “Declaration”:

25 *“In the exercise of his rights and freedoms, everyone shall be subject only to...the rights and freedoms of*
26 *others...in a democratic society.”*

27 In other words, despite the considerable list of rights which the U.N.'s “Declaration” claims to provide for all individuals,
28 those individually-held “human rights” are absolutely subject to the “rights and freedoms of others”. Note that “others” is
29 plural. Thus, the individual's rights are always subject to that of the *group*, of the *collective*. In other words, whenever two
30 or more are gathered in the U.N.'s name, a single person's claim to “individual rights” is meaningless.

31 A collectivist form of government, the U.N. democracy is fundamentally indistinguishable from communism and
32 socialism.²⁴ More importantly, by rejecting the concept of individually-held, *unalienable* Rights, every democracy
33 (including the U.N., the New World Order and/ or the United States) must likewise reject the *source* of those unalienable
34 Rights: God.

35 Like all *collectivist* political systems, democracies must be *atheistic*. Although a particular democracy may allow its
36 subjects to engage in some religious activity, none of those religious principles can be officially recognized or given any
37 authority by the collectivist state. (Can you say “separation of church and state,” boys and girls?). A socialist democracy
38 MUST be atheistic, because it is “god”, and no one can serve to gods or two masters:

39 *“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to*
40 *the one and despise the other. You cannot serve God and mammon [government].”*
41 *[Jesus [God] speaking in the Bible, Luke 16:13]*

42 When government is god, it can't have any competitors or persons it is accountable to, and therefore it must remove the true
43 and living God from schools, libraries, courts, and all public buildings, as it is doing now with school prayer, our pledge of
44 allegiance, and maybe even next our money (“In God We Trust”).

²⁴ If you read Article 22 of the U.N.'s “Declaration”: “Everyone, as a member of society, has the right to *social security*...” Does this imply that modern
“social security” is a U.N. program? Is it possible that mere possession of a Social Security card is construed as evidence of your status as subject in an
international democracy?

1 The U.S. Constitution, Article 4, section 4 guarantees to every state a REPUBLIC form of government. We are supposed
2 to be a republic. We are NOT supposed to be a democracy. The federal government has a duty (Article 4, Section 4) to
3 protect us from democracy. Only a subversive would want to live in a democracy.

4 In a democracy, a majority votes to force their will on others. Christians will not exercise dominion over others. Christians
5 will not covet their neighbors' goods. Christians will not plunder the innocent.

6 In a constitutional Republic, everyone has rights. Your Constitution guaranteed a republic form of government. The
7 republic doesn't exist anymore. In a democracy, the misguided mobocracy forces their will on the minority. Democracy is
8 part of the Beast system. Socialists cannot use a Republic, which is free from things public.

9 The word "democracy" does not appear anywhere in your U.S. Constitution because you are not a democracy. Democracy
10 has no place in America.

11 Thomas Jefferson said:

12 *"A democracy is nothing more than mob rule, where fifty-one percent of the people may take away the rights of*
13 *the other forty-nine."*

14 Alexander Hamilton:

15 *"We are a Republic. Real Liberty is never found in despotism or in the extremes of Democracy."*

16 1st Samuel 15:24

17 *"And Saul [the Priest within a theocracy] said unto Samuel [the King who he surrendered his power to], I have*
18 *sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people,*
19 *and obeyed their voice."*

20 James Madison, 1787, Federalist Paper #10:

21 *"Democracy is the most vile form of government ... democracies have ever been spectacles of turbulence and*
22 *contention: have ever been found incompatible with personal security or the rights of property: and have in*
23 *general been as short in their lives as they have been violent in their deaths."*

24 Fisher Ames, author of the words of the First Amendment:

25 *"A democracy is a volcano which conceals the fiery materials of its own destruction. These will produce an*
26 *eruption and carry desolation in their way."*

27 John Adams, 1815:

28 *"Democracy ... while it lasts is more bloody than either [aristocracy or monarchy]. Remember, democracy*
29 *never lasts long. It soon wastes, exhausts, and murders itself. There is never a democracy that did not commit*
30 *suicide."*

31 John Marshall, Chief Justice of the Supreme Court:

32 *"Between a balanced Republic and a democracy, the difference is like that between order and chaos."*

33 Dr. Jedediah Morse, one of the authors of your Bill of Rights:

34 *"A simple democracy is the devil's own government."*

35 The Bible:

36 *"But the chief priests and elders persuaded the multitude that they should ask Barabbaas, and destroy Jesus."*
37 *[Matt 27:20]*

1 Pilate said publicly that he found no fault in Christ (Luke 23:4 & 14). Pilate publicly washed his hands to show that he had
2 no jurisdiction,

3 *"saying, I am innocent of the blood of this just person: se ye to it"*
4 *[Matt 27:24]*

5 but the mob forced him to execute Christ. Pilate liked Christ Jesus and wanted to release him (Luke 23:20), but that did not
6 matter; he did not dare act contrary to the will of the vast majority. That's right! Voters, by a voice vote, determined that
7 Christ should be executed. Here is what the U.S. Supreme Court said on this subject:

8 *"It must be conceded that there are rights in every free government beyond the control of the State [or a*
9 *covetous jury or majority of electors]. A government which recognized no such rights, which held the lives,*
10 *liberty and property of its citizens, subject at all times to the disposition and unlimited control of even the*
11 *most democratic depository of power, is after all a despotism. It is true that it is a despotism of the many--of*
12 *the majority, if you choose to call it so--but it is not the less a despotism."*
13 *[Loan Ass'n v. Topeka, 87 U.S. (20 Wall.) 655, 665 (1874)]*

14 The U.S. Supreme Court also said that those who are subject to the arbitrary will of another are slaves! The Thirteenth
15 Amendment outlawed slavery. We are a society of laws and not of men.

16 *"But the fundamental rights to life, liberty, and the pursuit of happiness, considered as individual possessions,*
17 *are secured by those maxims of constitutional law which are the monuments showing the victorious progress of*
18 *the race in securing to men the blessings of civilization under the reign of just and equal laws, so that, in the*
19 *famous language of the Massachusetts bill of rights, the government of the commonwealth 'may be a*
20 *government of laws and not of men.' For the very idea that one man may be compelled to hold his life, or the*
21 *means of living, or any material right essential to the enjoyment of life, at the mere will of another, seems to*
22 *be intolerable in any country where freedom prevails, as being the essence of slavery itself."*
23 *[Yick Wo v. Hopkins, 118 U.S. 356 (1886)]*

24 Unreasoning mobs do not have any lawful authority. The root word of authority is "author". The Lord is our Lawgiver
25 (Isaiah 33:22, James 4:12). Nowhere in scripture is authority given to civil governments to legislate their own laws.
26 Scripture prohibits us from legislating:

27 *"You shall not add to the word which I command you, nor take from it, that you may keep the commandments of*
28 *the LORD your God which I command you." [Deut. 4:2, Bible, NKJV]*

29 *Every word of God is pure;*
30 *He is a shield to those who put their trust in Him.*
31 *Do not add to His words.*
32 *Lest He rebuke you, and you be found a liar.*
33 *[Prov. 30:5-6, Bible, NKJV]*

34 We get the word "republic" from the shortened Latin idiom Libera Res Publica, which means free from things public.

35 Bouvier's 1870 Law Dictionary, Vol 1, p. 13:

36 *"The term republic, res publica, signifies the state independently of its form of government."*

37 The sovereign people are independent of the administering governments in all republics. FREEMEN ARE FREE FROM
38 CIVIL AUTHORITY. Perhaps you can now understand Acts 22:27,29:

39 *"Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief*
40 *captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then*
41 *straightway they departed from him which should have examined him: and the chief captain also was afraid,*
42 *after he knew that he was a Roman, and because he had bound him."*

43 A Roman officer cannot bind (arrest) a Roman citizen. Again: freemen are free from civil authority.

44 As further proof that a democracy is prohibited, consider the legal maxim:

45 *"The multitude of those who err is no protection for error."*

1 In a democracy, which we have had since 1933, you can vote to plunder others and demand benefits. You too can exercise
2 your democratic rights to persecute others. But, you must pay your fair share. This is the chief legacy left to us by Franklin
3 Delano Roosevelt (FDR) and the New Deal: A republic without rights. An economic utopia free of personal responsibility.
4 In short, a LIE. The New Deal is a complete repudiation of the Republican principles of government:

5 *"The very purpose of the Bill of Rights was to withdraw certain subjects from the vicissitudes of political*
6 *controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles*
7 *to be applied by the courts. One's right to life, liberty, and property, to free speech, a free press, freedom of*
8 *worship and assembly, and other fundamental rights may not be submitted to vote; they depend on the*
9 *outcome of no elections [by jury or otherwise]."*
10 *[West Virginia State Board of Education v. Barnette, 319 U.S. 624, 63 S.Ct. 1178 (1943)]*

11 You have a right to create any kind of political system, just like those who voted for Saul to be King. But, this time, you
12 delegated to your servants a power to create a host of gods/saviors/benefactors to provide for you, protect you and lord over
13 you. Isn't this the essence of creating false images of god to be worshiped? Isn't this the essence of denying the Lordship
14 of Christ?

15 *"Thou shalt have no other gods before me" [gods = Hebrew 'elohiym, which is elsewhere translated as judges*
16 *or magistrates].*

17 First Commandment.

18 *"Thou shalt not bow down thyself to them, nor serve them..."*

19 Second Commandment.

20 *"Choose this day whom you shall serve."*
21 *[Josh 24:15]*

22 Every registered voter has agreed to abide by the outcome of the election, even if he finds it abhorrent. Governments derive
23 their powers from the consent of the governed. You have consented to be governed. A person who consents to be
24 governed cannot govern themselves and must let the state govern them. Those who participate in elections, ever since Saul
25 was elected as King, have consented to the results of the vote. So you've agreed, by registering to vote, that any misguided
26 majority determines your moral values. Your property will be taxed to fund vile abominations. Even the Supreme Court
27 said: "The citizen cannot complain, because he has voluntarily submitted himself to such a form of government."
28 Registered voters consent to be taxed. Conversely, there would be no taxation without representation. Memorize this legal
29 maxim: "He who consents to an act is not damaged by it." Did your government school teach this?

30 This is evil in the eyes of the Lord, I Sam 12:17. If God is an unchanging God (Malachi 3:6, Heb 13:8, Heb 6:7, Num
31 23:19, 1st Sam 15:29) then I might suggest that it is still evil to elect someone to rule over you. You should also read 1st
32 Samuel 8:5-19.

33 Have you violated the Commandments against theft, and taking the Lord's authority in vain, and worshiping other gods?

34 Christ said in John 17:11-15, and John 15:19-20 that we are to be in the world but not of it. The Christian must not be of
35 the worldly society. [a classic argument for Christians to not participate in society is Leo Tolstoy's What I Believe
36 published in Russia in 1884.]

37 When Saul was elected as King, the system of patriarchal (family) government was rejected, and the idea of centralized
38 government was embraced. This rejected the form of government used in the first 10 books of the Bible, asking for a king
39 while the Lord was already your King (1st Sam 12:12). You are now suffering the end results.

40 If you are a registered voter, and an election passed a bond issue, then you agreed to have a lien on your property until the
41 bond is paid, even if you didn't vote. Would a Bible believer do such a thing? [Hint: Don't be surety for strangers (Prov.
42 6:1, 11:15). Don't be surety for debts (Prov. 22:26) Do not put up collateral. Do not consent to be liened. (Prov. 11:15,
43 Prov. 17:18).]

44 Conflict of interest is legal terminology for those who can influence a government decision to enrich themselves. This is
45 not limited to Elected Officials or civil servants. Social Security partakers are, by voting, also influencing government to

1 receive their check. Anyone who receives a government check, be it a paycheck or an entitlement check has a conflict of
2 interest that prohibits them from voting. Voting becomes, for them, a government granted privilege that can be revoked at
3 any time. On the other hand, Government's sovereign masters have a right to control their servants. Read your state
4 constitution and notice the difference between the term "registered voters" and the term "qualified voters" sometimes called
5 "electors". Read Section 7.2 of *Social Security: Mark of the Beast*, Form #11.407, and find out the government definition
6 of "Person". A right cannot be regulated. If you think you still have a right to vote, just try to exercise your unregulated
7 right and see what happens. By the way, even Voter registrations cannot demand a social security number according to
8 *Meyer v. Putnam*, 526P.2d 139 and *Greidinger v. Davis*, 988 F2d 1344.

9 You are no longer in a Republic. Prove it to yourself. Ask yourself some questions: Do you have all the rights that a
10 sovereign has? Can a majority of Congressmen, and a judge now conspire to take all your rights from you? Can a city
11 government prohibit you from owning a dog unless you first beg for permission and pay a fee? If you insist that you have a
12 right to own a dog, and refuse to register it, can they kill the dog and fine you? America is still a great country, even if we
13 are no longer free. Be grateful that you still have a right to refuse to register with Caesar, and not end up like an
14 unregistered dog.

15 For further information read:

- 16 • Republic v. Democracy, by Gregory Williams, PO Box 10, Summer Lake, Oregon
- 17 • The History of American Constitutional or Common Law, ISBN 1-57282-010-1, The Message Company, Santa
18 Fe, New Mexico, 1-505-474-0998.

19 Another reference is a collection called *Architecture of Modern Political Power*, but be forewarned, the author blames
20 Christians for the Medieval Roman brutality that we fled from. Nevertheless, he shows that this power continues today.
21 www.mega.nu:8080/ampp

22 And the University of Michigan's collection called [The Making of America](#).

23 **5.5 Socialism is based on the Power to Destroy, not the Power to Create**

24 There are only two types of governments:

- 25 1. Government by consent. Republican form of Government is one example.
- 26 2. Government by force. Political models such as communism, socialism, fascism, oligarchy, etc. all follow this model.

27 The latter is based on the Power to Destroy and the former is based on the Power to Create. Our American government was
28 originally based on the Power to Create, and therefore upon the "consent of the governed", as the Declaration of
29 Independence indicates. In fact, the U.S. Supreme Court has said that the Constitution actually *forbids* the exercise by the
30 state of the Power to Destroy:

31 ***"The great principle is this: because the constitution will not permit a state to destroy, it will not permit a law***
32 ***involving the power to destroy.*** In order to show that the case turned entirely on that point, let us suppose that
33 *the court had arrived to the conclusion that the bank [The Bank of the United States located in the state of*
34 *Maryland] was an authorised instrument of government; but that it was not the intention of the constitution to*
35 *prohibit the states from interfering with those instruments: would it not have been necessary to have decided*
36 *that the Maryland act was constitutional? Of what importance was it that the bank was an authorized means of*
37 *power, other than this, that it afforded a key to the meaning of the constitution? If the bank was a legitimate and*
38 *proper instrument of power, then the constitution intended to protect it. If not, then no protection was intended.*
39 *The question, whether it was a necessary and proper means, was auxiliary to the great question, whether the*
40 *constitution intended to shelter it; and when the court arrived to the conclusion that such protection was*
41 *intended, they interfered not in behalf of the bank, but in behalf of the sanctuary to which it had fled. They*
42 *decided against the tax; because the subject had been placed beyond the power of the states, by the*
43 *constitution. They decided, not on account of the subject, but on account of the power that protected it; they*
44 *decided that a prohibition against destruction was a prohibition against a law involving the power of*
45 *destruction."*

46 [Providence Bank v. Billings, 29 U.S. 514 (1830)]

47 The Civil Religion of Socialism, on the other hand, is based on the Power to Destroy. People participate in socialism
48 mainly out of fear, and not out of enlightened or informed choice. In other words, they participate because of the threat by

1 a corrupted totalitarian government to destroy them if they don't. The Bible says that anything originating from or done out
2 of fear or doubt or ignorance is sinful and evil.

3 *"But he who doubts [fears] is condemned if he eats, because he does not eat from faith; **for whatever is not***
4 ***from faith [in God] is sin."***
5 *[Romans 14:23, Bible, NKJV]*

6 *"My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you*
7 *from being priest for Me; Because you have forgotten the law of your God, I also will forget your children."*
8 *[Hosea 4:6, Bible, NKJV]*

9 The Bible also says that those who do not read and learn and obey the law are an abomination.

10 *"One who turns away his ear from hearing the law. Even his prayer is an abomination."*
11 *[Prov. 28:9, Bible, NKJV]*

12 We would argue that it is ignorance of law and of history by the average American that is most responsible for the spread of
13 socialism in this country, in fact. If Americans were educated in the public schools about the law, socialism would not long
14 survive here at all. Socialism persists here only because the government has become expert at corrupting and promoting the
15 weaknesses of the people to make them easy prey for political and financial exploitation. Ironically, this is precisely the
16 opposite behavior for which governments are established to begin with, which is to protect and not to harm. The very
17 foundation of the government's "police powers", in fact, originate out of its solemn duty to protect the "public health,
18 safety, and morals". In short, because of covetousness, our political leaders have transformed the apparatus of government
19 from "protector" to "predator". The weaknesses that this predator has learned to exploit in order to preserve its existence
20 include:

- 21 1. Fear.
- 22 2. Ignorance.
- 23 3. Laziness.
- 24 4. Insecurity.
- 25 5. Irresponsibility.

26 You will find out later in section 7.1 that the chief means the government uses to expand and spread socialism, in fact, is to
27 reward and encourage irresponsibility and avoidance of personal liability.

28 God's design for government, on the other hand, is the *opposite* of socialism. In fact, God's government is based on
29 *anarchism*. We will discuss this subject in detail later in section 13.4, in fact. God's design for earthly government is
30 based on the Power to Create, and not the Power to Destroy. Throughout the Bible, repeated references to God describe
31 Him as the Creator of all:

32 *The heavens are Yours, the earth also is Yours; The world and all its fullness, You have founded them."*
33 *[Psalm 89:11, Bible, NKJV]*
34

35 *By the word of the LORD the heavens were made,*
36 *And all the host of them by the breath of His mouth.*
37 *He gathers the waters of the sea together as a heap;[a]*
38 *He lays up the deep in storehouses.*
39 *Let all the earth fear the LORD;*
40 *Let all the inhabitants of the world stand in awe of Him.*
41 *For He spoke, and it was done;*
42 *He commanded, and it stood fast.*
43 *[Psalm 33:6-9, Bible, NKJV]*
44

45
46 *Thus says God the LORD,*
47 *Who created the heavens and stretched them out,*
48 *Who spread forth the earth and that which comes from it,*
49 *Who gives breath to the people on it,*
50 *[Isaiah 42:5, Bible, NKJV]*
51
52

1 "Everyone who is called by My name, Whom I have created for My glory; I have formed him, yes, I have made
2 him."
3 [Isaiah 43:7, Bible, NKJV]

6 "For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has
7 established it, Who did not create it in vain, Who formed it to be inhabited: " I am the LORD, and there is no
8 other."
9 [Isaiah 45:18, Bible, NKJV]

11 Scripture also describes God as the Creator of "the spoiler". That would be Satan:

12 "Behold, I have created the blacksmith
13 Who blows the coals in the fire,
14 Who brings forth an instrument for his work;
15 **And I have created the spoiler to destroy.**
16 No weapon formed against you shall prosper,
17 And every tongue which rises against you in judgment
18 You shall condemn.
19 This is the heritage of the servants of the LORD,
20 And their righteousness is from Me,"
21 Says the LORD.
22 [Isaiah 54:16-17, Bible, NKJV]

23 When we, God's children and His family, are disobedient, He withdraws His sovereign protection and allows us to be
24 destroyed by our own sin:

25 "And the complacency of fools will destroy them;"
26 [Prov. 1:32, Bible, NKJV]

27 "Whoever commits adultery with a woman lacks understanding; He who does so destroys his own soul."
28 [Prov. 6:32, Bible, NKJV]

29 "But the perversity of the unfaithful will destroy them."
30 [Prov. 11:3, Bible, NKJV]

31 "But the companion of fools will be destroyed."
32 [Prov. 13:20, Bible, NKJV]

33 "He who is slothful in his work Is a brother to him who is a great destroyer."
34 [Prov. 18:9, Bible, NKJV]

35 "Wisdom is better than weapons of war; But one sinner destroys much good."
36 [Eccl. 9:18, Bible, NKJV]

37 When we succumb to the exploitation of wicked rulers or commit idolatry toward government, God gives Satan free reign
38 to deceive, abuse, and destroy a disobedient and idolatrous people. All of Satan's power is based on the Power to Destroy.
39 Satan's power is primarily over those in government, and when an unrighteous or wicked or tyrannical leader assumes
40 office, he destroys everyone underneath him or her and becomes God's avenging instrument of justice:

41 "For the leaders of this people cause them to err, And those who are led by them are destroyed."
42 [Isaiah 9:16, Bible, NKJV]

43 The above is exactly the type of leaders we have today. Exposing this problem is the purpose of this document, in fact.

44 **5.6 Under socialism, all property is "public" property owned by the collective majority**

45 All collectivist philosophies, including socialism and communism, presuppose that the all property is owned by the
46 collective and that individual, PRIVATE ownership or the PRIVATE rights that make that ownership possible are non-
47 existent. In support of the thesis of this section, we offer the following definitions of "socialism":

48 "**socialism** n (1839) 1: any of various economic and political theories advocating collective or governmental
49 ownership and administration of the means of production and distribution of goods 2 a: a system of society or

1 group living in which there is no private property b: a system or condition of society in which the means of
2 production are owned and controlled by the state 3: a stage of society in Marxist theory transitional between
3 capitalism and communism and distinguished by unequal distribution of goods and pay according to work
4 done.”

5 [Webster’s Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-510-X, p. 1118]
6

7 **“Socialism, reduced to its simplest legal and practical expression, means the complete discarding of the**
8 **institution of private property by transforming it into public property and the division of the resultant income**
9 **equally and indiscriminately among the entire population.”**

10 [George Bernard Shaw, Encyclopedia Britannica, 1946 ed., Vol. 20, P. 895]

11 When socialism began to take its roots in the 1930’s under Franklin Delano Roosevelt (FDR), gold and silver had to be
12 outlawed so that money could transform from a physical commodity that you could own by having physical possession of
13 into a piece of fiat paper whose worth was regulated by making human labor into surety for its value through the individual
14 income tax. The reasoning behind the outlawing of gold was explained during debates about the bill that outlawed gold as
15 follows:

16 **“The ultimate ownership of all property is in the State; individual so-called “ownership” is only by virtue of**
17 **Government, i.e., law, amounting to mere user; and use must be in accordance with law and subordinate to**
18 **the necessities of the State.”**

19 [Senate Document #43, Senate Resolution No. 62, p. 9, paragraph 2, 1933

20 SOURCE: <http://www.famguardian.org/Subjects/MoneyBanking/History/SenateDoc43.pdf>]

21 So the central tenet of socialism is government ownership and control of all property and transforming all private property
22 into public property. Now let’s analyze whether that condition exists in American Society and to what extent it exists. In
23 the United States, all property owned or controlled by the government is called any of the following:

24 1. Property devoted to the “public interest”:

25 *“Public interest. Something in which the public, the community at large, has some pecuniary interest, or some*
26 *interest by which their legal rights or liabilities are affected. It does not mean anything so narrow as mere*
27 *curiosity, or as the interests of the particular localities, which may be affected by the matters in question.*
28 *Interest shared by citizens generally in affairs of local, state or national government. Russell v. Wheeler, 165*
29 *Colo. 296, 439 P.2d. 43, 46.*

30 *If by public permission one is making use of public property and he chances to be the only one with whom the*
31 *public can deal with respect to the use of that property, his business is affected with a public interest which*
32 *requires him to deal with the public on reasonable terms. The circumstances which clothe a particular kind of*
33 *business with a “public interest,” as to be subject to regulation, must be such as to create a peculiarly close*
34 *relation between the public and those engaged in it and raise implications of an affirmative obligation on their*
35 *part to be reasonable in dealing with the public. One does not devote his property or business to a public use,*
36 *or clothe it with a public interest, merely because he makes commodities for and sells to the public in common*
37 *callings such as those of the butcher, baker, tailor, etc. Chas. Wolff Packing Co. v. Court of Industrial*
38 *Relations of State of Kansas, 262 U.S. 522, 43 S.Ct. 630, 633, 67 L.Ed. 1103. A business is not affected with a*
39 *public interest merely because it is large, or because the public has concern in respect of its maintenance, or*
40 *derives benefit, accommodation, ease, or enjoyment from it. Tyson & Bro.-United Theatre Ticket Offices v.*
41 *Banton, 273 U.S. 418, 47 S.Ct. 426, 71 L.Ed. 718.*

42 [Black’s Law Dictionary, Sixth Edition, p. 1229]

43 2. Property devoted to a “public purpose”

44 **“Public purpose.** *In the law of taxation, eminent domain, etc., this is a term of classification to distinguish the*
45 *objects for which, according to settled usage, the government is to provide, from those which, by the like usage,*
46 *are left to private interest, inclination, or liberality. The constitutional requirement that the purpose of any tax,*
47 *police regulation, or particular exertion of the power of eminent domain shall be the convenience, safety, or*
48 *welfare of the entire community and not the welfare of a specific individual or class of persons [such as, for*
49 *instance, federal benefit recipients as individuals]. “Public purpose” that will justify expenditure of public*
50 *money generally means such an activity as will serve as benefit to community as a body and which at same time*
51 *is directly related function of government. Pack v. Southwestern Bell Tel. & Tel. Co., 215 Tenn. 503, 387*
52 *S.W.2d. 789, 794.*

53 *The term is synonymous with governmental purpose. As employed to denote the objects for which taxes may be*
54 *levied, it has no relation to the urgency of the public need or to the extent of the public benefit which is to*
55 *follow; the essential requisite being that a public service or use shall affect the inhabitants as a community,*
56 *and not merely as individuals. A public purpose or public business has for its objective the promotion of the*

1 public health, safety, morals, general welfare, security, prosperity, and contentment of all the inhabitants or
2 residents within a given political division, as, for example, a state, the sovereign powers of which are exercised
3 to promote such public purpose or public business.”
4 [Black’s Law Dictionary, Sixth Edition, p. 1231, Emphasis added]

5 3. Property devoted to “public use”:

6 **Public use.** Eminent domain. The constitutional and statutory basis for taking property by eminent domain.
7 For condemnation purposes, “public use” is one which confers some benefit or advantage to the public; it is not
8 confined to actual use by public. It is measured in terms of right of public to use proposed facilities for which
9 condemnation is sought and, as long as public has right of use, whether exercised by one or many members of
10 public, a “public advantage” or “public benefit” accrues sufficient to constitute a public use. *Montana Power*
11 *Co. v. Bokma, Mont.*, 457 P.2d. 769, 772, 773.

12 Public use, in constitutional provisions restricting the exercise of the right to take property in virtue of eminent
13 domain, means a use concerning the whole community distinguished from particular individuals. But each and
14 every member of society need not be equally interested in such use, or be personally and directly affected by it;
15 if the object is to satisfy a great public want or exigency, that is sufficient. *Ringe Co. v. Los Angeles County*, 262
16 U.S. 700, 43 S.Ct. 689, 692, 67 L.Ed. 1186. The term may be said to mean public usefulness, utility, or
17 advantage, or what is productive of general benefit. It may be limited to the inhabitants of a small or restricted
18 locality, but must be in common, and not for a particular individual. The use must be a needful one for the
19 public, which cannot be surrendered without obvious general loss and inconvenience. A “public use” for which
20 land may be taken defies absolute definition for it changes with varying conditions of society, new appliances in
21 the sciences, changing conceptions of scope and functions of government, and other differing circumstances
22 brought about by an increase in population and new modes of communication and transportation. *Katz v.*
23 *Brandon*, 156 Conn. 521, 245 A.2d. 579, 586.

24 See also *Condemnation; Eminent domain.*
25 [Black’s Law Dictionary, Sixth Edition, p. 1232]

26 So in order to see the extent of socialism in America, we need to examine the extent to which property is devoted to a
27 “public use” or a “public purpose”, both in the law and in the ownership records of the property as well.

28 Next, we must examine the nature of those who devote their time and labor to a “public purpose” and how they do this. A
29 person who manages “public property” or property devoted to a “public use” is referred to as a person who is exercising a
30 “public office”. Below is the definition of this term:

31 **Public office.** Essential characteristics of “public office” are: (1) authority conferred by law, (2) fixed tenure
32 of office, and (3) power to exercise some portion of the sovereign functions of government; key element of such
33 test is that “officer” is carrying out sovereign function. *Spring v. Constantino*, 168 Conn. 563, 362 A.2d. 871,
34 875. Essential elements to establish public position as “public office” are: position must be created by
35 constitution, legislature, or through authority conferred by legislature, portion of sovereign power of
36 government must be delegated to position, duties and powers must be defined, directly or impliedly, by
37 legislature or through legislative authority, duties must be performed independently without control of superior
38 power other than law, and position must have some permanency and continuity. *State ex rel. Eli Lilly and Co.*
39 *v. Gaertner, Mo.App.*, 619 S.W.2d. 761, 764.
40 [Black’s Law Dictionary, Sixth Edition, p. 1230]

41 The U.S. Supreme Court also defined what a “public office” is in the case of *Osborn v. United States*, 22 U.S. 738 (1824):

42 **“All the powers of the government must be carried into operation by individual agency, either through the**
43 **medium of public officers, or contracts made with individuals.** Can any public office be created, or does one
44 exist, the performance of which may, with propriety, be assigned to this association [or trust], when
45 incorporated? If such office exist, or can be created, then the company may be incorporated, that they may
46 be appointed to execute such office. Is there any portion of the public business performed by individuals
47 upon contracts, that this association could be employed to perform, with greater advantage and more safety
48 to the public, than an individual contractor? If there be an employment of this nature, then may this
49 company be incorporated to undertake it.

50 **There is an employment of this nature.** Nothing can be more essential to the fiscal concerns of the nation, than
51 an agent of undoubted integrity and established credit, with whom the public moneys can, at all times, be safely
52 deposited. Nothing can be of more importance to a government, than that there should be some capitalist in the
53 country, who possesses the means of making advances of money to the government upon any exigency, and who
54 is under a legal obligation to make such advances. For these purposes the association would be an agent
55 peculiarly suitable and appropriate. [. . .]

1 The mere creation of a corporation, does not confer political power or political character. So this Court
2 decided in *Dartmouth College v. Woodward*, already referred to. If I may be allowed to paraphrase the
3 language of the Chief Justice, I would say, a bank incorporated, is no more a State instrument, than a natural
4 person performing the same business would be. If, then, a natural person, engaged in the trade of banking,
5 should contract with the government to receive the public money upon deposit, to transmit it from place to
6 place, without charging for commission or difference of exchange, and to perform, when called upon, the duties
7 of commissioner of loans, would not thereby become a public officer, how is it that this artificial being, created
8 by law for the purpose of being employed by the government for the same purposes, should become a part of the
9 civil government of the country? Is it because its existence, its capacities, its powers, are given by law? because
10 the government has given it power to take and hold property in a particular form, and to employ that property
11 for particular purposes, and in the disposition of it to use a particular name? because the government has sold
12 it a privilege [22 U.S. 738, 774] for a large sum of money, and has bargained with it to do certain things; is it,
13 therefore, a part of the very government with which the contract is made?

14 **If the Bank be constituted a public office, by the connexion between it and the government, it cannot be the**
15 **mere legal franchise in which the office is vested; the individual stockholders must be the officers.** Their
16 character is not merged in the charter. This is the strong point of the *Mayor and Commonalty v. Wood*, upon
17 which this Court ground their decision in the *Bank v. Deveaux*, and from which they say, that cause could not
18 be distinguished. Thus, aliens may become public officers, and public duties are confided to those who owe no
19 allegiance to the government, and who are even beyond its territorial limits.

20 **With the privileges and perquisites of office, all individuals holding offices, ought to be subject to the**
21 **disabilities of office. But if the Bank be a public office, and the individual stockholders public officers, this**
22 **principle does not have a fair and just operation.** The disabilities of office do not attach to the stockholders; for
23 we find them every where holding public offices, even in the national Legislature, from which, if they be public
24 officers, they are excluded by the constitution in express terms.

25 ***If the Bank be a public institution of such character as to be justly assimilated to the mint and the post office,***
26 ***then its charter may be amended, altered, or even abolished, at the discretion of the National Legislature. All***
27 ***public offices are created [22 U.S. 738, 775] purely for public purposes, and may, at any time, be modified***
28 ***in such manner as the public interest may require. Public corporations partake of the same character. So it is***
29 ***distinctly adjudged in *Dartmouth College v. Woodward*. In this point, each Judge who delivered an opinion***
30 ***concurred. By one of the Judges it is said, that 'public corporations are generally esteemed such as exist for***
31 ***public political purposes only, such as towns, cities, parishes and counties; and in many respects they are so,***
32 ***although they involve some private interests; but, strictly speaking, public corporations are such only as are***
33 ***founded by the government for public purposes, where the whole interest belongs also to the government. If,***
34 ***therefore, the foundation be private, though under the charter of the government, the corporation is private,***
35 ***however extensive the uses may be to which it is devoted, either by the bounty of the founder, or the nature***
36 ***and objects of the institution. For instance, a bank, created by the government for its own uses, whose stock***
37 ***is exclusively owned by the government, is, in the strictest sense, a public corporation. So, a hospital created***
38 ***and endowed by the government for general charity. But a bank, whose stock is owned by private persons, is***
39 ***a private corporation, although it is erected by the government, and its objects and operations partake of a***
40 ***public nature. The same doctrine may be affirmed of insurance, canal, bridge, and turnpike companies. In***
41 ***all these cases, the uses may, in a certain sense, be called public, but the corporations are private; as much***
42 ***[22 U.S. 738, 776] so, indeed, as if the franchises were vested in a single person.[. .]***

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

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

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

59 *The post office executes the various duties assigned to it, by means of subordinate agents. The mails are opened*
60 *and closed by persons invested with the character of public officers. But they are transported by individuals*
61 *employed for that purpose, in their individual character, which employment is created by and founded in*
62 *contract. To such contractors no official character is attached. These contractors supply horses, carriages, and*
63 *whatever else is necessary for the transportation of the mails, upon their own account. The whole is engaged in*

1 *the public service. The contractor, his horses, his carriage, his driver, are all in public employ. But this does*
2 *not change their character. All that was private property before the contract was made, and before they were*
3 *engaged in public employ, remain private property still. The horses and the carriages are liable to be taxed as*
4 *other property, for every purpose for which property of the same character is taxed in the place where they are*
5 *employed. The reason is plain: the contractor is employing his own means to promote his own private profit,*
6 *and the tax collected is from the individual, though assessed upon the [22 U.S. 738, 787] means he uses to*
7 *perform the public service. To tax the transportation of the mails, as such, would be taxing the operations of the*
8 *government, which could not be allowed. But to tax the means by which this transportation is effected, so far as*
9 *those means are private property, is allowable; because it abstracts nothing from the government; and because,*
10 *the fact that an individual employs his private means in the service of the government, attaches to them no*
11 *immunity whatever.”*
12 *[Osborn v. Bank of U.S., 22 U.S. 738 (1824)]*

13 Based on the foregoing, a person who manages property devoted to a public use holds a “public office”. A “public office”
14 is a type of government employment which is created by the authority of law. In the United States, all public employees
15 are required to take an oath, under [5 U.S.C. §3331](#):

16 [TITLE 5 > PART III > Subpart B > CHAPTER 33 > SUBCHAPTER II > § 3331](#)
17 [§3331. Oath of office](#)

18 *An individual, except the President, elected or appointed to an office of honor or profit in the civil service or*
19 *uniformed services, shall take the following oath: “I, AB, do solemnly swear (or affirm) that I will support and*
20 *defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith*
21 *and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of*
22 *evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So*
23 *help me God.” This section does not affect other oaths required by law.*

24 The oath taken by public employees or “public officers” creates a “fiduciary duty” as a “trustee” over the “public trust”.
25 President Bush said in his Executive order on this subject:

26 *Code of Ethics for Government Employees*

27 *Public Law 96-303.*

28 *Passed June 27, 1980 unanimously by Congress.*

29 *Signed into law July 3, 1980 by President.*

- 30 *I. Put loyalty to the highest moral principles and to country above loyalty to persons, party, or*
31 *Government department.*
- 32 *II. Uphold the Constitution, laws, and regulations of the United States and of all governments therein and*
33 *never be a party to their evasion.*
- 34 *III. Give a full day's labor for a full day's pay; giving earnest effort and best thought to the performance of*
35 *duties.*
- 36 *IV. Seek to find and employ more efficient and economical ways of getting tasks done.*
- 37 *V. Never discriminate unfairly by the dispensing of special favors or privileges to anyone, whether for*
38 *remuneration or not; and never accept, for himself or herself or for family members, favors or benefits*
39 *under circumstances which might be construed by reasonable persons as influencing the performance*
40 *of governmental duties.*
- 41 *VI. Make no private promises of any kind binding upon the duties of office, since a Government employee*
42 *has no private word which can be binding on public duty.*
- 43 *VII. Engage in no business with the Government, either directly or indirectly, which is inconsistent with*
44 *the conscientious performance of governmental duties.*
- 45 *VIII. Never use any information gained confidentially in the performance of governmental duties as a*
46 *means of making private profit.*
- 47 *IX. Expose corruption whenever discovered.*
- 48 *X. Uphold these principles, ever conscious that public office is a public trust.*

49 Notice paragraph X above, which says: “*public office is a public trust*”. Those who act as government employees therefore
50 function as “trustees” over the “public trust”. In law, holding the position of “trustee” creates what is called a “fiduciary
51 duty”.

52 **“Fiduciary duty.** *A duty to act for someone else’s benefit, while subordinating one’s personal interests to that*
53 *of the other person. It is the highest standard of duty implied by law (e.g. trustee, guardian).”*

Therefore, the oath of office for public officers creates a fiduciary duty. The purpose of all oaths is to voluntarily express and to create a duty of “allegiance” to some one or some thing. In this case, the oath creates a duty of allegiance to the “public”, who are the sovereigns in our system of government. Here is what the U.S. Supreme Court said on this subject:

Juilliard v. Greenman, 110 U.S. 421 (1884): “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.”

Hale v. Henkel, 201 U.S. 43 (1906): “His [the individual’s] rights are such as existed by the law of the land long antecedent to the organization of the State, and can only be taken from him by due process of law, and in accordance with the Constitution. Among his rights are a refusal to incriminate himself, and the immunity of himself and his property from arrest or seizure except under a warrant of the law. He owes nothing to the public so long as he does not trespass upon their rights.”

Perry v. U.S., 294 U.S. 330 (1935): “In the United States, sovereignty resides in the people...the Congress cannot invoke sovereign power of the People to override their will as thus declared.”

Yick Wo v. Hopkins, 118 U.S. 356 (1886): “Sovereignty itself is, of course, not subject to law, for it is the author and source of law...While sovereign powers are delegated to...the government, sovereignty itself remains with the people.”

That allegiance of public officers expresses itself as a type of “fiduciary relation”:

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

A relation subsisting between two persons in regard to a business, contract, or piece of property, or in regard to the general business or estate of one of them, of such a character that each must repose trust and confidence in the other and must exercise a corresponding degree of fairness and good faith. Out of such a relation, the law raises the rule that neither party may exert influence or pressure upon the other, take selfish advantage of his trust, or deal with the subject-matter of the trust in such a way as to benefit himself or prejudice the other except in the exercise of the utmost good faith and with the full knowledge and consent of that other, business shrewdness, hard bargaining, and astuteness to take advantage of the forgetfulness or negligence of another being totally prohibited as between persons standing in such a relation to each other. Examples of fiduciary relations are those existing between attorney and client, guardian and ward, principal and agent, executor and heir, trustee and cestui que trust, landlord and tenant, etc.

The fiduciary duty of public employees is what creates the affirmative obligation to do certain things for or on behalf of the public. When these employment obligations are not satisfied, then the trustee or “public officer” becomes personally liable for the harm caused by that omission. That liability is defined under his employment contract, which in the case of federal employees is found in Title 5 of the U.S. Code and Subtitle A of the Internal Revenue Code. The creation and existence of fiduciary duty is the only lawful way whereby persons can be prosecuted for NOT doing something. Every other type of crime under any state or federal penal or criminal code can only describe a punishment for things that are done. There is no lawful way to make it a crime to NOT do something without the existence of fiduciary duty or a contractual obligation of some kind.

The Supreme Court helped clarify what happens when a man devotes his property to a “public use”, when it said:

“Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights, -life, liberty, and the pursuit of happiness; and to 'secure,' not grant or create, these rights, governments are instituted. That property which a man has honestly acquired he retains full control of, subject to these limitations: First, that he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's benefit; second, that if he devotes it to a public use, he gives to the public a right to control that use; and third, that whenever the public needs require, the public may take it upon payment of due compensation.”
[Budd v. People of State of New York, 143 U.S. 517 (1892)]

1 Notice the rules they defined for using “private property” and converting of private property into “public property”, which
2 we summarize below:

- 3 1. People retain full and exclusive control over their private property at all times, subject to the exceptions below.
- 4 2. No person may use his property to hurt his neighbor. If he does hurt his neighbor, he must assume legal liability to
5 compensate his neighbor for any injury he inflicts.
- 6 3. No person may be compelled by the state to use his property to *help* or benefit his neighbor. This implies that the
7 government has no authority to compel anyone to participate in any social welfare program or insurance program,
8 including Social Security, Medicare, FICA, or any other government program. All monies paid into these programs
9 are immediately paid right back out to someone else, and are not returned directly to the person who paid them.
- 10 4. If a person devotes his private property to a public use, he gives the public the right to control that use.
- 11 5. Whenever the public needs require, the public may take it only upon payment of due compensation. This is a
12 requirement of the Fifth Amendment to the United States Constitution.

13 Next, we must look at how the government identifies those who are its “employees” or “personnel”. It turns out that the
14 Social Security Number, in fact, is the vehicle used to establish whether a person is acting as a federal “employee”. 20 CFR
15 §422.104 says that Social Security Numbers can only be issued to federal “employees”:

16 *Title 20: Employees' Benefits*
17 [PART 422—ORGANIZATION AND PROCEDURES](#)
18 [Subpart B—General Procedures](#)
19 § 422.104 *Who can be assigned a social security number.*

20 (a) *Persons eligible for SSN assignment. We can assign you a social security number if you meet the evidence*
21 *requirements in §422.107 and you are:*

22 (1) *A United States citizen; or*

23 (2) *An alien lawfully admitted to the United States for permanent residence or under other authority of law*
24 *permitting you to work in the United States (§422.105 describes how we determine if a nonimmigrant alien is*
25 *permitted to work in the United States); or*

26 (3) *An alien who cannot provide evidence of alien status showing lawful admission to the U.S., or an alien with*
27 *evidence of lawful admission but without authority to work in the U.S., if the evidence described in §422.107(e)*
28 *does not exist, but only for a valid nonwork reason. We consider you to have a valid nonwork reason if:*

29 (i) *You need a social security number to satisfy a Federal statute or regulation that requires you to have a*
30 *social security number in order to receive a Federally-funded benefit to which you have otherwise established*
31 *entitlement and you reside either in or outside the U.S.; or*

32 (ii) *You need a social security number to satisfy a State or local law that requires you to have a social security*
33 *number in order to receive public assistance benefits to which you have otherwise established entitlement, and*
34 *you are legally in the United States.*

35 Notice that the above regulation has the following requirements for the issuance of Social Security Numbers:

- 36 1. Person must be a statutory but not constitutional “U.S. citizen” pursuant to 8 U.S.C. §1401 or a lawful permanent
37 “resident”. What both of these statuses have in common is a “domicile” within the District of Columbia and not in a
38 state of the Union.
- 39 2. The person must be a federal “employee”. Note that the regulation falls under 20 CFR, which is entitled “Employee’s
40 Benefits”. Those who *are* not federal “employees” may *not* be issued a Social Security Number. The Privacy Act, 5
41 U.S.C. §552a(a)(13) confirms that all those either receiving or entitled to receive any deferred federal benefit are
42 “federal personnel”:

43 [TITLE 5 > PART 1 > CHAPTER 5 > SUBCHAPTER II > § 552a](#)
44 [§ 552a. Records maintained on individuals](#)

45 (a) *Definitions.— For purposes of this section—*

46 (13) *the term “Federal personnel” means officers and employees of the Government of the United States,*
47 *members of the uniformed services (including members of the Reserve Components), **individuals entitled to***

receive immediate or deferred retirement benefits under any retirement program of the Government of the United States (including survivor benefits).

The regulations governing federal employees also confirm that the Social Security Number and card are the property of the United States government, and NOT the person who it was issued to:

Title 20: Employees' Benefits
PART 422—ORGANIZATION AND PROCEDURES
Subpart B—General Procedures
§ 422.103 Social security numbers.

(d) Social security number cards.

A person who is assigned a social security number will receive a social security number card from SSA within a reasonable time after the number has been assigned. (See §422.104 regarding the assignment of social security number cards to aliens.)

Social security number cards are the property of SSA and must be returned upon request.

Therefore, the number issued to you is not YOUR number. It is “public property” in your temporary custody. The only people who can hold or use public property are federal “employees” on official government business. It is a crime to use public property for a “private use”. That, in fact, is what the Code of Ethics said above for federal employees, now isn’t it? Consequently:

1. Anything you put the Social Security Number on becomes private property devoted to a “public purpose”.
2. Those who manage property devoted to a “public use” give the right to the public to control that use, according to the U.S. Supreme Court. That use is controlled through Title 42 of the U.S. Code and Subtitle A of the Internal Revenue Code.
3. You, as the only person who have control over this property which has been devoted to a “public use” become a “public officer” in the context of the management of that property.
4. The only way you can remove the property from the status being “public property” is to remove the number from being associated with it.

Based on the foregoing analysis, we have therefore arrived at a means to measure the extent of socialism within the American economy. Socialism is measured by:

1. The number of people who have and use Social Security Numbers in the management and control of their property, including both real and financial property. Everyone who uses such a number is a federal “employee” acting in their official capacity as “public officers”.
2. The tax rate that people are paying on their earnings from labor. A person who pays 40% tax on their earnings basically has devoted his labor, which is property, to “public use” for 40% of the year. He in effect is a voluntary federal “employee” for the first 4.8 months of the year. Here is what the U.S. Supreme Court said about the authority of the government to tax the labor of a human being. Therefore, you must have volunteered to be a federal “employee”, because they can’t force you to, now can they?

*“Every man has a natural right to the fruits of his own labor, is generally admitted; and **no other person can rightfully deprive him of those fruits, and appropriate them against his will...**”*
[The Antelope, 23 U.S. 66, 10 Wheat 66, 6 L.Ed. 268 (1825)]

3. The extent to which people in society are exercising the duties of a “public office”. Nearly all liabilities a person can have under the Internal Revenue Code, Subtitle A, arise from use of private property in connection with a “trade or business”, which is defined in 26 U.S.C. §7701(a)(26) as “the functions of a public office”. For details, see:

The “Trade or Business” Scam, Form #05.001
<http://sedm.org/Forms/FormIndex.htm>

4. The number of people who are acting as government “employees” of one kind or another. Nearly every liability a person can have under Subtitle A of the Internal Revenue Code arises exclusively from one’s status as a federal “employee”. For details, see:

Why Your Government is Either a Thief or You are a “Public Officer” for Income Tax Purposes, Form #05.008
<http://sedm.org/Forms/FormIndex.htm>

5. The extent of regulation of people's private lives. People ordinarily can only be subject to government regulation to the extent to which they devote their private lives and private property to a "public use". Otherwise, they are free to use their property, which includes their labor, their families, and their real property, however they choose.
6. The amount of land and chattel property which is under the control or ownership of the government.

This is getting pretty interesting, now isn't it? There is a whole invisible world of things that you never even thought about that are going on right in front of your eyes, if you would just start reading the law and watching what your government is doing, now isn't there? Do you think your government wants you to know about this? Does the "servant" want the "master" to know who is boss?

5.7 Under socialism, the state has the right of "eminent domain" over all property²⁵

Socialism presupposes that all property is "public property" of the "collective", as we showed earlier in section 5.6. In addition, it presupposes that all property not under the direct control of the government at any time is subject to what is called "eminent domain" and the whims of whatever the government chooses to do with it.

***Eminent domain.** The power to take private property for public use by the state, municipalities, and private persons or corporations authorized to exercise functions of public character. Housing Authority of Cherokee National of Oklahoma v. Langley, Okl., 555 P.2d. 1025, 1028. Fifth Amendment, U.S. Constitution.*

In the United States, the power of eminent domain is founded in both the federal (Fifth Amend.) and state constitutions. The Constitution limits the power to taking for a public purpose and prohibits the exercise of the power of eminent domain without just compensation to the owners of the property which is taken. The process of exercising the power of eminent domain is commonly referred to as "condemnation", or, "expropriation".

The right of eminent domain is the right of the state, through its regular organization, to reassert, either temporarily or permanently, its dominion over any portion of the soil of the state on account of public exigency and for the public good. Thus, in time of war or insurrection, the proper authorities may possess and hold any part of the territory of the state for the common safety; and in time of peace the legislature may authorize the appropriation of the same to public purposes, such as the opening of roads, construction of defenses, or providing channels for trade or travel. Eminent domain is the highest and most exact idea of property remaining in the government, or in the aggregate body of the people in their sovereign capacity. It gives a right to resume the possession of the property in the manner directed by the constitution and the laws of the state, wherever the public interest requires it.
[Black's Law Dictionary, Sixth Edition, p. 523]

The concept of eminent domain is at odds with the whole purpose for the establishment of government to begin with, as shown in our declaration of independence:

"That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."
[Declaration of Independence]

People associate to form governments to protect their private property, not to give it away to the government and make it into "public property". The U.S. Supreme Court has also said that those who own "private property" have a constitutional right to exclude others from having or using it:

***"It is true that one of the essential sticks in the bundle of property rights is the right to exclude others. Kaiser Aetna v. United States, 444 U.S. 164, 179 (1979). And here there has literally been a "taking" of that right to the extent that the California Supreme Court has interpreted the State constitution to entitle its citizens to exercise free expression and petition rights on shopping center property.** But it is well established that "not every destruction or injury to property by governmental action has been held to be a 'taking' in the constitutional sense." Armstrong v. United States, 364 U.S. 40, (1960). Rather, the determination whether a state law unlawfully infringes a landowner's property in [447 U.S. 83] violation of the Taking Clause requires an examination of whether the restriction on private property "forc[es] some people alone to bear public burdens which, in all fairness and justice, should be borne by the public as a whole." Id. at 49. This examination entails inquiry into such factors as the character of the governmental action, its economic impact, and its interference with reasonable investment-backed expectations. Kaiser Aetna v. United States, supra, at 175. When "regulation goes too far, it will be recognized as a taking." Pennsylvania Coal Co. v. Mahon, 260 U.S. 393, 415 (1922)."*
[Pruneyard Shopping Center v. Robins, 447 U.S. 74 (1980)]

²⁵ Adapted from *The Institutes of Biblical Law*, Rousas Rushdoony, pp. 499-504.

1 Eminent domain is the claim to sovereignty by the state over all or any property within the state, and it is the assertion of
2 the right to appropriate all or any part thereof to any arbitrary public or state use deemed necessary by the state.
3 Compensation for the appropriated property is normally given, but it is not regarded as a binding limitation on the state.²⁶

4 Eminent domain is an assertion of sovereignty, and in Scripture is ascribed to God alone. Because of His right of eminent
5 domain, God brought judgment upon Egypt (Ex. 9:29). Because of His right of eminent domain, God moreover gave the
6 law of the domain to Israel and declared it to be for all the earth and to all people, “for all the earth is mine” (Ex. 19:5).
7 This affirmation is again stated in Deuteronomy 10:12-14:

8 *And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD, thy God, to walk in all his*
9 *ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,*

10 *To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?*

11 *Behold, the heaven and the heaven of heavens is the LORD’s thy God, the earth also, with all that therein is.*
12 *[Deuteronomy 10:12-14, Bible, NKJV]*

13 This fact of God’s eminent domain is celebrated in Scripture as the ground for the confidence of His people (Ps. 24:1;
14 50:12; 1 Cor. 10:26, 28, etc.). The eminent domain of the state was not recognized in Israel, as the incident of Naboth’s
15 vineyard makes clear (1 Kings 20), although it is prophesied as one of the consequences of apostasy from God the King (1
16 Sam. 8:14). It is specifically forbidden in Ezekiel 46:18.

17 The origins of eminent domain are in pagan kingship. The term eminent domain, may originate in Grotius in 1625. Since
18 then, it has had a significant development. More important, the concept did not originate with Grotius, and it became
19 significant in Christendom only as *natural law* thinking was developed. Because the philosophy of natural law locates the
20 ultimate law within nature, it therefore locates the sovereign power within nature also, with the result that sovereignty is
21 ascribed to a temporal power. “Sovereignty (‘majesty,’ supremacy,’ etc.), in the theory of Natural Law, not only means a
22 particular form or qualify of political authority; it also means political authority itself, in its own essential substance.”²⁷

23 According to Cochran and Andrews, “The power of eminent domain is a sovereign, inherent power which cannot be
24 contracted away or separated from the state”²⁸ This power was not claimed by the original colonies and states but did grow
25 as a consequence of the natural law philosophy and the influences of English law. With respect to the theory of eminent
26 domain in American law, a paragraph in William M. McKinney and Burdett A. Rich, *Ruling Case Law* (1915), gives an
27 excellent summary of the concept as it developed in the 19th century in the United States:

28 *10. Eminent Domain as Exercise of Sovereignty.—It was the theory of Grotius that the power of eminent*
29 *domain was based on the principle that the state had an original and absolute ownership of the whole property*
30 *possessed by the individual members of it, antecedent to their possession, and that their possession and*
31 *enjoyment of it being subsequently derived from a grant by the sovereign, it was held subject to a tacit*
32 *agreement or implied reservation that it might be resumed and all individual rights to it extinguished by a*
33 *rightful exertion of this ultimate ownership by the state. This explanation of the basis of the power of eminent*
34 *domain was adopted by several of the state courts in their earlier decisions. Grotius’ philosophers, Heineccius*
35 *quoting Seneca to the effect that to kings belongs the control of things, to individuals the ownership of them. It*
36 *was objected by some of the judges of this country, imbued with the spirit of individual liberty, that such a*
37 *doctrine is bringing the principles of the social system back to the slavish theory of Hobbes, which, however*
38 *plausible it may be in regard to land once held in absolute ownership by the sovereignty, and directly granted*
39 *by it to individuals, is inconsistent with the fact that the securing of preexisting rights to their own property is*
40 *the great motive and object of individuals for associating into governments. Besides, it will not apply at all to*
41 *personal property, which in many cases is entirely the creation of individual owners; and yet the principle of*
42 *appropriating private property to public use is fully as extensive in regard to personal as to real property.*
43 *Accordingly it is now generally considered that the power of eminent domain is not a property right or an*
44 *exercise by the state of an ultimate ownership in the soil, but that it is based on the sovereignty of the states. As*
45 *that sovereignty includes the right to enact and enforce as law anything not physically impossible and not*
46 *forbidden by some clause of the constitution, and the taking of property within the jurisdiction of the state for*
47 *public use on payment of compensation is neither impossible nor prohibited by the constitution, a statute*
48 *authorizing the exercise of eminent domain needs no further justification. The question is largely academic, but*

²⁶ For an analysis of the concept of eminent domain, see R.J. Rushdoony: *The Politics of Guilt and Pity*, Section IV, Chapter 5. The discussion in that chapter is not repeated here.

²⁷ Otto Gierke: *Natural Law and the Theory of Society 1500 to 1800* (Boston: Beacon Press, 1957), p. 40 f.

²⁸ Thomas c. Cochran and Wayne Adnrews: *Concise Dictionary of American History* (New Hork: Charles Scribner’s Sons, 1962), p. 328.

1 *is of some practical importance in deciding whether the United States may exercise the right of eminent domain*
2 *within the District of Columbia, notwithstanding a provision in the act of cession that the property rights of the*
3 *inhabitants should remain unaffected. It was held that as eminent domain was a right of sovereignty, and not of*
4 *property, the provision had no application.*

5 There are a number of interesting presuppositions in this paragraph but we shall confine ourselves to two. *First*, the natural
6 right of the state to eminent domain has been presupposed and the Tenth Amendment to the U.S. Constitution has been
7 over-ruled in terms of it. There is no express delegation of eminent domain to the federal government in the Constitution,
8 which means that it was prohibited to it, if the Tenth Amendment has any meaning. But a prior right, a law of nature, is
9 assumed, after Grotius, which grants to every state a supposed right which no law or constitution can alter. Thus, although
10 the U.S. Constitution does not grant eminent domain to the federal government, and although the act of cession of the
11 District of Columbia to the federal government specifically required “that the property rights of the inhabitants should
12 remain unaffected,” this provision was held to have no application because of an absolute right on the part of the state.
13 *Second*, this absolute right to eminent domain is derived from “the right of sovereignty.” Again, this is an amazing
14 assumption, in that the U.S. Constitution at no time uses the word “sovereignty,” and, in fact, avoids it. The Puritan
15 tradition reserved the word properly to God, and the separation of the United States from King George III made them
16 especially hostile to any political revival of the concept of sovereignty. There is thus no “right of sovereignty” envisioned
17 in the U.S. Constitution of 1787-1791.

18 In terms of this claim of sovereignty and to eminent domain, no constitution and no law has validity, in that all legislation
19 can be set aside by means of an assertion of a prior sovereign power in the state. No legislation can give citizens any
20 immunity against a state wherein the courts maintain a doctrine of eminent domain, whereby every law is subject to
21 rejection wherever the sovereign power of the state so decrees.

22 Quite logically, the federal income tax legislation calls what the taxpayer is allowed to keep an “exemption” by the state,
23 i.e., an act of grace. *All* a man’s property and income, his artistic and commercial products, are, in terms of this claim of
24 sovereignty and eminent domain, the property of the state, or at least under the control and use of the state.

25 Only as a sovereign power and saving grace of the triune God are asserted and accepted can the claims of the state be the
26 source of sovereignty and grace be undercut and nullified.

27 In the United States, George Mason, author of the Virginia Declaration of Rights, specifically excluded eminent domain in
28 that document. The Virginia Declaration states “That no part of a man’s property can be taken from him, or applied to
29 public uses, without his own consent or that of his legal representatives.” This principle, ostensibly restated in the Fifth
30 Amendment to the U.S. Constitution, was poorly worded and left grounds for the re-introduction of eminent domain.

31 Not surprisingly, the assertion of the sovereignty of the state, a humanistic concept, led in the 18th and 19th centuries to the
32 counter-assertion, the sovereignty of the individual, again a humanistic principle.

33 For Bakunin, the state was a sham god to be destroyed. Bakunin’s trust was in natural law, and he held that natural law
34 knows no state or a theory of state, but only man. “Man can never be altogether free in relation to natural and social laws.”
35 Freedom does not consist in revolting against all laws; “in so far as laws are natural, economic, and social laws, not
36 authoritatively imposed but inherent in things,” they are to be obeyed, said Bakunin. “If they are political and juridical
37 laws, imposed by men upon men,” whether by force, deceit, or universal suffrage, they are not to be obeyed.

38 *Man Cannot Revolt Against Nor Escape from Nature. Against the laws of Nature no revolt is possible on the*
39 *part of man, the simple reason being that he himself is a product of Nature and that he exists only by virtue of*
40 *those laws. A rebellion on his part would be . . . a ridiculous attempt, it would be a revolt against himself, a*
41 *veritable suicide. And when man has a determination to destroy himself, or even when he carries out such a*
42 *design, he acts in accordance with those same natural laws, from which nothing can exempt him: neither*
43 *thought, nor will, nor despair, nor any other passion, nor life, nor death.*

44 *Man himself is nothing but Nature. His most sublime or most monstrous sentiments, the most perverted, the*
45 *most egoistic, or the most heroic resolves or manifestations of his will, his most abstract most theological or*
46 *most insane thoughts—all that is nothing else but Nature. Nature envelopes, permeates, constitutes his whole*
47 *existence. How can he ever escape this Nature?”²⁹*

²⁹ G.P. Maxmoff, editor: *The Political Philosophy of Bakunin: Scientific Anarchism* (New York: The Free Press of Glencoe, 1965), p. 263.

1 If man is “nothing but Nature” then man’s every impulse has the status of sovereign will. As against the sovereignty of the
2 state and its right of eminent domain, anarchism holds to the sovereignty of the individual and the individual’s right of
3 eminent domain.

4 Accordingly, Bakunin called for “The negation of God and the principle of authority, divine, and human, and also of any
5 tutelage by a man over men,” and for “The negation of free will and the right of society to punish, --since every human
6 individual, with no exception whatever, is but an involuntary product of natural and social environment.”³⁰ Because “man
7 is a social animal,” man is truly man only in society; therefore, “Social solidarity is the first human law; freedom is the
8 second law.”³¹ How can man live in society, when every man is his own law? For Bakunin, nature being absolute, the
9 natural order is of necessity the good and true order. It follows, then, that:

10 *“VIII. The primitive, natural man becomes a free man, becomes humanized, a free and moral agent; in other*
11 *words, he becomes aware of his humanity and realizes within himself and for himself his own human aspect and*
12 *the rights of his fellow-beings. Consequently man should wish the freedom, morality, and humanity of all men*
13 *in the interest of his own humanity, his own morality, and his personal freedom.*

14 *IX. Thus respect for the freedom of others is the highest duty of man. To love his freedom and to serve it—such*
15 *is the only virtue. That is the basis of all morality; and there can be no other.*³²

16 If nature is the ultimate order, then Nature must also be the source of true order. Bakunin’s logic is sound, however false
17 his premises. If the state is the true manifestation of natural law, then the state is that area where man will realize true life
18 and true morality. If the individual is this true expression of Nature and of natural law, then the anarchism of the
19 individual, and a society of anarchism, represents true order. Anarchism and statism thus have been two rival humanistic
20 claimants to the right to represent natural law and to claim eminent domain. It should be added that anarchism does not
21 give land to the individual but to “society,” to natural man as a social group, so that eminent domain in anarchism is usually
22 exercised by the social group, not the individual.

23 As against the natural law philosophies, Biblical law declares the sovereignty of the triune God and His sole right to
24 eminent domain. All property is held in trust under and in stewardship to God the King. No institution can exercise any
25 prerogative of God unless specifically delegated to do so, within the specified area of God’s law. The state thus is the
26 minister of justice, not the original property owner or the sovereign lord over the land. Accordingly, the state has no right
27 of eminent domain.

28 The chronic humanistic quarrel between statism and anarchism cannot be resolved except by the rejection of both
29 alternatives in favor of the triune God and His supernatural law.

30 One final point: many who grant the menace of statist and anarchistic eminent domain still balk at rejecting the statist
31 doctrine for technological reasons. How else, we are told, can roads then be built and the air waves controlled? The answer
32 to a technological problem must be technological, not a theological surrender. Technology can, if freed from statist
33 controls, make possible the simultaneous use of various wave lengths and channels by radio and television. A different
34 kind of society will develop without eminent domain. That development is a technology matter.

35 **5.8 Under socialism, the “state” is “god”**

36 *“I am the LORD, that is My name;*
37 *And My glory I will not give to another, [whether idol or government]*
38 *Nor My praise to carved images [idolatry].”*
39 *[Isaiah 42:8, Bible, NKJV]*

40 Socialism is based on “humanism”.

41 *“**humanism.** [. . .] 3: a doctrine, attitude, or way of life centered on human interests or values; esp. : a*
42 *philosophy that usu. Rejects supernaturalism and stresses an individual’s [or a society’s] dignity and worth and*
43 *capacity for self-realization through reason]”*

³⁰ Ibid., p. 338.

³¹ Ibid., p. 339.

³² Ibid., p. 341.

Humanism is worldly and man-centric rather than God-centric political system. It places man, rather than God, at the center of the universe. It is hostile to God and is a competitor with God, because the Bible says our sole purpose in life is to love God and obey His commandments, which implies that we must deny ourselves, who are men, and take up the cross to serve God:

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

Under socialism, the "state", which is simply a collection of men, becomes a substitute "god" with all rights, power, and authority and individuals have no individual rights.

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

[...]

The people of a state, in their collective capacity, considered as the party wronged by a criminal deed; the public; as in the title of a cause, "The State vs. A.B."
[Black's Law Dictionary, Sixth Edition, p. 1407]

Under the Civil Religion of Socialism, the state becomes a false "god" because:

1. Under the concept of "sovereign immunity", it cannot be held accountable for any of its injuries. If you would like to learn more about sovereign immunity, we recommend the case of *Alden v. Maine*, [527 U.S. 706](#) (1999). Under the concept of "sovereign immunity", the federal government is:
 - 1.1. Absolutely immune from accountability to be sued for any injury it inflicts upon anyone in any state court.
 - 1.2. May only be sued with its consent expressed in a law it passes.
 - 1.3. Can only be sued in its own courts. All of the District Courts we have now are Article IV legislative courts who congress has absolute, legislative authority over. They are not independent and they are not even part of the Judicial Branch of the government. They are an extension of the Executive branch. See:
<http://famguardian.org/Subjects/LawAndGovt/ChallJurisdiction/AuthoritiesArticle/AuthOnJurisdiction.htm>
2. It cannot be made to answer in a public forum for its repeated injuries and usurpations. The First Amendment to the United States Constitution guarantees every American a right to petition our government for a redress of grievances, which are wrongs it has committed. The United States government, however, has no formal process in place by which members of Congress are required to either respond to or even remedy the wrongs that the federal government institutes against Americans all the time. At the founding of this country, the House devoted a time each week to read petitions for redress from constituents, and to discuss ways to fix them. This is not done any more because the government has become "god" under the socialist system we have now. See:
<http://famguardian.org/Subjects/Taxes/LegalEthics/RightToPet-031002.pdf>
3. Those who speak out against this false god become the target of "selective enforcement" by the false god. The purpose of this "selective enforcement" is to discipline dissidents, who are simply those that do not want to join the collective socialist group.

God, on the other hand, thinks men and governments made up of men, are "worthless". By implication, he is implying that the "state" is worthless:

*Do not let man prevail;
Let the nations be judged in Your sight.
Put them in fear, O Lord,*

1 *That the nations may know themselves to be but men.*
2 [[Psalm 9:19-20](#), Bible, NKJV]

3 *“Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales.”*
4 [[Isaiah 40:15](#), Bible, NKJV]

5 *“All nations before Him are as **nothing**, and they are counted by Him **less than nothing and worthless**.”*
6 [[Isaiah 40:17](#), Bible, NKJV]

7 *“He brings the princes to nothing; He makes the judges of the earth useless.”*
8 [[Isaiah 40:23](#), Bible, NKJV]

9 *“Indeed **they are all worthless; their works are nothing**; their molded images are wind and confusion.”*
10 [[Isaiah 41:29](#), Bible, NKJV]

11 The epic struggle documented in the Bible is really one of the competition between man and God for domination and
12 control over the universe. This struggle began with Satan and continues to this day. In modern day America, God is losing
13 and man is winning in influence over society. Socialism cannot justify its existence without denying God and elevating
14 man and the “state” to the status of a false god. It cannot justify its own laws and the conflicts of those laws with God’s
15 laws without denying and hating God and rebelling against His authority:

16 *“Woe to the rebellious children,”* says the Lord, *“Who take counsel, but not of Me, and who devise plans, but*
17 *not of My Spirit, that they may add sin to sin; who walk to go down to Egypt [the “state” or government], and*
18 *have not asked My advice, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of*
19 *Egypt! Therefore the strength of Pharaoh shall be your shame, and trust in the shadow of Egypt shall be*
20 *your humiliation...*

21 *Now go, write it before them on a tablet, and note it on a scroll, that it may be for time to come, forever and*
22 *ever: that this is a rebellious people, **lying children, children who will not hear the law of the Lord**; who say to the*
23 *seers, “Do not see,” and to the prophets, “Do not prophesy to us right things’ **Speak to us smooth***
24 ***[politically correct] things**, prophesy deceits. Get out of the way, turn aside from the path, cause the Holy One*
25 *of Israel to cease from before us.”*

26 *Therefore thus says the Holy One of Israel:*

27 *“Because you despise this word, and trust in oppression and perversity, and rely on them, therefore this*
28 *iniquity shall be to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, in*
29 *an instant. And He shall break it like the breaking of the potter’s vessel, which is broken in pieces; He shall*
30 *not spare. So there shall not be found among its fragments a shard to take fire from the hearth, or to take*
31 *water from the cistern.”*
32 [[Isaiah 30:1-3, 8-14](#), Bible, NKJV]

33 You will find out later in section 7.1 that all law is religious in nature. The Civil Religion of Socialism has its own law
34 system that competes with, conflicts with, and undermines God’s laws. You will find out later in section 7.2.8 that this law
35 system turns God’s natural order completely upside down. This was predicted in the Bible, which said on the subject:

36 *“He shall speak pompous words against the Most High.*
37 *Shall persecute the saints of the Most High.*
38 *And shall intend to change times and law.*
39 *Then the saints shall be given into his hand [for persecution and oppression].*
40 *For a time and times and half a time.”*
41 [[Dan. 7:25](#), Bible, NKJV]

42 The above predicts that The Beast will “intend to change times and law”. Both of these things have already happened. Our
43 calendar was based on the birth of Jesus. Only very recently was the phrase “A.D.”, which stands for “After Death” (of
44 Jesus) removed from references to the year and replaced with “C.E.”, which stands for common era. Section 7.2.8 also
45 shows how the Socialists have changed the law system to remove God from the hierarchy of sovereignty and replace it with
46 government. Both of these major moves are a fulfillment of Biblical prophecy, in which God is slowly but systematically
47 removed from the public domain to be replaced by the new Sovereign, the “neo god”, which is a pagan, godless
48 government/state. The Book of Revelation describes this pagan, atheistic government as “The Beast”:

49 *“And I saw the beast, the kings of the earth,* and their armies, gathered together to make war against Him who
50 *sat on the horse and against His army.”*
51 [[Rev. 19:19](#), Bible, NKJV]

1 These events also are a further fulfillment of prophesy from Scripture, which says that when God's people rebel against
2 Him, then he will "hide his face", withdraw His protection, and bring famine, pestilence, and destruction against them:

3 *Then My anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from*
4 *them, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that*
5 *day, 'Have not these evils come upon us because our God is not among us?'*

6 *"And I will surely hide My face in that day because of all the evil which they have done, in that they have turned*
7 *to other gods [government/rulers, in this case]."*
8 *[Deut. 31:17-18, Bible, NKJV]*

9
10 *"And He said: 'I will hide My face from them, I will see what their end will be, For they are a perverse*
11 *generation, Children in whom is no faith."*
12 *[Deut. 32:20, Bible, NKJV]*

13
14 **"Woe to the rebellious children," says the Lord, "Who take counsel, but not of Me, and who devise plans, but**
15 **not of My Spirit, that they may add sin to sin; who walk to go down to Egypt, and have not asked My advice,**
16 **to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore the**
17 **strength of Pharaoh [government] shall be your shame, and trust in the shadow of Egypt [government/state]**
18 **shall be your humiliation...**

19 *Now go, write it before them on a tablet, and note it on a scroll, that it may be for time to come, forever and*
20 *ever: that this is a rebellious people, **lying children, children who will not hear the law of the Lord;** who say to*
21 *the seers, "Do not see," and to the prophets, "Do not prophesy to us right things' **Speak to us smooth***
22 **[politically correct] things,** prophesy deceits. *Get out of the way, turn aside from the path, cause the Holy One*
23 *of Israel to cease from before us."*

24 *Therefore thus says the Holy One of Israel:*

25 *"Because you despise this word, and trust in oppression and perversity, and rely on them, therefore this iniquity*
26 *shall be to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, in an instant.*
27 *And He shall break it like the breaking of the potter's vessel, which is broken in pieces; He shall not spare. So*
28 *there shall not be found among its fragments a shard to take fire from the hearth, or to take water from the*
29 *cistern."*
30 *[Isaiah 30:1-3, 8-14, Bible, NKJV]*

31 The state-sponsored official Civil Religion of Socialism is being perpetuated by using the "alleged" (through lies and
32 deception and propaganda) but not actual force of law to expel God from society, in what amounts essentially as an
33 "immune response" that will cause the state to replace God slowly but eventually. The Bible says that Christians cannot
34 participate in, subsidize, or partake of the economic benefits of what amounts to mutiny against God. You cannot love God
35 and participate in his removal or destruction from society. To love God is to hate, fight, and not participate in evil of this
36 kind:

37 *"And I heard another voice from heaven [God] saying, 'Come out of her [[Babylon the Great Harlot](#), a*
38 *democratic state full of socialist non-believers], my people [Christians], lest you share in her sins, and lest you*
39 *receive of her plagues."*
40 *[[Revelation 18:4](#), Bible, NKJV]*

41 **5.9 Socialism and Religion: V.I. Lenin**

42
43 By: V.I. Lenin

44
45 Novaya Zhizn, No. 28,
46 December 3, 1905

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9 Present-day society is wholly based on the exploitation of the vast masses of the working class by a tiny minority of the
10 population, the class of the landowners and that of the capitalists. It is a slave society, since the "free" workers, who all their
11 life work for the capitalists, are "entitled" only to such means of subsistence as are essential for the maintenance of slaves
12 who produce profit, for the safeguarding and perpetuation of capitalist slavery.

13 Religion is one of the forms of spiritual oppression which everywhere weighs down heavily upon the masses of the people,
14 over burdened by their perpetual work for others, by want and isolation. Impotence of the exploited classes in their struggle
15 against the exploiters just as inevitably gives rise to the belief in a better life after death as impotence of the savage in his
16 battle with nature gives rise to belief in gods, devils, miracles, and the like. Those who toil and live in want all their lives
17 are taught by religion to be submissive and patient while here on earth, and to take comfort in the hope of a heavenly
18 reward. But those who live by the labor of others are taught by religion to practice charity while on earth, thus offering
19 them a very cheap way of justifying their entire existence as exploiters and selling them at a moderate price tickets to well-
20 being in heaven. **Religion is opium for the people. Religion is a sort of spiritual booze, in which the slaves of capital
21 drown their human image, their demand for a life more or less worthy of man.**

22 But a slave who has become conscious of his slavery and has risen to struggle for his emancipation has already half ceased
23 to be a slave. The modern class-conscious worker, reared by large-scale factory industry and enlightened by urban life,
24 contemptuously casts aside religious prejudices, leaves heaven to the priests and bourgeois bigots, and tries to win a better
25 life for himself here on earth. The proletariat of today takes the side of socialism, which enlists science in the battle against
26 the fog of religion, and frees the workers from their belief in life after death by welding them together to fight in the present
27 for a better life on earth.

28 **Religion must be declared a private affair.** In these words socialists usually express their attitude towards religion. But
29 the meaning of these words should be accurately defined to prevent any misunderstanding. **We demand that religion be
30 held a private affair so far as the state is concerned.** But by no means can we consider religion a private affair so far as
31 our Party is concerned. Religion must be of no concern to the state, and religious societies must have no connection with
32 governmental authority. **Everyone must be absolutely free to profess any religion he pleases, or no religion whatever,
33 i.e., to be an atheist, which every socialist is, as a rule.** Discrimination among citizens on account of their religious
34 convictions is wholly intolerable. Even the bare mention of a citizen's religion in official documents should unquestionably
35 be eliminated. No subsidies should be granted to the established church nor state allowances made to ecclesiastical and
36 religious societies. These should become absolutely free associations of like minded citizens, associations independent of
37 the state. Only the complete fulfillment of these demands can put an end to the shameful and accursed past when the church
38 lived in feudal dependence on the state, and Russian citizens lived in feudal dependence on the established church, when
39 medieval, inquisitorial laws (to this day remaining in our criminal codes and on our statute-books) were in existence and
40 were applied, persecuting men for their belief or disbelief, violating men's consciences, and linking cozy government jobs
41 and government-derived incomes with the dispensation of this or that dope by the established church. **Complete
42 separation of Church and State is what the socialist proletariat demands of the modern state and the modern
43 church.**

44 The Russian revolution must put this demand into effect as a necessary component of political freedom. In this respect, the
45 Russian revolution is in a particularly favorable position, since the revolting officialism of the police-ridden feudal
46 autocracy has called forth discontent, unrest and indignation even among the clergy. However abject, however ignorant
47 Russian Orthodox clergymen may have been, even they have now been awakened by the thunder of the downfall of the old,
48 medieval order in Russia. Even they are joining in the demand for freedom, are protesting against bureaucratic practices
49 and officialism, against the spying for the police imposed on the "servants of God". We socialists must lend this movement
50 our support, carrying the demands of honest and sincere members of the clergy to their conclusion, making them stick to
51 their words about freedom, demanding that they should resolutely break all ties between religion and the police. **Either you**

1 are sincere, in which case you must stand for the complete separation of Church and State and of School and
2 Church, for religion to be declared wholly and absolutely a private affair. Or you do not accept these consistent
3 demands for freedom, in which case you evidently are still held captive by the traditions of the inquisition, in which case
4 you evidently still cling to your cozy government jobs and government-derived incomes, in which case you evidently do
5 not believe in the spiritual power of your weapon and continue to take bribes from the state. And in that case the class-
6 conscious workers of all Russia declare merciless war on you.

7 So far as the party of the socialist proletariat is concerned, religion is not a private affair. Our Party is an association of
8 class-conscious, advanced fighters for the emancipation of the working class. Such an association cannot and must not be
9 indifferent to lack of class-consciousness, ignorance or obscurantism in the shape of religious beliefs. We demand complete
10 disestablishment of the Church so as to be able to combat the religious fog with purely ideological and solely ideological
11 weapons, by means of our press and by word of mouth. But we founded our association, the Russian Social-Democratic
12 Labour Party, precisely for such a struggle against every religious bamboozling of the workers. And to us the ideological
13 struggle is not a private affair, but the affair of the whole Party, of the whole proletariat.

14 If that is so, why do we not declare in our Programme that we are atheists? Why do we not forbid Christians and other
15 believers in God to join our Party?

16 The answer to this question will serve to explain the very important difference in the way the question of religion is
17 presented by the bourgeois democrats and the Social-Democrats.

18 Our Programme is based entirely on the scientific, and moreover the materialist, world-outlook. An explanation of our
19 Programme, therefore, necessarily includes an explanation of the true historical and economic roots of the religious fog.
20 **Our propaganda necessarily includes the propaganda of atheism;** the publication of the appropriate scientific literature,
21 which the autocratic feudal government has hitherto strictly forbidden and persecuted, must now form one of the fields of
22 our Party work. We shall now probably have to follow the advice Engels once gave to the German Socialists: to translate
23 and widely disseminate the literature of the eighteenth-century French Enlighteners and atheists.[36]

24 But under no circumstances ought we to fall into the error of posing the religious question in an abstract, idealistic fashion,
25 as an "intellectual" question unconnected with the class struggle, as is not infrequently done by the radical-democrats from
26 among the bourgeoisie. It would be stupid to think that, in a society based on the endless oppression and coarsening of the
27 worker masses, religious prejudices could be dispelled by purely propaganda methods. It would be bourgeois narrow-
28 mindedness to forget that the yoke of religion that weighs upon mankind is merely a product and reflection of the economic
29 yoke within society. No number of pamphlets and no amount of preaching can enlighten the proletariat, if it is not
30 enlightened by its own struggle against the dark forces of capitalism. Unity in this really revolutionary struggle of the
31 oppressed class for the creation of a paradise on earth is more important to us than unity of proletarian opinion on paradise
32 in heaven.

33 That is the reason why we do not and should not set forth our atheism in our Programme; that is why we do not and should
34 not prohibit proletarians who still retain vestiges of their old prejudices from associating themselves with our Party. **We**
35 **shall always preach the scientific world-outlook, and it is essential for us to combat the inconsistency of various**
36 **"Christians"**. But that does not mean in the least that the religious question ought to be advanced to first place, where it
37 does not belong at all; nor does it mean that we should allow the forces of the really revolutionary economic and political
38 struggle to be split up on account of third-rate opinions or senseless ideas, rapidly losing all political importance, rapidly
39 being swept out as rubbish by the very course of economic development.

40 Everywhere the reactionary bourgeoisie has concerned itself, and is now beginning to concern itself in Russia, with the
41 fomenting of religious strife -- in order thereby to divert the attention of the masses from the really important and
42 fundamental economic and political problems, now being solved in practice by the all-Russian proletariat uniting in
43 revolutionary struggle. This reactionary policy of splitting up the proletarian forces, which today manifests itself mainly in
44 Black-Hundred pogroms, may tomorrow conceive some more subtle forms. We, at any rate, shall oppose it by calmly,
45 consistently and patiently preaching proletarian solidarity and the scientific world-outlook -- a preaching alien to any
46 stirring up of secondary differences.

1 The revolutionary proletariat will succeed in making religion a really private affair, so far as the state is concerned. And in
2 this political system, cleansed of medieval mildew, the proletariat will wage a broad and open struggle for the elimination
3 of economic slavery, the true source of the religious humbugging of mankind.

4 **5.10 History of Socialism**³³

5 **5.10.1 Early socialists**

6 The word [socialism](#) came into [English](#) from [French](#) in the [1820s](#), but the idea that goods should be held in common and that
7 all men should be equal is much older. Quasi-socialist elements can be identified in [Plato's Republic](#), the [Sermon on the](#)
8 [Mount](#), the millenarian movements of the [Middle Ages](#) and [Thomas More's Utopia](#). Socialist ideas were certainly current
9 among the [Levellers](#) and other sects of the [English Civil War](#) of the [1640s](#) and the more radical [sans-culottes](#) of the [French](#)
10 [revolution](#) of the [1790s](#), though they never achieved real influence. As a coherent body of ideas, socialism dates from the
11 early [19th century](#).

12 The early socialists were [utopians](#): they developed visions of ideal societies based on material equality, in which humans
13 co-operated in production for the benefit of all without the need for material incentives, and in which the state was
14 abolished in favor of a system of self-government, or (in a positive sense) [chaos](#).

15 Early utopian socialist thinkers included:

- 16 • [Robert Owen \(1771-1858\)](#), who published *A New View of Society* in [1813](#) and who organized the first attempt at a
17 socialist community, [New Lanark](#) in [Scotland](#). Owen was the first person to be described as a socialist, although
18 the term was derogatory at first.
- 19 • [Claude-Henri de Saint-Simon \(1760-1825\)](#), who published *Social Organisation* in [1825](#), and whose version of
20 utopian socialism, Saint-simonism, remained influential in France for many years.
- 21 • [Charles Fourier \(1772-1837\)](#), a prominent socialist agitator in France during and after the French Revolution of
22 [1830](#).
- 23 • [Pierre-Joseph Proudhon \(1809-65\)](#), whose book *What is Property?* founded a long tradition of French [anarcho-](#)
24 [syndicalist](#) thought. The answer to Proudhon's question, "What is property?" was that "[Property is theft](#)," and this
25 became a slogan of the socialist movement throughout the 19th century.
- 26 • [Ferdinand Lassalle \(1825-1864\)](#), German politician.

27 The emergence of socialist ideas in [Britain](#) and [France](#), and later in [Germany](#) and [Italy](#), was a consequence of the [industrial](#)
28 [revolution](#). In these countries, the development of manufacturing industry, and related industries such as [coal](#)-mining and
29 the [railways](#), produced an industrial [working class](#), referred to by socialists as the [proletariat](#): workers who had nothing to
30 sell but their labor. The misery of the industrial workers in the unregulated economies of the early 19th century provoked
31 anger among many observers, and the formulation of socialist principles was an attempt to devise a way of producing
32 wealth without such crude exploitation. Socialism gained popularity among the working class itself, and, from the mid-19th
33 century onwards, workers formed the backbone of the socialist movement.

34 Of course, many upper- and middle-class people who were not socialists were also outraged by the plight of the working
35 class. Their response was [liberalism](#): the belief that an enlightened middle class could reform the operations of capitalism so
36 as to produce [social justice](#) without infringing the rights of property owners. English thinkers such as [John Stuart Mill](#) were
37 at the forefront of this movement. Although Mill considered himself a socialist, he also believed in private ownership of the
38 means of production -- he reserved his socialism for matters of [distribution](#), which he considered a separate subject. In
39 France in [1830](#) and in England in [1832](#), liberal political ideas triumphed, and this did much to take the wind out of the sails
40 of the early socialist movement.

41 **5.10.2 Marxism and the socialist movement**

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³³ Extracted from the Wikipedia online encyclopedia on 12/11/2005: http://en.wikipedia.org/wiki/History_of_Socialism



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Figure 1: Statue of Marx and Engels in Alexanderplatz, Berlin.

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In Germany, liberalism suffered a terrible defeat in the failed [revolution of 1848](#), and this gave rise to a new strain of socialist thought, articulated by [Karl Rodbertus-Jagetzow](#) and, to much wider recognition, by [Karl Marx](#) and [Friedrich Engels](#) in the *Manifesto of the Communist Party* ([1848](#)). Marx and Engels developed a body of ideas which they called [scientific socialism](#), and which is more commonly called [Marxism](#). Marxism contained both a theory of history ([historical materialism](#)) and a theory of society.

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Unlike the [utopian](#) socialists, Marx confronted the question of power, and formulated theories regarding the practical way of achieving and running a socialist system. He believed that capitalism could only be overthrown by means of a revolution, to be followed by the establishment of a [dictatorship of the proletariat](#) (as opposed to the "dictatorship of the bourgeoisie", which was capitalism); Marx believed that the proletariat was the only class with both the means and the determination to carry the revolution forward; unlike the utopian socialists, who often idealized agrarian life and deplored the growth of modern industry, Marx saw the growth of capitalism and an urban proletariat as a necessary stage towards socialism.

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In Marx's theory, "socialism" referred to the stage of history and class structure immediately following the revolution, in which power would pass to the proletariat. According to Marx, once private property had been abolished, the state would then "wither away," and humanity would move on to a higher stage of society, "[communism](#)." This distinction continues to be used by Marxists, and is the cause of much confusion. No Marxist, for example, ever claimed that the [Soviet Union](#) was a communist society, even though it was ruled by a Communist Party for 70 years. The name of the party is not meant to reflect the name of the social system.

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Having developed a body of ideas, socialists naturally sought to put them into practice. Socialist political groups were formed as early as the [1830s](#), but in the beginning they failed to make real headway among the workers, who were more interested in forming [trade unions](#) and making immediate economic gains within the capitalist system. The socialist groups also tended to be quarrelsome and suffer frequent splits. It would not be until a few decades later that socialism began to draw mass support, and some alliances between trade unionism and socialism began to form.

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In [1864](#), the [First International](#), (or International Working Men's Association) was founded in [London](#), at a conference addressed by Marx. Most of the groups represented at this meeting had little real existence, but from this time on they grew rapidly, especially in France and Germany. In the wake of the [Franco-Prussian War](#) of [1871](#), the working class of Paris (or at least a part of it) established the [Paris Commune](#), which for a few weeks provided a glimpse of a socialist society, before being brutally suppressed when the French government regained control. The First International collapsed shortly thereafter.

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The [Second International](#) (the "Socialist International") was established in Paris in [1893](#), by which time socialist parties were active in most European countries and were beginning to achieve some electoral successes in countries where elections were held and the working class was able to vote. This International, however, was divided between the followers of Marx and the [anarchists](#), led by the Russian [Mikhail Bakunin](#). The anarchists believed that capitalism and the state were inseparable, and that one could not be abolished without the other. Consequently, they opposed Marxism and most other socialist groups, and a split between the anarchists and the Socialist International soon occurred.

5.10.3 Social Democracy to 1917

One of the first modifications of Marx's principles was made in the late 19th century, when many political theorists broke with the Marxist notion that revolution was the only way to advance beyond capitalism and that socialism was incompatible with democracy. Even Marx himself conceded late in his life that it might be possible to achieve socialism without violence in some countries. After Marx's death, Engels went further, saying that the day of the classic "street revolution" may have passed.

In Germany, where the [Social Democratic Party](#) (SPD) in the 1890s became the largest and most powerful socialist party in Europe, the next generation of leaders, such as [August Bebel](#) and [Eduard Bernstein](#), went further arguing that once full democracy had been achieved, a transition to socialism by parliamentary means was both possible and more desirable than revolutionary change. Bernstein and his supporters came to be identified as "[revisionists](#)," because they sought to revise the classic tenets of Marxism. Although the Orthodox Marxists in the party, led by [Karl Kautsky](#), managed to retain the Marxist theory of revolution as the official doctrine of the party, in practice the SPD became more and more reformist.



Figure 2: Jean Jaurès

Even in countries where revisionist ideas were not accepted, socialist parties soon found themselves in a dilemma, which they never satisfactorily solved. If they pursued a pure revolutionary doctrine and avoided participation in parliamentary politics and the day-to-day struggles of the trade unions, they remained isolated sects. But if they participated fully in these arenas, they were drawn deeper and deeper into reformism and lost sight of their revolutionary objective. Thus the French Socialists under [Jean Jaurès](#) and later [Léon Blum](#) adhered to Marxist ideas, but became in practice a reformist party.

The strongest opposition to revisionism naturally came from socialists in countries such as the [Russian Empire](#) where parliamentary democracy did not exist and did not seem possible. They continued to argue that revolution was the only path to socialism. Chief among these was the Russian [Vladimir Lenin](#), whose work *The Proletarian Revolution and the Renegade Kautsky* set out the views of those who rejected revisionist ideas. In [1903](#), there was a formal split in the Russian social democratic party into revolutionary [Bolshevik](#) and reformist [Menshevik](#) factions, but in most other socialist parties the issue was not pushed so far.

In [1914](#), the outbreak of [World War I](#) led to a crisis in European socialism. Contrary to the fondly held beliefs about the international solidarity of the proletariat, the working classes of the various belligerents rushed to go to war with each other, and the socialist parties of Germany, France and Britain were dragged along behind, although some leaders, like [Ramsay MacDonald](#) in Britain and [Karl Liebknecht](#) in Germany, opposed the war from the start. Lenin, in exile in [Switzerland](#), called for revolutions in all the combatant states as the only way to end the war and achieve socialism. At first he was ignored, but by [1917](#) war-weariness led to splits in several socialist parties, notably the German Social Democrats.

The [Russian Revolution of 1917](#) proved Lenin right, in the sense that a revolution turned out to be the only way to get Russia out of the war. It also *seemed* to prove that he was right on the question of revolution: Russia was certainly the only

1 country in the world where socialists had taken power. This led minority factions in most of the world's socialist parties to
2 break away and form new parties in support of the Leninist model: these came to be called [Communist](#) parties, and in [1919](#)
3 Lenin organized them into a new international party, the [Communist International](#) or [Comintern](#).

4 In some countries, particularly Britain and the British [Dominions](#), labor parties were formed. These were parties formed by
5 and controlled by the trade unions, rather than formed by groups of socialist activists who then appealed to the workers for
6 support. The British Labour Party first elected members to the [House of Commons](#) in [1902](#), but was not able to detach the
7 majority of the working class from its loyalty to the [Liberal Party](#) until after [World War I](#). In [Australia](#), however, the [Labor](#)
8 [party](#) achieved rapid success, forming its first national government in [1904](#). Labour parties were also formed in [South](#)
9 [Africa](#) and [New Zealand](#) but had less success.

10 **5.10.4 Socialism and Communism (1917-39)**



11 **Figure 3: V.I. Lenin**



Figure 4: Leon Trotsky

12 The aftermath of the First World War produced an upsurge of radicalism in most of Europe and also as far afield as the
13 [United States](#) (see [Socialism in the United States](#)) and [Australia](#). The initial success of the Russian Revolution inspired
14 other revolutionary parties to attempt the same thing. In the chaotic circumstances of postwar Europe, with the socialist
15 parties divided and discredited, Communist revolutions across Europe seemed a possibility. Communist regimes briefly
16 held power under [Béla Kun](#) in [Hungary](#) and under [Kurt Eisner](#) in [Bavaria](#). There were several attempts at Communist
17 revolutions in [Berlin](#) and [Vienna](#), and also in the industrial centres of northern [Italy](#). In the course of one attempt, the
18 German Communist leaders [Karl Liebknecht](#) and [Rosa Luxemburg](#) were killed.

19 By the mid 1920s, however, the impetus had gone out of the revolutionary forces in Europe, and the national reformist
20 socialist parties had regained their dominance over the working-class movement in most countries. The German Social
21 Democrats held office for much of the 1920s, the [British Labour Party](#) formed its first government in [1924](#), and the French
22 Socialists were also influential. But the division of the labor movement between socialists and Communists proved
23 permanent. In the Soviet Union, [Stalin](#) came to power in [1929](#) and developed his anti-Marxist theory of "socialism in one
24 country."

25 The postwar revolutionary upsurge provoked a powerful reaction from the forces of conservatism. One example was the
26 "Red scare" in the [United States](#), which effectively destroyed the American Socialist Party of [Eugene Debs](#). American
27 socialism never recovered from this blow. In Europe, [fascism](#) emerged as a movement against both socialism and
28 liberalism. Fascism came to power in Italy in [1922](#) under [Benito Mussolini](#) (a former socialist), and strong fascist
29 movements also developed in [Spain](#), [Portugal](#), [Germany](#) and [Hungary](#).

30 Meanwhile, the Soviet Communist Party was busily "building socialism" in the Soviet Union. For the first time, socialism
31 was not just a vision of a future society, but a description of an existing one. Lenin's regime brought all the means of
32 production (except agricultural production) under state control, and implemented a system of government through workers'

1 councils (in [Russian](#), *soviets*). Within a few years, however, a bureaucracy developed as a result of the civil war, foreign
2 invasion, and historic poverty and backwardness of Russia. They undermined the democratic and socialist ideals of the
3 Bolshevik Party and elevated Stalin to their leadership after Lenin's death. In order to consolidate power, they needed to
4 conduct a brutal campaign of lies and violence against the [Left Opposition](#), an increasingly popular trend throughout the
5 Soviet Union and the Bolshevik Party led by [Leon Trotsky](#).

6 After [1929](#), with the Left Opposition legally banned and Trotsky exiled, Stalin led the Soviet Union into a "higher stage of
7 socialism." Agriculture was collectivized, at the cost of a massive famine and millions of deaths among the resistant
8 peasantry. The surplus squeezed from the peasants was spent on a program of crash industrialization, guided by the
9 Communist Party through the [Five Year Plan](#). This program produced some impressive early results, though at enormous
10 human costs. Later studies by economists, however, showed that the pace of industrialization in the Soviet Union was no
11 faster than it was, for example, in [Japan](#) or the United States under capitalism, and that the use of resources, material and
12 human, in the Soviet Union was very wasteful.



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14 **Figure 5: JV Stalin**

15 Nevertheless the Soviet achievement in the 1930s seemed hugely impressive from the outside, and convinced many people,
16 not necessarily Communists or even socialists, of the virtues of state planning and authoritarian models of social
17 development. This was later to have important consequences in countries like [China](#), [India](#) and [Egypt](#), which tried to copy
18 some aspects of the Soviet model. It also won large sections of the western [intelligentsia](#) over to a pro-Soviet view, to the
19 extent that many were willing to ignore or excuse such events as Stalin's Great Purge of [1936-39](#), in which millions of
20 people died.

21 The [Great Depression](#), which began in [1929](#), seemed to socialists and Communists everywhere to be the final proof of the
22 bankruptcy, literally as well as politically, of capitalism. But socialists were unable to take advantage of the Depression to
23 either win elections or stage revolutions. Labor governments in Britain and Australia were disastrous failures. In the United
24 States, the liberalism of [Franklin Roosevelt](#) won mass support and deprived socialists of any chance of gaining ground. And
25 in Germany it was the fascists of [Adolf Hitler's Nazi Party](#) who successfully exploited the Depression to win power, in
26 January [1933](#).

27 Hitler's regime swiftly destroyed both the German Communist Party and the Social Democratic Party: the worst blow the
28 world socialist movement had ever suffered. This forced Stalin to reassess his strategy, and from [1934](#) the Comintern began
29 urging a "united front against fascism." The socialist parties were at first suspicious, given the bitter hostility of the 1920s,
30 but eventually effective [Popular Fronts](#) were formed in both France and Spain. The election of a Popular Front government
31 in Spain in [1936](#) triggered a fascist military revolt and the subsequent [Spanish Civil War](#). The crisis in Spain also brought
32 down the Popular Front government in France under [Léon Blum](#). Ultimately the Popular Fronts were not able to prevent the
33 spread of fascism or the aggressive plans of the fascist powers.

34 When Stalin consolidated his power in the Soviet Union in the late 1920s, his principal rival, [Leon Trotsky](#), was forced into
35 exile, eventually residing in [Mexico](#). He maintained active in organizing the [Left Opposition] internationally, which

1 worked within the Comintern to gain new members. Many leaders of the Communist Parties sided with Trotsky, such as
2 James P. Cannon in the United States. They found themselves expelled by the Stalinist Parties and persecuted by both GPU
3 agents and the political police in Britain, France, the United States, China, and all over the world. Trotskyist parties had a
4 large influence in Sri Lanka and Bolivia.

5 In [1938](#), Trotsky and his supporters founded a new international organization of dissident communists, the [Fourth](#)
6 [International](#). In 1940, Trotsky was murdered on Stalin's orders, but not before he had written a large body of work that
7 needs to be understood in order to appreciate the difficulties and strengths of the true revolutionary socialist movement. In
8 Trotsky's works such as Results and Prospects and Permanent Revolution he developed a theory of revolution uninterrupted
9 by the statism of Stalinist orthodoxy. He also analyzed Russia as a bureaucratically degenerated workers state in his work
10 *The Revolution Betrayed*, where he predicted that if a political revolution of the working class did not overthrow Stalinism,
11 the Stalinist bureaucracy would resurrect capitalism. And in his *History of the Russian Revolution* wrote perhaps the
12 monumental history of any event of world historical importance written by a major figure in that event.

13 **5.10.5 Social Democracy (1945-70)**

14 As a result of the failure of the Popular Fronts and the inability of Britain and France to conclude a defensive alliance
15 against Hitler, Stalin again changed his policy in August [1939](#) and signed a non-aggression pact, the [Molotov-Ribbentrop](#)
16 [Pact](#), with [Nazi Germany](#). Shortly afterwards [World War II](#) broke out, and within two years Hitler had occupied most of
17 Europe, and by [1942](#) both democracy and social democracy had reached their lowest ebb. The only socialist parties of any
18 significance able to operate freely were those in [Britain](#), [Sweden](#), [Switzerland](#), [Canada](#), [Australia](#) and [New Zealand](#). But the
19 entry of the Soviet Union into the war in [1941](#) marked the turning of the tide against fascism, and as the German armies
20 retreated another great upsurge in left-wing sentiment swelled up in their wake. The resistance movements against German
21 occupation were mostly led by socialists and communists, and by the end of the war the parties of the left were greatly
22 strengthened.

23 The greatest postwar victory of the democratic socialist parties was the election victory of the British [Labour Party](#) led by
24 [Clement Attlee](#) in June [1945](#). Socialist (and in some places Stalinist) parties also dominated postwar governments in
25 [France](#), [Italy](#), [Czechoslovakia](#), [Belgium](#), [Norway](#) and other European countries. The [Social Democratic Party](#) had been in
26 power in [Sweden](#) since [1932](#), and Labour parties also held power in [Australia](#) and [New Zealand](#). In [Germany](#), on the other
27 hand, the Social Democrats emerged from the war much weakened, and were defeated in Germany's first democratic
28 elections in [1949](#). The united front between democrats and the Stalinist parties which had been established in the wartime
29 resistance movements continued in the immediate postwar years. The democratic socialist parties of eastern Europe,
30 however, were destroyed when Stalin imposed so-called "Communist" regimes in these countries.

31 The Second International, which had been based in [Amsterdam](#), ceased to operate during the war. It was refounded as the
32 [Socialist International](#) at a congress in [Frankfurt](#) in [1951](#). Since Stalin had dissolved the Comintern in [1943](#), as part of a
33 deal with the imperialist powers, this was now the only effective international socialist organization. The Frankfurt
34 Declaration took a stand against both capitalism and Communism:

35 *Socialism aims to liberate the peoples from dependence on a minority which owns or controls the means of*
36 *production. It aims to put economic power in the hands of the people as a whole, and to create a community in*
37 *which free men work together as equals... Socialism has become a major force in world affairs. It has passed*
38 *from propaganda into practice. In some countries the foundations of a Socialist society have already been laid.*
39 *Here the evils of capitalism are disappearing...*

40 *Since the Bolshevik revolution in Russia, Communism has split the International Labour Movement and has set*
41 *back the realisation of socialism in many countries for decades. Communism falsely claims a share in the*
42 *Socialist tradition. In fact it has distorted that tradition beyond recognition. It has built up a rigid theology*
43 *which is incompatible with the critical spirit of Marxism... Wherever it has gained power it has destroyed*
44 *freedom or the chance of gaining freedom...*

45 Of course, this statement seeks to gloss over the rise of Stalinism and the defeat of Trotsky in the early years of the Soviet
46 Union. It would be as if John Adams had declared himself emperor in the aftermath of the American revolution, and
47 therefore democratic revolutions were pronounced as "destroying freedom". Napoleon Bonaparte's rule of France is
48 generally disassociated from the "Rights of Man" declaration of the originators of the French revolution. While seeking to
49 gloss over the crimes of Stalinism, these "socialists" needed to hide their own history in supporting World War I, the
50 assassination of Marxist leaders such as Rosa Luxemburg and Karl Liebknecht, and their own alliances with Stalin himself.

1 Despite this duplicitously optimistic language, the democratic socialist parties during the 20 years after [World War II](#) found
2 themselves under siege from two directions. Many socialists expected the pattern of the 1920s to repeat itself: with
3 financial instability leading to a renewed depression. Instead the capitalist world, now led by the United States, embarked
4 on a prolonged boom which, although uneven, produced low unemployment and rising living standards across Europe and
5 North America. The socialist parties found it increasingly difficult to maintain the view that capitalism inevitably led to
6 unemployment, poverty and misery for the workers. Some parties reacted to these changes by engaging in a new round of
7 revisionist re-assessment of socialist ideology.

8 At the same time, the wartime alliance between the Soviet Union and the west broke down from [1946](#) onwards, and
9 relations between the Communist parties and the democratic socialist parties broke down in parallel. Once the Stalinists
10 helped stabilize the capitalist governments in the immediate upheavals of 1945, as per the agreements between Stalin,
11 Roosevelt, and Churchill, the capitalist politicians had no more use for them. The French, Italian and Belgian Communists
12 withdrew or were expelled from postwar coalition governments, and civil war broke out in [Greece](#). The imposition of
13 Stalinist regimes in Poland, Hungary and Czechoslovakia not only destroyed the socialist parties in those countries, it also
14 produced a reaction against socialism in general. The Australian and New Zealand Labour governments were defeated in
15 [1949](#), and the British Labour government in [1951](#). As the [Cold War](#) deepened, conservative rule in Britain, Germany and
16 Italy became more strongly entrenched. Only in the Scandinavian countries and to some extent in France did the socialist
17 parties retain their positions. But in [1958](#) [Charles de Gaulle](#) seized power in France and the French socialists found
18 themselves cast into opposition.

19 In the 1960s and '70s new social forces began to change the political landscape in the western world. The long postwar
20 boom and the rapid expansion of higher education produced, as well as rising living standards for the industrial working
21 class, a mass university-educated white collar workforce, which began to break down the old socialist-versus-conservative
22 polarity of European politics. This new white-collar workforce was less interested in traditional socialist policies such as
23 state ownership and more interested expanded personal freedom and liberal social policies. Another factor in this change
24 was the increasing movement of women into the paid workforce, which changed both the composition and the political
25 outlook of the working class. Some socialist parties reacted more flexibly and successfully to these changes than others, but
26 eventually all were forced to do so.

27 Another manifestation of this changing social landscape was the rise of mass discontent, including the radical student
28 movement, both in the United States - where it was driven mainly by opposition to the [Vietnam War](#), and in Europe. This
29 was the first left-wing upsurge in the United States since the 1930s, but neither there nor in Europe did the traditional
30 parties of the left lead the movement. Instead a collection of [Trotskyist](#), [Maoist](#) and [anarchist](#) groups arose. They reached
31 the peak of their influence in [1968](#), when riots amounting almost to an insurrection broke out in [Paris](#), and there were also
32 major disturbances in [Chicago](#), [Berlin](#) and other cities. In the short-term these movements provoked a conservative
33 backlash, seen in De Gaulle's [1968](#) election victory and the election of [Richard Nixon](#) in the United States. But in the
34 1970s, as the ultra-left groups continued to grow, the socialist and Communist parties again sought to channel people's
35 anger back into safe confines, as they did in 1945.

36 British Labour had already returned to office under [Harold Wilson](#) in [1964](#), and in [1969](#) the German Social Democrats
37 came to power for the first time since the 1920s under [Willy Brandt](#). In France [François Mitterrand](#) buried the corpse of the
38 old socialist party, the SFIO, and founded a new [Socialist Party](#) in [1971](#), although it would take him a decade to lead it to
39 power. Labour governments were elected in both Australia and New Zealand in [1972](#), and the Austrian Socialists under
40 [Bruno Kreisky](#) formed their first postwar government in [1970](#). The British Labour government carried out some
41 nationalizations, but in general these social democratic governments confined themselves to measures of liberal social
42 reform and wealth-redistribution through state welfare and taxation policy. Their pro-capitalist bent, their nationalism, and
43 their dedication to the maintenance of the post-war 'order' prevented them from making any significant changes to the
44 economy.

45 **5.10.6 The Soviet Union and Eastern Europe (1945-1985)**

46 On [March 5, 1946](#), speaking at Westminster College in [Fulton, Mo.](#), former British [prime minister Winston Churchill](#)
47 warned that, "From [Stettin](#) in the [Baltic](#) to [Trieste](#) in the [Adriatic](#), an [iron curtain](#) has descended across the Continent."

48 President [Harry S. Truman](#) was in the audience.

1 In the months that followed, Josef Stalin continued to solidify a Soviet sphere of influence in eastern Europe. For example,
2 Bulgaria received its new communist premier, [Georgi Dimitrov](#), in November 1946 -- who returned home to Bulgaria after
3 a long residence in [Moscow](#) to take the post. A Communist government under [Bolesław Bierut](#) had been established in
4 [Poland](#) already in 1945, and by 1947, [Hungary](#) and [Romania](#) had also come under full communist rule. The last democratic
5 government in the eastern bloc, [Czechoslovakia](#), fell to a communist coup in 1948, and in 1949 the Soviets raised their
6 occupation zone in Germany to become the [German Democratic Republic](#), under [Walter Ulbricht](#).

7 To coordinate their new empire, the Soviets established a number of international organizations, first the [Cominform](#) to
8 coordinate the policies of the various Communist parties, then the [Council for Mutual Economic Assistance](#) (COMECON),
9 in 1948, to control economic planning, and finally (in response to the entry of the [Federal Republic of Germany](#) into
10 [NATO](#)) the [Warsaw Pact](#) in 1955, which served as a military alliance against the west.

11 But one crack within that sphere of influence emerged after 1948, when [Marshal Tito](#), a/k/a Josip Broz, (1892 - 1980)
12 became the president of Yugoslavia. Initial disagreement was over the level of independence claimed by Tito as the only
13 East European communist ruler commanding a strong domestic majority. Later the gap widened when Tito's government
14 initiated a system of decentralized profit-sharing workers' councils, in effect a [self-governing](#), somewhat market-oriented
15 socialism, which Stalin considered dangerously [revisionist](#).

16 Stalin died on March 5, 1953, presumably of a brain hemorrhage suffered shortly after dinner with several senior officials,
17 although there are advocates of an assassination theory.

18 In the wake of Stalin's death, several leaders had to share power at the top of the Soviet state and the Communist Party.
19 [Nikita Khrushchev](#) became first secretary of the Party, [Georgy Maximilianovich Malenkov](#) prime minister, and [Vyacheslav](#)
20 [Molotov](#) again became foreign minister. The powerful head of the [MVD](#) secret police, [Lavrenty Beria](#), was soon ousted
21 from power and killed. In the power struggle that followed, Khrushchev emerged triumphant. In 1956, at the 20th Congress
22 of the Party, he denounced the "[personality cult](#)" that had surrounded Stalin. In the de-Stalinization campaign that followed,
23 all buildings and towns that had been named for him were renamed, pictures and statues were destroyed. Khrushchev began
24 work on a cult of his own by demoting rivals -- assigning Molotov, for example, the plum job of ambassador to [Mongolia](#).

25 Although in some respects Khrushchev was a reformer and allowed the emergence of a certain amount of intra-party
26 dissent, he did nothing to remove the grave constraints on productivity that economic isolationism and bureaucratic top-
27 heaviness had imposed. The police-state measures of suppressing opposition remained in place, especially in hunting
28 Trotskyists. His dominance coincided, though, with some remarkable technological achievements, such as the launch of
29 [Sputnik](#), October 1957 -- the first artificial satellite.

30 Furthermore, his commitment to reform was exposed as fraud with the brutal use of military force on the civilian
31 population of Hungary in 1956 during the [Hungarian Revolution](#).

32 But his own time on the world stage was brief. The harvest of 1963 was especially bad, and Russia had to import a lot of
33 [wheat](#) from the west. Also, some of Khrushchev's colleagues on the [Presidium](#) thought the installation of [missiles in Cuba](#),
34 which had nearly brought about a [nuclear war](#), had been a "harebrained scheme" and a national embarrassment. In
35 September-October 1964, they removed him from power.

36 The pattern of 11 years before repeated itself, after an autocrat was toppled the Soviet Union saw a brief period of
37 collective leadership, followed by the emergence of a new autocrat. The new team included Premier [Aleksey Kosygin](#),
38 party chief [Leonid Brezhnev](#), and presidium chairman [Nikolay V. Podgorny](#). This time it was Brezhnev who became the
39 dominant figure within two years.

40 By the late 1960s, the people of several eastern bloc countries had become discontented with the human and economic costs
41 of the Soviet system, [Czechoslovakia](#) especially so.

42 As a result of the growing discontent, the Communist Party began to fear a Trotskyist uprising. They initiated reforms to
43 attempt to save the regime, but eventually relied on help from the Stalinists in Russia. In [January 1968](#), [Alexander Dubček](#)
44 became first secretary of the Communist Party in that country. He initiated what is known as the [Prague Spring](#), ending
45 [censorship](#) of the [press](#) and decentralizing production decisions, so that they were to be made not by central planners but by
46 the workers and managers of the factories. People were to be allowed to travel abroad.

1 Brezhnev reacted by announcing and enforcing what appropriately became known as the [Brezhnev doctrine](#).

2 When forces that are hostile to socialism try to turn the development of some socialist country towards capitalism the
3 suppression of these counter-revolutionary forces becomes not only a problem of the country concerned, but a common
4 problem and concern of all socialist countries.

5 "Socialism" in this context meant [Stalinism](#) and the dominance of the [bureaucracy](#). In August [1968](#), pursuant to this
6 announcement, Soviet troops occupied [Czechoslovakia](#). The following year, the Russians responded to a campaign of
7 passive disobedience on the part of the Czech populace by arranging the replacement of Dubček as first secretary. The new
8 first secretary, [Gustáv Husák](#), would prove more compliant. He presided over a 'cleansing' of the Czech CP and the
9 introduction of a new constitution. Husák became state president in 1975 and remained the dominant figure in that country
10 until 1987.

11 Meanwhile, the early [1970s](#) saw some slackening in the [arms race](#) between the [United States](#) and the Soviet Union, a
12 slackening known as [détente](#). Brezhnev worked with US President [Richard Nixon](#) to negotiate and implement the [Strategic](#)
13 [Arms Limitations Treaty](#) of 1972. Brezhnev also scored some diplomatic advances with the [non-aligned](#) world, such as a
14 1971 friendship pact with [India](#), and the close relations the Soviet Union enjoyed with several Arab countries after Soviet
15 material support in the [Yom Kippur War](#) of 1973.

16 By the late 1970s, [the Kremlin](#) policy-making apparatus seemed stuck in park, partly due to the advanced age of its
17 leadership. The [1980s](#) saw the final members of this "gerontocracy" take their turn at leadership and then pass away.
18 Brezhnev died in 1982, then [Yuri Andropov](#) (1984), and [Konstantin Chernenko](#) (1985). Andropov's brief tenure as General
19 Secretary indicated that he might have had reformist plans, and though Chernenko put them aside, Andropov had had time
20 to groom a group of potential reformist successors, one of whom was [Mikhail Gorbachev](#).

21 It was also during Andropov's tenure and this period of generational turmoil that the rule of Communists next door, in
22 [Poland](#), came under challenge from Solidarność, or [Solidarity](#), a labor union under the leadership of [Lech Wałęsa](#).

23 The union was sufficiently threatening to the government that on [December 13, 1981](#), the head of state, [Wojciech Jaruzelski](#)
24 declared martial law, suspended the union, and imprisoned most of its leaders. Martial law remained in place until July
25 1983.

26 **5.10.7 Final Years for the Soviet Union 1985-91**

27 [Gorbachev](#) (1931-), who took control in 1985, was the first Soviet leader to have been born after the [October revolution](#). He
28 is remembered for three initiatives: [glasnost](#), [perestroika](#), and the "[Frank Sinatra doctrine](#)".

29 ***Glasnost***, or "openness," was Gorbachev's term for allowing public debate in the Soviet Union to an unprecedented degree.

30 ***Perestroika*** was his term for market-oriented economic reforms, in recognition of the stagnating effects of central planning.

31 The "Frank Sinatra" doctrine was his reversal of the Brezhnev doctrine. Sinatra sang "[My Way](#)", and the doctrine named for
32 him was that each [Warsaw Pact](#) country could find its own "way" of doing things.

33 Gorbachev also, in [1989](#), withdrew Soviet troops from their desultory engagement in [Afghanistan](#), ten years after Brezhnev
34 had sent them there.

35 By August 1991, anti-reform Communists in both the Party and the military were sufficiently desperate to attempt a
36 military coup. Coup leaders called themselves the Committee on the State of Emergency. They announced that Gorbachev
37 had been removed from his position as president due to illness.

38 Although the [coup](#) rapidly collapsed and Gorbachev returned to Moscow, it was [Boris Yeltsin](#) who had played a leading
39 role in the street resistance to that Committee, and the incident marked a shift of power away from Gorbachev toward
40 Yeltsin. By the end of that year, Yeltsin was the leader of [Russia](#), and the Soviet Union was no more.

41 **5.10.8 Socialism in China (1945-65)**

1 Through the [Second World War](#), the Chinese Communists under the leadership of [Mao Zedong](#) and the Nationalist
2 government of [Chiang Kai-shek](#) lived in an uneasy truce in order to combat the common foe, the Japanese occupation.

3 Upon Japan's surrender, China's civil war immediately resumed. Another truce, negotiated by American general [George C.](#)
4 [Marshall](#) early in 1946, collapsed after only three months.

5 While war raged in China, two post-occupation governments established themselves next door, in Korea. In [1948](#),
6 [Syngman Rhee](#) was proclaimed president of the [Republic of Korea](#), at [Seoul](#), while communists in the north announced
7 that the country was/is really the Korean People's Democratic Republic.

8 In January [1949](#), the Nationalist armies suffered a devastating defeat to the Communists at [Tientsin](#). By spring, Chiang Kai-
9 shek, now losing whole divisions by desertion to the Communists, began the removal of remaining forces to
10 Formosa/Taiwan. In August, U.S. aid to the Nationalists ended. Mao Zedong took office as the chairman of the central
11 people's administrative council of the [People's Republic of China](#) in [Beijing](#) in October. [Zhou Enlai](#) was the premier and
12 foreign minister of the new sovereign.

13 On June 25, 1950, the forces of [North Korea](#) invaded the South. Although Mao was apparently unenthusiastic about that
14 war, Chinese forces would enter it in November.

15 Meanwhile, [Tibet](#) had refused to take part in the People's Republic, and Chinese Communist forces had invaded that region
16 in October.

17 After this burst of expansion, the Communist [government](#) in China settled down to the work of domestic power
18 consolidation. During the 1950s, they redistributed [land](#) and attempted industrialization, with technical assistance from the
19 Soviet Union. By the mid-1950s, after an armistice in Korea and the surrender of French forces in Indochina, China's
20 borders were secure. Mao's internal power base was likewise secured by the imprisonment of those he called "left-wing
21 oppositionists."



22
23 **Figure 6: Mao Tse-Tung**

24 As the 1950s ended, though, Mao became discontented. On the one hand, he saw the Soviet Union attempting "peaceful co-
25 existence" with the imperialist western powers, and he believed China could be the center of worldwide revolution only by
26 breaking with Moscow. On the other hand, he was dissatisfied with the economic consequences of his revolution thus far
27 and believed the country had to make a [Great Leap Forward](#).

28 The economic planning of the Great Leap period focused on steel -- because steel was considered emblematic of industry.
29 The government arranged to have small backyard steel furnaces built in communes, in the hope that the mobilization of the
30 entire populace would compensate for the absence of the usual economies of scale. During this period, too, Mao stepped
31 down as head of state, in favor of [Liu Shaoqi](#), but Mao remained the chairman of the communist party.

1 The rushed-for industrialization was a disaster. It diverted [labor](#) and resources from [agriculture](#) and so contributed to years
2 of famine. It also caused a loss of Mao's influence upon the Communist Party and government apparatus. Modernizers such
3 as Liu Shaoqi and Deng Xiaoping sought to relegate him to the status of figurehead.

4 He wasn't ready to be a figurehead. In the early 1960s he gathered around himself a so-called "Shanghai Mafia" consisting
5 of his fourth wife, Jiang Qing, as well as Lin Biao, Chen Boda, and Yao Wenyan.

6 **5.10.9 Socialism in China Since the Cultural Revolution**

7 In 1965, Wenyan wrote a thinly veiled attack on the deputy mayor of Beijing, Wu Han. Over the six months that followed,
8 on behalf of ideological purity, Mao and his supporters purged many public figures, Liu Shao-chi among them. By the
9 middle of 1966, Mao had not only put himself back into the center of things, he had initiated what is known as the Cultural
10 Revolution, a mass (and army-supported) action against the Communist Party apparatus itself on behalf of a renovated
11 conception of Communism.

12 Chaos continued throughout China for three years, particularly due to the agitations of the [Red Guards](#) until the CCP's ninth
13 congress in 1969, when [Lin Biao](#) emerged as the primary military figure, and the presumptive heir to Mao in the party. In
14 the months that followed, Lin Biao restored domestic order, while diplomatic efforts by [Zhou Enlai](#) cooled border tensions
15 with the Soviet Union. Lin Biao died under mysterious circumstances in 1971.

16 Mao's final years saw a notable thaw in the People's Republic's relations with the United States, the period of "ping-pong
17 diplomacy."

18 Mao died in 1976, and almost immediately his ideological heirs, the [Gang of Four](#) lost a power struggle to more
19 "pragmatic" figures such as [Deng Xiaoping](#). The term "pragmatic" is often used in media accounts of these factional
20 struggles but should not be confused with the philosophy of [pragmatism](#) proper.

21 Deng launched the "Beijing Spring," allowing open criticism of the excesses and suffering that had occurred during the
22 Cultural Revolution period. He also eliminated the class-background system, under which the communist regime had
23 limited employment opportunities available to people deemed associated with the pre-revolutionary landlord class.

24 Although Deng's only official title in the early 1980s was chairman of the central military commission of the CP, he was
25 widely regarded as the central figure in the nation's politics. In that period, [Zhao Ziyang](#) became premier and [Hu Yaobang](#)
26 became head of the party.

27 Near the end of that decade, the death of Hu Yaobang sparked a mass demonstration of mourning students in [Tiananmen](#)
28 [Square](#), Beijing. The mourning soon turned into a call for greater responsiveness and liberalization, and the demonstration
29 was captured live on cameras to be broadcast around the world. On [May 30, 1989](#) students erected the "Goddess of
30 [Democracy](#)" statue, which looked a bit like [Lady Liberty](#) in New York harbor.

31 On [June 4, 1989](#) under the orders of Deng Xiaoping, troops and tanks of the People's Liberation Army ended the peaceful
32 protest. Thousands were killed in the resultant massacre.

33 By the start of the 21st century, though, the leadership of China was embarked upon a program of market-based reform that
34 was more sweeping than had been Soviet leader Gorbachev's perestroika program of the late 1980s.

35 It is in this context that [Leo Melamed](#), chairman emeritus and senior policy adviser to the [Chicago Mercantile Exchange](#),
36 spoke to the 2003 Beijing Forum on China and East Asian Prospects of Financial Cooperation on [September 23](#). He said
37 that the CME applauds the National People's Congress for recognizing their country's need for additional trading in [futures](#)
38 [contracts](#).

39 **5.10.10 The "New Left" and the Old in Academia**

40 **5.10.10.1 The radicalization of psychoanalysis**

1 On [May 31, 1960](#), [Norman O. Brown](#) lectured at [Columbia University](#) about “[Apocalypse](#): The Place of [Mystery](#) in the Life
2 of the Mind.” He said that mind, understood as rationality, was "at the end of its tether," (a phrase he adapted from [H.G.
3 Wells](#)) and that the way out was also the way down, into madness and its esoteric wisdom. This was a key moment in the
4 infusion of Freudianism into left-wing thought, by the identification of political oppression with psychological suppression.

5 [Herbert Marcuse](#) had written [Eros and Civilization](#) in [1955](#), which explicitly sought to merge Marxism with [Freudianism](#),
6 so that bourgeois rationality was wrong not just *qua* its bourgeois class origin but *qua* rationality as well. Marcuse, though,
7 didn't become a force to be reckoned with in the English-speaking world until [1964](#), with the publication of [One
8 Dimensional Man](#), a popularization of much the same message.

9 **5.10.10.2 Structuralism**

10 [Structuralism](#), in the sense of the word popularized by [Claude Lévi-Strauss](#), refers to a model of the social sciences that
11 looks for a web of relationships that it refers to basic characteristics of the human mind. Furthermore, structuralists regard
12 the mind as working generally in binary categories. One of Lévi-Strauss's works is: [The Elementary Structures of Kinship
13 1949](#). As that title suggests, this school of thought has its origins in [anthropology](#). It had two great effects on the political
14 left in the 1960s and since. First, structuralism took the side of "nature" in the old nature/nurture debate. Most leftist
15 thinkers had long thought of social norms as elastic, the results of "nurture" or [socialization](#) by the powers-that-be, and
16 subject to change when those powers change. But structuralism is, at best, in tension with any such premise.

17 Secondly, though, structuralism in its impact upon literary criticism helped give rise to deconstruction. Structuralist
18 premises led to the [close reading](#) of canonical texts, in an effort to show that the favored binary oppositions were present
19 even, or especially, in unexpected ways that the authors likely did not understand.

20 **5.10.10.3 deconstruction**

21 [Jacques Derrida](#) inaugurated the [deconstruction](#) movement, also often aptly called [post-structuralism](#) in [1967](#) with his book
22 [Of Grammatology](#). He, too, engaged in close readings of canonical philosophical and literary texts. His readings both
23 illuminated and subverted binary oppositions, such as that between [speech](#) and [text](#).

24 Deconstruction has come to mean the infinite regression of the *meaning* of any text, and so the notion that there is no text,
25 only a community of interpreters. See [Stanley Fish](#).

26 **5.10.10.4 feminism**

27 As we have seen, 1949 saw the appearance of a key work by Lévi-Strauss on structuralism. The same year also witnessed
28 [Simone De Beauvoir](#)'s [The Second Sex](#), which set the agenda for what became known in later years as the [second wave](#) of
29 [feminism](#).

30 By the 1960s, the second wave was dampening the history departments of major universities. Historians discovered to their
31 chagrin that much of the material they taught was about men -- and white men at that. The solution was not merely to
32 rewrite political and military history highlighting [Rosa Luxemburg](#) and [Joan of Arc](#), it was to reconceive history so that
33 the political-military developments lost centrality, so that the history of society, mores, and childhood gained importance.
34 Many feminists believed this required changes in old-left Marxist formulations, to de-emphasize the struggle over the
35 [means of production](#) and emphasize instead the struggle over the means of reproduction.

36 **5.10.10.5 criticism of the new left by the old**

37 Such developments in what is considered socialism have drawn criticism from the "Old Left," those still loyal to the 19th
38 century Marxist [paradigm](#). One eloquent voice of the old left's dissatisfaction with its would-be supersession is [Terry
39 Eagleton](#), an English literary critic.

Eagleton, using the word "theory" for the above developments in general, wrote recently: "A far more devastating criticism of [theory] can be launched. [Cultural theory](#) as we have it promises to grapple with some fundamental problems, but on the whole fails to deliver. It has been shame-faced about [morality](#) and [metaphysics](#), embarrassed about [love](#), [biology](#), [religion](#) and [revolution](#), largely silent about [evil](#), reticent about [death](#) and suffering, dogmatic about [essences](#), [universals](#) and foundations, and superficial about [truth](#), [objectivity](#) and disinterestedness."

5.10.11 Third World Socialism

During hundreds of years America was "the new world", and naturally, Europe became "the old world".

Both the old and the new world became industrialized and rich. The term "the third world" has been used for much of the world outside the industrialized and rich western world, but especially for nations which are not industrialized at all.

The meaning of "the third world" has changed a lot over the last 40 years, and the concept is probably antiquated, as most of the really poor countries have evolved very much when it comes to health and the number of children per family, education, etc.. In countries like India and China the living standard and the wages are quickly getting into same range as in the western world.

This means that "the third world" has changed in character a lot over the last half century. And is still changing quickly. Today only a bunch African states and Afghanistan qualify as really poor, un-industrialized countries, classical third world countries.

[Cuba](#), is an example of a third world country which has been communist since 1959.

Another example of socialism in the third world can be found in the Mexican constitution of 1917 that has been given the title of the first modern socialist constitution because of its social content. The constitution prescribes an activist state that will ensure national autonomy and social justice. It guarantees the right to organize, as well as an eight-hour workday, and provides for the protection of women and minors in the workplace. It mandates that the minimum wage "should be sufficient to satisfy the normal necessities of life of the worker". In addition, Article 123 clarifies the right to strike. But none of this amounts to a guarantee of public or worker ownership of the means of production.

Some see Latin America in general as a fruit ripe for plucking, and they point to the triumph of the [Uruguayan](#) left in [2004](#) that consolidated the so called South American Leftist Front which included also the democratically elected governments of Luis Inacio [Lula](#) da Silva in [Brazil](#), [Néstor Kirchner](#) in [Argentina](#), [Ricardo Lagos](#) in [Chile](#) and [Hugo Chávez](#) in [Venezuela](#).

Or, the term may refer to a particular brand of socialism that turns on heroic memories of the mid-twentieth century fights for decolonization, whether by the methods of [Mohandas Gandhi](#) or those of [Ho Chi Minh](#).

Finally (at least for purposes of our brief survey) the term may evoke a socialism of the land, centered on the demand that land ought to be taken from holders of title and given to the workers who till it, and that natural resources that can't be widely distributed ought to belong to the nation. In this sense, one might view [Gamal Abdel Nasser](#) as a paradigmatic third-world socialism, both in his agrarian-reform legislation and in his seizure of the [Suez canal](#).

Many countries in the third world have adopted the social democratic variant of socialism, with capitalism and religion still allowed to have a lot of influence, but the constitution is democratic, and the people have the power.

The third world nations often send their young and bright people to study politics in a country like Sweden, ruled by social democrats for nearly a hundred years. The leading workers party in Sweden has the abolishment of capitalism and abolishment of the kingdom in its program, but they are in no hurry to realize these goals. As long as a majority of the people want a king the social democrats leave that issue to the future. The time has not yet come to abolish capitalism in the whole world, so why risk anything by going our own way, seems to be how the social democrats think.

The revisionist, and reformist socialism has had a lot of success in shaping the global political field of today.

One could argue that the period Marx calls the dictatorship of the proletariat is what has happened over the last one hundred years, when politics, formally representing the people, has taken over, step by step, the ultimate power from the rich and the

1 church. But we do not yet know how to handle that power, and financial interests or religion are still allowed to control or
2 influence the democracy in many countries.

3 We have not found out how to give each individual a maximum of freedom, we still use the money system to control the
4 individuals. We have to find a way to organize our world without the tools of capitalism, and find out how to give
5 ourselves, everybody, a good standard of living and a maximum of personal freedom.

6 **5.10.12 The Crisis of Socialism**

7 Socialism as a self-conscious international movement has been in crisis since the demise of the Soviet Union because many
8 people of socialist persuasion are more uncertain than ever before about their constituency -- whether the proletariat as
9 described in traditional Marxist terms, or the peasantry in traditional Maoist terms, is *the* or even a plausible candidate for a
10 revolutionary class, or who else might supersede those candidates.

11 [Leo Panitch](#), for example, in [Renewing Socialism \(2001\)](#) wrote that it was wrong of Marx to contend that the rise of trade
12 unions would generate schools for socialism. The association of workers for the purpose of collective bargaining has
13 proven quite compatible with capitalism -- since such bargaining concerns the terms of wage labor, not the legitimacy of
14 wage labor. He argues that Marxist political parties must abandon the assumption that there is anything inherently
15 revolutionary about any class, so that they can get to work *creating* a self-conscious revolutionary class of wage earners,
16 "articulating the articulation."

17 On the other hand, the Trotskyist movement finds its positions vindicated by the restoration of capitalism in the Soviet
18 Union and the increasing pace of globalization. The recent international movements and demonstrations in opposition to the
19 war in Iraq and the vagaries of global corporations could be seen as the seeds for an as yet unconscious struggle against
20 world capitalism.

21 **6 Civil Religion Explained**

22 **6.1 Why all man-made law is religious in nature**³⁴

23 A fascinating book on the subject of Biblical Law entitled *The Institutes of Biblical Law* by Rousas John Rushdoony
24 irrefutably establishes that all law is religious, and that it represents a *covenant* between man and God which is
25 characterized as divine revelation. When we consider that government is founded exclusively on law, government itself
26 then becomes a religion to implement or execute or enforce divine revelation. When government abuses the authority
27 delegated by God through God's law, then it also becomes a false religious cult. This exposition will set the stage for
28 section 10.2 later, which establishes that our present day government is nothing but a cult surrounding the false religion it
29 created with its own unjust law because this law has become a vain substitute and an affront to God's Law found in the
30 Bible. Here are some very insightful quotes from pp. 4-5 of that wonderful book:

31 ***Law is in every culture religious in origin. Because law governs man and society, because it establishes and***
32 ***declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in***
33 ***practical fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in***
34 ***any and every study of law must be, first, a recognition of this religious nature of law.***

35 ***Second, it must be recognized that in any culture the source of law is the god of that society. If law has its***
36 ***source in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court,***
37 ***senate, or ruler, then that source is the god of that system.*** Thus, in Greek culture law was essentially a
38 *religiously humanistic concept,*

39 *In contrast to every law derived from revelation, nomos for the Greeks originated in the*
40 *mind (nous). So the genuine nomos is no mere obligatory law, but something in which an*
41 *entity valid in itself is discovered and appropriated...It is "the order which exists (from*
42 *time immemorial), is valid and is put into operation."³⁵*

³⁴ Extracted from *Great IRS Hoax, Form #11.302, Section 4.3.9, ver. 4.11*. See: <http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

³⁵ Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21.

1 Because for the Greeks mind was one being with the ultimate order of things, man's mind was thus able to
2 discover ultimate law (nomos) out of its own resources, by penetrating through the maze of accident and matter
3 to the fundamental ideas of being. As a result, Greek culture became both humanistic, because man's mind was
4 one with ultimacy, and also neoplatonic, ascetic, and hostile to the world of matter, because mind, to be truly
5 itself, had to separate itself from non-mind.

6 **Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people**
7 **as they find expression in the state, the god of the system.** As Mao Tse-Tung has said, "Our God is none other
8 than the masses of the Chinese people."³⁶ In Western culture, law has steadily moved away from God to the
9 people (or the state) as its source, although the historic power and vitality of the West has been in Biblical faith
10 and law.

11 **Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly**
12 **reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift**
13 **from Biblical law to humanism, it means that the society now draws its vitality and power from humanism,**
14 **not from Christian theism.**

15 Fourth, no disestablishment of religion as such is possible in any society. A church can be disestablished, and a
16 particular religion can be supplanted by another, but the change is simply to another religion. Since the
17 foundations of law are inescapably religious, no society exists without a religious foundation or without a law-
18 system which codifies the morality of its religion.

19 **Fifth, there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce**
20 **a new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in**
21 **its hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a**
22 **Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."³⁷**
23 **Every law-system must maintain its existence by hostility to every other law-system and to alien religious**
24 **foundations or else it commits suicide.**

25 In analyzing now the nature of Biblical law, it is important to note first that, for the Bible, law is revelation. The
26 Hebrew word for law is torah which means instruction, authoritative direction.³⁸ The Biblical concept of law is
27 broader than the legal codes of the Mosaic formulation. It applies to the divine word and instruction in its
28 totality:

29 ...the earlier prophets also use torah for the divine word proclaimed through them (Is.
30 viii. 16, cf. also v. 20; Isa. xxx. 9 f.; perhaps also Isa. i. 10). Besides this, certain
31 passages in the earlier prophets use the word torah also for the commandment of Yahweh
32 which was written down: thus Hos. viii. 12. Moreover there are clearly examples not only
33 of ritual matters, but also of ethics.

34 Hence it follows that at any rate in this period torah had the meaning of a divine
35 instruction, whether it had been written down long ago as a law and was preserved and
36 pronounced by a priest, or whether the priest was delivering it at that time (Lam. ii. 9;
37 Ezek. vii. 26; Mal. ii. 4 ff.), or the prophet is commissioned by God to pronounce it for a
38 definite situation (so perhaps Isa. xxx. 9).

39 Thus what is objectively essential in torah is not the form but the divine authority.³⁹

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

42 The time-honored distinction between the OT as a book of law and the NT as a book of
43 divine grace is without grounds or justification. Divine grace and mercy are the
44 presupposition of law in the OT; and the grace and love of God displayed in the NT
45 events issue in the legal obligations of the New Covenant. Furthermore, the OT contains
46 evidence of a long history of legal developments which must be assessed before the place
47 of law is adequately understood. Paul's polemics against the law in Galatians and

³⁶ Mao Tse-Tung, *The foolish Old Man Who Removed Mountains* (Peking: Foreign Languages Press, 1966), p. 3.

³⁷ Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

³⁸ Ernest F. Kevan, *The Moral Law* (Jenkintown, Penna.: Sovereign Grace Publishers, 1963) p. 5 f. S.R. Driver, "Law (In Old Testament)," in James Hastings, ed., *A Dictionary of the Bible*, vol. III (New York: Charles Scribner's Sons, 1919), p. 64.

³⁹ Keleinknecht and Gutbrod, *Law*, p. 44

1 Romans are directed against an understanding of law which is by no means
2 characteristic of the OT as a whole.⁴⁰

3 There is no contradiction between law and grace. The question in James's Epistle is faith and works, not faith
4 and law.⁴¹ Judaism had made law the mediator between God and man, and between God and the world. It was
5 this view of law, not the law itself, which Jesus attacked. As Himself the Mediator, Jesus rejected the law as
6 mediator in order to re-establish the law in its God-appointed role as law, the way of holiness. He established
7 the law by dispensing forgiveness as the law-giver in full support of the law as the convicting word which makes
8 men sinners.⁴² The law was rejected only as mediator and as the source of justification.⁴³ Jesus fully
9 recognized the law, and obeyed the law. It was only the absurd interpretations of the law He rejected.
10 Moreover,

11 We are not entitled to gather from the teaching of Jesus in the Gospels that He made any
12 formal distinction between the Law of Moses and the Law of God. His mission being not
13 to destroy but to fulfil the Law and the Prophets (Mt. 5:17), so far from saying anything
14 in disparagement of the Law of Moses or from encouraging His disciples to assume an
15 attitude of independence with regard to it, He expressly recognized the authority of the
16 Law of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).⁴⁴

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

20 St. Peter, e.g. required a special revelation before he would enter the house of the
21 uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism
22 (acts 10:1-48) --a step which did not fail to arouse opposition on the part of those who
23 "were of the circumcision" (cf. 11:1-18).⁴⁵

24 The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the
25 giving of the law, the language of the text, the historical prologue, the requirement of imprecations and
26 benedictions, and much more, all point to the fact that the law is a treaty established by God with His people.
27 Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal
28 code."⁴⁶ The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone,
29 one table or copy of the treaty for each party in the treaty, God and Israel.⁴⁷

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

35 Not law, but covenant. That must be affirmed when we are seeking a category
36 comprehensive enough to do justice to this revelation in its totality. At the same time, the
37 prominence of the stipulations, reflect in the fact that "the ten words" are the element
38 used as pars pro toto, signifies the centrality of law in this type of covenant. There is
39 probably no clearer direction afforded the biblical theologian for defining with biblical
40 emphasis the type of covenant God adopted to formalize his relationship to his people
41 than that given in the covenant he gave Israel to perform, even "the ten commandments."
42 Such a covenant is a declaration of God's lordship, consecrating a people to himself in a
43 sovereignly dictated order of life.⁴⁸

⁴⁰ W.J. Harrelson, "Law in the OT," in *The Interpreter's Dictionary of the Bible*, (New York: Abingdon Press, 1962), III, 77.

⁴¹ Kelinknecht an Gutbrod, *Law*, p. 125.

⁴² *Ibid.*, pp. 74, 81-91.

⁴³ *Ibid.*, p. 95.

⁴⁴ Hugh H. Currie, "Law of God," in James Hastings, ed., *A Dictionary of Christ and the Gospels* (New York: Charles Scribner's Sons, 1919), I, 685.

⁴⁵ Olaf Moe, "Law," in James Hastings, ed., *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1919), I, 685.

⁴⁶ Meredith G. Line, *Treaty of the Great King, The Covenant Structure of Deuteronomy: Studies and Commentary* (Grand Rapids: William B. Eerdmans, 1963), p. 16. See also J.A. Thompson: *The Ancient Near Eastern Treaties and the Old Testament* (London: The Tyndale Press, 1964).

⁴⁷ Kline, *op. cit.*, p. 19.

⁴⁸ *Ibid.*, p. 17.

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

4 The God to whom the earth belongs will have Israel for His own property, Ex. xix. 5. It is
5 only on the ground of the gracious election and guidance of God that the divine
6 commands to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its
7 forefront the fact of election.⁴⁹

8 In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life;
9 the holy calling of the people must be realized in both."⁵⁰

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

20 ...the picture suggested would be that of Christ's children (cf. 2:13) inheriting his
21 universal dominion as their eternal portion (note 9:15b; cf. also 1:14; 2:5 ff.; 6:17; 11:7
22 ff.). And such is the wonder of the messianic Mediator-Testator that the royal inheritance
23 of his sons, which becomes of force only through his death, is nevertheless one of co-
24 regency with the living Testator! For (to follow the typographical direction provided by
25 Heb. 9:16,17 according to the present interpretation) Jesus is both dying Moses and
26 succeeding Joshua. Not merely after a figure but in truth a royal Mediator redivivus, he
27 secures the divine dynasty by succeeding himself in resurrection power and ascension
28 glory.⁵¹

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

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

35 I will briefly remark, however, by the way, what laws it (the state) may piously use before
36 God, and be rightly governed by among men. And even this I would have preferred
37 passing over in silence, if I did not know that it is a point on which many persons run into
38 dangerous errors. For some deny that a state is well constituted, which neglects the
39 polity of Moses, and is governed by the common laws of nations. The dangerous and
40 seditious nature of this opinion I leave to the examination of others; it will be sufficient
41 for me to have evinced it to be false and foolish.⁵²

42 Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical
43 nonsense.⁵³ Calvin favored "the common law of nations." But the common law of nations in his day was
44 Biblical law, although extensively denatured by Roman law. And this "common law of nations" was
45 increasingly evidencing a new religion, humanism. Calvin wanted the establishment of the Christian religion;
46 he could not have it, nor could it last long in Geneva, without Biblical law.

⁴⁹ Gustave Friedrich Oehler, *Theology of the Old Testament* (Grand Rapids: Zondervan, 1883), p. 177.

⁵⁰ *Ibid.*, p. 182.

⁵¹ Kline, *Treaty of the Great King*, p. 41.

⁵² John Calvin, *Institutes of the Christian Religion*, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christian Education, 1936), II, 787 f.

⁵³ See H. de Jongste and J.M. van Krimpen, *The Bible and the Life of the Christian*, for similar opinions (Philadelphia: Presbyterian and Reformed Publishing Co., 1968), p. 66 ff.

1 Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must
2 exercise justice, and it has the power of the sword."⁵⁴ Yet these men follow Calvin in rejecting Biblical law for
3 "the common law of nations." But can the state be God's servant and by-pass God's law? And if the state "must
4 exercise justice," how is justice defined, by the nations, or by God? There are as many ideas of justice as there
5 are religions.

6 The question then is, what law is for the state? Shall it be positive law, after calling for "justice" in the state,
7 declare, "A static legislation valid for all times is an impossibility." Indeed!⁵⁵ Then what about the
8 commandment, Biblical legislation, if you please, "Thou shalt not kill," and "Thou shalt not steal"? **Are they not**
9 **intended to valid for all time and in every civil order? By abandoning Biblical law, these Protestant**
10 **theologians end up in moral and legal relativism.**

11 Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the
12 Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law
13 is not nature but God. There is no law in nature but a law over nature, God's law.⁵⁶

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

19 To summarize the findings of this section:

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

38 **6.2 Civil Religion: The Theory**

39 Lecture of Dr. Nikolas K. Gvosdev

40 Thomas Jefferson once said, "No nation has yet existed or been governed without religion." Jefferson, as a man of the
41 Enlightenment, was echoing a view that had been put forth by other thinkers of the time. In Book Four, Chapter Eight of
42 The Social Contract, Jean-Jacques Rousseau makes his case for what he terms "civil religion":

43 *But, setting aside political considerations, let us come back to what is right, and settle our principles on this*
44 *important point. The right which the social compact gives the Sovereign over the subjects does not, we have*
45 *seen, exceed the limits of public expediency. The subjects then owe the Sovereign an account of their opinions*
46 *only to such an extent as they matter to the community. Now, it matters very much to the community that each*

⁵⁴ *Ibid.*, p. 73.

⁵⁵ *Ibid.*, p. 75.

⁵⁶ The very term "nature" is mythical. See R.J. Rushdoony, "The Myth of Nature," in *The Mythology of Science* (Nutley, N.J.: The Craig Press, 1967), pp. 96-98.

1 citizen should have a religion. That will make him love his duty; but the dogmas of that religion concern the
2 State and its members only so far as they have reference to morality and to the duties which he who professes
3 them is bound to do to others. Each man may have, over and above, what opinions he pleases, without it being
4 the Sovereign's business to take cognisance of them; for, as the Sovereign has no authority in the other world,
5 whatever the lot of its subjects may be in the life to come, that is not its business, provided they are good
6 citizens in this life.

7 There is therefore a purely civil profession of faith of which the Sovereign should fix the articles, not exactly as
8 religious dogmas, but as social sentiments without which a man cannot be a good citizen or a faithful subject.
9 While it can compel no one to believe them, it can banish from the State whoever does not believe them — it can
10 banish him, not for impiety, but as an anti-social being, incapable of truly loving the laws and justice, and of
11 sacrificing, at need, his life to his duty. If any one, after publicly recognising these dogmas, behaves as if he
12 does not believe them, let him be punished by death: he has committed the worst of all crimes, that of lying
13 before the law.

14 The dogmas of civil religion ought to be few, simple, and exactly worded, without explanation or commentary.
15 The existence of a mighty, intelligent and beneficent Divinity, possessed of foresight and providence, the life to
16 come, the happiness of the just, the punishment of the wicked, the sanctity of the social contract and the laws:
17 these are its positive dogmas. Its negative dogmas I confine to one, intolerance, which is a part of the cults we
18 have rejected.

19 Those who distinguish civil from theological intolerance are, to my mind, mistaken. The two forms are
20 inseparable. It is impossible to live at peace with those we regard as damned; to love them would be to hate
21 God who punishes them: we positively must either reclaim or torment them. Wherever theological intolerance is
22 admitted, it must inevitably have some civil effect; and as soon as it has such an effect, the Sovereign is no
23 longer Sovereign even in the temporal sphere: thenceforth priests are the real masters, and kings only their
24 ministers.

25 Now that there is and can be no longer an exclusive national religion, tolerance should be given to all religions
26 that tolerate others, so long as their dogmas contain nothing contrary to the duties of citizenship. But whoever
27 dares to say: Outside the Church is no salvation, ought to be driven from the State, unless the State is the
28 Church, and the prince the pontiff. Such a dogma is good only in a theocratic government; in any other, it is
29 fatal. The reason for which Henry IV is said to have embraced the Roman religion ought to make every honest
30 man leave it, and still more any prince who knows how to reason.

31 From Rousseau's comments, therefore, we can make the following observations:

- 32 1. Religion is a human need. We require something to believe in, something that inspires faith and devotion.
- 33 2. Religion can provide a sense of unity, belonging, and brotherhood, welding together a disparate group of people into a
34 unified whole.
- 35 3. Religion can ensure obedience or submission to a code of behavior or moral dictates.
- 36 4. In a situation where there is religious pluralism, there exists a very real danger of division and separation of the
37 population and the grounds for civil disorder on the grounds that people will view themselves as belonging to separate
38 and potentially hostile communities
- 39 5. Civil religion is that set of beliefs which all citizens are required to hold and profess without injury to their own
40 personal beliefs.
- 41 6. Public adherence by all citizens to the civil religion creates the basis for societal unity.
- 42 7. Common participation by all in the civil religion will cause each citizen to recognize each other as a fellow citizen and
43 not as an infidel or outsider who happens to be a neighbor.
- 44 8. Civil religion should be based on only a few major precepts which all can accept on the basis of reason.

45 For Rousseau, as for many other Enlightenment figures, it was rational to presume that there was a Supreme Being, and that
46 certain moral tenets, being based on reason, were in fact universal. This was the common base which all human beings of
47 reason should agree; more substantive declarations (e. g. who is a prophet, who speaks for God, what are specific rules for
48 worship, etc.) were best left to the private conscience. A common set of beliefs shared by the populace could then be
49 manifested in public actions that reaffirmed these beliefs--ceremonials, rituals, holidays, which would strengthen
50 community bonds and a sense of togetherness.

51 **6.3 Blood Sacrifice and the Nation: Revisiting Civil Religion**

52 By: Carol Marvin and David W. Ingle

1 Americans live in a culture that is as religious as any that exists. In this article we contend that nationalism is the most
2 powerful religion in the United States, and perhaps in many other countries.(1) Structurally speaking, nationalism mirrors
3 sectarian belief systems such as Christianity, Judaism, Islam and others that are more conventionally labeled as religious. It
4 happens that nationalism also satisfies many traditional definitions of religion, but citizens of nation-states have religious
5 reasons for denying it. We argue that both sectarian and national religions organize killing energy by committing devotees
6 to sacrifice themselves to the group.(2) We also explore the ritual role of media in propagating national religion. Media are
7 not the most important ritual vehicles for nationalism, but they matter. Though based in empirical observation, our claims
8 are theoretical in nature. Their value lies in re-thinking certain empirical phenomena in relation to notions of nationalism
9 and religion in the contemporary world. Although our examples come mostly from the United States and its majority
10 sectarian faith, and although generalization is risky, the principles we describe are broadly applicable to other enduring
11 groups, defined as groups for which members are willing to give their lives.

12 By "religion" we mean a system of cosmological propositions grounded in a belief in a transcendent power expressed
13 through a cult of divine being and giving rise to a set of ethical prescriptions.(3) In the moral world shared by many readers,
14 these prescriptions deplore violence and regard any use of it as prima facie profane. Where religious devotees
15 unapologetically embrace violence, the faiths to which they subscribe may be judged as morally flawed. Or, it may be
16 claimed that practitioners of violence who act in the name of religion have mistaken the true prescriptions of their faith. The
17 familiar claim that a religious view of the world is characterized by a moral opposition to violence ignores a more complex
18 reality in which faiths that most deeply bind the commitment of devotees are structures for organizing killing energy. This
19 is true both for religions that aggressively kill the Other in the name of a deity or deities and those that pledge their
20 devotees to self-sacrifice when confronted with violence. We shall argue that violent and so-called non-violent religions are
21 structurally indistinguishable from a certain perspective.

22 To equate nationalism and sectarianism unsettles theorists of both. Theorists of nationalism see sectarianism as dangerous
23 to nationalism's healthiest aspirations. Sectarianism, they fear, introduces passions that may be manifested in violence.
24 Theorists of nationalism wish to separate church and state by subordinating the claims of the former to the latter. Theorists
25 of sectarianism see nationalism as threatening to religious values, especially non-violence. The state, they say, is profane
26 because it engages in violence. They wish to subordinate state claims to fundamental sectarian precepts.(4) Perhaps
27 nationalism and sectarianism recognize something about each other that they hesitate to recognize about themselves. Each
28 fears that members of the other community are willing to kill and die for truth as they understand it. For what is really true
29 in any community is what its members can agree is worth killing for, or what they can be compelled to sacrifice their lives
30 for. The sacred is thus easily recognized. It is that set of beliefs and persons for which we ought to shed our own blood, if
31 necessary, when there is a serious threat. Rituals that celebrate this blood sacrifice give expression and witness to faith.
32 Sacrificial death thus defines both sectarian and national identity. This is the first sense in which both are species of
33 religion.

34 On the whole, we misunderstand the genuinely religious character of American patriotism and the violent character of
35 genuine religion. What distinguishes nationalism from sectarianism is not group logic, for both are religions of blood
36 sacrifice. What distinguishes them is historical location. In the West Christianity once could kill and ask others to die in the
37 name of its particular god. In some places it does this still. But in general in the West the power to compel believers to die
38 passed from Christianity to the nation-state, where it largely remains. Christianity has no authorized guns within the
39 boundaries of the United States, nor does any other denominational sect. In our religiously pluralist society sectarian faith is
40 optional for citizens, as everyone knows. Though denominations are permitted to exist, they are not permitted to kill, for
41 they are not officially true, which is a way of suggesting they are false. Only the true god, whose agent is the nation-state,
42 may kill. The state allows whoever accepts these terms to exist, to pursue their own beliefs, and to call themselves what
43 they like in the process. But only the deity may kill our own. Whoever competes with the true god, the nation-state, may be
44 punished at the cost of his life. This was the fate of David Koresh for exercising power that not only belongs exclusively to
45 the national god but defines him. In civil religious terms David Koresh's sin was heresy.

46 Americans traditionally regard the nation-state as the domain of unassailable force and religion as the domain of
47 unassailable truth. This separation of faith and force is markedly unstable and collapses completely in wartime. The more
48 usual arrangement elsewhere has been strongly forged links between spiritual and political power. This is because the only
49 religion that can truly deliver the goods must have visible agency, worldly power. Jesus' disciples felt it, and a Weberian
50 Protestant ethic suggests it. Wherever religion is fervently embraced, it follows in the minds of many believers that it is
51 entitled to glory in missions of conquest that reflect God's will. Islam did this for centuries before European monarchies
52 accomplished it for Christianity. And though religions have long survived and flourished in persecution and powerlessness,
53 supplicants nevertheless take manifestations of power as blessed evidence of the truth of faith.

1 If nationalism is religious, why do we deny it? Because what is obligatory for group members must be separated, as holy
2 things are, from what is contestable. To concede that nationalism is a religion is to expose it to challenge, to make it just the
3 same as sectarian religion. By explicitly denying that our national symbols and duties are sacred, we shield them from
4 competition with sectarian symbols. In so doing, we embrace the ancient command not to speak the sacred, ineffable name
5 of god. That god is inexpressible, unsayable, unknowable, beyond language. But that god may not be refused when it calls
6 for sacrifice.

7 Among the handful of theorists who have seriously examined the religious character of American nationalism is Carlton
8 Hayes, who argued that Western nationalism adapted many features of Christianity, in the shadow of which it first
9 appeared. Citizens are born into the nation-state, Hayes observed, just as supplicants once were born into the Church. They
10 have no choice but to be citizens, just as medieval Christians were compelled to embrace the faith of their birth. The social
11 geographer Wilbur Zelinsky observes that the contemporary American flag has a visual power and presence for its believers
12 that is comparable to the medieval crucifix (243). We agree. The flag in high patriotic ritual is treated with an awe and
13 deference that marks it as the sacred object of the religion of patriotism. The flag is the skin of the totem ancestor held high.
14 It represents the sacrificed bodies of its devotees just as the cross, the sacred object of Christianity, represents the body
15 sacrificed to a Christian god.

16 The soldier carries his flag into battle as a sign of his willingness to die, just as Jesus carried his cross to show his
17 willingness to die. Both the cross and the flag mark the border, the transformative point at which the believer crosses over
18 into death. In both Christianity and nationalism the violently sacrificed body becomes the god renewed--in Durkheimian
19 terms, the transformed totem. In Christianity the revived totem is the risen Christ. In American nationalism the
20 transformed totem is the soldier resurrected in the raised flag. On the basis of his sacrifice the nation is rejuvenated. As the
21 embodiment of sacrifice, the flag has transforming power. Certain acts cannot be performed except in its presence. It must
22 be kept whole and perfect, as holy things are, and ceremonially disposed of when it is no longer fit to perform the functions
23 of the totem object.

24 Some citizens openly speak of the American flag as sacred. Can we disregard the impassioned testimony of others that it is
25 not, and neither is the nation it represents? The answer lies in the ritual gestures that surround the flag. Roy Rappaport
26 distinguishes ritual gesture from language, which is always other than that which it signifies. By contrast, gestures express
27 what cannot be denied. What counts for the survival of the group is what we will do in public on its behalf while
28 congregants bear witness. This is what group maintenance requires: that we publicly execute our obligations. The sanctity
29 of national symbols is protected by treating them gesturally as sacred, even while we insist in language that they are not.
30 And when the god commands it, we must perform the ritual sacrifice, war, that sustains the group.

31 To understand how war is ritual sacrifice, recall that the raw material of society is bodies. Organizing and disposing of them
32 is the fundamental task of all societies. The social is quite literally constructed from the body and from specific bodies that
33 are dedicated and used up for the purpose. The enduringness of any group depends at least partly on the willingness of its
34 members to sacrifice themselves for the continuing life of the group. The creation of national or sectarian religious
35 sentiment depends on a common secret, which is that the underlying cost of all society is the violent death of some portion
36 of its members. There is more. Our deepest secret, the collective group taboo, is the knowledge that society depends on the
37 death of this sacrificial group at the hands of the group itself. This is the totem principle concretized. According to
38 Durkheim, the group becomes a group by agreeing not to disagree about the group-making principle. On what
39 understanding of the group is this pact made? Durkheim never answered this question directly. Our answer is that the totem
40 principle by which the group constitutes itself is manifested in collective victimage.

41 Why is it necessary to kill our own, and why can't we admit it? It is necessary, and we cannot admit it because violence
42 poses the greatest threat to the group from within as well as without. It is never eradicated. Like sex, it can only be
43 channeled. When violence begins, it can be prevented from spreading only if someone is willing to submit. Submission is
44 the sacrificial principle. To keep violence from escalating and killing every member of the group, either by invasion from
45 without or contagion within, group members agree to submit to a violent authority who punishes all who do not honor the
46 totem's exclusive right to kill its own.(5) Even when the enemy kills us, his transgression is not so much that he kills as that
47 he kills us. Only totem authority--the group deity in sectarian terms, the group itself in Durkheimian terms--is so entitled.

48 If the totem may kill us, we are all at risk and all killers. This knowledge must be set apart from the group, for it suggests
49 the frailty of group cohesion. We use the term taboo to describe the tension between the violent sacrificial mechanism that
50 sustains enduring groups and the reluctance of group members to accept responsibility for enacting it. To protect
51 themselves from acknowledging the source of group unity, citizens render totem violence and its symbols sacred. The

1 knowledge that the group must sacrifice its own to survive is a secret. We keep it by treating violence as primitive and
2 morally suspect, a failure of social structure rather than an elemental component.(6) Where violence exists, it is presented
3 as a last resort, a challenge to civilized modernity as the hallmark of the nation-state. Thus, we avoid acknowledging in a
4 thousand ways the true nature and object of totem power.

5 For example, we tell ourselves that the purpose of war is to kill the enemy. And it is. But what keeps the group together and
6 makes us feel unified is not the sacrifice of the enemy but the sacrifice of our own. If the ritual purpose of war were merely
7 to kill the enemy, the deaths of some 40,000 or more Iraqis would have made a lasting contribution to American national
8 unity. During the Persian Gulf war, notable for the ephemerality of its unifying effect, only 147 Americans died, a poor
9 totem sacrifice. The two most unifying bloodlettings in American history, the Civil War and World War II, sacrificed the
10 largest number of the nation's own, both absolutely and in proportion to the total population. We construct our identity from
11 the bodies of group members. All enduring groups, national or otherwise, rely on just such a sacrificial identity.

12 The doctrine that provides the central experience of Christian faith is the sacrifice of an irreplaceable son by an all-powerful
13 father whose will it was that the son should die violently. Ritually speaking, the sacrificial promise is that the father's desire
14 for blood revenge against those who offend his power will be satisfied for all time. Because history begins anew with this
15 sacrifice, there need never be another. It has not turned out that way. The measure of the Christian believer's devotion to the
16 faith remains his willingness to do as Jesus did and sacrifice himself. Willingness to sacrifice oneself, the ultimate sign of
17 faith in social existence, is also the sign of the patriot, the proven and true member of the nation- group. We declare that we
18 don't want death, that only the most compelling need justifies the death of our own. (And this is true. The compelling need
19 is the survival of the group.) Through successful sacrifice, internal hostilities are discharged, the group is unified. Then the
20 cycle begins again. Those who worship the son who died at the heavenly father's command revere the totem principle, that
21 only our own god has the right to kill our own, just as surely as those who revere the soldier son, who dies at the command
22 of patriarchal generals.

23 In both sectarian and national religion the son's willing sacrifice is much admired, while the father's decision to sacrifice
24 him is hidden. To say that Christians worship a violent father who sacrificed his own son may appear blasphemous to
25 believers. The claim articulates the unspeakable totem principle. During the 1992 presidential campaign, for example, talk
26 centered around whether the son, Bill Clinton, was a good son or not for refusing to submit to sacrifice in Vietnam. The
27 discussion was never about whether George Bush had been a good father to send the sons to a bad war. That taboo
28 discussion suggests the sense in which religions that counsel non- violence as a strategy are indistinguishable from those
29 that do not. Both counsel the willing sacrifice of their followers to violence. Both are willing that devotees should die to
30 demonstrate the viability and integrity of the totem principle that only their own god has the right to kill their own. Both
31 understand that violence will not stop until someone is willing to submit. In the case of American nationalism, that god is
32 the group symbolized in the totem fetish, the flag, and embodied in the totem leader, the President.

33 The claim that violence, and only violence, produces enduring group unity is at odds with arguments that enlightened
34 modern nations maintain order not chiefly by force but by other means. These include social pressure implemented by
35 surveillance, a claim identified with Anthony Giddens, and a sense of group identity fostered by collective textual
36 imagination, a notion championed by Benedict Anderson. To speak briefly to each: Surveillance without coercion would be
37 toothless. Where surveillance compels response, its targets recognize explicitly or implicitly the physical force behind it.
38 Second, not textual communities but communities of blood unite their members sacrificially. The holiest of religious
39 holidays do not celebrate literature but blood symbolically framed as birth or death. Texts may describe blood sacrifice and
40 may be useful instruments in the formation of national consciousness for that reason. But textual communities do not
41 physically fight for their members. Only communities bound in blood do this.

42 What precipitates the large-scale ritual sacrifice we call war? Totem crisis, a term we adapt from Rene Girard's notion of
43 sacrificial crisis, sets it in motion (39-67). A totem crisis occurs when there is uncertainty about any of the essential borders
44 that demarcate our group. When territorial borders are breached and no longer differentiate Us from Them, there may be a
45 totem crisis. Or there may be uncertainty because persons inside or outside the territorial border usurp the prerogative of the
46 totem god and kill our own. In both conditions totem legitimacy is re-established only by sacrificing our own--in the
47 successful case, enough of us to make an offering of real value. Sacrifice restores totem authority and reconsolidates the
48 group. This is why we die for the flag and commit our children to do so. To resolve totem crisis, the totem must re-create its
49 exclusive killing authority out the very flesh of its members. Blood is the group bond. Blood sacrifice at the border, or war,
50 is the holiest ritual of the nation-state.(7)

1 To admit that we kill our own is unacceptable, for if there is not shared agreement about who will be sacrificed, violence
2 may become chaotic instead of ordered; the group may be destroyed. To keep the sacrificial secret, an acceptable pretext to
3 slaughter group members must be created. What Girard calls the ritual victim constitutes this pretext. In the nation-group
4 context, this is the enemy. In addition to a ritual victim, a second or surrogate victim must stand in for members of our
5 group against whom we have real grievances.(8) As a group we agree to kill members of a surrogate-victim sacrificial class
6 expressly created for the purpose. Upon it we displace our anger at other members of our group. The ritual victim gives us
7 an acceptable reason to kill our own. The surrogate victim is constituted in the portion of our group that we kill. The
8 priestly class that trains for sacrifice at the hands of the American nation-group is the military. Soldiers live apart in
9 monastic orders that discipline and purify themselves for ultimate sacrifice. The knowledge that the true object of sacrificial
10 violence is ourselves is separated from devotees, as sacred things are, whenever it threatens to surface explicitly.

11 What does successful ritual sacrifice accomplish? After enough bloodletting, the slate of internal hostilities is wiped clean.
12 The group begins again. The external threat is met. Our bad feelings toward one another are purged. Time begins anew,
13 space is re-consecrated. The group basks for a while in the unanimity of its effort, until internal hostilities accumulate once
14 more, and the entire cycle must be repeated. Thus, what constitutes the nation in any moment is the memory of the last
15 successful blood sacrifice that counts for living group members. In the United States this is World War II, fast receding in
16 its effect as a national unifier as those who carry its body memory become a smaller and smaller proportion of the
17 population. Lacking that memory, we must search for new sacrifices, while agonizing over our internal disunity.

18 Not all wars are successful blood sacrifice rituals. Some imperil rather than consolidate the group bond. Blood sacrifice
19 rituals that give rise to enduring unity within the group must satisfy the following conditions. Since most do not, their
20 success is qualified to that extent.

21 Blood sacrifice must touch or seem to touch every member of the group. It must be large enough for group members to
22 recognize the cost to the group and to feel the pain of loss at a personal level. The sacrifice must be willing. Unwilling
23 sacrifices may be reconstructed in death as having been willing, but the most useful sacrifice to the group declares in
24 advance of leaving that he faces death willingly. Thus we say that soldiers "gave" their lives for the country. Victimhood
25 must be unanimous. This means that war must be popular. The entire group must collude in the secret that group unity
26 comes from killing our own. Thus, Vietnam was not a successful ritual sacrifice. The totem secret could not be kept. Only
27 undertakings that pose a serious risk to group survival have magical force for believers. At the outset the outcome of ritual
28 effort must be genuinely uncertain. Great ritual uncertainty requires the most potent magic, which is blood. Of the 1944
29 Normandy invasion, an American journalist recalled, "The moment of the invasion was a great and solemn moment; it was
30 a prayerful time. Because one didn't know! And everything was at stake, everything."(9) "When I think of the beaches of
31 Normandy choked with the flower of American and British youth," Churchill told Eisenhower before the assault, "and
32 when in my mind's eye I see the tides running red with their blood, I have my doubts. I have my doubts."(10) Win or lose,
33 the outcome of ritual effort must be clear and definite. Time and space must be redefined. History begins from this moment;
34 territorial borders are re-created or reaffirmed. Time and space are consecrated anew, as if for the first time. This moment
35 becomes the new beginning of the group, as World War II was for the generation of Americans now passing from the
36 scene. Only another ritual can repair a failed ritual. It could be argued, for example, that the ritual failure of the Vietnam
37 war precipitated the sacrifice of Richard Nixon as a sitting president in the Watergate scandal that resulted in his
38 resignation.

39 **6.3.1 Media Ritual**

40 All important things in society are ritualized. The prototype ritual of nation-state cohesion is popular war, though other
41 rituals count. These include presidential elections, sending soldiers off to war, and welcoming them home again. These
42 national rituals also organize and express group identity, but blood sacrifice is the most potent. This is because it is body-
43 transforming. In the system of nationalism mass media perform the same functions that sacred and priestly texts perform in
44 other religious systems. They recall central moments of group identity, rehearse ritual and mythic structures for believers,
45 and pull from the flux of daily life what is grist for the mill of religious nationalism. The view that media are a reduced or
46 corrupted ritual form is mistaken insofar as this is a claim that media rituals have replaced, badly, something else. The
47 something else is blood sacrifice, the central rite of nation-groups. Media are instrumental in reporting blood sacrifice and
48 assembling congregations who acquire knowledge of group threats and sacrificial occasions, and are socialized into the
49 proper execution of ritual forms by media. Nationalism is the religion; among the vehicles available to ritualize it are
50 media. Our central points about ritual as it pertains to nationalism are these:

1 The purpose of ritual is to sustain the group by repeating (at various levels of intensity) the act of group creation. A
2 successful ritual stops time at the perfect creation moment. It repeats and freezes the retrospectively golden event when the
3 group was created out of sacrifice. In this moment the debt to the bloodthirsty god was paid. The group was pristine. This
4 was the moment when sacrifice was truly enough, when we were delivered from time and death. Rituals may be contrived
5 or opportunistic. The most powerful rituals of nation-group solidarity are opportunistic responses, such as war, to group
6 threat. But opportunistic rituals are unreliable in their occurrence and expensive in their prosecution. Their magic is great
7 precisely because they are risky and costly. Contrived or pre-planned seasonal rituals fill in the intervals between
8 opportunistic group-forging rituals by rehearsing the drama of sacrifice and regeneration. American presidential elections
9 are prototypic contrived rituals of sacrifice and regeneration. Rituals have two major dynamics. They create the world by
10 transforming chaos into cosmos, to use Mircea Eliade's terms, or they re-model and recall the transformation of chaos into
11 cosmos. All rituals model and transform to one degree or another, but rituals may be classified by whether they are
12 primarily transforming or commemorative. On the principle that the social is constructed out of the body, the most powerful
13 rituals transform bodies directly. In relation to them media rituals are representational and commemorative. They do not
14 have the power of blood sacrifice, but they do have a critical function. They re-present blood sacrifice that has occurred or
15 is occurring, and they scan the environment for events that lend themselves to future blood sacrifice. Media preoccupation
16 with violence speaks to their role in the ritual system of blood sacrifice. We stay in shape as a group by imposing ritual
17 form on events of the world, large and small, as they offer themselves. Thus media constantly rehearse the structure of
18 sacrifice and its supporting myths. Ritualized events focus group attention on threats to solidarity and help set in motion
19 resolving rituals that work more or less well. In this way devotees ritually refurbish group solidarity and wait for the
20 peculiar mix of events that signify more serious group threats.

21 **6.3.2 The Rabin Assassination**

22 The organizing structures that interest us are exclusive neither to the United States nor Christianity. They are totemic. The
23 representation of national blood sacrifice in totem terms was visible on Israeli television following the assassination of
24 Israeli Prime Minister Yitzhak Rabin in November, 1995. We will briefly address some of its features. In the greater
25 vulnerability of Israel's territorial boundaries and the loss of a traditional ritual enemy the Oslo peace accords posed a
26 genuine totem crisis for Israelis. In the period leading up to Rabin's assassination that peril was ritually expressed in angry
27 images of dissent portraying the Prime Minister in Palestinian headdress and, alternatively, in SS uniform. Protest that
28 blurred distinctions among group members in relation to traditional Others conveyed dissenters' belief that traditional group
29 boundaries and definitions were at risk. A vulnerable group may precipitate the sacrifice of a group leader who has staked
30 his all on embodying it, though this sacrifice may take many forms besides assassination, including electoral defeat.(11)
31 The bloody assassination of Rabin instantly became a ritual focus for renewing national unity and shoring up the group's
32 sense of itself through demonstrations of collective rededication to the idea for which Rabin was assassinated.

33 Would the incremental unity achieved by this blood sacrifice endure? The assassination was not a popular war in which the
34 blood sacrifice of soldiers directly touches many families. But, as Prime Minister, Rabin had a para-family relationship to
35 every member of the group. He was a willing sacrifice just as a soldier is, and for the same reason. As the most exalted
36 member of the totem class, his job was to bear the burdens of the group and sacrifice himself to it when called to do so.
37 Within hours of the assassination Acting Prime Minister Shimon Peres appeared on television to assure group members that
38 the sacrifice had been willing. On the last day of his life, said Peres, the usually dour Israeli Prime Minister had been happy
39 and serene. He had his fate willingly.

40 A prominent element in the ritual reconstruction of the assassination was the lyric sheet for a peace song sung by the Prime
41 Minister minutes before his death. Blood from the fatal wounds soaked the lyric sheet. The story of this relic was endlessly
42 repeated in media and recounted at the funeral by Rabin's closest aide, who displayed it for devotees. It performed the same
43 ritual function of the flag soaked in battlefield blood of American sacrificial myth. Both embody the spirit of the soldier
44 sacrificed for the group idea, in this case, peace with Israel's neighbors.

45 But the sacrifice was imperfect. Rabin's assassination was not unanimous victimage. Though his death may have been the
46 real or fantasized wish of many group members, it was not the articulated resolve of the group, as in a popular war in which
47 citizens are moved to declare that they offer their children for sacrifice. Imperfect sacrifice risks exposing the totem secret.
48 The knowledge that the group cannibalizes itself to survive is group-threatening. Seven months after the assassination,
49 Israelis overturned the Labor government that had cast itself as inheriting Rabin's policies. They did so uncertainly. Less
50 than a single per cent of the vote separated the two major candidates amid significant gains by splinter parties. The sacrifice
51 of Rabin, followed by a series of suicide bombings whose casualties were enough to imperil totem unity but not enough for

1 a full-scale war, left the country muddled and searching for a unifying vision. In totem terms the prognostication was that
2 more sacrifice would be required before a defining sacrifice could be declared.

3 **6.3.3 Conclusion**

4 Cohesion in enduring groups is accomplished within a framework of violence as a structural rather than contingent social
5 force, religion as the truth that we are willing to die for, and the re-presentation of society to itself through blood sacrifice
6 rituals performed on the bodies of supplicants. The most powerful expression of this religious framework in the United
7 States, and perhaps not only there, is nationalism. On the surface, we deny nationalism's religious attributes and functions in
8 order to keep the killing authority of the group from being challenged by sectarian faiths that have been stripped of the
9 power to sacrifice the lives of devotees. When these faiths or others do challenge totem power, a totem that wishes to
10 endure must fend them off decisively. This means by killing its own, if necessary. If it does not act, a new enforcer may
11 overthrow it.

12 Our analysis is not a brief in favor of violence or against it. It is an argument about the structural role of violence in
13 organizing and maintaining enduring groups. It is clear that human beings suffer greatly from violence. The practice of non-
14 violence does not avoid suffering or end violence; it redistributes both. Answering violence with non-violence may be no
15 less painful and destructive in its effects on individuals and groups. Similarly, benefits may accompany both violence and
16 non- violence in the form of group unity and survival. It may be troubling to realize that there are no absolute formulas for
17 achieving peace and goodness, such as total reliance on the precept never to act violently. In the language of sectarian
18 religion, our dilemma is that we are never without sin, which is to say, violence, even when we give up our own bodies, or
19 our children's, to the violence of others. The traditional esteem in which we hold non-violent sacrifice to the forces of
20 violence is misleading to this extent: conventional interpretations of non-violence obscure and conceal the violent authority
21 that demands sacrifice and perpetrates violence against supplicants or their perceived enemies, even when both parties offer
22 themselves willingly. We are meant not to notice. The secret keeps us together.

23 **6.4 Soviet Civil Religion**

24 Dr. Nikolas K. Gvosdev

25 Although the Soviet Union was officially an atheistic state (with formal church-state separation but active discrimination
26 against religion), this does not mean that it was an irreligious state. On the contrary, the Soviet state put into place an
27 elaborate and quite developed system of civil religion, partly to combat traditional religiosity but also to serve important
28 political goals.

29 The formal faith that undergirded the Soviet system was this: that the laws of history are inevitably moving mankind
30 forward in terms of development. The Communist party, by understanding these laws of history, based upon materialism,
31 can craft and develop policies that will accelerate this process. Karl Marx and Vladimir Lenin are the key theoreticians
32 whose ideas made the Soviet system possible, and their writings retained relevance for "present" day conditions.
33 Communism's triumph is in fact inevitable; it is a process of evolution. Thus, there was a belief unverifiable by reason or
34 proof, with a set of sacred texts for exposition and study.

35 The Communist Party put great stress upon proper ideology, of bringing the world into conformity with that ideology as
36 much as possible. The Party set up schools to train ideological workers and propagandists who could bring the faith out to
37 the masses and seek conversions.

38 The Communist Party created a civil calendar of events and festivals, days of rejoicing and days of remembrance. It created
39 a hagiography of martyrs and heroes and achievers, and called upon the living to emulate their example. It attempted to
40 create a series of rituals from birth to death to mark the major stages of human life and existence, with the greatest success
41 in the areas of marriage and funerals. It created places of pilgrimage, places associated with the revolutionary struggle, or
42 places with collections of items associated with the revolution, or places where key heroes and leaders were buried. It
43 created organizations for training the youth and set out rites of passage by which ideological inculcation could take place.

44 The regime created a panoply of symbols and slogans to mark out its religious territory.

1 The state tried to encourage citizens to read and study the key texts, provided times and places for meetings to expound
2 upon the faith, and even for citizens to display images of key leaders and figures in the civil religion.

3 The Party chose its first leader and key organizer, Vladimir Lenin, to serve as the incarnation of Communist values; with
4 his life being set forth as an example and his body preserved as a living reminder of the vibrancy of Communist ideals. A
5 quasi-form of immortality was also created in which Lenin's ideals were said to be deathless and on-going.

6 The purpose of Soviet civil religion was to provide a sense of unity to a disparate people and to provide a basis for societal
7 cohesion and optimism--to provide faith in a better future. More importantly, it transmitted certain values and expectations
8 to the populace. Even when treated as tongue in cheek by a majority of the population, it shaped attitudes and patterns of
9 thought.

10 **BASIC CALENDAR OF THE SOVIET CIVIL YEAR:**

11 New Year's Day: gift-giving and celebration of the new year

12 International Woman's Day: recognition of the struggles of women and their role in society

13 May Day: spring renewal; stress on youth and optimism for the Communist future

14 Victory Day (May 9th): sacrifices recalled, the harsh and difficult struggle against the Nazi foe that resulted in final victory
15 for the Soviet state (Golgotha and Resurrection)

16 Revolution Day (November 7th): birth of the Soviet state; primary legitimating event (onward rush of revolution)

17 **BASIC LIFE CHART:**

18 Birth: assigning of a name to the newborn. During heights of Soviet enthusiasm--choice of names that reflect ideology
19 (VladLen (Vladimir Lenin), Ninel (Lenin backwards), Melor (Marx-Engels-Lenin-October-Revolution))

20 Education and youth: First day of school: "Study, study, study" (Lenin's quote). Stories of the young Lenin, his capacity for
21 kindness and study. Study of ideology and inculcation in "communist morality." Desire to have the symbols of
22 membership: pins, stars, red kerchiefs. Rites of passage through Young Pioneers and Komsomol (Communist Youth
23 League). Graduation and determination of ideological purity (church-going, for example, disqualifies one for university
24 admission)

25 Professional life: weekly party meetings, study of writings and ideology. Participation in rallies and parades. Membership
26 in the union and perhaps in the Party itself, for which a candidate's entire life undergoes a screening and one must show
27 proficiency in the ideology.

28 Marriage: Soviet wedding palace ceremony followed by leaving of bouquet at Victory monument or Lenin monument

29 Death: Soviet funeral, stress on how deceased worked to build up socialism and contribute to the cause

30 **7 Methodology of the transformation**

31 This chapter concerns itself with all of the tools and techniques employed starting in 1913 to the present to transform a
32 republic based on inalienable individual rights to a socialist democracy based on collective rights. These techniques are
33 patterned after the ten planks of the Communist Manifesto stealthily and surreptitiously implemented by a corrupted legal
34 profession.

35 The end result of all the steps documented in the following subsections is to turn a de jure republic into a de facto socialist
36 totalitarian democracy which replaces individual rights with collective rights. That de facto socialist democracy is
37 thoroughly described in the following:

7.1 Psychological Tools of Transformation

The following subsections describe the tools used to accomplish the transformation from a republic to a socialist democracy.

7.1.1 The Human Weakness that Facilitates Socialism and Statism: Avoidance of Liability or Responsibility⁵⁷

*“The hand of the diligent will rule,
But the lazy [or irresponsible] man will be put to forced labor.”
[Prov. 12:24, Bible, NKJV]*

In previous sections, we showed how the shift in our culture away from Biblical law has taken us down the path to “humanism”, which turns the “state” or government into a religion and a law system that eventually focuses itself on eradicating all other competing religions and law-systems in the society in order to ensure its own survival. Humanism is the worship of the “state” and it is the essence of socialism. Recall that a “state” is simply a collection of people within a political jurisdiction.

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

We will build on that theme in this section to show how the inexorable growth of the power and influence of the state and of humanism is perpetrated in our culture. Much of the content of this section derives once again from the excellent book *The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, pp. 664-669. The premise of this section is that the growth of humanism, socialism, and collectivism requires the government to exploit the weaknesses of the people. Thomas Jefferson warned us about this tendency of government, when he said:

*“In every government on earth is some trace of human weakness, some germ of corruption and degeneracy, which cunning will discover, and wickedness insensibly open, cultivate and improve.”
[Thomas Jefferson: Notes on Virginia Q.XIV, 1782. ME 2:207]*

The chief weakness that covetous governments have learned to exploit in order to expand their power is to appeal to people’s sinful need to **avoid responsibility** of all kinds and to thereby evade the consequence of their sinful, lazy, apathetic, and ignorant actions. People by nature are lazy and will always take the path of least resistance. They will often pay any price to evade responsibility for themselves and their actions, including giving up all their rights. In legal terms, the government therefore expands its power by:

1. Writing laws and creating programs that insulate people from responsibility for their actions and themselves.
2. Calling those who receive the benefit of these laws “privileged”
3. Instituting a tax on the “privileged” activities.
4. Persecuting those who speak out about the above types of exploitation.

In effect, the government “wolf” takes over the public fool (school) system, regulates the media, and coerces apathetic and cowardly employers everywhere into helping them manufacture “sheep” that it may devour and enslave.

⁵⁷ Extracted from *Great IRS Hoax, Form #11.302, Section 4.3.10, ver. 4.11*. See: <http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

1 *"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way*
2 *using the Federal Reserve, the IRS, the media, and taking over the public schools], the same is a thief and a*
3 *robber."*
4 *[Jesus in John 10:1, Bible, NKJV]*

5 *"If you make yourselves sheep, the wolves will eat you."*
6 *[Benjamin Franklin]*

7 *"A democracy is a sheep and two wolves deciding on what to have for lunch. Freedom is a well armed sheep*
8 *contesting the results of the decision."*
9 *[Benjamin Franklin]*

10 *"It is the duty of a good shepherd to shear his sheep, not to skin them."*
11 *[Tiberius Caesar]*

12 These sheep are "preprogrammed" to be irresponsible, dependent on government, dysfunctional, ignorant, apathetic, and
13 lazy. They are taught to evade personal responsibility for every aspect of their behavior. In short, their sin and violation of
14 God's laws has made them unable to govern or support themselves, and so they have given government the moral authority
15 to step in as their "Parens Patriae", or government parent, to take over their lives and become an agent of plunder to support
16 their sinful and irresponsible lifestyle. These sheep are trained and conditioned by our government "servants", like
17 Pavlov's dogs, to succumb to the enticements of an evil government (called a "Beast" in the book of Revelation in the
18 Bible) by participating in and partaking of the benefits of socialism and in so doing, they surrender their sovereignty to the
19 totalitarian democratic "collective".

20 *"A violent man entices his neighbor,*
21 *And leads him in a way that is not good*
22 *He winks his eye to devise perverse things;*
23 *He purses [covers] his lips [by not telling the whole truth] and brings about evil."*
24 *[Prov. 16:29-30, Bible, NKJV]*

25 The brainwashed sheep are unwittingly recruited to join a mob full of treacherous socialists who want to plunder the rich by
26 abusing their voting rights and their power sitting as a jurist. If a member of the flock of sheep balks at joining the socialist
27 mob, they are censured and punished usually financially for being politically incorrect. They are denied a job or a socialist
28 benefit and/or credit if they refuse to take the Mark of the Beast, the Socialist Security Number, or refuse to fill out a W-4
29 to begin withholding taxes. Those who participate in this brand of socialism all share "one purse", and make the
30 government effectively into one big social insurance company to insulate themselves from responsibility for their own
31 laziness, apathy, greed, and sin. The role of government in a republic then transitions from that of only protecting the
32 people to that of punishing and plundering success while rewarding and encouraging failure. Here is how the Bible says we
33 should view this, and note that it says this is "evil" and that we should not participate in it:

34 *Avoid Bad Company*

35 *"My son, if sinners [socialists, in this case] entice you,*
36 *Do not consent*
37 *If they say, "Come with us,*
38 *Let us lie in wait to shed blood;*
39 *Let us lurk secretly for the innocent without cause;*
40 *Let us swallow them alive like Sheol,*
41 *And whole, like those who go down to the Pit:*
42 *We shall fill our houses with spoil [plunder];*
43 *Cast in your lot among us,*
44 *Let us all have one purse"--*
45 *My son, do not walk in the way with them,*
46 *Keep your foot from their path;*
47 *For their feet run to evil,*
48 *And they make haste to shed blood.*
49 *Surely, in vain the net is spread*
50 *In the sight of any bird;*
51 *But they lie in wait for their own blood.*
52 *They lurk secretly for their own lives.*
53 *So are the ways of everyone who is greedy for gain;*
54 *It takes away the life of its owners."*
55 *[Proverbs 1:10-19, Bible, NKJV]*

1 God, however, wants us to follow His sacred law, and the result of doing so makes government unnecessary, because we
 2 become self-governing and self-supporting and do not make government into a false god or become idolaters in the process:

3 *“He [God] brings the princes to nothing.*
 4 *He makes the judges of the earth useless.”*
 5 *[Isaiah 40:23, Bible, NKJV]*

6 *“How long will you slumber, O sluggard?*
 7 *When will you rise from your sleep?*
 8 *A little sleep, a little slumber,*
 9 *A little folding of the hands to sleep--*
 10 *So shall your poverty come on you like a prowler,*
 11 *And your need like an armed man [from the government/IRS].”*
 12 *[Prov. 6:9-11, Bible, NKJV]*

13 *“The hand of the diligent will rule,*
 14 *But the lazy man will be put to forced labor [working for the government through income taxes].”*
 15 *[Prov. 12:24, Bible, NKJV]*

16 After government has exploited our own sinfulness in this way so as to make us ripe for their political control, domination,
 17 and oppression, a huge monolithic government bureaucracy steps in as our “sugar daddy” or “Parens Patriae” and not only
 18 offers but demands to help us run our marriages, our financial affairs, our businesses, and forces us to pay taxes to support
 19 the infrastructure needed to do this. In many cases, they force us to pay for services and benefits that we don’t want! What
 20 business within a truly free economy could force you to buy or use their product other than a monopoly, and aren’t
 21 monopolies illegal under the Sherman Antitrust Act? Tyrants in government thereby appear to the ignorant and complacent
 22 masses of sheep as God’s avengers to “harvest” (STEAL) our property, our liberty, our labor, and everything else they
 23 covet and lust after, and we not only willingly accept their domination, but we beg for it by demanding ever more
 24 increasing amounts of “free” government services! The resulting evasion of responsibility and acquiescence to government
 25 usury by the sheep manifests itself in many forms, a few of which we have summarized below:

26 **Table 1: The characteristics of the irresponsible and how the government panders to them**

#	Type of irresponsibility	How the government and liberal culture exploits this form of irresponsibility for their own gain	How the churches reward and encourage this type of irresponsibility
1	Do not want to take responsibility for the consequences of their sin	Passing laws that legalize sinful behaviors. Promising to pass such laws during election time in order to curry favor with voters.	Smorgasbord religion. Pick the set of beliefs that best benefits you. Focus on “grace” and “love” absent an emphasis on obeying God’s laws.
2	Do not want to take responsibility for supporting themselves	Creating Social welfare programs such as Medicare, Welfare, Temporary Aid to Needy Families (TANF), food stamps.	Tithes the churches receive are supposed to be used for charity purposes but pastors jealously guard their contributions to maximize their “take”. Then they try to steer the sheep toward government entitlement programs to make up for their greed and their lack of charity.
3	Do not want to take responsibility for their sexual sin	Passes laws allowing children to get condoms in schools. Teaches sex education instead of abstinence in schools. Institutes “don’t ask don’t tell” policies in the military. Supreme court declaring abortion legal, which is the murder of defenseless children.	Churches look the other way when parishioners get abortions and do not protest the holocaust of abortion by participating in such things as Operation Rescue.
4	Do not want to take responsibility for making their marriage work	Offer marriage licenses that put family court judges in charge of you, your income, and all your assets.	Churches also demanding that their parishioners get a marriage license before they will officiate a ceremony. That way people getting married don’t become the churches problem, but instead can be handled by corrupted family courts.
5	Do not want to take responsibility for educating or raising their kids	Offer public schools, so that parents do not have to confederate and start private Christian schools to educate their children. Teaching the young sinful behaviors such as homosexuality, abortion, drugs so they make easy serfs of government. Showing them how to fill out income tax returns in high school before they even know how to balance a checkbook.	Pastors avoiding moral training in church, so that children growing up in single-parent families never learn how to govern themselves from their busy parents and must therefore depend on government to do for them what they cannot do for themselves.
6	Do not want to take responsibility for their retirement	Offer Socialist Security and federal retirement programs and do not offer employees the option of taking money earmarked for retirement and investing and controlling it themselves. This leaves large sums of money in control of the government, which they then use as a carrot to	Not warning people that they should not depend on government and that they should take 100% responsibility for themselves.

#	Type of irresponsibility	How the government and liberal culture exploits this form of irresponsibility for their own gain	How the churches reward and encourage this type of irresponsibility
		force you to pay income taxes because if you don't, they will turn it over to the IRS.	
7	Do not want to tithe to their church	Federal subsidies for charities, which carry with it the requirement for the churches to not criticize government or oppose its illegal enforcement of income tax code. Example: President Bush's faith-based initiative.	Pastors not chastising parishioners who do not tithe for their greed and robbery of God, for fear of scaring away the sheep. Pastors ingratiating or poaching generous parishioners (sheep) from other churches to join their church.
8	Do not want to take responsibility for bad business decisions	Creating a privileged status called "corporations", in which liability for wrongdoing is limited. This encourages reckless investment, bad business practices, and corruption like we have been seeing lately with Enron, Worldcom, etc. Income taxes on corporations then, amount essentially to "liability insurance".	Not censuring or excommunicating those in the congregation who have committed civil crimes involving business corruption and refuse to repent.
9	Do not want to take responsibility for hurting others in the process of operating a motor vehicle	Government passes laws forcing people to have insurance in order to have the "privilege" of driving.	

1 The ultimate result of the universal and complete adoption of the above promotion of irresponsibility by a pagan social(ist)
2 insurance company called "government" is as follows, which is a parody of the content of the Bible, Psalm 23:

3 *DEMOCRAT'S 23rd PSALM*

4
5 *The government is my Shepherd,*
6 *therefore I shall not work.*
7 *It alloweth me to lie down on a good job.*
8 *It leadeth me beside still factories;*
9 *it destroyeth my initiative,*
10 *It leadeth me in the path of a parasite*
11 *for politic's sake.*
12
13 *Yea, though I walk through the valley*
14 *of laziness and deficit spending,*
15 *I will fear no evil, for the government is with me.*
16
17 *It prepareth an economic Utopia for me,*
18 *by borrowing from future generations.*
19 *It filleth my head with false security;*
20 *my inefficiency runneth over.*
21
22 *Surely the government should take care of me*
23 *all the days of my life!*
24 *And I will dwell in a welfare state forever and ever.*

25 In the legal field, the process of evading responsibility is called "avoiding liability". Amazingly, the government openly
26 admits that it is one big insurance company which exists to insulate people from all types of liability! Here is what one
27 Congressman said during the Congressional debates on the Sixteenth Amendment, which is the income tax amendment:

28 *"M. Thiers, the great French statesman, says, 'a tax paid by a citizen to his government is like a premium paid*
29 *by the insured to the insurance company, and should be in proportion to the amount of property insured in one*
30 *case and the other to the amount of property protected or defended [or managed] by the government.'"*
31 *[44 Cong.Rec. 4959 (1909)]*

32 The natural consequence of the logic of the quote above is that the less responsibility and liability we are willing to assume
33 for ourselves, the greater will be our tax rate and the corresponding slavery to government that goes with it. If you trace the
34 percentage of the average American family's income which goes to pay state and federal taxes over the last 100 years, we
35 can see in numerical terms the shift away from personal responsibility and the rise of the "collective" as the sovereign in
36 our society. This information reveals how we have abandoned the original Constitutional Republican model based on faith
37 and personal responsibility, and gradually drifted to a socialist/humanistic economy like most of the rest of the nations in
38 the world. God warned us that this would happen but we simply refuse to heed Him because of the hedonistic stupor our
39 government has put us into by bribing us with "free" government benefits and programs subsidized with STOLEN loot
40 through illegally enforcing the income tax code:

1 "And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies [His
2 Law/Bible] which He had testified against them; they followed [government] idols, became idolaters, and went
3 after the nations who were all around them, concerning whom the LORD had charged them that they should
4 not do like them. So they left all the commandments of the LORD their God, made for themselves a molded
5 image and two calves, made a wooden image and worshiped all the host of heaven, and served Baal. And
6 they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold
7 themselves [through usurious taxes] to do evil in the sight of the LORD, to provoke Him to anger. Therefore
8 the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of
9 Judah alone."

10 [2 Kings 17:15-18, Bible, NKJV]

11 One congressman has actually quantified this shift from personal to collective responsibility in a wonderful article available
12 on the website at:

13 "The Coming Crisis: How Government Dependency Threatens America's Freedom"

14 <http://famguardian.org/Subjects/Freedom/Articles/ComingCrisis-01508.pdf>

15 Governments therefore know that people don't want to have to accept responsibility or liability and they use this sinful
16 human tendency to expand their power and revenues by transferring responsibility to themselves. The transfer of
17 responsibility from us as individuals to the government cannot occur, however, without a transfer of sovereignty with it.
18 *Sovereignty and dependency are mutually exclusive.* The buck has to stop somewhere, and when we won't take
19 responsibility for ourselves, we have to surrender sovereignty to the collective democracy, and this eventually leads to
20 socialism and humanism. This abdication of our responsibilities also amounts to a violation of God's laws. Christians have
21 a MUCH higher calling with their God than simply to depend on a bloated and evil socialist government to subsidize their
22 idleness and hedonism with funds that were stolen from their brother through illegal extortion and constructive fraud:

23 "You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to
24 pervert justice."

25 [Exodus 23:2, Bible, NKJV]

26 "Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love
27 each other. And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so
28 more and more.

29 "Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as
30 we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on
31 anybody."

32 [1 Thess. 4:9-12, Bible, NIV]

33 There is nothing new to this government approach of encouraging irresponsibility and indemnifying a person from liability
34 for their own sinful actions. Government is simply imitating God's approach. Throughout the Bible, God warns us that we
35 will be held personally liable for all of our choices and actions. That liability will occur on judgment day:

36 "And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the
37 sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.
38 For the law, having a shadow of the good things to come, and not the very image of the things, can never with
39 these same sacrifices, which they offer continually year by year, make those who approach perfect [in the sight
40 of God]"

41 [Hebrews 9:27-28, 10:1, Bible, NKJV]

42 Here you can see that God is talking about final judgment for our actions and choices, and He is implying that unless we are
43 perfect in His eyes at that judgment, then we are condemned. However, God is also promising indemnification from
44 personal liability, which here is called "salvation" to those who "eagerly wait for Him". Faith in and obedience to Christ is
45 basically being offered here as an insurance policy against the final judgment and wrath of God. That obedience manifests
46 itself in following the two great commandments that Christ revealed to us in Mark 12:28-33:

47 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered
48 them well, asked Him, "Which is the first commandment of all?"

49 Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is
50 one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with

1 all your strength. This is the first commandment. And the second, like it, is this: "You shall love your neighbor
2 as yourself. There is no other commandment greater than these."

3 So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no
4 other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the
5 strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."
6 [[Mark 12:28-33](#), Bible, NKJV]

7

8 "For all the law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself.'"
9 [[Gal 5:14](#), Bible, NKJV]

10 The important thing to remember is that there is a BIG difference between man's and God's approach toward encouraging
11 people to avoid liability. Faith produces salvation and indemnification because it makes us appear "perfect" in God's eyes,
12 but it does not relieve us from personal liability for obeying God's laws.

13 Faith Without Works Is Dead

14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a
15 brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed
16 and filled," but you do not give them the things which are needed for the body, what does it profit? Thus also
17 faith by itself, if it does not have works, is dead.

18 But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will
19 show you my faith by my works. You believe that there is one God. You do well. Even the demons believe--and
20 tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our
21 father justified by works when he offered Isaac his son on the altar? **Do you see that faith was working
22 together with his works, and by works faith was made perfect?** And the Scripture was fulfilled which says,
23 "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.
24 **You see then that a man is justified by works, and not by faith only.**

25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out
26 another way?

27 **For as the body without the spirit is dead, so faith without works is dead also.**
28 [[James 2:14-26](#), Bible, NKJV]

29 Faith in God does not allow us to *avoid* the final judgment, but our works provide *evidence* of our faith and obedience at
30 that judgment. The final judgment is like a court trial. With no admissible evidence of our faith at this trial, we will be
31 convicted of our sin and suffer God's wrath.

32 "Then I saw a great throne and Him who sat on it, from whose face the earth and the heaven fled away. And
33 there was found no place for them.

34 "And I saw the dead, small and great, standing before God, and books were opened. And another book was
35 opened, which is the Book of Life. And the dead were judged according to their works, by the things which
36 were written in the books.

37 "The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And
38 they were judged, each one according to his works.

39 "Then Death and Hades were cast into the lake of fire. This is the second death.

40 "And anyone not found written in the Book of Life was cast into the lake of fire."
41 [[Revelation 20:11-15](#), Bible, NKJV]

42 The purpose of God's law is to teach us how to love God and our neighbor (see the Ten Commandments in Exodus 20).
43 The Bible says that obedience to God's laws even after we profess faith is *still* mandatory:

44 "Not everyone who says to Me, 'Lord Lord,' shall enter the kingdom of heaven, but he who does the will of My
45 Father in heaven."
46 [[Matt. 7:21](#), Bible, NKJV]

1 *"But **whoever keeps His word, truly the love of God is perfected in him.** By this we know that we are in Him."*
2 *[1 John 2:5, Bible, NKJV]*

3 *"**For this is the love of God, that we keep His commandments.** And His commandments are not*
4 *burdensome."*
5 *[1 John 5:3, Bible, NKJV]*

6 *"Therefore, to him who knows to do good and **does not DO it,** to him it is sin."*
7 *[James 4:17, Bible, NKJV]*

8 *"**Blessed are those who do His commandments,** that they may have the right to the tree of life, and may*
9 *enter through the gates into the city."*
10 *[Rev. 22:14; Bible, NKJV]*

11 *"But **he who looks into the perfect law of liberty** and continues in it, and is not a forgetful hearer **but a***
12 ***DOER of the work,** this one **will be blessed in what he does.**"*
13 *[James 1:25, Bible, NKJV]*

14 The government, on the other hand, tells us that we can be criminals under God's law and avoid liability and responsibility
15 for our sins on earth as long as we join the "collective" and worship the politicians and the government as our false god by
16 surrendering control over our earnings from labor to that god in the form of income taxes. Basically, we have to serve the
17 government with our labor, and the Bible calls that kind of servitude "worship". Below is an excerpt from the Ten
18 Commandments demonstrating this:

19 ***You shall have no other gods before Me.***

20 *"You shall not make for yourself a carved image--any likeness of anything that is in heaven above, or that is in*
21 *the earth beneath, or that is in the water under the earth; **you shall not bow down to them nor serve***
22 ***[worship] them.** For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon*
23 *the children to the third and fourth generations of those who hate Me,⁵ but showing mercy to thousands, to those*
24 *who love Me and keep My commandments."*
25 *[Exodus 20:3-4, Bible, NKJV]*

26 That false government promise of no liability for sin was the same promise that Satan made when he tempted the first
27 sinner, Eve. Satan promised Eve that if she sinned by eating the forbidden fruit of the tree, then she would **not** suffer the
28 consequence of death promised by God. Remember that the Bible says "The wages of sin is death" (Romans 6:23) and
29 Satan lied when he promised Eve that she would **not** die. In short, there would be no liability for her violation of God's law
30 and instead, she would be a "god" herself:

31 *Then the serpent said to the woman, "You will **not** surely die [no liability]. For God knows that in the day you*
32 *eat of it your eyes will be opened, and you will be like God, knowing good and evil."*
33 *[Genesis 3:4-5; Bible, NKJV]*

34 In a "collective" form of government such as a democracy, the "collective" is the false god to be worshipped. That
35 collective is called the "state" in legal terms. When we join that collective, we become like a god, and share in the unjust
36 authority and power that it has. That unjust authority expresses itself through the abuse of voting rights and jury service in
37 a way that actually injures our neighbor and offends God because it attempts to indemnify us from the consequences and
38 liability for our sin and irresponsibility.

39 A limited liability company is one in which the liability of each shareholder is limited to the amount of his shares or stocks,
40 or to a sum fixed by guarantee called "limited liability guarantee". The purpose of limited liability laws is to limit
41 responsibility. Although the ostensible purpose is to protect the shareholders, the practical effect is to limit their
42 responsibility and therefore encourage recklessness in investment. A limited liability economy is socialistic. By seeking to
43 protect people, a limited liability economy merely transfers responsibility away from the people to the state, where "central
44 government planning" supposedly obviates personal responsibility. Limited liability encourages people to take chances
45 with limited risks, and to sin economically without paying the price. Limited liability laws rest on the fallacy that payment

1 for economic sins need not be made. In actuality, payment is simply transferred to others. Limited liability laws were
2 unpopular in earlier, Christian eras but have flourished in the Darwinian world. They rest on important religious
3 presuppositions.

4 In a statement central to his account, C.S. Lewis described his preference, prior to his conversion to Christianity, for a
5 materialistic, atheistic universe. The advantages of such a world are the very limited demands it makes on a man.

6 *To such a craven and materialist's universe has the enormous attraction that it offered you limited liabilities.*
7 *No strictly infinite disaster could overtake you in it. Death ended all. And if ever finite disasters proved greater*
8 *than one wished to bear, suicide would always be possible. The horror of the Christian universe was that it had*
9 *no door marked Exit...But, of course, what mattered most of all was my deep-seated hatred of authority, my*
10 *monstrous individualism, my lawlessness. No word in my vocabulary expressed deeper hatred than the word*
11 *Interference. But Christianity placed at the center what then seemed to me a transcendental Interferer. If this*
12 *picture were true then no sort of "treaty with reality" could ever be possible. There was no region even in the*
13 *innermost depth of one's soul (nay, there least of all) which one could surround with a barbed wire fence and*
14 *guard with a notice of No Admittance. And that was what I wanted; some area, however small, of which I could*
15 *say to all other beings, "This is my business and mine only."⁵⁸*

16 This is an excellent summation of the matter. The atheist wants a limited liability universe, and he seeks to create a limited
17 liability political and economic order. The more socialistic he becomes, the more he demands a maximum advantage and a
18 limited liability from his social order, an impossibility.

19 In reality, living with the fact that the universe and our world carry always unlimited liabilities is the best way to assure
20 security and advantage. To live with reality, and to seek progress within its framework, is man's best security.

21 The curses and the blessings of the law stress man's unlimited liability to both curses and blessings as a result of
22 disobedience or obedience to the law. In [Deuteronomy 28:2](#) and [15](#), we are told that the curses and blessings come upon us
23 and "overtake" us. Man cannot step outside of the world of God's consequence. At every moment and at every point man
24 is overtaken, surrounded, and totally possessed by the unlimited liability of God's universe.

25 Man seeks to escape this unlimited liability either through a denial of the true God, or by a pseudo-acceptance which denies
26 the meaning of God. In atheism, the attitude of man is well summarized by William Ernest Henley's poem, "Invictus."
27 Henley boasted of his "unconquerable soul" and declared,

28 *I am the master of my fate;*
29 *I am the captain of my soul*

30 Not surprisingly, the poem has been very popular with immature and rebellious adolescents.

31 Pseudo-acceptance, common to mysticism, pietism, and pseudo evangelicals, claims to have "accepted Christ" while
32 denying His law. One college youth, very much given to evangelizing everyone in sight, not only denied the law as an
33 article of his faith, in speaking to this writer, but went further. Asked if he would approve of young men and women
34 working in a house of prostitution as whores and pimps to convert the inmates, he did not deny this as a valid possibility.
35 He went on to affirm that many of his friends were converting girls and patrons wholesale by invading the houses to
36 evangelize one and all. He also claimed wholesale conversion of homosexuals, but he could cite no homosexuals who
37 ceased the practice after their conversion; nor any whores or their patrons who left the houses with their "evangelizers."
38 Such lawless "evangelism" is only blasphemy.

39 In the so-called "Great Awakening" in colonial New England, antinomianism, chiliasm, and false perfectionism went hand
40 in hand. Many of these "holy ones" forsook their marriage for adulterous relations, denied the law, and claimed immediate
41 perfection and immortality.⁵⁹

42 What such revivalism and pietism espouses is a limited liability universe in God's name. It is thus atheism under the banner
43 of Christ. It claims freedom from God's sovereignty and denies predestination. It denies the law, and it denies the validity

⁵⁸ C.S. Lewis, *Surprised by Joy* (New York: Harcourt, Brace, 1956), p. 171 f.

⁵⁹ C.C. Goen, *Revivalism and Separatism in New England, 1740-1800, Strict Congregationalists and Separate Baptists in the Great Awakening* (New Haven: Yale University Press, 1962), p. 200 f.

1 of the curses and blessings of the law. Such a religion is interested only in what it can get out of God: hence, "grace" is
2 affirmed, and "love," but not the law, nor God's sovereign power and decree. But smorgasbord religion is only humanism,
3 because it affirms the right of man to pick and choose what he wants; as the ultimate arbiter of his fate, man is made captain
4 of his soul, with an assist from God. Pietism thus offers limited liability religion, not Biblical faith.

5 According to Heer, the medieval mystic Eckhart gave to the soul a "sovereign majesty together with God. The next step
6 was taken by the disciple, Johannes of Star Alley, who asked if the word of the soul was not as mighty as the word of the
7 Heavenly Father."⁶⁰ In such a faith, the new sovereign is man, and unlimited liability is in process of being transferred to
8 God.

9 In terms of the Biblical doctrine of God, absolutely no liabilities are involved in the person and work of the Godhead.
10 God's eternal decree and sovereign power totally govern and circumscribe all reality, which is His creation. Because man is
11 a creature, man faces unlimited liability; his sins have temporal and eternal consequences, and he cannot at any point escape
12 God. Van Til has summed up the matter powerfully:

13 *The main point is that if man could look anywhere and not be confronted with the revelation of God then he*
14 *could not sin in the Biblical sense of the term. Sin is the breaking of the law of God. God confronts man*
15 *everywhere. He cannot in the nature of the case confront man anywhere if he does not confront him*
16 *everywhere. God is one; the law is one. If man could press one button on the radio of his experience and not*
17 *hear the voice of God then he would always press that button and not the others. But man cannot even press*
18 *the button of his own self-consciousness without hearing the requirement of God.*⁶¹

19 But man wants to reverse this situation. Let God be liable, if He fails to deliver at man's request. Let man declare that his
20 own experience pronounces himself to be saved, and then he can continue his homosexuality or work in a house of
21 prostitution, all without liability. Having pronounced the magic formula, "I accept Jesus Christ as my personal lord and
22 savior," man then transfers almost all the liability to Christ and can sin without at most more than a very limited liability.
23 Christ cannot be accepted if His sovereignty, His law, and His word are denied. To deny the law is to accept a works
24 religion, because it means denying God's sovereignty and assuming man's existence in independence of God's total law and
25 government. In a world where God functions only to remove the liability of hell, and no law governs man, man works his
26 own way through life by his own conscience. Man is saved, in such a world, by his own work of faith, of accepting Christ,
27 not by Christ's sovereign acceptance of him. Christ said, "Ye have not chosen me, but I have chosen you" ([John 15:16](#)).
28 The pietist insists that *he* has chosen Christ; it is *his* work, not Christ's. Christ, in such a faith, serves as an insurance agent,
29 as a guarantee against liabilities, not as sovereign lord. This is paganism in Christ's name.

30 In paganism, the worshipper was not in existence. Man did not worship the pagan deities, nor did services of worship
31 occur. The temple was open every day as a place of business. The pagan entered the temple and bought the protection of a
32 god by a gift or offering. If the god failed him, he thereafter sought the services of another. The pagan's quest was for an
33 insurance, for limited liability and unlimited blessings, and, as the sovereign believer, he shopped around for the god who
34 offered the most. Pagan religion was thus a transaction, and, as in all business transactions, no certainty was involved. The
35 gods could not always deliver, but man's hope was that, somehow, his liabilities would be limited.

36 The "witness" of pietism, with its "victorious living," is to a like limited liability religion. A common "witness" is, "Praise
37 the Lord, since I accepted Christ, all my troubles are over and ended." The witness of Job in his suffering was, "Though he
38 slay me, yet will I trust him" ([Job 13:15](#)). St. Paul recited the long and fearful account of his sufferings *after* accepting
39 Christ: in prison, beaten, shipwrecked, stoned, betrayed, "in hunger and thirst,...in cold and nakedness" ([II Cor. 11:23-27](#)).
40 Paul's was not a religion of limited liability nor of deliverance from all troubles because of his faith.

41 **The world is a battlefield, and there are casualties and wounds in battle, but the battle is the Lord's and its end is**
42 **victory. To attempt an escape from the battle is to flee from the liabilities of warfare against sinful men for battle**
43 **with an angry God. To face the battle is to suffer the penalties of man's wrath and the blessings of God's grace and**
44 **law.**

45 Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how moral their works.
46 With regeneration, the beginning of true life, man does not move out from under God's unlimited liability. Rather, with

⁶⁰ Friedrich Heer, *The Intellectual History of Europe*, p. 179.

⁶¹ Cornelius Van Til, *A Letter on Common Grace* (Philadelphia: Presbyterian and Reformed Publishing Company, 1955), p. 40 f.

1 regeneration, man moves from the world of unlimited liability under the curse, to the world of unlimited liability under
2 God's blessings. The world and man were cursed when Adam and Eve sinned, but, in Jesus Christ, man is blessed, and the
3 world progressively reclaimed and redeemed for Him. In either case, the world is under God's law. Blessings and curses
4 are thus inseparable from God's law and are simply different relationships to it.

5 Men inescapably live in a world of unlimited liability, but with a difference. The covenant-breaker, at war with God and
6 unregenerate, has an unlimited liability for the curse. Hell is the final statement of that unlimited liability. The objections
7 to hell, and the attempts to reduce it to a place of probation or correction, are based on a rejection of unlimited liability. But
8 the unregenerate has, according to Scripture, an unlimited liability to judgment and the curse. On the other hand, the
9 regenerate man, who walks in obedience to Jesus Christ, his covenant head, has a limited liability to judgment and the
10 curse. The unlimited liability of God's wrath was assumed for the elect by Jesus Christ upon the cross. The regenerate man
11 is judged for his transgressions of the law of God, but his liability here is a limited one, whereas his liability for blessings in
12 this life and in heaven are unlimited. The unregenerate can experience a limited measure of blessing in this life, and none
13 in the world to come; they have at best a limited liability for blessing.

14 **Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he exposed**
15 **to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to an unlimited**
16 **liability to blessing because of his faith in, union with, and obedience to Jesus Christ?**

17 Along the lines of this section, a reader sent us the following poem which summarizes why our lives will amount to nothing
18 if we do not accept personal responsibility for our self and learn to accept the unlimited liability that God bestowed upon us
19 as part of his death sentence for our disobedience in the book of Genesis:

20 **Risk..**

21 *To weep...*
22 *is to risk appearing sentimental,*

23 *To hope...*
24 *is to risk despair,*

25 *To reach out for another...*
26 *is to risk involvement,*

27 *To try...*
28 *is to risk failure,*

29 *To expose feelings...*
30 *is to risk exposing your true self,*

31 *To place your ideas, your dreams before the crowd...*
32 *is to risk their loss,*

33 *To love is to risk...*
34 *not being loved in return,*

35 *To live...*
36 *is to risk dying,*

37 *But risks must be taken because the greatest hazard in life,*
38 *is to risk nothing.*

39 *The person who risks nothing, does nothing, has nothing, and is nothing. They may avoid suffering and sorrow,*
40 *but they cannot learn, feel, change, grow, love, and live. Chained by their certitudes, they are a slave, they have*
41 *forfeited their freedom.*

42 *Only a person who risks.*
43 *is free.*

44 **7.1.2 Deception: Tool of totalitarian and evil governments and leaders**

1 Question: How can you tell if either a lawyer or a politician are lying?

2 Answer: Their lips are moving.
3

4 “You shall destroy those who speak falsehood; The LORD abhors the bloodthirsty and deceitful man.”
5 [Psalm 5:6, Bible, NKJV]

6 Satan is referred to by many names throughout the Bible, as indicated below:

- 7 • Lawless one (2 Thess. 2:3-17)
- 8 • Adversary (1 Pet. 5:8)
- 9 • Accuser (Rev. 12:10)
- 10 • Wicked one (Matt. 13:19)
- 11 • Murderer (John 8:44)

12 In his essence, Satan is a false accuser, a slanderer, an adversary, and a liar. Satan’s chief weapon in perpetrating his
13 opposition to the will of God is deception.

14 “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the
15 beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks
16 from his own resources, for he is a liar and the father of it.”
17 [John 8:44, Bible, NKJV]

18 The definition of “Devil” further explains these conclusions from Strong’s Concordance of the Bible:

19 Devil, *diabolos* (*dee-ab-ol-oss*). This adjective, which literally means “slanderous”, is derived from the verb
20 *diaballo*, “to bring charges with hostile intent” (justly or slanderously, usually the latter). Although *diabolos*
21 retains its adjectival meaning occasionally in the NT (1 Tim. 3:11; Titus 2:3), in most instances it is used
22 substantively as a proper name for a specific “slanderer”—the “devil” (Matt. 4; Luke 4; Eph. 6:11). This use
23 of the word is already established in the Septuagint, where it occurs frequently as a translation of the Heb.
24 Satan (“adversary”). The association of the “devil” with Satan continues in the NT (e.g., John 13:2, 27; Rev.
25 20:2). (Strongs #1228)

26 Obviously, in order to successfully slander someone, one must be a bold, arrogant, conceited, and convincing liar. In some
27 cases, people make such evil into a profession. They walk around with suits and ties and briefcases slandering their
28 opponents in front of juries, judges, and the media using lies and charging exorbitant amounts for their dis-service to
29 society. The name of such professions are:

- 30 • Politicians
- 31 • Democrats
- 32 • Judges
- 33 • Attorneys
- 34 • Lawyers

35 respectively! The only profession ever criticized in the bible by Jesus was the practice of law, as a matter of fact, and now
36 you know why. Also keep in mind that the majority of politicians and nearly all judges are or were also lawyers. See Matt.
37 23:23 to learn what Jesus thought of these people, and it's not pretty!

38 The following scripture compares and contrasts liars from the righteous to help you discern them:

39 “He who speaks truth declares righteousness,
40 But a false witness deceit.
41 There is one who speaks like the piercings of a sword,
42 But the tongue of the wise promotes health.
43 The truthful lip shall be established forever,
44 But a lying tongue is but for a moment.
45 Deceit is in the heart of those who devise evil.
46 But counselors of peace have joy.
47 No grave trouble will overtake the righteous,
48 But the wicked shall be filled with evil.

1 *Lying lips are an abomination to the Lord,*
2 *but those who deal truthfully are His delight.”*
3 *[Prov. 12:17-22, Bible, NKJV]*

4 *“The righteous man hates lying.”*
5 *[Prov. 13:5, Bible, NKJV]*

6 The Apostle James explains what Satan’s religion is, which is Deception, in James 1:26:

7 *“If any among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s*
8 *religion is useless.”*
9 *[James 1:26, Bible, NKJV]*

10 Notice that James above would appear to have referred to “deception” as a religion and he called it “useless”. Other
11 versions of the bible replace the word “useless” with “vain”. Vanity is sometimes synonymous with “pride”. It was
12 Satan’s pride that caused him to rebel against God and slander God.

13 *“In the mouth of a fool is a rod of pride.*
14 *But the lips of the wise will preserve them.”*
15 *[Prov. 14:3, Bible, NKJV]*

16 *“Pride goes before destruction, and a haughty spirit before a fall. Better to be of a humble spirit with the lowly,*
17 *than to divide the spoil with the proud.”*
18 *[Prov. 16:18-19, Bible, NKJV]*

19 Our politicians and their slavery mongers and Mafioso extortionists at the IRS have the same motives as Satan: pride and
20 covetousness, which are manifested or evidenced by slander, lies, and deception. Satan coveted God’s power and authority
21 and he wanted to be God and replace God. Everything he does is a cheap imitation of God’s true sovereignty and is based
22 on deceit and deception. He is a rebel at heart and he lusts after God’s power. Our politicians are no different: they lust
23 after power and prestige, which means they can’t act like the public servants that they are. They commonly try to deceive
24 their constituents into thinking, for instance, that they are the equivalent of gods and kings. They want you to think that
25 they are the sovereigns and you are the servants, even though that the opposite is actually true, and the only reason people
26 believe otherwise is their own legal ignorance. The scumbag politicians and lawyers do this by boldly going around and
27 lying about their authority and what the law says. And if the law too clearly states the truth, then they will try to obfuscate
28 it so that you have to rely on them to “interpret it” for you, and what do you think they are going to say that it says: “They
29 are the sovereigns and you are ‘subject to’ them and their laws”. And when the truth comes out occasionally about how
30 very little authority they really have, then they try to silence the messenger rather than agree with the message using the
31 press and lots of false propaganda. The Department of **In**justice has a whole section of their website devoted to such
32 deceptive LIES and propaganda at the web address below:

33 http://www.usdoj.gov/03press/03_1_1.html

34 Power in the political realm is summarized in one word: jurisdiction. Politicians know that most of their power and
35 jurisdiction derives from economic means. To the extent that they control the money is the extent to which they think that
36 they run the country. They use money as a means to create “privilege-induced slavery”, where they make it a “taxable
37 privilege” to receive some kind of government benefit or a “privilege” in order to keep the money that is rightfully yours,
38 and then they force you to do something under the color of law in order to qualify for the “privilege”. Unfortunately, the
39 things that they make into “privileges” are your “rights”, which means you have no liberties left after they fiddle with the
40 laws!

41 When you do your research and uncover their lies and their fraud, since they don’t want to be exposed or convicted for
42 committing perjury or fraud, then they instead will create a big bureaucracy to respond to your issues to make it at least
43 “appear” that they are “trying” to help you, and then they deliberately make it so big and inefficient and wasteful and
44 unresponsive that it never responds to any of your concerns. That way, what is really an evasion of the truth, an outright
45 acquiescence to a lie, a constructive fraud, and an oppression of your rights looks far more innocuous and can be described
46 with far gentler words like “inefficiency” and “bureaucracy” and “an opportunity for improvement”. They will hire
47 “clerks” within these bloated bureaucracies to respond who are so under-qualified and underpaid that they make easy
48 scapegoats for the fraud of their superiors. Then when you litigate and expose the fraud to juries, they will do the same
49 thing that Satan tries to do: slander and discredit and murder your character with lies and threaten the judge with an audit

1 and collection activity if he doesn't go along with the game. This is the very definition of evil, if you ask us, and the
2 foundation of it is the religion of deception that perpetuates the power, the money, and the prestige that so many politicians
3 covet but seldom obtain. The Bible in 2 Tim. 3:1-9 describes all of the personality characteristics of the kind of warped
4 people we have elected to be our contemporary politicians and the kind of DOJ lawyers that they have working for them to
5 perpetrate such EVIL:

6 "But know this, that in the last days perilous times will come: for men will be lovers of themselves, lovers of
7 money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving,
8 slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure
9 rather than lovers of God, having a form of godliness but denying its power [God's sovereignty over them
10 and the government]. **And from such people turn away!** For of this sort are those who creep
11 into households and make captives of gullible women loaded down with sins, led away by various lusts, always
12 learning and never able to come to the knowledge of truth. Now as Jannes and Jambres resisted Moses, **so do**
13 these also resist the truth: men of corrupt minds, disapproved concerning the faith; but they will progress no
14 further, for their folly will be manifest to all, as theirs also was."
15 [2 Tim. 3:1-9, Bible, NKJV]

16 The bible also describes the collective governments and corrupted politicians in them who are at war with God because of
17 their evil deceit, sinfulness, and idolatry described above. It calls them the "beast" in the book of Revelation.

18 "And I saw the beast, the kings [political rulers] of the earth, and their armies, gathered together to make
19 war against Him [God] who sat on the horse and against His army."
20 [Revelation 19:19, Bible, NKJV]

21 Incidentally, it is this same "beast" that issues its mark to all its followers: the Socialist Security Number. What makes the
22 "beast" to be at war with God is the vain use of the religion of deception and the encouragement of the sheep in God's flock
23 to practice idolatry toward government by making government into a false god.

24 "Cursed is the one who trusts in man [for man-made government], who depends on flesh for his strength and
25 whose heart turns away from the Lord. He will be like a bush in the wastelands; he will not see prosperity
26 when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives. But blessed
27 is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted by the water that
28 sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no
29 worries in a year of drought and never fails to bear fruit."
30 [Jeremiah 17:5-8, Bible, NIV]

31 People in government want to be worshipped and feared just like the God they are imitating and competing with, so they
32 will make the people afraid for their safety and then offer their false power and sovereignty and protection as a cheap
33 substitute for the real God. Remember, the purpose of governments, like God, is to protect the people. God goes one step
34 beyond government by actually loving the people too, in fulfillment of the second greatest commandment found in Matt
35 22:39. Atheistic and socialistic governments forget that part of their stewardship and in so doing, destroy the people and
36 the countries they are there to protect because of their greed and lust. In the process of imitating and trying to replace God,
37 these covetous and proud and selfish politicians slap the real God in the face and give the people a false sense of security.

38 "PRESS RELEASE: WASHINGTON, D.C.

39 *The U.S. government announced today that it is changing its emblem to a condom. The President explained*
40 *that the condom more clearly reflects the government's political stance. A condom stands up to inflation, halts*
41 *production, destroys the next generation, protects a bunch of pricks, and gives you a sense of security while it's*
42 *actually screwing you."*

43 The people were forewarned by God that this would happen, but because they preferred pleasure and hedonism over the
44 truth or God, they allow themselves to be deceived and enslaved. The Apostle Paul, as a matter of fact, vividly described
45 exactly the techniques that our satanic government presently employs and what we should do about it:

46 "Let no one deceive you by any means; for the Day will not come unless the falling away comes first, and the
47 man of sin is revealed, the son of perdition [Satan], **who exalts himself above all that is called God or that is**
48 worshipped so that he sits as God in the temple of God, showing himself that he is God. [does this sound like
49 our politicians in their piousness in Washington, D.C.]

50 "Do you not remember that when I was still with you I told you these things? And now you know what is
51 restraining, that he may be revealed in his own time.

1 *"**For the mystery of lawlessness is already at work; only He [God] who now restrains will do so until He is***
2 *taken out of the way. And then the lawless one [Satan] will be revealed, whom the Lord will consume with the*
3 *breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one [Satan] is*
4 *according to **the working of Satan, with all power, signs, and lying wonders,** and with all unrighteous*
5 *deception among **those who perish, because they did not receive the love of the truth, that they might be saved***
6 ***(don't be one of them!)**. And for this reason God will send them strong delusion [from their own*
7 *government], **that they should believe a lie, that they all may be condemned who did not believe the truth but***
8 ***had pleasure in unrighteousness.**"*
9 *[2 Thess. 2:3-17, Bible, NKJV]*

10 And keep in mind that the phrase "the love of the truth" means the love of God's law and His word in the Bible and the
11 saving faith that it originates from. Paul again warns us not to either deceive or be deceived in the book of Colossians:

12 *"Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who*
13 *is renewed in knowledge according to the image of Him who created him."*
14 *[Col. 3:9, Bible, NKJV]*

15 *"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men,*
16 *according to the basic principles of the world, and not according to Christ."*
17 *[Col. 2:8, Bible, NKJV]*

18 Psalm 52 in the Bible also describes what will happen to people who disregard Paul's admonition and deceive anyway:

19 *Why do you boast in evil, O mighty man?*
20 *The goodness of God endures continually,*
21 *Your tongue devises destruction,*
22 *Like a sharp razor, working **deceitfully.***
23 *You love evil more than good,*
24 *Lying rather than speaking righteousness,*
25 *You love all devouring words,*
26 ***You deceitful tongue.***

27 *God shall likewise destroy you forever;*
28 *He shall take you away, and pluck you out of your dwelling place,*
29 *And uproot you from the land of the living.*
30 *The righteous also shall see and fear,*
31 *And shall laugh at him, saying,*
32 *"Here is the man who did not make God his strength,*
33 *But trusted in the abundance of his riches,*
34 *And strengthened himself in his wickedness."*

35 *But I am like a green olive tree in the house of God;*
36 *I trust in the mercy of God forever and ever.*
37 *I will praise You forever,*
38 *Because You have done it;*
39 *and in the presence of Your saints*
40 *I will wait on Your name, for it is good."*
41 *[Psalm 52, Bible, NKJV]*

42 Why do Americans tolerate deceit from their government? The answer is simple: ***They have turned away from God and***
43 ***no longer use their faith in God as the primary arbiter of truth and morality, and this is even true of professed***
44 ***"Christians".*** Scientific statistics powerfully confirm this conclusion. George Barna of Barna Research
45 (<http://www.barna.org>) has done a poll of Americans on how they come to conclusions about right and wrong and truth and
46 morality at:

47 <http://www.barna.org/cgi-bin/PagePressRelease.asp?PressReleaseID=106&Reference=D>

48 His findings are surprising and you should look at them in order to determine and understand why Americans are so willing
49 to trust and believe a lying government. Below is an excerpt from his article:

50 ***Americans are Most Likely to Base Truth on Feelings***

51 *Americans unanimously denounced the September 11 terrorist attacks as a textbook example of evil, suggesting*
52 *that there is a foundational belief in an absolute standard of right and wrong. Subsequent research, however,*
53 *has shown that in the aftermath of the attacks, ***a minority of Americans believes in the existence of absolute****

1 **moral truth.** Even more surprising, the data from a pair of nationwide studies conducted by the Barna Research
2 Group of Ventura, California showed that **less than one out of three born again Christians adopt the notion of**
3 **absolute moral truth.** The surveys also found that **few Americans turn to their faith as the primary guide for**
4 **their moral and ethical decisions.**

5 **Truth Is Relative, Say Americans**

6 In two national surveys conducted by Barna Research, one among adults and one among teenagers, people
7 were asked if they believe that there are moral absolutes that are unchanging or that moral truth is relative to
8 the circumstances. **By a 3-to-1 margin (64% vs. 22%) adults said truth is always relative to the person and**
9 **their situation. The perspective was even more lopsided among teenagers, 83% of whom said moral truth**
10 **depends on the circumstances, and only 6% of whom said moral truth is absolute.**

11 The gap between teen and adult views was not surprising, however, when the adult views are considered by
12 generation. While six out of ten people 36 and older embraced moral relativism, 75% of the adults 18 to 35 did
13 so. **Thus, it appears that relativism is gaining ground, largely because relativism appears to have taken root**
14 **with the generation that preceded today's teens.**

15 The Barna study also showed that there is a racial component to this issue, as well. Among whites, 60% endorse
16 relativism, compared to 26% who adopt absolutism. Among non-whites, however, 74% support relativism and
17 just 15% believe in absolute morality. (Fifteen percent of Hispanic adults and only 10% of African-American
18 adults contended that moral truth is absolute.)

19 **Not surprisingly, born again Christians were more likely than non-born again individuals to accept moral**
20 **absolutes.** Among adults, 32% of those who were born again said they believe in moral absolutes, compared to
21 just half as many (15%) among the non-born again contingent. Among teenagers, there was still a 2-to-1 ratio
22 evident, but the numbers were much less impressive: **only 9% of born again teens believe in moral absolutes**
23 **versus 4% of the non-born again teens.**

24 **Moral Decision-Making**

25 The surveys also asked people to indicate the basis on which they make their moral and ethical decisions. Six
26 different approaches were listed by at least 5% of the teenagers interviewed, and eight approaches were listed
27 by at least 5% of adults. In spite of the variety communicated, there was a clear pattern within both groups. **By**
28 **far the most common basis for moral decision-making was doing whatever *feels* right or comfortable in a**
29 **situation.** Nearly four out of ten teens (38%) and three out of ten adults (31%) described that as their primary
30 consideration.

31 Among adults, other popular means of moral decision-making were on the basis of the values they had learned
32 from their parents (15%), **on the basis of principles taught in the Bible (13%),** and based on whatever outcome
33 would produce the most personally beneficial results (10%).

34 Teenagers were slightly different in their approach. One out of six (16%) **said they made their choices on the**
35 **basis of whatever would produce the most beneficial results for them [is it any surprise why we have Enrons**
36 **with this kind of attitude? Standby for MORE!].** Three alternative foundations were each identified by one out
37 of ten teens: whatever would make the most people happy, whatever they thought their family and friends
38 expected of them, and on the basis of the values taught by their parents. **Just 7% of teenagers said their moral**
39 **choices were based on biblical principles.**

40 Once again, the age pattern was evident. **People 36 or older were more than twice as likely as adults in the 18-**
41 **to-35 age group to identify the Bible as their basis of moral choices (18% vs. 7%). The proportion of young**
42 **adults who selected the Bible as their primary moral filter was identical to that of teenagers. In contrast,**
43 **more than half of the young adults (52%) and teenagers (54%) base their moral choices on feelings and**
44 **beneficial outcomes compared to just one-third of adults 36 and older who do so (32%). [SCARY!]**

45 The racial pattern was evident on this matter, too. **White adults were nearly three times as likely as non-white**
46 **adults to base their moral choices on the Bible (17% vs. 6%). Blacks were four times more likely than whites**
47 **(23% vs. 6%), and Hispanics were more than twice as likely as whites (16% vs. 6%) to base their moral**
48 **decisions on the potential benefits of their choice.**

49 **What It Means**

50 These figures were cited by George Barna, whose firm conducted the research, as a major reason underlying
51 the data he released in a controversial recent public presentation about the moral views and behaviors of
52 Christians. In that forum, which is now available on videotape from Barna Research ("Morality and the
53 Church"), Barna noted that substantial numbers of Christians believe that activities such as abortion, gay sex,
54 sexual fantasies, cohabitation, drunkenness and viewing pornography are morally acceptable. **"Without some**

1 *firm and compelling basis for suggesting that such acts are inappropriate, people are left with philosophies*
2 *such as 'if it feels good, do it,' 'everyone else is doing it' or 'as long as it doesn't hurt anyone else, it's*
3 *permissible.' In fact, the alarmingly fast decline of moral foundations among our young people has*
4 *culminated in a one-word worldview: 'whatever.' The result is a mentality that esteems pluralism, relativism,*
5 *tolerance, and diversity without critical reflection of the implications of particular views and actions."*

6 *Barna emphasized the importance of the data related to the views of teenagers and the born again population.*
7 *"Just one out of ten of our country's born again teenagers believe in absolute moral truth - a statistic that is*
8 *nearly identical to that of non-born again teens. Christian families, educators and churches must prioritize*
9 *this matter if the Christian community hopes to have any distinctiveness in our culture. The virtual*
10 *disappearance of this cornerstone of the Christian faith - that is, God has communicated a series of moral*
11 *principles in the Bible that are meant to be the basis of our thoughts and actions, regardless of our*
12 *preferences, feelings or situations - is probably the best indicator of the waning strength of the Christian*
13 *Church in America today."*

14 *The researcher stated that the difference in truth views between born again and non-born again adults was*
15 *statistically significant, but not much to cheer about. "When a majority of Christian adults, including three*
16 *out of four born again Baby Busters, as well as three out of four born again teens proudly cast their vote for*
17 *moral relativism, the Church is in trouble. Continuing to preach more sermons, teach more Sunday school*
18 *classes and enroll more people in Bible study groups won't solve the problem since most of these people don't*
19 *accept the basis of the principles being taught in those venues. The failure to address this issue at its root,*
20 *and to do so quickly and persuasively, will undermine the strength of the church for at least another*
21 *generation, and probably longer."*

22 *Barna also reported that compared to a similar study his firm conducted a decade ago, the basis of people's*
23 *moral and ethical decisions these days is more likely to be feelings and less likely to be the Bible.*

24 The above very disturbing research simply confirms that the faith and convictions of Christians, much less Americans,
25 toward God have gone sour. *Christians have sold out to a corrupted culture and a corrupted world, and the sincere ones*
26 *who rely on God's word are dying out as the statistics show.* They are no longer "sanctified" and set apart by their faith
27 (see John 17:13-19) and simply go to church for entertainment and convenience and **vanity**. Their prosperity has corrupted
28 them and their churches have become social clubs and mutual admiration societies instead of being the salt and light of the
29 world to bring the Lord's truth and justice and mercy. They are therefore heading for HELL and have become disobedient
30 to God's commandments:

31 **"Woe to the rebellious children," says the Lord, "Who take counsel, but not of Me, and who devise plans, but**
32 **not of My Spirit, that they may add sin to sin; who walk to go down to Egypt, and have not asked My advice,**
33 **to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore the**
34 **strength of Pharaoh shall be your shame, and trust in the shadow of Egypt shall be your humiliation...**

35 *Now go, write it before them on a tablet, and note it on a scroll, that it may be for time to come, forever and*
36 *ever: that this is a rebellious people, **lying children, children who will not hear the law of the Lord;** who say to*
37 *the seers, "Do not see," and to the prophets, "Do not prophesy to us right things" **Speak to us smooth***
38 **[politically correct] things,** prophesy deceits. *Get out of the way, turn aside from the path, cause the Holy One*
39 *of Israel to cease from before us."*

40 *Therefore thus says the Holy One of Israel:*

41 *"Because you despise this word, and trust in oppression and perversity, and rely on them, therefore this iniquity*
42 *shall be to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, in an instant.*
43 *And He shall break it like the breaking of the potter's vessel, which is broken in pieces; He shall not spare. So*
44 *there shall not be found among its fragments a shard to take fire from the hearth, or to take water from the*
45 *cistern."*

46 *[Isaiah 30:1-3, 8-14, Bible, NKJV]*

47 But the Lord has a much higher calling for us all:

48 **"If you love me, keep My commandments.** *And I will pray the Father, and He will give you another Helper,*
49 *that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees*
50 *Him nor knows Him; but you know Him, for He dwells with you and will be in you."*
51 *[John 14:15-17, Bible, NKJV]*

52 Barna's research explains where we must begin if we are to fix our corrupted culture and reform our churches to put them
53 back on track. **We can't fix our government until we fix ourselves because the government is US since we are the**
54 **sovereigns!**

1 "We have met the enemy, and he is US!"

2 Don't go pointing the finger at our government until **you** have **your OWN** act together **first**, or you will be despised as a
3 hypocrite and railroaded in front of juries and judges by the government's wicked lawyers. This very brand of state-
4 sponsored terrorism is precisely how our government keeps the sheep in line and enslaved to the income tax, as a matter of
5 fact.

6 Americans no longer trust God as the absolute, unquestioned, and exclusive source of **all** moral truth, but instead prefer to
7 vainly trust their "feelings", "science", a so-called heathen "expert", or their idolatrous government above and beyond their
8 God. This violates the first commandment revealed by Jesus in Matt. 22:36-38 and also the following scripture:

9 "**Trust in the Lord with all your heart.** And lean not on your own understanding [or your own feelings]; In **all**
10 your ways acknowledge Him [not just in the ways that FEEL good or are politically correct], and **He** [not the
11 winds of public opinion] shall direct your paths."
12 [Prov. 3:5, Bible, NKJV]

13 If you want to know what God does to idolaters who are like the majority of Americans today that Barna described above,
14 then read the books of Ezekial and Judges to get some fear and respect for God. This may not be a message that most
15 people want to hear, but it is at the heart of why God gave us a deceitful government and why we are being punished for
16 our unbelief: we are reaping what we sowed.⁶² The book of Judges especially shows what happens to a culture that trusts
17 in man and the flesh and their own feelings rather than in God for their sense of morality. Below is an excerpt from our
18 bible introducing the Book of Judges to make the moral lessons contained in the book crystal clear:

19 *The Book of Judges stands in stark contrast to Joshua. In Joshua an obedient people conquered the land*
20 *through trust in the power of God. In Judges, however, a disobedient and idolatrous people are defeated time*
21 *and time again because of their rebellion against God.*

22 *In seven distinct cycles of sin to salvation, Judges shows how Israel had set aside God's law and in its place*
23 *substituted "what was right in his own eyes" (21:25). The recurring result of abandonment from God's law is*
24 *corruption from within and oppression from without. During the nearly four centuries spanned by this book,*
25 *God raises up military champions to throw off the yoke of bondage and to restore the nation to pure worship.*
26 *But all too soon the "sin cycle" begins again as the nation's spiritual temperance grows steadily colder.*

27 ...

28 *The Book of Judges could also appropriately be titled "The Book of Failure."*

29 **Deterioration** (1:1-3:4). *Judges begins with short-lived military successes after Joshua's death, but quickly*
30 *turns to the repeated failure of all the tribes to drive out their enemies. The people feel the lack of a unified*
31 *central leader, but the primary reasons for their failure are a lack of faith in God and lack of obedience to Him*
32 *(2:1-2). Compromise leads to conflict and chaos. Israel does not drive out the inhabitants (1:21, 27, 29, 30);*
33 *instead of removing the moral cancer [IRS, Federal Reserve?] spread by the inhabitants of Canaan, they*
34 *contract the disease. The Canaanite gods [money, sex, covetousness] literally become a snare to them (2:3).*
35 *Judges 2:11-23 is a microcosm of the pattern found in Judges 3-16.*

36 **Deliverance** (3:5-16:31). *In verses 3:5 through 16:31 of the Book of Judges, seven apostasies (fallings away*
37 *from God) are described, seven servitudes, and seven deliverances. Each of the seven cycles has five steps:*
38 *sin, servitude, supplication, salvation, and silence. These also can be described by the words rebellion,*
39 *retribution, repentance, restoration, and rest. The seven cycles connect together as a descending spiral of sin*
40 *(2:19). Israel vacillates between obedience and apostasy as the people continually fail to learn from their*
41 *mistakes. Apostasy grows, but the rebellion is not continual. The times of rest and peace are longer than the*
42 *times of bondage. The monotony of Israel's sins can be contrasted with the creativity of God's methods of*
43 *deliverance.*

44 **Depravity** (17:1-21:25). *Judges 17:1 through 21:25 illustrate (1) religious apostasy (17 and 18) and (2) social*
45 *and moral depravity (19-21) during the period of the judges. Chapters 19-21 contain one of the worst tales of*
46 *degradation in the Bible. Judges closes with a key to understanding the period: "everyone did what was right*
47 *in his own eyes" (21:25) [a.k.a. "what FEELS good"]. The people are not doing what is wrong in their own*
48 *eyes, but what is "evil in the sight of the Lord" (2:11).*

⁶² See Gal. 6:7, which says: "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap."

1 Just like the depravity and corruption that happened to the Israelites in the Book of Judges because of relying on their own
2 desires instead of God's commands as their guide, the price for the vain sin of moral relativism that Barna describes
3 happening right here in America as we speak will be eventual deception and damnation for many.

4 *"The coming of the lawless one is according to the working of Satan, with all power, signs, and lying
5 wonders, and with all unrighteous deception among those who perish, because they did not receive the love
6 of the truth [God's truth], that they might be saved.*

7 *And for this reason God will send them strong delusion, that they should believe the lie, that they all may be
8 condemned who did not believe the truth but had pleasure in unrighteousness."*
9 *[2 Thess. 2:9-12, Bible, NKJV]*

10 Unless God is the foundation of all truth and unless He is our absolute source of truth and our moral compass in everything
11 we do, then this country is doomed to believe the BIG LIE mentioned earlier in 2 Thess. 2:3-17. Recall that here is what
12 God said on this subject:

13 *"I am the way, the [only moral] Truth, and the life. No one comes to the father but by me."*
14 *[John 14:6, Bible, NKJV]*

15 Finally, let us not forget the words of our beloved founder George Washington on this subject in his Farewell Address:

16 *Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable*
17 *supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great*
18 *pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician,*
19 *equally with the pious man, ought to respect and to cherish them.* A volume could not trace all their
20 connections with private and public felicity. Let it simply be asked, "where is the security for property, for
21 reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of
22 investigation in courts of justice?" And let us with caution indulge the supposition that morality can be
23 maintained without religion. Whatever may be conceded to the influence of refined education on minds of
24 peculiar structure, reason and experience both forbid us to expect that national morality can prevail in
25 exclusion of religious principle.

26 *It is substantially true that virtue or morality is a necessary spring of popular government. The rule indeed*
27 *extends with more or less force to every species of free government. Who that is a sincere friend to it can look*
28 *with indifference upon attempts to shake the foundation of the fabric?*

29 *Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In*
30 *proportion as the structure of a government gives force to public opinion, it is essential that public opinion*
31 *should be enlightened.*

32 There can be no religion and morality without absolute truth, and God is the only source of moral truth. Wake up, people!

33 Diligent followers of Christ who have taken the time to read and study the law and the truth of God will recognize the
34 government deception and obfuscation for what it is and will publicly expose and condemn it. They will also take the time
35 to reveal the results of their discovery to the public and the mass media as we have done here so that such harmful untruths
36 do not spread like a cancer and destroy our society and our freedoms:

37 *"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing*
38 *the word of truth. But shun profane babblings for they will increase to more ungodliness. And their*
39 *message will spread like cancer."*
40 *[2 Tim. 2:15-17, Bible, NKJV]*

41 **7.1.3 Ignorance and Presumption: Grievous sins which perpetuate expansion of government** 42 **power and control**

43 *"The greatest enemy of the truth is very often not the lie - deliberate, contrived and dishonest - but the myth -*
44 *persistent, persuasive and unrealistic."*
45 *[President John F. Kennedy, at Yale University on June 11, 1962]*

46 The purpose of lying is to develop in the hearts and minds of the hearers a false presumption. The more ignorant and
47 unwise and godless the hearers, the more likely they are to believe this false presumption. Those who promote such lies
48 will do so for selfish reasons but ultimately their purposes are harmful and hateful.

1 "A lying tongue hates those who are crushed by it, and a flattering mouth works ruin."
2 [Prov. 26:28, Bible, NKJV]

3 Most frequently, we also acquire false presumptions by less dishonest or more casual means. For instance, we acquire false
4 presumptions mainly from the media and our associates in our normal interactions. This method is the most popular
5 technique used by our government to brainwash the sheeple, I mean people. When our government does it, it is called
6 "propaganda". The reason more informal techniques such as this are most successful is that we just accept what people say
7 without thinking critically about it and without questioning it. We are among people and organizations that we supposedly
8 love or trust and so our intellectual defenses are down. In effect, we are intellectually lazy and don't bother to process or
9 analyze or question new ideas or look what God's word says about them before we commit them to our memory banks as
10 truth.

11 Another very popular propaganda tool for creating false presumptions are the public schools which are run by our
12 government. Good parents will take the time to counteract the myths and false presumptions that liberal teachers will try to
13 program our children with, but Satan still gets his foot in the door because many children grow up in single parent families
14 where the one parent who is present doesn't have the energy to counteract the government brainwashing on a regular basis.

15 The Bible has some very convicting things to say about presumption that every Christian ought to teach their children, and
16 which should also be part of the jury instructions that every jury hears:

17 "Who can understand his errors? Cleanse me from secret faults. Keep back Your servant also from
18 presumptuous sins; Let them not have dominion over me. Then I shall be blameless, and I shall be innocent
19 of great transgression."
20 [Psalm 19:12-13, Bible, NKJV]

21 Evidently, being presumptuous is a sin for which God takes offense. Our King James Bible has a footnote under the above
22 passage that says: "The right response to God's revelation is to pray for His help with errors, faults, and sins." That same
23 passage above under the word "presumptuous" then points to Num. 15:30, which tells the rest of the very telling story on
24 this subject:

25 "But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings
26 reproach on the Lord, and he shall be cut off from among his people."
27 [Numbers 15:30, Bible, NKJV]

28 So evidently, we're dealing with very serious sin here, folks. Presumption evidently is a very big offense to the Lord. If
29 you further research the meaning of "presumptuous", you will find in Numbers 14:44 that it means defiance and
30 disobedience to God's laws, the Bible, His commandments, and His will revealed to us by the Holy Spirit, and through His
31 prophets.

32 The bedrock of our system of jurisprudence is the fundamental presumption of "innocent until proven guilty beyond a
33 reasonable doubt". The Fifth Amendment to the U.S. Constitution then guarantees us a right of due process of law.
34 Fundamental to the notion of due process of law is the absence of presumption of fact or law. Absolutely everything that is
35 offered as proof or evidence of guilt must be demonstrated and revealed with evidence, and nothing can or should be based
36 on presumption, or especially false presumption. The extent to which presumption is used to establish guilt is the extent
37 to which our due process rights have been violated. Black's Law Dictionary, Sixth Edition, on p. 500 under the term "due
38 process" confirms these conclusions:

39 "If any question of fact or liability be conclusively be presumed [rather than proven] against him, this is not
40 due process of law."
41 [Black's Law Dictionary, Sixth Edition, p. 500 under "due process"]

42 In our legal system, our government goes out of its way to create and perpetuate false presumptions to bias the legal system
43 in their favor, and in so doing, based on the above, they commit a grave sin and violation of God's laws. The only reason
44 they get away with this tyranny in most cases is because of our own legal ignorance along with corrupted government
45 judges and lawyers who allow and encourage and facilitate this kind of abuse of our due process rights. Below are some
46 examples of how they do this:

1. False presumptions that the Internal Revenue Code is law. The Internal Revenue Code has not been enacted into positive law. It says that at the beginning of the Title. Any title not enacted into “positive law” is described as “prima facie evidence” of law. That means it is “presumptive” evidence that is rebuttable:

“Prima facie. Lat. At first sight on the first appearance; on the face of it; so far as can be judged from the first disclosure; presumably; a fact presumed to be true unless disproved by some evidence to the contrary. State ex rel. Herbert v. Whims, 68 Ohio.App. 39, 38 N.E.2d. 596, 499, 22 O.O. 110. See also Presumption.”
[Black’s Law Dictionary, Sixth Edition, p. 1189]

Since Christians are not allowed to presume anything, then they can’t be allowed to presume that the Internal Revenue Code is “law” or that it even applies to them. Technically, the Internal Revenue Code can only be described as a “statute” or “code”, but not as “law”. Here is the way the Supreme Court describes it:

*“To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery because it is done under the forms of law and is called taxation. **This is not legislation. It is a decree under legislative forms.***

Nor is it taxation. ‘A tax,’ says Webster’s Dictionary, ‘is a rate or sum of money assessed on the person or property of a citizen by government for the use of the nation or State.’ ‘Taxes are burdens or charges imposed by the Legislature upon persons or property to raise money for public purposes.’ Cooley, Const. Lim., 479.”
[[Loan Association v. Topeka, 20 Wall. 655 \(1874\)](#)]

Law is evidence of explicit consent by the people. For a statute to be enacted into positive law, a majority of the people or their representatives must consent to it by voting in favor of it. When a statute is not enacted into positive law, this simply means that the people never collectively and explicitly consented to the enforcement of it. Consequently, they cannot be expected to accept any adverse impact on their rights that such legislation but not “law” might have on them. In a system of government based only on consent of the governed such as we have, such “legislation” and “presumptive evidence of law” is unenforceable and becomes mainly a political statement of public policy but not law. This is a polite way of saying that the Internal Revenue Code is simply an unenforceable, state-sponsored federal voluntary religion that has no force on the average American. Like the Bible itself, the Internal Revenue Code therefore only applies to people who volunteer or choose to “believe” in or accept its terms. To treat the I.R.C. any other way is essentially to hurt your neighbor and disrespect his sovereignty and his rights. Christians don’t force things upon others who never consented. People in the legal profession and the tax profession will readily and frequently sin all the time by making false presumptions about the liability of people under Internal Revenue Code and they will falsely assume that the I.R.C. is “law”. Indirectly, they are falsely “presuming” that the target of the IRS enforcement action “consented”, which is a complete lie in most cases. This type of presumptuous behavior is forbidden to Christians under God’s law because it violates the second great commandment to love our neighbor and not hurt him (see Bible, Gal. 5:14). Consequently, the Internal Revenue Code cannot be treated as “law” by Christians and shouldn’t be treated as “law” by the courts either. To do so would constitute sin and idolatry toward any judge that might try to coerce either jurists or the accused to make such “presumptions”. Since the I.R.C. is “presumptive evidence” of law, the easy way to disprove that it is law is to demand evidence that the people consented to it. The Supreme Court said the Sixteenth Amendment didn’t constitute evidence of consent. The Congress cannot enact a law that applies in states of the Union without explicit evidence of consent found in the Constitution, and there is none according to the Supreme Court. If you would like to know more about the subject of the Internal Revenue Code not being “law”, see:

[Requirement for Consent, Form #05.003](#)
<http://sedm.org/Forms/FormIndex.htm>

2. IRS authority to make assessments or to change your self-assessment presumptions. Because our income tax system is based on voluntary self assessment and payment, according to the Supreme Court in *Flora v. United States*, [362 U.S. 145](#) (1960) , then the only person who can assess you, a natural person, with a liability under Subtitle A of the Internal Revenue Code is YOU and only YOU and the only person who can file a return with your name on it is you. The IRS’ own Internal Revenue Manual, in section [5.1.11.6.8](#) clearly shows that Substitute For Returns (SFRs), which are returns filed in place of those which “taxpayers” refuse to file, cannot be filed for any specie of 1040 forms (1040, 1040A, 1040EZ, etc) and the reason is because the tax is voluntary, which is to say more properly that it is a DONATION and not a TAX. Once you make this “assessment” as authorized by [26 U.S.C. §6201\(a\)\(1\)](#) and send it in, the IRS has no lawful authority to change or adjust the assessment, even if they believe you made an error, without your permission! You can search for implementing regulations under 26 CFR 1.X until the cows come home and you

won't find a regulation that authorizes them to change your self assessment! Your average misinformed American, however, naturally "assumes" that the IRS has the authority to change it whether you want to or not. If the IRS then finds that you did make an error, they will "presume" that they have the lawful authority to change it by typically sending back a revised assessment and give you a certain amount of time to respond or protest it before it becomes cast in stone. When they do this, they are basically asking you for permission to make the change, and your silence or acquiescence constitutes implied consent to the change. This whole scheme works in the IRS' favor because of the ignorance of the average American about what the law really says. It seems that too many people have been relying on IRS publications rather than reading the law for themselves. BUT, you can shift this contemptible situation completely around the other way in your favor by knowing the law! All you have to do is attach to your return specific instructions stating specifically and clearly that the IRS:

- 2.1. May NOT change or especially increase the amount of "income" on the return without invalidating EVERYTHING on the return and causing you to withdraw your consent. This makes the return to be filed under duress and inadmissible as evidence in court according to the Supreme Court in *Weeks v. United States*, 232 U.S. 383 (1914).
- 2.2. May not rely on hearsay evidence of receipt of funds from employers in the form of W-2 or 1099 forms, because they are not authenticated with a notary affidavit.
- 2.3. May not file a Substitute for Return (SFR) in place of your return because there is no statute or implementing regulation authorizing it and section [5.1.11.6.8](#) of the Internal Revenue Manual does not allow it either.
- 2.4. Should not assume that the form or ANY information on it is *accurate* if the form IN TOTAL is not accurate and acceptable AS SUBMITTED.
- 2.5. Is not authorized to "propose" any changes, only to file the return IN TOTAL in your administrative record and send you a letter explaining what they disagree with and the authorities (statutes and regulations and IRM sections and Supreme Court rulings) their determination is based on.
- 2.6. If they protest the amount of "income" on the return, must provide a definition of "income" that is consistent with the following web address and with the Constitutional definition made by the Supreme Court:
<http://famguardian.org/TaxFreedom/CitesByTopic/income.htm>
- 2.7. Any protests or disagreements they make **must** include a cite of the specific statutes AND implementing regulations AND the section from the Internal Revenue Manual which document and authorize their position or their position will be will presumed in the absence of evidence to the contrary to be illegal, unlawful, not authorized by law, null and void, and *frivolous*.
- 2.8. May not cite any court case below the Supreme Court as justification for their position, based on the content of their own [Internal Revenue Manual, Section 4.10.7.2.9.8](#).
- 2.9. May not institute penalties because they violate the prohibition on Bills of Attainder under Article 1, Section 9, Clause 3 of the Constitution and because such penalties can only apply to employees of a corporation per 26 CFR §301.6671-1(b), which you are not until proven otherwise, with EVIDENCE.

If you use the above tactics and file a return with a 1 cent "income" and ask for all your money back, that along with the above tactics will drive the average IRS agent bonkers and he simply won't know what to do and he will have no choice but to give you your ALL your withheld tax back!

3. Presumption of correctness of IRS assessments. The federal courts assume that the IRS' assessments are correct, but the IRS must provide facts to support the assessment and it must appear on a 23C Assessment Form that is signed and certified by an assessment officer.

"The tax collector's presumption of correctness has a Herculean masculinity of Goliathlike reach, but we strike an Achilles' heel when we find no muscles, no tendons, no ligaments of fact."
[Portillo v. C.I.R., 932 F.2d. 1128 (5th Cir. 1991)]

"Presumption of correctness which attends determination of Commissioner of Internal Revenue may be rebutted by showing that such determination is arbitrary or erroneous."
[United States v. Hover, 268 F.2d. 657 (1959)]

However, the presumption of correctness is easily overcome by looking at the government's own audits of the IRS. There are several documents on the following website from the General Accounting Office (GAO) showing that the IRS is unable to properly account for its revenues or protect the security of its taxpayer records. Presenting these reports in court is a sure way to derail the presumption of correctness of any alleged assessment the IRS may say they have on you. You can examine these reports for yourself on the website at:

<http://famguardian.org/PublishedAuthors/Govt/GAO/GAO.htm>

1 4. Legitimate authority presumptions: When an IRS agent or investigator contacts someone to investigate a tax matter,
2 the average Joe sixpack citizen “presumes” that they have authority to do what they are doing. After all, the agent will
3 pull out a rather official looking “pocket commission” that makes it look like they are official. However, in most cases
4 this pocket commission is an “Administrative” commission issued to administrative IRS employees who have no
5 authority whatsoever to be doing any kind of enforcement actions such as investigations, seizures, liens, and levies.
6 Administrative pocket commissions are easily recognizable because they have a serial number that begins with the
7 letter “A”, indicating that they are Administrative rather than “E”, which means Enforcement. Enforcement Pocket
8 Commissions are black instead of Red in color. We cover this in section 5.4.9 later. Whenever you talk with an IRS
9 agent in person or on the phone, demand to see their pocket commission and get the serial number of their pocket
10 commission for your records so you can sue the bastard if he illegally institutes collection actions in violation of 26
11 U.S.C. §7433 and 26 U.S.C. §7214. When they appear or call for questions, tell them you are really glad to see them
12 and say that you will be cooperating fully with them AFTER they answer your questions first which will prove they
13 have authority to be doing what they are doing. This amounts to a conditional acceptance and it will be very hard for
14 them to argue with you. This is the way that you can “question authority” if you have an IRS agent breathing down
15 your neck. Then when they start answering your questions about their authority to investigate, grill them on camera or
16 using a tape recorder with witnesses present in the room using the following:

Tax Deposition Questions, Form #03.016
<http://famguardian.org/TaxFreedom/Forms/Discovery/Deposition/Deposition.htm>

17 5. Court jurisdiction presumptions. If you appear in front of a federal court that has no jurisdiction over you and you
18 make a general appearance and do not challenge jurisdiction, you are “presumed” to voluntarily consent to the
19 jurisdiction of the court, even though that court in most cases doesn’t have any jurisdiction whatsoever over you,
20 including in personam or subject matter jurisdiction. Your ignorant and/or greedy attorney won’t even tell you that
21 you have the option to make a *special* appearance instead of a general appearance or to challenge jurisdiction because
22 it would threaten his profits and maybe even his license to practice law. You have to know this, and what you don’t
23 know will definitely hurt you! However, even some federal courts admit the real truth of this matter:

24 *“There is a presumption against existence of federal jurisdiction; thus, party invoking federal court’s*
25 *jurisdiction bears the burden of proof. 28 U.S.C.A. §§ 1332, 1332(c); Fed.Rules.Civ.Proc. rule 12(h)(3), 28*
26 *U.S.C.A.”*

27 *“If parties do not raise question of lack of jurisdiction, it is the duty of the federal court to determine the matter*
28 *sua sponte. 28 U.S.C.A. §1332.”*

29 *“Lack of jurisdiction cannot be waived and jurisdiction cannot be conferred upon a federal court by consent,*
30 *inaction, or stipulation. 28 U.S.C.A. §1332.”*

31 *“Although defendant did not present evidence to support dismissal for lack of jurisdiction, burden rested with*
32 *plaintiffs to prove affirmatively that jurisdiction did exist. 28 U.S.C.A. §1332.”*
33 *[Basso v. Utah Power and Light Company, 495 F.2d. 906 (1974)]*

34 6. U.S. Supreme Court “cert denied” presumptions. We talk about this scandal in detail later in section 6.4.1 where we
35 talk about the Certiorari Act of 1925. When a case is lost at the federal district or circuit court level, frequently it is
36 appealed to the U.S. Supreme Court on what is called a “writ of certiorari”. When the Supreme Court doesn’t want to
37 hear the case, they will “deny the cert”, which is often abbreviated “cert denied”. A famous and evil and unethical
38 tactic by the IRS and DOJ is to cite as an authority a “cert denied” and then “presume” or “assume” that because the
39 Supreme Court wouldn’t hear the appeal, then they agree with the findings of the lower court. An example of that
40 tactic is found in the IRS’ famous document on their website entitled *The Truth About Frivolous Tax Arguments*, for
41 instance, which we rebutted on the website at: http://famguardian.org/PublishedAuthors/Govt/IRS/friv_tax_rebutts.pdf.
42 However, this fallacious logic simply is *not* a valid *presumption* or inference to make absent a detailed explanation
43 from the Supreme Court *itself* of why they denied the cert, and frequently they won’t explain why they denied the
44 appeal because it would be a public embarrassment for the government to do so! For instance, if a person declares
45 themselves to be a “nontaxpayer” and a “nonresident alien”, does not file a return, and challenges the authority of the
46 IRS and litigates his case all the way up to the Supreme Court to prove that the IRS has no assessment authority on
47 him, do you think the Supreme Court is going to want most Americans to hear the truth by ruling in his favor and
48 causing our income tax system to self-destruct? Rule 10 of the U.S. Supreme Court reveals *some*, but not *all* of the
49 reasons why they might deny a cert., but there are a lot more reasons they don’t list, and the rule even admits that the
50 reasons listed are incomplete. The bold-faced type emphasizes the point we are trying to make here:

1 U.S. Supreme Court
2 [Rule 10. Considerations Governing Review on Writ of Certiorari](#)

3 Review on a writ of certiorari is not a matter of right, but of judicial discretion. A petition for a writ of
4 certiorari will be granted only for compelling reasons. The following, **although neither controlling nor fully**
5 **measuring the Court's discretion**, indicate the character of the reasons the Court considers:

6 (a) a United States court of appeals has entered a decision in conflict with the decision of another
7 United States court of appeals on the same important matter; has decided an important federal
8 question in a way that conflicts with a decision by a state court of last resort; or has so far departed
9 from the accepted and usual course of judicial proceedings, or sanctioned such a departure by a
10 lower court, as to call for an exercise of this Court's supervisory power;

11 (b) a state court of last resort has decided an important federal question in a way that conflicts with
12 the decision of another state court of last resort or of a United States court of appeals;

13 (c) a state court or a United States court of appeals has decided an important question of federal law
14 that has not been, but should be, settled by this Court, or has decided an important federal question
15 in a way that conflicts with relevant decisions of this Court.

16 **A petition for a writ of certiorari is rarely granted when the asserted error consists of erroneous factual**
17 **findings or the misapplication of a properly stated rule of law.**

18 In the above, DISCRETION=REASON. The above list of reasons, by the court's own admission, is *incomplete*.
19 Furthermore, there is no Supreme Court rule that says they have to list ALL their reasons for not granting a writ. This
20 very defect, in fact, is how the government has transformed us into a society of men and no laws, in conflict with the
21 intent of the founding fathers expressed in *Marbury v. Madison*, 5 U.S. 137 (1803):

22 "**The Government of the United States has been emphatically termed a government of laws, and not of men.**
23 **It will certainly cease to deserve this high appellation if the laws furnish no remedy for the violation of a vested**
24 **legal right.**"
25 [*Marbury v. Madison*, 5 U.S. 137 (1803)]

26 So don't let the IRS trick you into "assuming" that the supreme court agreed with them if an appeal was denied to it
27 from a lower court that was ruled in the IRS' favor. The lower courts are obligated to follow the precedents
28 established by the Supreme Court but frequently they don't. Rulings against gun ownership and the pledge of
29 allegiance in 2002 coming from the radical and socialist Ninth Circuit Court of Appeals are good examples that
30 contradict such a conclusion.

- 31 7. **"U.S. citizen" presumptions.** There is a very common misconception that we are all "U.S. citizens". In most cases,
32 judges will insist that the only way that you cannot be one is if you meet the burden of proving that you aren't. As you
33 can learn in section 4.11.7 of the *Great IRS Hoax*, Form #11.302 and subsections, this presumption is completely false
34 and is undertaken to illegally pull you inside the corrupt jurisdiction of the federal courts in order to rape and pillage
35 your liberty and your property.

36 "**Unless the defendant can prove he is not a citizen of the United States, the IRS has the right to inquire and**
37 **determine a tax liability.**"
38 [*U.S. v. Slater*, 545 Fed. Supp. 179,182 (1982).]

- 39 8. **Social Security Number presumptions.** The Treasury Regulations in 26 CFR contain a presumption that if you have a
40 Socialist Security Number, then you must be a "U.S. citizen":

41 [26 CFR § 301.6109-1\(g\)](#)

42 (g) Special rules for taxpayer identifying numbers issued to foreign persons—

43 (1) General rule—

44 (i) Social security number. **A social security number is generally identified in the records and database of the**
45 **Internal Revenue Service as a number belonging to a U.S. citizen or resident alien individual.** A person may
46 establish a different status for the number by providing proof of foreign status with the Internal Revenue Service
47 under such procedures as the Internal Revenue Service shall prescribe, including the use of a form as the

1 Internal Revenue Service may specify. Upon accepting an individual as a nonresident alien individual, the
2 Internal Revenue Service will assign this status to the individual's social security number.

- 3 9. “Taxpayer” presumptions. The IRS refers to everyone as “taxpayers”, creating a false presumption on everyone’s part
4 that we indeed are. There is no statute making anyone liable for paying Subtitle A income taxes and without a liability
5 statute, then no one is “subject to” that part of the Internal Revenue Code unless they volunteer to be. In fact, the only
6 person who can lawfully identify you as a “taxpayer” is you, and that the government has no authority to use this word
7 to describe you without your consent. In most tax trials, the judges or juries will seldom question the determinations of
8 the IRS. Instead, the burden falls on the “taxpayer” to prove that the IRS’ determinations were *incorrect*. Then the
9 IRS will refuse to provide evidence to this alleged “taxpayer” that is needed for him to prove that they are wrong. Here
10 is how the Supreme Court describes this scandal in *Bull v. United States*, 295 U.S. 247 (1935):

11 *Thus, the usual procedure for the recovery of debts is reversed in the field of taxation. Payment precedes*
12 *defense, and the burden of proof, normally on the claimant, is shifted to the taxpayer.*

13 *The [tax] assessment supersedes the pleading, proof, and judgment necessary in an action at law, and has the*
14 *force of such a judgment. The ordinary defendant stands in judgment only after a hearing. The taxpayer often is*
15 *afforded his hearing after judgment and after payment, and his only redress for unjust administrative action is*
16 *the right to claim restitution.*⁶³

17 If you would like to know more about how the word “taxpayer” is used to deceive the masses, see:

[Who are “Taxpayers” and Who Needs a “Taxpayer Identification Number”?, Form #05.013](http://sedm.org/Forms/FormIndex.htm)
<http://sedm.org/Forms/FormIndex.htm>

- 18 10. Burden of proof presumptions. In our Form #05.025 entitled *Government Burden of Proof*, a scandal is described in
19 the Internal Revenue Code, where Section 7491 places the burden of proving nonliability on the “taxpayer”. Note that
20 this section of the code never requires the government to first prove that a natural person is a “taxpayer” BEFORE the
21 burden of proof is shifted to the taxpayer. Here is the content of that section:

22 *If, in any court proceeding, a taxpayer introduces credible evidence with respect to any factual issue relevant to*
23 *ascertaining the liability of the taxpayer for any tax imposed by subtitle A or B, the Secretary shall have the*
24 *burden of proof with respect to such issue.*

- 25 11. Consent for withholding of Social Security Insurance Premiums presumption. If one is hired on to work for the
26 government, then under 5 U.S.C. §8422, they are “deemed” to consent to the withholding of Social Security and
27 Medicare and are never even asked whether they want to do so. Use of the word “deemed” is legalese for “presumed”.
28 Below is the content of that section. Refer to section 5.9.7 of the Great IRS Hoax, Form #11.302 for further details on
29 this conspiracy against your property rights:

30 5 U.S.C. §8422 Deductions of OASDI for Federal Employees

31 *(b) Each employee or Member is deemed to consent and agree to the deductions under subsection (a).*
32 *Notwithstanding any law or regulation affecting the pay of an employee or Member, payment less such*
33 *deductions is a full and complete discharge and acquittance of all claims and demands for regular services*
34 *during the period covered by the payment, except the right to any benefits under this subchapter, or under*
35 *subchapter IV or v. of this chapter, based on the service of the employee or Member.*

- 36 12. Government form presumptions. Filling out of most government forms is in most cases completely voluntary and
37 unnecessary. Whenever you submit a government form, you are “presumed” to be in pursuit of a government
38 “privilege” and consent to be bound by all laws of the government that produced that form, even if you would not
39 otherwise be so! For instance, if you submit an IRS Form 1040, you are “presumed” to be a “taxpayer” who is “subject
40 to” the Internal Revenue Code, even though if you had not done so, you would not be. The Department of State DS-11
41 form used for obtaining a U.S. passport has only one block for indicating your citizenship, which contains “U.S.
42 citizen” and NO blocks for specifying that you are a “national”, creating a presumption that the only thing you can be
43 in order to get a passport is a “U.S. citizen”. The IRS W-8BEN creates a presumption that you are a “beneficial
44 owner”, which is then defined as someone who has to include ALL income as gross income on their tax return, even
45 though the law says this is not required. All of these are major, very serious, and FALSE presumptions that
46 significantly prejudice and abuse your rights. The government only gets away with this type of fraud and abuse

⁶³ U.S. v. Bull, 295 U.S. 247, 26 (1935), emphasis added.

1 because the people filling out the forms don't question authority or challenge the presumptions on the form. We have
2 successfully overcome most of these presumptions by modifying or redesigning the forms in original print to shift the
3 presumption in our favor before we submit it. The modified forms then slip by inattentive and underpaid government
4 clerks and we can then use this as evidence in our favor. Fight fire with fire!

5 There are many other similar "presumptions" like those above that we haven't documented. We include these here only as
6 examples so you can see how the scandal and violation of your rights and liberties is perpetrated by evil tyrants in our
7 government who have transformed it into a socialist beast. Whatever the case, the Bible is very explicit about what we
8 should do with those who act presumptuously: *Rebuke and banish them from society*. What does this mean in the case of
9 juries and during court trials? It means that during the voir dire process of interviewing the jurors and the judges, they must
10 both be asked about their presumptions and biases, and those who have such biases and presumptions should be banished
11 from the jury and the case. If the judge has a bias or presumption in favor of the government's position, such as those listed
12 above, then he too should be removed for conflict of interest under [28 U.S.C. §455](#) and bias and prejudice under [28 U.S.C.
13 §144](#). Likewise, if you ever hear a government prosecutor use the phrase "everyone knows", then a BIG red flag should go
14 up in your mind's eye because you are dealing with a presumption. When this happens in a courtroom, you ought to stand
15 up and object to such nonsense immediately because your WICKED opponent is trying to frame you with presumptions and
16 thereby violate your due process rights under the Fifth Amendment!

17 The reason this book is so large and extensive in its research and authorities is because we have made a disciplined effort to
18 *avoid* presumptions. We have, in fact, used evidence derived from the government's own laws, spokespersons, and courts
19 to prove nearly every point we make in this book. This ensures that you don't have to "assume" anything and can examine
20 the facts and evidence for yourself and reach your own independent conclusions about the truth of what we are saying. In
21 effect, we have pretended that we are the prosecuting attorney and you are the jury and the "court" is the "court of public
22 opinion". This provides excellent practice and preparation for a real trial, because we assume these materials will also be
23 used in a real court to prosecute specific government servants for wrongdoing.

24 **7.2 Components of the Transformation**

25 The following subsections break down all the various components of the transformation from a republic based on
26 *individual* rights into a socialist democracy based on *collective* rights monopolistically held in trust by one central
27 government oligarchy. All of the steps described are aimed at destroying the separation of powers between the states and
28 federal government by converting rights into privileges or franchises and making all those in receipt of said privileges,
29 whether states or private persons, into indentured servants of a single central government. Efforts to destroy this separation
30 of powers are exhaustively described in the following free document on our website:

[Government Conspiracy to Destroy the Separation of Powers, Form #05.023
http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

31 **7.2.1 Abuse of Law as Religion**

32 Religion is legally defined as follows:

33 *"Religion. Man's relation to Divinity, to reverence, worship, obedience, and submission to mandates and*
34 *precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence*
35 *of superior beings exercising power over human beings by volition, imposing rules of conduct, with future*
36 *rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship*
37 *due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of*
38 *Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."*
39 *[Black's Law Dictionary, Sixth Edition, p. 1292]*

40 According to the above definition, every system of religion is based on:

- 41 1. The existence of a superior being.
- 42 2. Faith in the superior being.
- 43 3. Obedience to the laws of that superior being. This is called "worship".
- 44 4. The nature of the superior being as the basis for the "government of all things".
- 45 5. Supreme allegiance to the will of the superior being.

Principles of law can be abused to create a counterfeit state-sponsored religion which imitates God's religion in every particular. To see the full extent of how this has been done and all the symptoms, see section 10.2 later. Right now, we will summarize how the above elements of religion can be "simulated" through abuse of the legal system by your covetous public servants:

1. Government franchises can be created which make those in government superior in relation to everyone else for all those who participate. People are recruited to join the church by being compelled to participate in these franchises because they are deprived of basic necessities needed to survive if they don't.
2. "Presumption" can be used as a substitute for religious faith. A presumption is simply a belief that either is not or cannot be supported by legally admissible evidence.
3. Fear of punishments administered under the "presumed" but not actual authority of law can be used to ensure obedience toward and therefore "worship" of the superior being.
4. The superior being is the government, and thereby that superior being is the basis for the "government of all things".
5. Allegiance to the government is supreme because very strong punishments follow for those who refuse obedience because their OTHER God forbids it.

This section will focus on steps 1 and 2 above, which is how presumption and law are abused to create a religion that at least "appears" to most people to be a legitimate government function.

Before you can fool people using the process above, you must first dumb them down from a legal perspective. This is done by removing all aspects of legal education from the public school and junior college curricula so that only "priests" of a civil religion called "attorneys" will even come close to knowing the truth about what is going on. This will bring the population of people who know down to a small enough level that they can easily be targeted and controlled by those in the government who license and regulate them without the need for police power, guns, or military force. The legal field is so lucrative and most lawyers are so greedy that economic coercion alone is sufficient to keep the limited few who know the truth "gagged" from sharing it with others, lest their revenues dry up.

*"The mouth which eats does not talk."
[Chinese Proverb]*

After you have dumbed down the masses, the sheep in the general public are easy to control through carefully targeted deception and propaganda for which the speakers are insulated from liability for their LIES.

1. The IRS has given itself free reign to literally lie to the public with impunity in their publications:

*Internal Revenue Manual
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.***

2. IRS allows its agents to use pseudonyms other than their real legal name so that they are protected from accountability if they misrepresent the truth to the public. See:

*Notice of Pseudonym Use and Unreliable IRS Records, Form #04.206
<http://sedm.org/Forms/FormIndex.htm>*

3. Federal courts have given the IRS license to lied on their phone support, and in person. See:

*Federal Courts and the IRS' Own IRM Say IRS is NOT RESPONSIBLE for Its Actions or its Words or For Following Its Own Written Procedures
<http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm>*

4. Even the federal courts themselves routinely lie with impunity, because they are accountable to no one and the IRS doesn't even listen to the courts below the U.S. Supreme Court anyway: Judges control the selection of grand juries and they abuse this authority to choose sheep who will do what they are told and never indict the judge himself because they are too ignorant, lazy, and uneducated to think for themselves and take a risk.

Internal Revenue Manual

1 [4.10.7.2.9.8 \(05-14-1999\) Importance of Court Decisions](#)

2 1. Decisions made at various levels of the court system are considered to be interpretations of tax laws and
3 may be used by either examiners or taxpayers to support a position.

4 2. Certain court cases lend more weight to a position than others. A case decided by the U.S. Supreme Court
5 becomes the law of the land and takes precedence over decisions of lower courts. The Internal Revenue Service
6 must follow Supreme Court decisions. For examiners, Supreme Court decisions have the same weight as the
7 Code.

8 **3. Decisions made by lower courts, such as Tax Court, District Courts, or Claims Court, are binding on the**
9 **Service only for the particular taxpayer and the years litigated. Adverse decisions of lower courts do not**
10 **require the Service to alter its position for other taxpayers.**

11 Now that those in government who run the system have a license to lie with impunity, next you pass a “code” that has the
12 FORM and APPEARANCE of law, but which actually ISN’T law. The U.S. Supreme Court referred to such a “code”,
13 when it said:

14 **“To lay, with one hand, the power of the government on the property of the citizen, and with the other to**
15 **bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a**
16 **robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree**
17 **under legislative forms.**

18 **Nor is it taxation. ‘A tax,’ says Webster’s Dictionary, ‘is a rate or sum of money assessed on the person or**
19 **property of a citizen by government for the use of the nation or State.’ ‘Taxes are burdens or charges**
20 **imposed by the Legislature upon persons or property to raise money for public purposes.’ Cooley, Const.**
21 **Lim., 479.”**

22 [\[Loan Association v. Topeka, 20 Wall. 655 \(1874\) \]](#)

23 In that sense, the law itself also becomes a vehicle for propaganda focused solely on propagating false presumptions and
24 beliefs about the liabilities of the average American toward the government. To the legal layman and the average American
25 however, such a ruse will at least “look” like law, but those who advance it know it isn’t. Only a select few “priests” of the
26 civil religion at the top of the civil religion who set up the fraud know the truth, and these few people are so well paid that
27 they keep their mouths SHUT.

28 There are many ways to create a state sponsored “bible” that looks like law and has the forms of law. For instance, you
29 can:

- 30 1. Create a franchise agreement that “activates” or becomes legally enforceable only with your individual and explicit
31 consent in some form. In that sense, the code which embodies this private law behaves just like a state sponsored
32 bible: It only applies to those who BELIEVE they are subject to it. The self-serving deception and propaganda spread
33 by the legal profession and the government are the main reason that anyone “believes” or “presumes” that they are
34 subject to it.
- 35 2. Codify the codes pertaining to a subject into a single title in the U.S. Code and then REPEAL the whole darned thing,
36 but surround the language with so much subtle legalese that the REPEAL will be undetectable to all but the most
37 highly trained legal minds.
- 38 3. Enact the code into something *other* than “positive law”. This makes such a code “prima facie evidence”, meaning
39 nothing more than a “presumption” that is NOT admissible as evidence of an obligation in a court of law.

40 **“Prima facie. Lat. At first sight on the first appearance; on the face of it; so far as can be judged from the first**
41 **disclosure; presumably; a fact presumed to be true unless disproved by some evidence to the contrary. State**
42 **ex rel. Herbert v. Whims, 68 Ohio.App. 39, 38 N.E.2d. 596, 499, 22 O.O. 110. See also Presumption.”**
43 **[Black’s Law Dictionary, Sixth Edition, p. 1189]**

44 Now let's apply the above concepts to show how ALL THREE have been employed to create a civil religion of socialism
45 using the Internal Revenue Code.

46 First, we establish that the Internal Revenue Code is an excise tax which applies to those engaged in an activity called a
47 “trade or business”. 26 U.S.C. §7701(a)(26) defines this activity as “the functions of a public office”. The nature of this
48 franchise is exhaustively described in the memorandum below:

The "Trade or Business" Scam, Form #05.001
<http://sedm.org/Forms/FormIndex.htm>

1 Even the courts recognize that the Internal Revenue Code is a private law franchise agreement, when they said that it only
2 pertains to franchisees called "taxpayers":

3 *"The revenue laws are a code or system in regulation of tax assessment and collection. They relate to taxpayers,*
4 *and not to nontaxpayers. The latter are without their scope. No procedure is prescribed for nontaxpayers, and*
5 *no attempt is made to annul any of their rights and remedies in due course of law. With them Congress does not*
6 *assume to deal, and they are neither of the subject nor of the object of the revenue laws..."*
7 *[Long v. Rasmussen, 281 F. 236 (1922)]*

8 *"Revenue Laws relate to taxpayers [officers, employees, and elected officials of the Federal Government] and*
9 *not to non-taxpayers [American Citizens/American Nationals not subject to the exclusive jurisdiction of the*
10 *Federal Government]. The latter are without their scope. No procedures are prescribed for non-taxpayers and*
11 *no attempt is made to annul any of their Rights or Remedies in due course of law. With them[non-taxpayers]*
12 *Congress does not assume to deal and they are neither of the subject nor of the object of federal revenue laws."*
13 *[Economy Plumbing & Heating v. U.S., 470 F.2d. 585 (1972)]*

14 Based on the above article, the nature of the Internal Revenue Code as a franchise and an excise tax is carefully concealed
15 by both the IRS and the courts in order so that people will not know that their express consent is required and exactly how
16 that consent was provided. If they knew that, they would all instantly abandon the activity and cease to be "taxpayers" or
17 lawful subjects of IRS enforcement.

18 Next, we note that the entire Internal Revenue Code was REPEALED in 1939 and has never since been reenacted. You can
19 see the amazing evidence for yourself right from the horse's mouth below:

Revenue Act of 1939, 53 Stat. 1, Exhibit #05.027
<http://sedm.org/Exhibits/ExhibitIndex.htm>

20 Below is the text of the repeal extracted from the above:

21 *Internal Revenue Code of 1939, Chapter 2, 53 Stat 1*

22 **Sec. 4. Repeal and Savings Provisions.**—(a) *The Internal Revenue Title, as hereinafter set forth, is intended to*
23 *include all general laws of the United States and parts of such laws, relating exclusively to internal revenue, in*
24 *force on the 2d day of January 1939 (1) of a permanent nature and (2) of a temporary nature if embraced in*
25 *said Internal Revenue Title. In furtherance of that purpose, all such laws and parts of laws codified herein, to*
26 *the extent they relate exclusively to internal revenue, are repealed, effective, except as provided in section 5,*
27 *on the day following the date of enactment of this act.*

28 *(b) Such repeal shall not affect any act done or any right accruing or accrued, or any suit or proceeding had*
29 *or commenced in any civil cause before the said repeal, but all rights and liabilities under said acts shall*
30 *continue, and may be enforced in the same manner, as if said repeal had not been made; nor shall any office,*
31 *position, employment board, or committee, be abolished by such repeal, but the same shall continue under the*
32 *pertinent provisions of the Internal Revenue Title.*

33 *(c) All offenses committed, and all penalties or forfeitures incurred under any statute hereby repealed, may be*
34 *prosecuted and punished in the same manner and with the same effect as if this act had not been passed.*

35 *Sec. 5. Continuance of Existing Law.*—*Any provision of law in force on the 2d day of January 1939*
36 *corresponding to a provision contained in the Internal Revenue Title shall remain in force until the*
37 *corresponding provision under such Title takes effect.*
38 *[Revenue Act of 1939, 53 Stat. 1, Section 4, emphasis added]*

39 The above repeal is also reflected in 26 U.S.C. §7851:

40 [TITLE 26 > Subtitle F > CHAPTER 80 > Subchapter B > § 7851](#)
41 [§ 7851. Applicability of revenue laws](#)

42 (a) *General rules*

43 *Except as otherwise provided in any section of this title—*

1 (1) Subtitle A

2 (A) Chapters 1, 2, 4,^[1] and 6 of this title [these are the chapters that make up Subtitle A] shall apply only with
3 respect to taxable years [basically calendar years] beginning after December 31, 1953, and ending after the
4 date of enactment of this title, and with respect to such taxable years, chapters 1 (except sections [143](#) and [144](#))
5 and 2, and section 3801, of the Internal Revenue Code of 1939 are hereby repealed.

6 Note the key word “**and ending after the date of enactment of this title**”. That word “and” means that the taxable year
7 must both begin after December 31, 1953 AND end after enactment of the title into law. The Internal Revenue Code was
8 enacted into law on August 16, 1954.

9 [Code of Federal Regulations]
10 [Title 26, Volume 1]
11 [Revised as of April 1, 2006]
12 From the U.S. Government Printing Office via GPO Access
13 [CITE: 26CFR1.0-1]
14 [Page 5-9]
15 TITLE 26--INTERNAL REVENUE
16 CHAPTER 1--INTERNAL REVENUE SERVICE, DEPARTMENT OF THE TREASURY
17 PART 1_INCOME TAXES--Table of Contents
18 Sec.1.0-1 Internal Revenue Code of 1954 and regulations.

19 (a) Enactment of law.

20 *The Internal Revenue Code of 1954 which became law upon enactment of Public Law 591, 83d Congress,*
21 *approved August 16, 1954, provides in part as follows: . . .*

22 Therefore, only calendar years BOTH beginning after December 31, 1953 AND ending after August 16, 1954 are included,
23 which means only in the calendar year 1954 is the Internal Revenue Code, Subtitle A enforceable. If they had meant
24 otherwise and had meant the code to apply to all years beyond 1954, they would have said “OR” rather than “AND”.

25 Next, we will look at how the Internal Revenue Code consists of nothing more than simply a “presumption” that is not
26 admissible as evidence in any legal proceeding. 1 U.S.C. §204 lists all of the titles within the U.S. Code. Of Title 26, it
27 says that Title 26, the Internal Revenue Code, is “prima facie evidence”:

28 [1 U.S.C. §204: Codes and Supplements as evidence of the laws of United States and District of Columbia:](#)
29 [citation of Codes and Supplements](#)

30 *Sec. 204. - Codes and Supplements as evidence of the laws of United States and District of Columbia; citation*
31 *of Codes and Supplements*

32 *In all courts, tribunals, and public offices of the United States, at home or abroad, of the District of Columbia,*
33 *and of each*

34 *State, Territory, or insular possession of the United States -*

35 (a) *United States Code. -*

36 **[1] The matter set forth in the edition of the Code of Laws of the United States current at any time shall**
37 **together with the then current supplement, if any, establish prima facie [by presumption] the laws of the**
38 **United States, general and permanent in their nature, in force on the day preceding the commencement of the**
39 **session following the last session the legislation of which is included:**

40 **[2] Provided, however, That whenever titles of such Code shall have been enacted into positive law the text**
41 **thereof shall be legal evidence of the laws therein contained, in all the courts of the United States, the several**
42 **States, and the Territories and insular possessions of the United States.**

43 Of “prima facie”, Blacks’ Law Dictionary says:

44 “**Prima facie.** Lat. At first sight on the first appearance; on the face of it; so far as can be judged from the first
45 disclosure; presumably; a fact presumed to be true unless disproved by some evidence to the contrary. State
46 ex rel. Herbert v. Whims, 68 Ohio.App. 39, 38 N.E.2d. 596, 499, 22 O.O. 110. See also Presumption.”
47 [Black’s Law Dictionary, Sixth Edition, p. 1189]

1 U.S.C. §204 establishes a presumption and it is a statute. That means it establishes a “statutory presumption”. The U.S. Supreme Court has held that “statutory presumptions” are unconstitutional and that they are superseded by the presumption of innocence:

4 “The principle that there is a presumption of innocence in favor of the accused is the undoubted law, axiomatic
5 and elementary, and its enforcement lies at the foundation of the administration of our criminal law.”
6 [*Coffin v. United States*, 156 U.S. 432, 453 (1895)]
7

8 “It is apparent,’ this court said in the Bailey Case ([219 U.S. 239](#), 31 S. Ct. 145, 151) ‘that **a constitutional**
9 **prohibition cannot be transgressed indirectly by the creation of a statutory presumption any more than it can**
10 **be violated by direct enactment. The power to create presumptions is not a means of escape from**
11 **constitutional restrictions.**”
12 [*Heiner v. Donnan*, [285 U.S. 312](#) (1932)]

13 Evidence that is “prima facie” means simply a presumption. The following rules apply to presumptions:

- 14 1. The accused is presumed to be innocent until proven guilty with evidence.
- 15 2. Only evidence and facts can convict a person.

16 **“guilt must be proven by legally obtained evidence”**

- 17 3. A “presumption” is not evidence, but simply a belief akin to a religion.

18 *A presumption is an assumption of fact that the law requires to be made from another fact or group of facts*
19 *found or otherwise established in the action. **A presumption is not evidence.** A presumption is either*
20 *conclusive or rebuttable. Every rebuttable presumption is either (a) a presumption affecting the burden of*
21 *producing evidence or (b) a presumption affecting the burden of proof. Calif.Evid.Code, §600.*

22 *In all civil actions and proceedings not otherwise provided for by Act of Congress or by the Federal Rules of*
23 *Evidence, a presumption imposes on the party against whom it is directed the burden of going forward with*
24 *evidence to rebut or meet the presumption, but does not shift to such party the burden of proof in the sense of*
25 *the risk of nonpersuasion, which remains throughout the trial upon the party on whom it was originally cast.*
26 *Federal Evidence Rule 301.*

27 *See also Disputable presumption; inference; Juris et de jure; Presumptive evidence; Prima facie; Raise a*
28 *presumption.*
29 [*Black’s Law Dictionary, Sixth Edition, p. 1185*]

- 30 4. Beliefs and opinions are NOT admissible as evidence in any court.

31 *Federal Rules of Evidence*
32 *Rule 610. Religious Beliefs or Opinions*

33 **Evidence of the beliefs or opinions of a witness on matters of religion is not admissible** for the purpose of
34 *showing that by reason of their nature the witness’ credibility is impaired or enhanced.*
35 [*SOURCE: <http://www.law.cornell.edu/rules/fre/rules.htm#Rule610>*]

- 36 5. Presumptions may not be imposed if they injure rights protected by the Constitution:

37 (1) [8:4993] **Conclusive presumptions affecting protected interests:** *A conclusive presumption may be*
38 *defeated where its application would impair a party’s constitutionally-protected liberty or property interests. In*
39 *such cases, conclusive **presumptions have been held to violate a party’s due process and equal protection***
40 **rights.** [*Vlandis v. Kline* (1973) [412 U.S. 441](#), 449, 93 S.Ct 2230, 2235; *Cleveland Bd. of Ed. v. LaFleur*
41 (1974) [414 US 632](#), 639-640, 94 S.Ct. 1208, 1215-presumption under Illinois law that unmarried fathers are
42 *unfit violates process*]
43 [*Rutter Group Practice Guide-Federal Civil Trials and Evidence, paragraph 8:4993, page 8K-34*]

- 44 6. Presumptions are the OPPOSITE of “due process” of law and undermine and destroy it:

45 **“If any question of fact or liability be conclusively be presumed [rather than proven] against him, this is not**
46 **due process of law.”**

47 You can read more about the above in our memorandum below:

Consequently, it is unconstitutional for a judge to allow any provision of the Internal Revenue Code to be cited as legal evidence of an obligation. The only thing that can be cited is the underlying revenue statutes from the Statutes At Large, because the code itself is a presumption. That approach doesn't work either, however, because 53 Stat. 1, Section 4 above repealed those statutes also. Therefore, there is no law to which is admissible as evidence of any obligation and therefore:

1. The entire Internal Revenue Code is nothing but a system of beliefs and presumptions unsupported by evidence.
2. Any judge that elevates such a presumption to the level of evidence is enacting law into force, and no judge has legislative powers. This is a violation of the separation of powers doctrine.
3. All judicial proceedings involving the Internal Revenue Code amount to nothing more than church worship services or inquisitions for those who "believe" the code applies to them.
4. If the judge allows the government to cite a provision of the I.R.C. against a private litigant without providing legally admissible evidence from the Statutes at Large which ARE positive law, he is engaging in an act of religion and belief without any evidentiary support and which CANNOT be supported.
5. Anyone criminally convicted under any provision of the Internal Revenue Code is nothing more than a political prisoner or a person who is a heretic against the state sponsored religion.

The mechanisms for the state sponsored religion are subtle, but all the elements are there. We will examine all of these elements in the following chapters because they are extensive.

7.2.2 Converting all government services into franchises

The most important element in the transformation from republic to socialism is to convert all government services into franchises so that those who need said services must effectively become public officer within the government whose conduct may therefore lawfully be regulated by the government, which then becomes their effective "employer" for all practical purposes. Replacing a "citizen-government" relationship with an "employee-employer" relationship respectively puts the citizen at the bottom of the food chain and who needs permission to do ANYTHING from his new "parens patriae", the government. They must subject you to a legal disability before they can become your "guardian" or parent, and that disability is government office or employment:

PARENS PATRIAE. Father of his country; parent of the country. In England, the king. In the United States, the state, as a sovereign referring to the sovereign power of guardianship over persons under disability; In re Turner, 94 Kan. 115, 145 P. 871, 872, Ann.Cas.1916E, 1022; such as minors, and insane and incompetent persons; McIntosh v. Dill, 86 Okl. 1, 205 P. 917, 925. [Black's Law Dictionary, Sixth Edition, p. 1269]

The U.S. Supreme Court confirmed that "employees" of the government have no rights when they ruled:

"The restrictions that the Constitution places upon the government in its capacity as lawmaker, i.e., as the regulator of private conduct, are not the same as the restrictions that it places upon the government in its capacity as employer. We have recognized this in many contexts, with respect to many different constitutional guarantees. Private citizens perhaps cannot be prevented from wearing long hair, but policemen can. Kelley v. Johnson, 425 U.S. 238, 247 (1976). Private citizens cannot have their property searched without probable cause, but in many circumstances government employees can. O'Connor v. Ortega, 480 U.S. 709, 723 (1987) (plurality opinion); id., at 732 (SCALIA, J., concurring in judgment). Private citizens cannot be punished for refusing to provide the government information that may incriminate them, but government employees can be dismissed when the incriminating information that they refuse to provide relates to the performance of their job. Gardner v. Broderick, [497 U.S. 62, 95] 392 U.S. 273, 277-278 (1968). With regard to freedom of speech in particular: Private citizens cannot be punished for speech of merely private concern, but government employees can be fired for that reason. Connick v. Myers, 461 U.S. 138, 147 (1983). Private citizens cannot be punished for partisan political activity, but federal and state employees can be dismissed and otherwise punished for that reason. Public Workers v. Mitchell, 330 U.S. 75, 101 (1947); Civil Service Comm'n v. Letter Carriers, 413 U.S. 548, 556 (1973); Broadrick v. Oklahoma, 413 U.S. 601, 616-617 (1973)."
[Rutan v. Republican Party of Illinois, 497 U.S. 62 (1990)]

Once the citizen is deceived into becoming an officer of the government or "employee", he or she is then transformed into a "public officer", fiduciary, and trustee in receipt of government franchises whose activities are regulated by federal law and who is subject to the supervision of franchise courts. Note, for instance, that the only definition of "employee" within Title 5 of the U.S. Code is that of a "public officer".

1 [TITLE 5 > PART III > Subpart A > CHAPTER 21 > § 2105](#)
2 [§ 2105. Employee](#)

3 (a) For the purpose of this title, “employee”, except as otherwise provided by this section or when specifically
4 modified, means an officer and an individual who is—

5 (1) appointed in the civil service by one of the following acting in an official capacity—

6 (A) the President;

7 (B) a Member or Members of Congress, or the Congress;

8 (C) a member of a uniformed service;

9 (D) an individual who is an employee under this section;

10 (E) the head of a Government controlled corporation; or

11 (F) an adjutant general designated by the Secretary concerned under section 709 (c) of title 32;

12 (2) engaged in the performance of a Federal function under authority of law or an Executive act; and

13 (3) subject to the supervision of an individual named by paragraph (1) of this subsection while engaged in the
14 performance of the duties of his position.

15 Now look at the obligations of the public officer” described above:

16 “As expressed otherwise, the powers delegated to a public officer are held in trust for the people and are to be
17 exercised in behalf of the government or of all citizens who may need the intervention of the officer.⁶⁴
18 **Furthermore, the view has been expressed that all public officers, within whatever branch and whatever level**
19 **of government, and whatever be their private vocations, are trustees of the people, and accordingly labor**
20 **under every disability and prohibition imposed by law upon trustees relative to the making of personal**
21 **financial gain from a discharge of their trusts.⁶⁵ That is, a public officer occupies a fiduciary relationship**
22 **to the political entity on whose behalf he or she serves.⁶⁶ and owes a fiduciary duty to the public.⁶⁷ It has**
23 **been said that the fiduciary responsibilities of a public officer cannot be less than those of a private**
24 **individual.⁶⁸ Furthermore, it has been stated that any enterprise undertaken by the public official which tends**
25 **to weaken public confidence and undermine the sense of security for individual rights is against public**
26 **policy.⁶⁹”**
27 [63C Am.Jur.2d, Public Officers and Employees, §247]

28 Next, consider that this same “employee” and “public officer” is the one described on IRS Form W-4 and also note that this
29 same “officer” is the only proper subject of IRS collection enforcement:

30 [TITLE 26 > Subtitle F > CHAPTER 64 > Subchapter D > PART II > § 6331](#)
31 [§ 6331. Levy and distraint](#)

⁶⁴ State ex rel. Nagle v. Sullivan, 98 Mont 425, 40 P2d 995, 99 ALR 321; Jersey City v. Hague, 18 NJ 584, 115 A2d 8.

⁶⁵ Georgia Dep’t of Human Resources v. Sistrunk, 249 Ga 543, 291 SE2d 524. A public official is held in public trust. Madlener v. Finley (1st Dist) 161 Ill App 3d 796, 113 Ill Dec 712, 515 NE2d 697, app gr 117 Ill Dec 226, 520 NE2d 387 and revd on other grounds 128 Ill 2d 147, 131 Ill Dec 145, 538 NE2d 520.

⁶⁶ Chicago Park Dist. v. Kenroy, Inc., 78 Ill 2d 555, 37 Ill Dec 291, 402 NE2d 181, appeal after remand (1st Dist) 107 Ill App 3d 222, 63 Ill Dec 134, 437 NE2d 783.

⁶⁷ United States v. Holzer (CA7 Ill) 816 F2d 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 F2d 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 F2d 1056) and (superseded by statute on other grounds as stated in United States v. Little (CA5 Miss) 889 F2d 1367) and (among conflicting authorities on other grounds noted in United States v. Boylan (CA1 Mass) 898 F2d 230, 29 Fed Rules Evid Serv 1223).

⁶⁸ Chicago ex rel. Cohen v. Keane, 64 Ill 2d 559, 2 Ill Dec 285, 357 NE2d 452, later proceeding (1st Dist) 105 Ill App 3d 298, 61 Ill Dec 172, 434 NE2d 325.

⁶⁹ Indiana State Ethics Comm’n v. Nelson (Ind App) 656 NE2d 1172, reh gr (Ind App) 659 NE2d 260, reh den (Jan 24, 1996) and transfer den (May 28, 1996).

1 (a) Authority of Secretary

2 If any person liable to pay any tax neglects or refuses to pay the same within 10 days after notice and demand,
3 it shall be lawful for the Secretary to collect such tax (and such further sum as shall be sufficient to cover the
4 expenses of the levy) by levy upon all property and rights to property (except such property as is exempt under
5 section 6334) belonging to such person or on which there is a lien provided in this chapter for the payment of
6 such tax. Levy may be made upon the accrued salary or wages of any officer, employee, or elected official, of
7 the United States, the District of Columbia, or any agency or instrumentality of the United States or the
8 District of Columbia, by serving a notice of levy on the employer (as defined in section 3401(d)) of such officer,
9 employee, or elected official. If the Secretary makes a finding that the collection of such tax is in jeopardy,
10 notice and demand for immediate payment of such tax may be made by the Secretary and, upon failure or
11 refusal to pay such tax, collection thereof by levy shall be lawful without regard to the 10-day period provided
12 in this section.

13 Title 5 of the U.S. Code has a name for this “employee” and “public officer”, and it is called an “individual” or “federal
14 personnel”. This “individual” is eligible to receive Social Security, which is one form of government retirement described
15 in the definition of “federal personnel”:

16 [TITLE 5 - GOVERNMENT ORGANIZATION AND EMPLOYEES](#)
17 [PART 1 - THE AGENCIES GENERALLY](#)
18 [CHAPTER 5 - ADMINISTRATIVE PROCEDURE](#)
19 [SUBCHAPTER II - ADMINISTRATIVE PROCEDURE](#)
20 [Section 552a. Records maintained on individuals](#)
21

22 (a) Definitions. - For purposes of this section -

23 (2) the term "individual" means a citizen of the United States or an alien lawfully admitted for permanent
24 residence;

25 (13) the term "Federal personnel" means officers and employees of the Government of the United States,
26 members of the uniformed services (including members of the Reserve Components), individuals entitled to
27 receive immediate or deferred retirement benefits under any retirement program of the Government of the
28 United States (including survivor benefits).

29 Notice that the above section is in Title 5 of the U.S. Code, which refers to “Government Organization and Employees”,
30 which means the “individual” they are referring to is a government employee, officer, or agent, and NOT a private person.
31 The term “United States” above means the government, and not the geographical United States **of America**. The only thing
32 the government can legitimately write civil law for are its own agents and employees and not the general public. This is
33 exhaustively proven below:

[Why Statutory Civil Law is Law for Government and Not Private Persons](#), Form #05.037
<http://sedm.org/Forms/FormIndex.htm>

34 Essentially, the term “individual”, which used to refer to a natural person, is stolen from our vocabulary and redefined to
35 refer to the “collective” represented by the government. In the socialist democracy, “individual” refers to government
36 “employees” or officers on official business, which creates the presumption that everyone is subject to the legislative
37 control of the government. Since most people are blissfully unaware of legal subjects, they injure themselves and sign up
38 for this scam by ignorantly referring to themselves as “individuals” on government forms. The identity of these
39 “individuals” is further explained below:

[Why Your Government is Either a Thief or You are a “Public Officer” for Income Tax Purposes](#), Form #05.008
<http://sedm.org/Forms/FormIndex.htm>

40 **7.2.3 Converting rights into privileges**

41 After all government services are converted into franchises, the next step is to require all those who want to receive them to
42 provide a license to put them into a privileged state. The Social Security Number functions as a de facto license number for
43 those acting in a representative capacity as public officers within the government. The mechanism for this SCAM are
44 described below:

45 1. [Social Security: Mark of the Beast](#), Form #11.407

1 <http://sedm.org/Forms/FormIndex.htm>

2 2. Resignation of Compelled Social Security Trustee, Form #06.002

3 <http://sedm.org/Forms/FormIndex.htm>

4 Then, as people sign up for government services, they are compelled to sign up for the Social Security franchise and
5 thereby surrender their rights. Otherwise, they are prevented from engaging in the ordinary functions needed to sustain life,
6 like finding employment, opening bank accounts, etc. The U.S. Supreme Court has held that it is unconstitutional for a
7 state to use franchises to convert rights into privileges, but the government does it anyway because the legal profession is
8 licensed and regulated by the government and therefore cannot objectively defend the rights of private individuals. The
9 result is that all private rights eventually are donated to a public use to procure the benefit of government franchises
10 mentioned in the previous section:

11 *"It would be a palpable incongruity to strike down an act of state legislation which, by words of express*
12 *divestment, seeks to strip the citizen of rights guaranteed by the federal Constitution, but to uphold an act by*
13 *which the same result is accomplished under the guise of a surrender of a right in exchange for a valuable*
14 *privilege which the state threatens otherwise to withhold. **It is not necessary to challenge the proposition that,***
15 ***as a general rule, the state, having power to deny a privilege altogether, may grant it upon such conditions as***
16 ***it sees fit to impose. But the power of the state in that respect is not unlimited, and one of the limitations is***
17 ***that it may not impose conditions which require the relinquishment of Constitutional rights. If the state may***
18 ***compel the surrender of one constitutional right as a condition of its favor, it may, in like manner, compel a***
19 ***surrender of all. It is inconceivable that guaranties embedded in the Constitution of the United States may***
20 ***thus be manipulated out of existence."***

21 [Frost v. Railroad Commission, 271 U.S. 583, 46 S.Ct. 605 (1926)]

22 This devious and wicked process of transforming rights into government granted privileges and franchises is exhaustively
23 explained in the following memorandum:

Government Instituted Slavery Using Franchises, Form #05.030

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

24 **7.2.4 Converting Constitutional Courts into Legislative Franchise Courts**

25 Another important step in transforming a republic into a socialist democracy is to convert constitutional courts into
26 legislative franchise courts. This:

- 27 1. Eliminates or undermines the protection of private rights. The only thing that franchise courts can officiate over are
28 franchises, which are also called "public rights". Therefore, there is no remedy for the protection of private rights
29 because if all courts are franchise courts, there are not constitutional courts to protect the right.
- 30 2. Eliminates the judicial branch and moves its functions into the executive branch. All legislative franchise courts are in
31 the executive and not judicial branch. Any penalties they administer constitute bills of attainder if administered by
32 persons not participating in the franchise.
- 33 3. Allows Congress to gag federal district and circuit court judges because they need permission to do ANYTHING. For
34 instance, 28 U.S.C. §2201(a) legislatively forbids the federal district and circuit courts, which are legislative franchise
35 courts, from declaring rights or status of those before them in the context of the main franchise, which is income taxes.
36 This provision technically only applies to franchisees called "taxpayers", but judges apply it even against persons who
37 have rights called "nontaxpayers", and thereby interfere unlawfully with the protection of private rights. Ridiculous!
- 38 4. Allows congress to make judges into "taxpayers" who therefore are no longer impartial because they are subject to IRS
39 extortion. Starting in 1938, the U.S. Supreme Court authorized Congress to make judges in the circuit and district
40 courts into "taxpayers", thus destroying any hope of impartiality. This occurred with O'Malley v. Woodrough, 307
41 U.S. 277 (1938). Since that time, there has been no justice on tax matters in any federal court.

43 None of the above should be a surprise, because all of it was predicted by Thomas Jefferson long before it happened:

44 *"Our government is now taking so steady a course as to show by what road it will pass to destruction; to wit: by*
45 *consolidation first and then corruption, its necessary consequence. The engine of consolidation will be the*
46 *Federal judiciary; the two other branches the corrupting and corrupted instruments."*

47 [Thomas Jefferson to Nathaniel Macon, 1821. ME 15:341]

1 *"The [federal] judiciary branch is the instrument which, working like gravity, without intermission, is to press*
2 *us at last into one consolidated mass."*

3 *[Thomas Jefferson to Archibald Thweat, 1821. ME 15:307]*

4 *"There is no danger I apprehend so much as the consolidation of our government by the noiseless and therefore*
5 *unalarmed instrumentality of the Supreme Court."*

6 *[Thomas Jefferson to William Johnson, 1823. ME 15:421]*

7 *"We already see the [judiciary] power, installed for life, responsible to no authority (for impeachment is not*
8 *even a scare-crow), advancing with a noiseless and steady pace to the great object of consolidation. The*
9 *foundations are already deeply laid by their decisions for the annihilation of constitutional State rights and the*
10 *removal of every check, every counterpoise to the engulfing power of which themselves are to make a sovereign*
11 *part."*

12 *[Thomas Jefferson to William T. Barry, 1822. ME 15:388]*

13 If you would like to know more about how the federal courts are totally corrupted and how we haven't had true,
14 Constitutional Article III courts at the federal level from the beginning, then read the following eye opening expose on our
15 website:

[What Happened to Justice?](http://sedm.org/ItemInfo/Ebooks/WhatHappJustice/WhatHappJustice.htm), Form #06.012

<http://sedm.org/ItemInfo/Ebooks/WhatHappJustice/WhatHappJustice.htm>

16 **7.2.5 Corrupting of the money system**

17 Another important element in converting a republic into a socialist democracy is to corrupt the money system. This process
18 of corruption began in 1913 and is already complete. Ayn Rand described this process of corruption best in her book Atlas
19 Shrugged, when she said:

20 *Rearden heard Bertram Scudder, outside the group, say to a girl who made some sound of indignation, "Don't*
21 *let him disturb you. **You know, money is the root of all evil**--and he's the typical*
22 *product of money."*

23 *Rearden did not think that Francisco could have heard it, but he saw Francisco turning to them with a gravely*
24 *courteous smile.*

25 *"So you think that money is the root of all evil?" said Francisco d'Aconia. **Have you ever asked***
26 ***what is the root of money? Money is a tool of exchange, which***
27 ***can't exist unless there are goods produced and men able to***
28 ***produce them. Money is the material shape of the principle that***
29 ***men who wish to deal with one another must deal by trade and***
30 ***give value for value. Money is not the tool of the moochers [the***
31 ***politicians and demagogues], who claim your product by tears,***
32 ***or of the looters [the IRS], who take it from you by force.***
33 ***Money is made possible only by the men who produce[not***
34 ***STEAL]. Is this what you consider evil?***

35 ***"When you accept money in payment for your effort, you do so***
36 ***only on the conviction that you will exchange it for the product***
37 ***of the effort of others. It is not the moochers or the looters who***
38 ***give value to money. Not an ocean of tears nor all the guns in***
39 ***the world can transform those pieces of paper in your wallet into***
40 ***the bread you will need to survive tomorrow. Those pieces of***
41 ***paper, which should have been gold, are a token of honor-- your***

1 **claim upon the energy of the men who produce. Your wallet is**
2 **your statement of hope that somewhere in the world around you**
3 **there are men who will not default on that moral principle**
4 **which is the root of money. Is this what you consider evil?**

5 "Have you ever looked for the root of production? Take a look at an electric generator and dare tell yourself
6 that it was created by the muscular effort of unthinking brutes. Try to grow a seed of wheat without the
7 knowledge left to you by men who had to discover it for the first time. Try to obtain your food by means of
8 nothing but physical motions--and you'll learn that **man's mind is the root of all the**
9 **goods produced and of all the wealth that has ever existed on**
10 **earth.**

11 "But you say that money is made by the strong at the expense of the weak? What strength do you mean? It is not
12 the strength of guns or muscles. **Wealth is the product of man's capacity to**
13 **think.** Then is money made by the man who invents a motor at the expense of those who did not invent it? Is
14 money made by the intelligent at the expense of the fools? By the able at the expense of the incompetent? By the
15 ambitious at the expense of the lazy? **Money is MADE--before it can be looted**
16 **or mooched--made by the effort of every honest man, each to the**
17 **extent of his ability. An honest man is one who knows that he**
18 **can't consume more than he has produced [like the government**
19 **has been doing for decades with inflation and deficit spending].**

20 "To trade by means of money is the code of the men of good will.
21 Money rests on the axiom that every man is the owner of his
22 mind and his effort. Money allows no power to prescribe the
23 value of your effort except by the voluntary choice of the man
24 who is willing to trade you his effort in return. Money permits
25 you to obtain for your goods and your labor that which they are
26 worth to the men who buy them, but no more. Money permits no
27 deals except those to mutual benefit by the unforced judgment of
28 the traders. Money demands of you the recognition that men
29 must work for their own benefit, not for their own injury, for
30 their gain, not their loss--the recognition that they are not beasts
31 of burden, born to carry the weight of your misery--that you
32 must offer them values, not wounds--that the common bond
33 among men is not the exchange of suffering, but the exchange
34 of GOODS. Money demands that you sell, not your weakness to
35 men's stupidity, but your talent to their reason; it demands that
36 you buy, not the shoddiest they offer, but the best your money can
37 find. And when men live by trade--with reason, not force, as their
38 final arbiter--it is the best product that wins, the best
39 performance, the man of best judgment and highest ability--and
40 the degree of a man's productiveness is the degree of his reward.
41 This is the code of existence whose tool and symbol is money. Is this
42 what you consider evil?

1 *"But money is only a tool. It will take you wherever you wish, but it will not replace you as the driver. It will*
2 *give you the means for the satisfaction of your desires, but it will not provide you with desires. Money is the*
3 *scourge of the men who attempt to reverse the law of causality--the men who seek to replace the mind by*
4 *seizing the products of the mind.*

5 *"Money will not purchase happiness for the man who has no concept of what he wants; money will not give*
6 *him a code of values, if he's evaded the knowledge of what to value, and it will not provide him with a*
7 *purpose, if he's evaded the choice of what to seek. Money will not buy intelligence for the fool, or admiration*
8 *for the coward, or respect for the incompetent. The man who attempts to purchase the brains of his superiors*
9 *to serve him, with his money replacing his judgment, ends up by becoming the victim of his inferiors. The*
10 *men of intelligence desert him, but the cheats and the frauds come flocking to him, drawn by a law which he*
11 *has not discovered: that no man may be smaller than his money. Is this the reason why you call it evil?*

12 *"Only the man who does not need it, is fit to inherit wealth--the man who would make his own fortune no*
13 *matter where he started. If an heir is equal to his money, it serves him; if not, it destroys him. But you look*
14 *on and you cry that money corrupted him. Did it? Or did he corrupt his money? Do not envy a worthless*
15 *heir; his wealth is not yours and you would have done no better with it. Do not think that it should have been*
16 *distributed among you; loading the world with fifty parasites instead of one, would not bring back the dead*
17 *virtue which was the fortune. Money is a living power that dies without its root. Money will not serve that*
18 *mind that cannot match it. Is this the reason why you call it evil?*

19 *"Money is your means of survival. The verdict which you pronounce upon the source of your livelihood is*
20 *the verdict you pronounce upon your life. If the source is corrupt, you have damned your own existence. Did*
21 *you get your money by fraud? By pandering to men's vices or men's stupidity? By catering to fools, in the*
22 *hope of getting more than your ability deserves? By lowering your standards? By doing work you despise for*
23 *purchasers you scorn? If so, then your money will not give you a moment's or a penny's worth of joy. Then*
24 *all the things you buy will become, not a tribute to you, but a reproach; not an achievement, but a reminder*
25 *of shame. Then you'll scream that money is evil. Evil, because it would not pinch-hit for your self-respect?*
26 *Evil, because it would not let you enjoy your depravity? Is this the root of your hatred of money?*

27 *"Money will always remain an effect and refuse to replace you as the cause. Money is the product of virtue,*
28 *but it will not give you virtue and it will not redeem your vices. Money will not give you the unearned, neither*
29 *in matter nor in spirit. Is this the root of your hatred of money?*

30 *"Or did you say it's the LOVE of money that's the root of all evil? To love a thing is to know and love its nature.*
31 *To love money is to know and love the fact that money is the creation of the best power within you, and your*
32 *passkey to trade your effort for the effort of the best among men. It's the person who would sell his soul for a*
33 *nickel, who is the loudest in proclaiming his hatred of money--and he has good reason to hate it. The lovers*
34 *of money are willing to work for it. They know they are able to deserve it."*

35 *"Let me give you a tip on a clue to men's characters: the man who damns money has obtained it dishonorably;*
36 *the man who respects it has earned it.*

37 *"Run for your life from any man who tells you that money is evil. That sentence is the leper's bell of an*
38 *approaching looter. So long as men live together on earth and need means to deal with one another--their*
39 *only substitute, if they abandon money, is the muzzle of a gun.*

40 *"But money demands of you the highest virtues, if you wish to make it or to keep it. Men who have no*
41 *courage, pride, or self-esteem, men who have no moral sense of their right to their money and are not willing*
42 *to defend it as they defend their life, men who apologize for being rich--will not remain rich for long. They*
43 *are the natural bait for the swarms of looters that stay under rocks for centuries, but come crawling out at*
44 *the first smell of a man who begs to be forgiven for the guilt of owning wealth. They will hasten to relieve*
45 *him of the guilt--and of his life, as he deserves.*

46 *"Then you will see the rise of the double standard--the men who live by force [the government*
47 *and the IRS and scumbag lawyers], yet count on those who live by trade to create the*
48 *value of their looted money--the men who are the hitchhikers of virtue. In a*
49 *moral society, these are the criminals, and the statutes are*
50 *written to protect you against them. But when a society*
51 *establishes criminals-by-right and looters-by-law--men who use*
52 *force to seize the wealth of DISARMED victims--then money*
53 *becomes its creators' avenger. Such looters [IRS] believe it safe to rob defenseless [made*
54 *ignorant of the law by sneaky lawyers and politicians who run the public education system, in this case] men,*
55 *once they've passed a law to disarm them. But their loot becomes the magnet for other looters, who get it*

1 from them as they got it. Then the race goes, not to the ablest at production, but to those most ruthless at
2 brutality. **When force is the standard, the murderer wins over the
3 pickpocket. And then that society vanishes, in a spread of ruins
4 and slaughter.**

5 "Do you wish to know whether that day is coming? Watch money. **Money is the barometer**
6 **of a society's virtue.** When you see that trading is done, not by consent, but by compulsion--
7 when you see that in order to produce, you need to obtain permission from men who produce nothing--when
8 you see that money is flowing to those who deal, not in goods, but in favors--when you see that men get
9 richer by graft and by pull than by work, and your laws don't protect you against them, but protect them
10 against you--when you see corruption being rewarded and honesty becoming a self-sacrifice--you may know
11 that your society is doomed. Money is so noble a medium that it does not compete with guns and it does not
12 make terms with brutality. It will not permit a country to survive as half-property, half-loot.

13 "Whenever destroyers [the [IRS](#), the [Federal Reserve](#), and the [Dept of Justice](#)] appear among men, they start
14 by destroying money, for **money is men's protection and the base of a
15 moral existence.** Destroyers seize gold and leave to its owners a counterfeit pile of paper. This
16 kills all objective standards and delivers men into the arbitrary power of an arbitrary setter of values. Gold
17 was an objective value, an equivalent of wealth produced. Paper is a mortgage on wealth that does not exist,
18 backed by a gun aimed at those who are expected to produce it. **Paper is a check drawn by
19 legal looters upon an account which is not theirs: upon the
20 virtue of the victims.** Watch for the day when it becomes, marked: 'Account overdrawn.'

21 "When you have made evil [government looting through fraud, obfuscation and complication of the tax laws,
22 and through vote for sugar-daddies who promise loot] the means of survival, do not expect men to remain
23 good. Do not expect them to stay moral and lose their lives for the purpose of becoming the fodder of the
24 immoral. Do not expect them to produce, when production is punished and looting rewarded. Do not ask,
25 'Who is destroying the world?' You are.

26 "You stand in the midst of the greatest achievements of the greatest productive civilization and you wonder
27 why it's crumbling around you, while your damning its life-blood--money. You look upon money as the
28 savages did before you, and you wonder why the jungle is creeping back to the edge of your cities.
29 Throughout men's history, money was always seized by looters of one brand or another, but whose method
30 remained the same: to seize wealth by force and to keep the producers bound, demeaned, defamed, deprived
31 of honor. That phrase about the evil of money, which you mouth with such righteous recklessness, comes
32 from a time when wealth was produced by the labor of slaves--slaves who repeated the motions once
33 discovered by somebody's mind and left unimproved for centuries. So long as production was ruled by force,
34 and wealth was obtained by conquest, there was little to conquer. Yet through all the centuries of stagnation
35 and starvation, men exalted the looters, as aristocrats of the sword, as aristocrats of birth, as aristocrats of
36 the bureau, and despised the producers, as slaves, as traders, as shopkeepers--as industrialists.

37 "To the glory of mankind, there was, for the first and only time
38 in history, a **COUNTRY OF MONEY--and I have no higher,
39 more reverent tribute to pay to America, for this means: a
40 country of reason, justice, freedom, production, achievement.**
41 **For the first time, man's mind and money were set free, and
42 there were no fortunes-by-conquest, but only fortunes-by-work,
43 and instead of swordsmen and slaves, there appeared the real
44 maker of wealth, the greatest worker, the highest type of human
45 being--the self-made man--the American industrialist.**

46 "If you ask me to name the proudest distinction of Americans, I
47 would choose--because it contains all the others--the fact that
48 they were the people who created the phrase 'to **MAKE** money.'

1 *No other language or nation had ever used these words before;*
2 *men had always thought of wealth as a static quantity--to be*
3 *seized, begged, inherited, shared, looted, or obtained as a favor.*
4 *Americans were the first to understand that wealth has to be*
5 *created. The words 'to make money' hold the essence of human*
6 *morality.*

7 *„Yet these were the words for which Americans were denounced*
8 *by the rotted cultures of the looters' continents. Now the looters'*
9 *credo has brought you to regard your proudest [capitalist]*
10 *achievements as a hallmark of shame, your prosperity as guilt,*
11 *your greatest men, the industrialists, as blackguards, and your*
12 *magnificent factories as the product and property of muscular*
13 *labor, the labor of whip-driven slaves, like the pyramids of*
14 *Egypt. The rotter [the [IRS](#) and the federal and state*
15 *governments] who simpers that he sees no difference between*
16 *the power of the dollar and the power of the whip, ought to learn*
17 *the difference on his own hide-as, I think, he will.*

18 *"Until and unless you discover that money is the*
19 *root of all good, you ask for your own*
20 *destruction. When money ceases to be the tool*
21 *by which men deal with one another, then men*
22 *become the tools of men. Blood, whips and*
23 *guns--or dollars. Take your choice--there is no*
24 *other--and your time is running out."*

25 *[Atlas Shrugged, 35th Anniversary Edition, Ayn Rand, p. 387]*

26 The fraud and injustice that Ayn Rand is referring to above consists in the following aspects of our present monetary
27 system:

- 28 1. The money issued by the government is not redeemable in gold or silver as the constitution requires and therefore is
29 worth NOTHING.
- 30 2. The only factor determining the value of money is the supply.
- 31 3. Congress has granted itself a monopoly on counterfeiting and thus has bestowed on itself an unconstitutional title of
32 nobility.
- 33 4. The existence of the Internal Revenue Service owes itself exclusively to the need to regulate the supply of money. You
34 can't have a stable monetary system in which a government prints money like it grows on trees without also having a
35 way to remove excess currency from circulation through taxation.

36 If you would like all of the details of how our money system has been totally debased, corrupted, and destroyed over the
37 last 80 years, read the following eye opening free expose. The fraud is so gigantic and so well documented that there
38 simply isn't room to describe it in this short book:

The Money Scam, Form #05.041
<http://sedm.org/Forms/FormIndex.htm>

7.2.6 Converting constitutional citizens into statutory federal citizens domiciled on federal territory

In order to destroy the sovereignty of men and women and make them into government serfs and “public officer”, you must destroy their sovereign immunity in federal court. A person who is truly “sovereign” in relation to an entity is also “foreign” in relation to it. This is exhaustively proven below:

“Sovereign”=“Foreign”
<http://famguardian.org/Subjects/Freedom/Sovereignty/Sovereign=Foreign.htm>

Only by transforming an entity from “foreign” to “domestic” can you cause a surrender of sovereign immunity. The method for doing this is to cause the foreign sovereign to engage in commerce within the jurisdiction of the government. The criteria for determining when this surrender of sovereign immunity has occurred is found in the Foreign Sovereign Immunities Act, 28 U.S.C. Chapter 97. The following section shows exactly the criteria that must be met by which those intent on destroying or hijacking your rights.

[TITLE 28 > PART IV > CHAPTER 97 > § 1603](#)
[§ 1603. Definitions](#)

For purposes of this chapter—

(b) An “agency or instrumentality of a foreign state” means any entity—

[. . .]

(3) which is neither a citizen of a State of the United States as defined in section 1332 (c) and (e) of this title, nor created under the laws of any third country.

In other words, you cease to be a “foreign sovereign” in relation to a specific government the moment you declare yourself to be a citizen or resident of that government. Being a “citizen” or “resident”, in turn, implies that you have a legal domicile within the civil jurisdiction of the specific government. Only you can determine your legal domicile, because it constitutes an act of political association protected by the First Amendment prohibition against compelled association. Therefore, the proof that you have made such a choice is carefully hidden within and implied by the use of the words “citizen” or “resident” in describing yourself.

Within our country, the separation of powers doctrine prevents the federal government and state governments from exerting legislative jurisdiction within each other. This separation was put there to protect our rights and liberties.

*We start with first principles. The Constitution creates a Federal Government of enumerated powers. See U.S. Const., Art. I, § 8. As James Madison wrote, “[t]he powers delegated by the proposed Constitution to the federal government are few and defined. Those which are to remain in the State governments are numerous and indefinite.” The Federalist No. 45, pp. 292-293 (C. Rossiter ed. 1961). **This constitutionally mandated division of authority “was adopted by the Framers to ensure protection of our fundamental liberties.” Gregory v. Ashcroft, 501 U.S. 452, 458 (1991) (internal quotation marks omitted). “Just as the separation and independence of the coordinate branches of the Federal Government serves to prevent the accumulation of excessive power in any one branch, a healthy balance of power between the States and the Federal Government will reduce the risk of tyranny and abuse from either front.” Ibid.** [U.S. v. Lopez; [514 U.S. 549](#) (1995)]*

Federal government employees focused on expanding their jurisdiction, influence, and power, on the other hand, want to destroy this separation of powers by deliberately confusing “citizens” within their jurisdiction with “citizens” within state jurisdiction. The two are mutually exclusive and separation groups, but the names are similar and depend entirely on the context. This confusion is deliberately promoted mostly on government forms, which commonly use the phrase “U.S. citizen” but deliberately don’t define WHICH of the three “United States” that they are referring to as defined by the U.S. Supreme Court in *Hooven and Allison v. Evatt*:

“The term ‘United States’ may be used in any one of several senses. It may be merely the name of a sovereign occupying the position analogous to that of other sovereigns in the family of nations. It may designate the territory over which the sovereignty of the United States extends, or it may be the collective name of the states which are united by and under the Constitution.”
[Hooven & Allison Co. v. Evatt, 324 U.S. 652 (1945)]

1 The term “U.S. citizen” also is not defined anywhere we have found in United States law. Only the phrase “citizen and
2 national of the United States” is statutorily defined in 8 U.S.C. §1401, and when you ask the person who wants you to fill
3 out a government form if THIS is the one they mean, they will refuse to tell you. Then if you end up in court, the judge
4 will have undue discretion to define the term since the form doesn’t refer to a specific statutory definition, which ultimately
5 and always ends up expanding government power beyond that permitted by the Constitution. In effect, the federal
6 government is poaching people domiciled on land within states of the Union protected by the Constitution and moving their
7 legal identity to a place that is not protected by the Constitution, which is federal territory.

8 *“Indeed, the practical interpretation put by Congress upon the Constitution has been long continued and*
9 *uniform to the effect [182 U.S. 244, 279] that the Constitution is applicable to territories acquired by purchase*
10 *or conquest, only when and so far as Congress shall so direct. Notwithstanding its duty to 'guarantee to every*
11 *state in this Union a republican form of government' (art. 4, 4), by which we understand, according to the*
12 *definition of Webster, 'a government in which the supreme power resides in the whole body of the people,*
13 *and is exercised by representatives elected by them.' Congress did not hesitate, in the original organization of*
14 *the territories of Louisiana, Florida, the Northwest Territory, and its subdivisions of Ohio, Indiana,*
15 *Michigan, Illinois, and Wisconsin and still more recently in the case of Alaska, to establish a form of*
16 *government bearing a much greater analogy to a British Crown colony than a republican state of America,*
17 *and to vest the legislative power either in a governor and council, or a governor and judges, to be appointed by*
18 *the President. It was not until they had attained a certain population that power was given them to organize a*
19 *legislature by vote of the people. In all these cases, as well as in territories subsequently organized west of the*
20 *Mississippi, Congress thought it necessary either to extend to Constitution and laws of the United States over*
21 *them, or to declare that the inhabitants should be entitled to enjoy the right of trial by jury, of bail, and of the*
22 *privilege of the writ of habeas corpus, as well as other privileges of the bill of rights.”*
23 *[Downes v. Bidwell, 182 U.S. 244 (1901)]*

24 The states look the other way, because this is the way they manufacture more “taxpayers” under the federal income tax
25 “scheme”. It’s a racket folks, and if you want to know more about this racket, see:

[Why You are a “national”, “state national”, and Constitutional but not Statutory Citizen, Form #05.006
http://sedm.org/Forms/FormIndex.htm](http://sedm.org/Forms/FormIndex.htm)

26 **7.2.7 Converting sovereign “States” into federal corporations and/or territories**

27 Thomas Jefferson predicted that the federal government would relentlessly try to expand its powers and absorb the states of
28 the Union, thus consolidating us under a single national, rather than federal, government:

29 *“When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the*
30 *center of all power, it will render powerless the checks provided of one government on another and will become*
31 *as venal and oppressive as the government from which we separated.”*
32 *[Thomas Jefferson to Charles Hammond, 1821. ME 15:332]*

33 *“I wish... to see maintained that wholesome distribution of powers established by the Constitution for the*
34 *limitation of both [the State and General governments], and never to see all offices transferred to Washington*
35 *where, further withdrawn from the eyes of the people, they may more secretly be bought and sold as at market.”*
36 *[Thomas Jefferson to William Johnson, 1823. ME 15:450]*

37 *“What an augmentation of the field for jobbing, speculating, plundering, office-building and office-hunting*
38 *would be produced by an assumption of all the State powers into the hands of the General Government!”*
39 *[Thomas Jefferson to Gideon Granger, 1800. ME 10:168]*

40 *“I see,... and with the deepest affliction, the rapid strides with which the federal branch of our government is*
41 *advancing towards the usurpation of all the rights reserved to the States, and the consolidation in itself of all*
42 *powers, foreign and domestic; and that, too, by constructions which, if legitimate, leave no limits to their*
43 *power... It is but too evident that the three ruling branches of [the Federal government] are in combination to*
44 *strip their colleagues, the State authorities, of the powers reserved by them, and to exercise themselves all*
45 *functions foreign and domestic.”*
46 *[Thomas Jefferson to William Branch Giles, 1825. ME 16:146]*

47 *“We already see the [judiciary] power, installed for life, responsible to no authority (for impeachment is not*
48 *even a scare-crow), advancing with a noiseless and steady pace to the great object of consolidation. The*
49 *foundations are already deeply laid by their decisions for the annihilation of constitutional State rights and the*
50 *removal of every check, every counterpoise to the engulfing power of which themselves are to make a sovereign*
51 *part.”*
52 *[Thomas Jefferson to William T. Barry, 1822. ME 15:388]*

1 The method of the gradual consolidation and centralization of all power described by Jefferson above is to make sovereign
2 states of the Union into the equivalent of federal corporations and/or territories. The method for implementing this is
3 through the federal income tax. Once the federal government, through deception and subterfuge, could broaden the income
4 tax to make people in states of the Union falsely believe that it applies to them, then they could get the states eating out of
5 their hand for the majority of their revenues. This would coax the states one by one to act like federal territories for all
6 intents and purposes:

7 *"In the general course of human nature, A POWER OVER A MAN'S SUBSISTENCE AMOUNTS TO A POWER*
8 *OVER HIS WILL."*
9 *[Alexander Hamilton, The Federalist, No. 79]*

10 The mechanism for doing this is the Buck Act, 4 U.S.C. §110. This act along with the 5 U.S.C. §5517 is the authority for
11 federal "State", meaning territories and excluding states of the Union, to participate in the federal income tax system and
12 thereby receive federal "kickbacks". The "State" described in 4 U.S.C. §110(d) is a federal territory and nowhere are states
13 of the Union included within the Buck Act. However, the Secretary of the Treasury has illegally entered into Agreements
14 on Coordination of Tax Administration with states of the Union, and thereby helped to unconstitutionally enlarge
15 application of the federal income tax within states of the Union. In effect, sovereign states of the Union are bribed with
16 kickbacks into omitting to protect the people under their care and rather deceiving them into joining the federal system.
17 Ultimately, this causes a destruction of the separation of powers doctrine and a consolidation of all power into the hands of
18 the federal government by economically coercing states of the Union. If you want to know how this FRAUD works, see:

- 19 1. *State Income Taxes*, Form #05.031
20 <http://sedm.org/Forms/FormIndex.htm>
- 21 2. *Corporatization and Privatization of the Government*, Form #05.024
22 <http://sedm.org/Forms/FormIndex.htm>

23 **7.2.8 The Enumeration At Birth Program**

24 Under the Enumeration at Birth Program, the U.S. government has instituted a means to in effect "bar code" babies (mark
25 of the beast, Rev. 13:16-18) when they are born right there at the hospital so they can get into the tax system immediately
26 and be tracked by government computers as "wards of the state".

27 The Social Security Administration will always tell you that getting an SSN is strictly voluntary. The following page on
28 their website even states that you don't have to get one for your children:

29 <http://www.ssa.gov/pubs/10023.html>

30 They will also tell you that no one is required to get a SSN to live and work in the United States. The law will confirm this.
31 The only people required to get a SSN is aliens upon admission into the United States and "All other Applicants". What
32 they will not do is tell you that they are going to do everything in their power to make sure that everyone is enumerated. For
33 example, here is the procedure if a parent objects to a newborn getting a SSN under the "Enumeration at Birth Program."
34 Notice how they will pretend that the state inadvertently keyed "yes." And this is what our hospitals are instructed to do!
35 You can't even have a baby without the state trying to assign a Socialist Security Number! Of course, you have the right to
36 object as a parent to assigning an SSN, but the fact is that they already have a number and a card assigned before they ask
37 you if you want one and make it inconvenient to say no.

38 THE SOCIAL SECURITY NUMBER POLICY AND GENERAL PROCEDURES
39 -----
40 TN 16 6-90 RM 00905.100B.
41 -----
42
43
44 -----
45 00205.100 PARENT OBJECTS TO ASSIGNMENT OF SSN TO CHILD
46 UNDER THE ENUMERATION AT BIRTH PROGRAM
47
48 A. POLICY SSA does not change, void or cancel SSNs. In special
49 situations, SSA will delete the applicant information

1 from the SSN record.

2 -----
3 B. PROCEDURE A parent may object when a child is assigned an SSN.

4
5 If a child is issued an SSN card via the Enumeration at
6 Birth program (the online NUMIDENT shows "FMC:6" for
7 Enumeration at Birth items) and the mother states she
8 answered "no" to the enumeration question when providing
9 birth information for the newborn, assume that the State
10 inadvertently keyed "yes", and follow these steps:
11 -----

12 STEP ACTION
13 -----

14 1 Explain that the child will need an SSN, by at least
15 age 2, if he/she will be listed as a dependent on an
16 income tax return.

17
18 * If the parent accepts this explanation and will
19 keep the SSN card, stop.

20
21 * If this is not acceptable, go to step 2.
22 -----

23 2 Explain that on SSA's records, the account will remain
24 dormant, unless earnings are posted on the record.

25
26 * If the parent accepts this explanation and will
27 keep the card, stop.

28
29 * If the parent accepts the explanation but does
30 want the SSN card, take the card and destroy the
31 card (RM 00201.060). Explain that when an
32 application is later made for an SSN card the
33 same number will be assigned.

34
35 * If the parent insists that we delete the SSN
36 record, explain that the deletion action may
37 take several months. (Go to step 3.)
38 -----

39 3 * Document the parent's objection and advise the
40 parent that the case must be sent to central
41 office (CO) for review.

42
43 * Explain to the parent that if we delete the
44 applicant information from the SSN record, a
45 subsequent SSN request (likely before the child
46 is age 2) will result in a different SSN. In
47 addition, if and when the parent files for an
48 SSN for the child in the future, he/she should
49 enter "no" in item 10 on the SS-5.

50
51 * Forward all material pertinent to the situation
52 (including the FO observation and recommendation)
53 to CO at:

54
55 Social Security Administration
56 ORSI, DE, E&R
57 3-E-26 Operations Building
58 6401 Security Blvd.

Baltimore, MD 21235

4 Request review of the case and action concerning the
parent's request for deletion of the data from the
SSN record. Send a copy of the entire file to the
appropriate regional office so that they can discuss
ongoing problems with the involved State.

The above page was reprinted (without permission) from the SSA website. Of course this will confirm that it is voluntary. It certainly doesn't seem that way. I have talked to many parents who were told that they could not leave the hospital without getting a SSN for their newborn. Do I detect shades of Nazi Germany here somewhere?

7.3 Exactly How Our Republican Government Made Itself Into false god in Less Than 100 years

"All systems of government suppose they are to be administered by men of common sense and common honesty. In our country, as all ultimately depends on the voice of the people, they have it in their power, and it is to be presumed they generally will choose men of this description: but if they will not, the case, to be sure, is without remedy. If they choose fools, they will have foolish laws. If they choose knaves, they will have knavish ones. But this can never be the case until they are generally fools or knaves themselves, which, thank God, is not likely ever to become the character of the American people." [Justice Iredell] (Fries's Case (CC) F Cas No 5126, supra.)
[Ludecke v. Watkins, 335 U.S. 160, 92 L.Ed. 1881, 1890, 68 S.Ct. 1429 (1948)]

The *Great IRS Hoax*, Form #11.302 covered the foundations of our republican form of government in chapter 4. It showed you in section 4.1 the hierarchy of sovereignty and where you fit personally in that hierarchy. It showed you in section 4.5 that Article 4, Section 4 of the U.S. Constitution guarantees to all Americans a "republican form of government". Then in section 5.1.1 it showed you the order that our state and federal governments were created and the distinct sovereignties that comprise all the elements of our republican (not democratic) political system. Now we are going to tie the whole picture together and show you graphically the tools and techniques that specific covetous government servants have used over the years to corrupt and debase that system for their own personal financial and political benefit.

"The king establishes the land by justice; but he who receives bribes overthrows it."
[Prov. 29:4, Bible, NKJV]

After you have learned these techniques by which corruption was introduced, you may wish to consult chapter 6 of the *Great IRS Hoax*, Form #11.302 for the minute details of *exactly* how these techniques have been specifically applied over the years to corrupt and debase and destroy our political system and undermine our personal liberties, rights, and freedoms. This will train your perception to be on the lookout for any future attempts by our covetous politicians to further corrupt our system so that you can act swiftly at a political level to oppose and prevent it.

First of all, the foundation of our republican form of government is the concept of separation of powers. This concept is called the "Separation of Powers Doctrine":

"Separation of powers. The governments of the states and the United States are divided into three departments or branches: the legislative, which is empowered to make laws, the executive which is required to carry out the laws, and the judicial which is charged with interpreting the laws and adjudicating disputes under the laws. Under this constitutional doctrine of "separation of powers," one branch is not permitted to encroach on the domain or exercise the powers of another branch. See U.S. Constitution, Articles I-III. See also Power (Constitutional Powers)."
[Black's Law Dictionary, Sixth Edition, p. 1365]

Here is how no less than the U.S. Supreme Court described the purpose of this separation of powers:

*"We start with first principles. The Constitution creates a Federal Government of enumerated powers. See U.S. Const., Art. I, 8. As James Madison wrote, "[t]he powers delegated by the proposed Constitution to the federal government are few and defined. Those which are to remain in the State governments are numerous and indefinite." The Federalist No. 45, pp. 292-293 (C. Rossiter ed. 1961). **This constitutionally mandated division of authority "was adopted by the Framers***

1 **to ensure protection of our fundamental liberties."** *Gregory v. Ashcroft,*
2 **501 U.S. 452, 458 (1991) (internal quotation marks omitted). "Just as the separation and independence of**
3 **the coordinate branches of the Federal Government serves to prevent the accumulation of excessive power in**
4 **any one branch, a healthy balance of power between the States and the Federal Government will reduce the**
5 **risk of tyranny and abuse from either front."** *Ibid.*
6 [*U.S. v. Lopez, 514 U.S. 549 (1995)*]

7 The founding fathers believed that men were inherently corrupt. They believed that absolute power corrupts absolutely so
8 they avoided concentrating too much power into any single individual.

9 "*When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the*
10 *center of all power, it will render powerless the checks provided of one government on another and will become*
11 *as venal and oppressive as the government from which we separated."*
12 [*Thomas Jefferson to Charles Hammond, 1821. ME 15:332*]

13 "*Our government is now taking so steady a course as to show by what road it will pass to destruction; to wit: by*
14 *consolidation first and then corruption, its necessary consequence. The engine of consolidation will be the*
15 *Federal judiciary; the two other branches the corrupting and corrupted instruments."*
16 [*Thomas Jefferson to Nathaniel Macon, 1821. ME 15:341*]

17 "*The [federal] judiciary branch is the instrument which, working like gravity, without intermission, is to press*
18 *us at last into one consolidated mass."*
19 [*Thomas Jefferson to Archibald Thweat, 1821. ME 15:307*]

20 "*There is no danger I apprehend so much as the consolidation of our government by the noiseless and therefore*
21 *unalarmed instrumentality of the Supreme Court."*
22 [*Thomas Jefferson to William Johnson, 1823. ME 15:421*]

23 "*I wish... to see maintained that wholesome distribution of powers established by the Constitution for the*
24 *limitation of both [the State and General governments], and never to see all offices transferred to Washington*
25 *where, further withdrawn from the eyes of the people, they may more secretly be bought and sold as at market."*
26 [*Thomas Jefferson to William Johnson, 1823. ME 15:450*]

27 "*What an augmentation of the field for jobbing, speculating, plundering, office-building and office-hunting*
28 *would be produced by an assumption of all the State powers into the hands of the General Government!"*
29 [*Thomas Jefferson to Gideon Granger, 1800. ME 10:168*]

30 "*I see,... and with the deepest affliction, the rapid strides with which the federal branch of our government is*
31 *advancing towards the usurpation of all the rights reserved to the States, and the consolidation in itself of all*
32 *powers, foreign and domestic; and that, too, by constructions which, if legitimate, leave no limits to their*
33 *power... It is but too evident that the three ruling branches of [the Federal government] are in combination to*
34 *strip their colleagues, the State authorities, of the powers reserved by them, and to exercise themselves all*
35 *functions foreign and domestic."*
36 [*Thomas Jefferson to William Branch Giles, 1825. ME 16:146*]

37 "*We already see the [judiciary] power, installed for life, responsible to no authority (for impeachment is not*
38 *even a scare-crow), advancing with a noiseless and steady pace to the great object of consolidation. The*
39 *foundations are already deeply laid by their decisions for the annihilation of constitutional State rights and the*
40 *removal of every check, every counterpoise to the engulfing power of which themselves are to make a sovereign*
41 *part."*
42 [*Thomas Jefferson to William T. Barry, 1822. ME 15:388*]

43 For further quotes supporting the above, see:

Thomas Jefferson on Politics and Government
<http://famguardian.org/Subjects/Politics/ThomasJefferson/jeff1060.htm>

44 They instead wanted an egalitarian and utopian society. They loathed the idea of a king because they had seen how corrupt
45 the monarchies of Europe had become by reading the history books. They loathed it so much that they specifically
46 prohibited titles of nobility in Article 1, Section 9, Clause 8:

47 **U.S. Constitution; Article 1, Section 9, Clause 8**

1 *No Title of Nobility shall be granted by the United States: And no Person holding any Office of Profit or Trust*
2 *under them, shall, without the Consent of the Congress, accept of any present, Emolument, Office, or Title, of*
3 *any kind whatever, from any King, Prince or foreign State.*

4 So the founders instead distributed and dispersed political power into several independent branches of government that
5 have sovereign power over a finite sphere and prohibited the branches from assuming each other's duties. This, they
6 believed, would prevent collusion against their rights and liberties. They therefore divided the government into the
7 Executive, Legislative, and Judicial branches and made them independent of each other, and assigned very specific duties
8 to each. In effect, these three branches became “foreign” to each other and in constant competition with each other for
9 power and control.

10 The founders further dispersed political power by dividing power between the several states and the federal government and
11 gave most of the power to the states. They gave each state their own seats in Congress, in the Senate. They made the states
12 just like “foreign countries” and independent nations so that there would be the greatest separation of powers possible
13 between the federal government and the states:

14 ***“The States between each other are sovereign and independent.** They are distinct and separate sovereignties,*
15 *except so far as they have parted with some of the attributes of sovereignty by the Constitution. **They***
16 ***continue to be nations, with all their rights, and under all their national***
17 ***obligations, and with all the rights of nations in every particular;** except in*
18 *the surrender by each to the common purposes and objects of the Union, under the Constitution. The rights of*
19 *each State, when not so yielded up, remain absolute.”*
20 *[Bank of Augusta v. Earle, 38 U.S. (13 Pet.) 519, 10 L.Ed. 274 (1839)]*

21 Then the founders created multiple states so that the states would be in competition with each other for citizens and for
22 commerce. When one state got too oppressive or taxed people too much, the people could then move to an economically
23 more attractive state and climate. This kept the states from oppressing their citizens and it gave the people a means to keep
24 their state and their government in check. Then they put the federal government in charge of regulating commerce among
25 and between the states, and the intention of this was to *maximize*, not obstruct, commerce between the states so that we
26 would act as a unified economic union and like a country. Even so, they didn’t want our country to be a “nation” under the
27 law of nations, because they didn’t want a national government with unlimited powers. They wanted a “federation”, so
28 they called our central government the “federal government” instead of a “national government”. To give us a “national
29 government” would be a recipe for tyranny:

30 ***“By that law the several States and Governments spread over***
31 ***our globe, are considered as forming a society, not a***
32 ***NATION.** It has only been by a very few comprehensive minds, such as those of Elizabeth and the*
33 *Fourth Henry, that this last great idea has been even contemplated. 3rdly. and chiefly, I shall examine the*
34 *important question before us, by the Constitution of the United States, and the legitimate result of that valuable*
35 *instrument. “*
36 *[Chisholm v. Georgia, 2 Dall. (U.S.) 419, 1 L.Ed. 440 (1793)]*

37 The ingenious founders also made the people the sovereigns in charge of both the state and federal governments by giving
38 them a Bill of Rights and mandating frequent elections. Frequent elections:

- 39 1. Ensured that rulers would not be in office long enough to learn enough to get sneaky with the people or abuse their
40 power.
- 41 2. Kept the rulers accountable to the people and provided a prompt feedback mechanism to make sure politicians and
42 rulers were incentivized to listen to the people.
- 43 3. Created a stable political system that would automatically converge onto the will of the majority so that the country
44 would be at peace instead of at war within itself.

45 The founders even gave the people their own house in Congress called the House of Representatives, so that the power
46 between the states, in the Senate, and the People, in the House, would be well-balanced. They also made sure that these
47 sovereign electors and citizens were well armed with a good education, so they could keep their government in check and
48 capably defend their freedom, property, and liberty by themselves. When things got rough and governments became
49 corrupt, these rugged and self-sufficient citizens were also guaranteed the right to defend their property using arms that the

1 U.S. Constitution said in the Second Amendment that they had a right to keep and use. This ensured that citizens wouldn't
2 need to depend on the government for a handout or socialist benefits and wouldn't have to worry about having a
3 government that would plunder their property or their liberty.

4 The founding fathers created the institution of trial by jury, so that if government got totally corrupt and passed unjust laws
5 that violated God's laws, the people could put themselves back in control through jury nullification. This also effectively
6 dealt with the problem of corrupt judges, because both the jury and the grand jury could override the judge as well when
7 they detected a conflict of interest by judging both the facts and the law. Here is how Thomas Jefferson described the duty
8 of the jury in such a circumstance:

9 "It is left... to the juries, if they think the permanent judges are under any bias whatever in any cause, to take
10 on themselves to judge the law as well as the fact. They never exercise this power but when they suspect
11 partiality in the judges; and by the exercise of this power they have been the firmest bulwarks of English
12 liberty."
13 [Thomas Jefferson to Abbe Arnoux, 1789. ME 7:423, Papers 15:283]

14 Then the founders separated church and state and put the state and the church in competition with each other to protect and
15 nurture the people. We talked about this church/state separation and dual sovereignty in section 4.3.6 of the Great IRS
16 Hoax, Form #11.302.

17 The design that our founding fathers had for our political system was elegant, unique, unprecedented, ingenious, perfectly
18 balanced, and inherently just. It was founded on the concept of Natural Order and Natural Law, which as we explained in
19 section 4.1 are based on the sequence that things were created. This concept made sense, even to people who didn't believe
20 in God, so it had wide support among a very diverse country of immigrants from all over the world and of many different
21 religious faiths. Natural Law and Natural Order unified our country because it was just and fair and righteous. That is the
22 basis for the phrase on our currency, which says:

23 "E Pluribus Unum"

24 ...which means: "From many, one." Our system of Natural Law and Natural Order also happened to be based on God's
25 sovereign design for self-government, as we explained throughout chapter 4. The founders also recognized that liberty
26 without God and morality are impossible:

27 "We have no government armed with the power capable of contending with human passions unbridled by
28 morality and religion. Avarice [greed], ambition, revenge, or gallantry [debauchery], would break the
29 strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a
30 moral and religious people. It is wholly inadequate to the government of any other."
31 [John Adams, 2nd President]

32 So the founders included the requirement for BOTH God and Liberty on all of our currency. They put the phrase "In God
33 We Trust" and the phrase "Liberty" side by side, and they were probably thinking of the following scripture when they did
34 that!:

35 "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty."
36 [2 Cor. 3:17, Bible, NKJV]

37 By creating such distinct separation of powers among all the forces of government, the founders ensured that the only way
38 anything would get done within government was exclusively by informed consent and not by force or terror. The
39 Declaration of Independence identifies the source of ALL "just" government power as "consent". Anything not consensual
40 is therefore unjust and tyrannical. An informed and sovereign People will only do things voluntarily and consensually
41 when it is in their absolute best interests. This would ensure that government would never engage in anything that wasn't in
42 the best interests of everyone as a whole, because people, at least theoretically, would never consent to anything that would
43 either hurt them or injure their Constitutional rights. The Supreme Court described this kind of government by consent as
44 "government by compact":

45 "In Europe, the executive is synonymous with the sovereign power of a state...where it is too commonly
46 acquired by force or fraud, or both...In America, however the case is widely different. Our government is
47 founded upon compact [consent expressed in a written contract called a Constitution or in positive law].
48 Sovereignty was, and is, in the people."
49 [Glass v. The Sloop Betsy, 3 (U.S.) Dall 6]

1 Here is the legal definition of “compact” to prove our point that the Constitution and all federal law written in furtherance
2 of it are indeed a “compact”:

3 “**Compact**, n. An agreement or contract between persons, nations, or states. Commonly applied to working
4 agreements between and among states concerning matters of mutual concern. A contract between parties,
5 which creates obligations and rights capable of being enforced and contemplated as such between the parties,
6 in their distinct and independent characters. A mutual consent of parties concerned respecting some property
7 or right that is the object of the stipulation, or something that is to be done or forborne. See also Compact
8 clause; Confederacy; Interstate compact; Treaty.”
9 [Black’s Law Dictionary, Sixth Edition, p. 281]

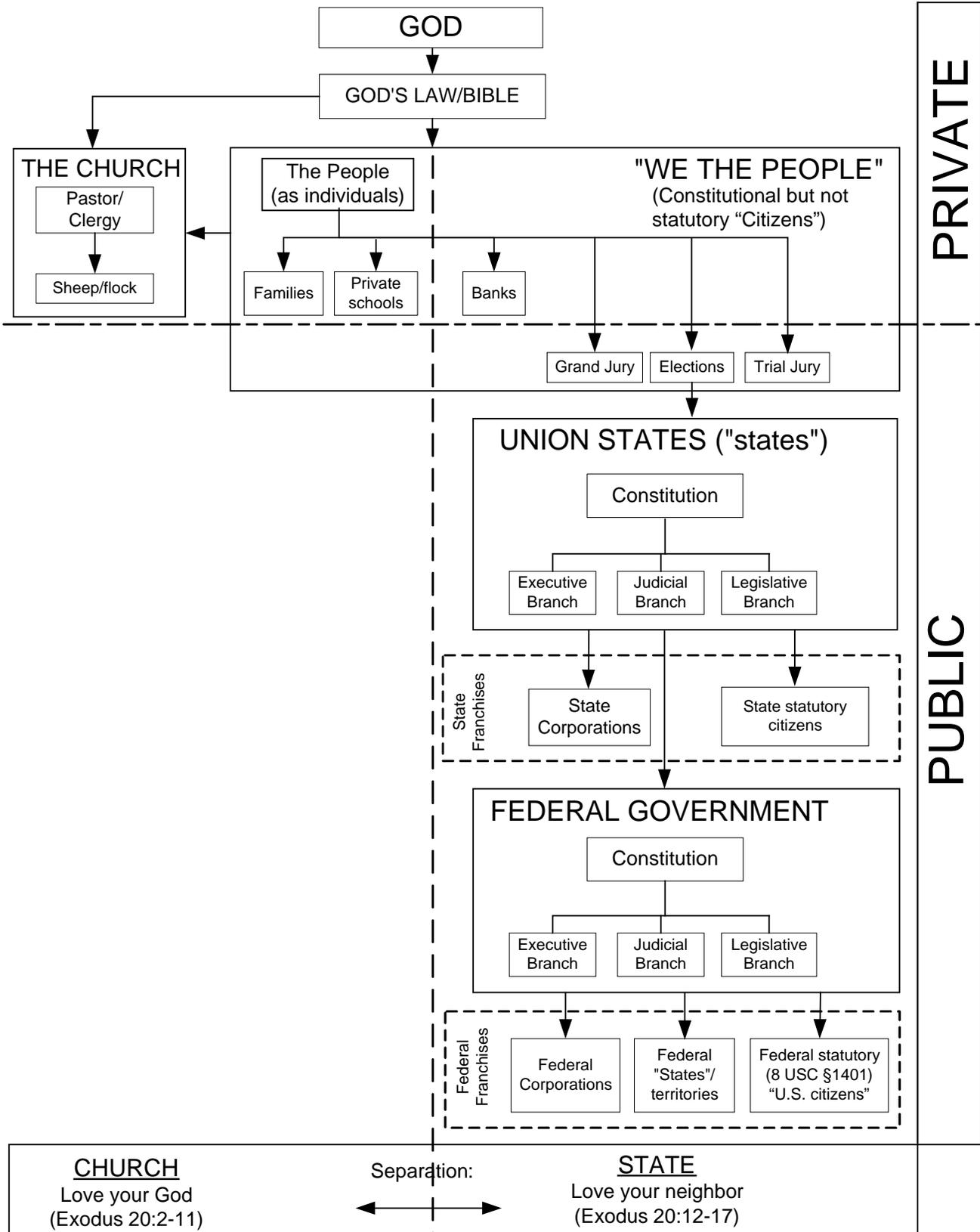
10 Enacting a mutual agreement into positive law then, becomes the vehicle for expressing the fact that the People collectively
11 agreed and consented to the law and to accept any adverse impact that law might have on their liberty. Public servants
12 then, are just the apparatus that the sovereign People use for governing themselves through the operation of positive law.
13 As the definition above shows, the apparatus and machinery of government is simply the “rudder” that steers the ship, but
14 the "Captain" of the ship is the People both individually and collectively. In a true Republican Form of Government, the
15 REAL government is the people individually and collectively, and not their "public servants".

16 Our de jure Constitutional Republic started out as a perfectly balanced and just system indeed. But somewhere along the
17 way, it was deliberately corrupted by evil men for personal gain. Just like Cain (in the Bible) destroyed the tranquility and
18 peace of an idyllic world and divided the family of Adam by first introducing murder into the world, greedy politicians who
19 wanted to line their pockets corrupted our wonderful system and brought evil into our government. How did it happen?
20 They did it with a combination of force, fraud, and the corrupting influence of money. This process can be shown
21 graphically and described in scientific terms over a period of years to show *precisely* how it was done. We will now
22 attempt to do this so that the process is crystal clear in your mind. What we are trying to show are the following elements
23 in our diagram:

- 24 1. The distinct sovereignties between governments:
25 1.1. States
26 1.2. The federal government
27 2. The sovereignties within governments:
28 2.1. Executive branch
29 2.2. Legislative branch
30 2.3. Judicial branch
31 3. The hierarchy of sovereignty between all the sovereignties based on their sequence of creation.
32 4. The corrupting influence of force, fraud, and money, including the branch that initiated it, the date it was initiated, and
33 the object it was initiated against.

34 To meet the above objectives, we will start off with the diagram found in section 5.1.1 of the Great IRS Hoax, Form
35 #11.302 and expand it with some of the added elements found in the Natural Order diagram found in section 4.1 of the
36 Great IRS Hoax, Form #11.302. To the bottom of the diagram, we add the Ten Commandments, which establishes the
37 “Separation of Church v. State”. The first four commandments in Exodus 20:2-11 establish the church and the last six
38 commandments found in Exodus 20:12-17 define how we should relate to other people, who Jesus later called our
39 “neighbor” in Matt. 22:39. The main and only purpose of government is to love and protect and serve its inhabitants and
40 citizens, who collectively are "neighbors". What results is a schematic diagram of the initial political system that the
41 founders gave us absent all corruption. This is called the “De jure U.S. Government”. It is the only lawful government we
42 have and its organization is defined by our Constitution. It’s organization is also defined by the Bible, which we also call
43 "Natural Law" throughout this document.
44

1 **Figure 7: Natural Order Diagram of Republican Form of Government**



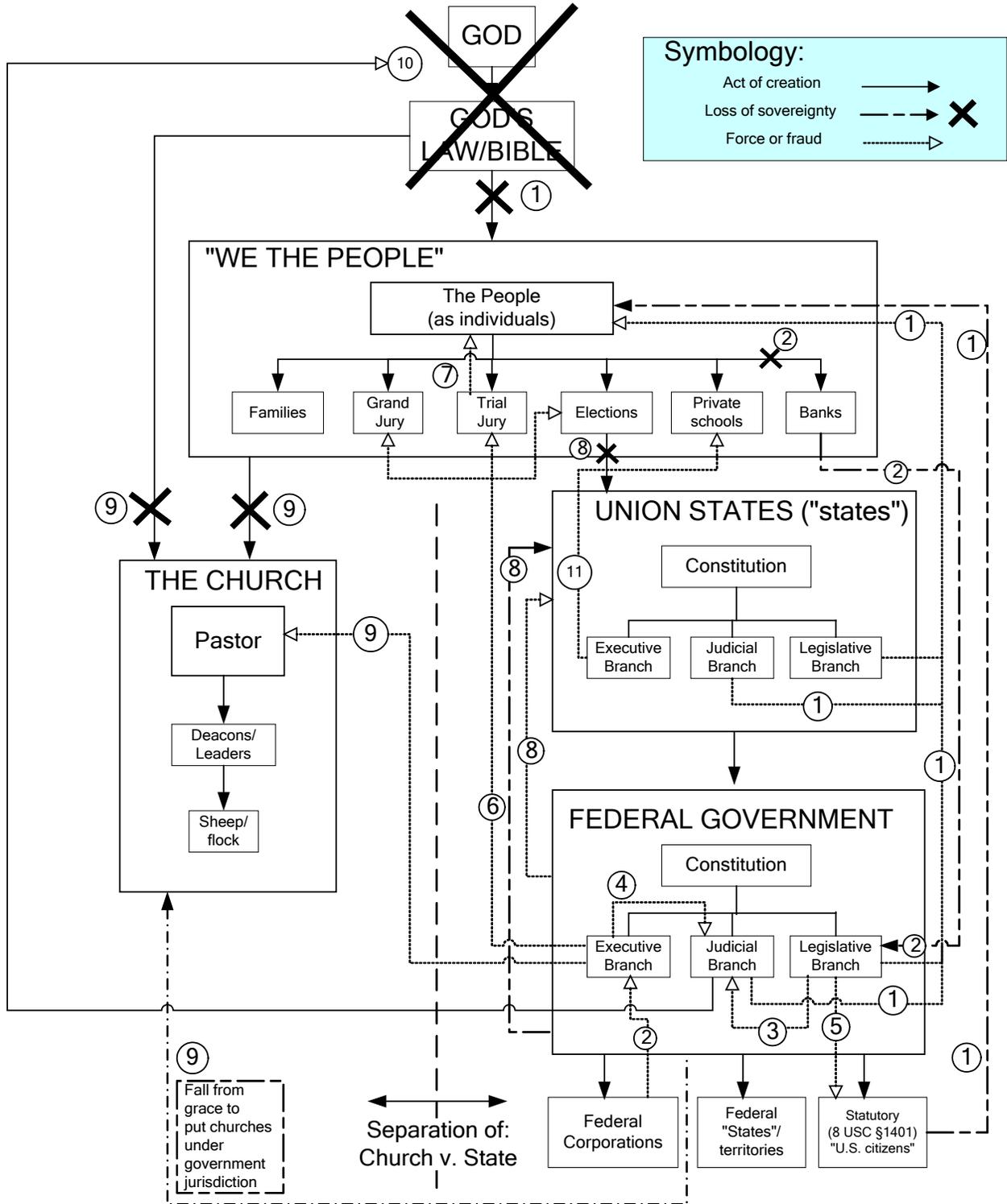
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2

1 Each box in the above diagram represents a sovereignty or sovereign entity that helps distribute power throughout our
2 system of government to prevent corruption or tyranny. The arrows with dark ends indicate an act of creation by the
3 sovereign above. That act of creation carries with it an implied delegation of authority to do specific tasks and establishes a
4 fiduciary relationship between the Creator, and his subordinate creation. The above system as shown functions properly
5 and fully and provides the best defense for our liberties only when there is complete separation between each sovereignty,
6 which is to say that all actions performed and all choices made by any one sovereign:

- 7 1. Are completely free of fraud, force, conflict of interest, or duress.
- 8 2. Are accomplished completely voluntarily, which is to say that they are done for the mutual benefit of all parties
9 involved rather than any one single party exercising undue influence.
- 10 3. Involve fully informed consent made with a full awareness by all parties to the agreement of all rights which are being
11 surrendered to procure any imputed benefits.
- 12 4. Are done mainly or exclusively for the benefit of the Sovereign above the agent who is the actor.
- 13 5. Are done for righteous reasons and noble intent, meaning that they are accomplished for the benefit of someone else
14 rather than one's own personal or financial benefit. This requirement is the foundation of what a fiduciary relationship
15 means and also the only way that conflicts of interest and the corruption they can cause can be eliminated.

16 With the above in mind, we will now add all of the corrupting influences accomplished to our system of government over
17 the years. These are shown with dashed lines representing the application of unlawful or immoral force or fraud. The
18 hollow end of each line indicates the sovereign against which the force or fraud is applied. The number above or next to
19 the dotted line indicates the item in the table that follows the diagram which explains each incidence of force or fraud.
20

1 **Figure 8: Process of Corrupting Republican Form of Government**



2
3 Below is a table explaining each incidence of force or fraud that corrupted the originally perfect system:

4

Table 2: Specific instances of force, fraud, and conflict of interest that corrupted our political system

# (on diagram above)	Year(s)	Acting Sovereignty/ agent	Law(s) violated	Explanation
1	1868	State legislatures State judges Federal legislature Federal judges	18 U.S.C. §241 (conspiracy against rights) Thirteenth Amendment (slavery and peonage) 42 U.S.C. §1994 (peonage) 18 U.S.C. §1581 (peonage/slavery) 18 U.S.C. §2381 (treason)	After the civil war, the 14 th Amendment was passed in 1868. That amendment along with "words of art" were used as a means to deceive constitutional citizens to falsely believe that they were also privileged statutory "U.S. citizens" pursuant to 8 U.S.C. §1401, and thus to unconstitutionally extent federal jurisdiction and enforce federal franchises within states of the Union. The citizenship status described in that amendment was only supposed to apply to emancipated slaves but the federal government in concert with the states confused the law and the interpretation of the law enough that everyone thought they were statutory federal citizens rather than the "non-citizen nationals" immune from federal jurisdiction, which is foreign with respect to states of the Union. This put Americans in the states in a privileged federal status and put them under the jurisdiction of the federal government. At the point that Americans voluntarily and unknowingly accept privileged federal citizenship, they lose their sovereignty and go to the bottom of the sovereignty hierarchy. State courts and state legislatures cooperated in this conspiracy against rights by requiring electors and jurists to be presumed statutory "U.S. citizens" in order to serve. At the same time, they didn't define the term "U.S. citizen" in their election laws or voter registration, creating a "presumption" in favor of people believing that they are statutory "citizens of the United States", even though technically they are not.
2	1913	Corporations/ businesses/and special interests	18 U.S.C. §201 (bribery of public officials) Const. Art. 1, Sect. 2, Clause 3 (direct taxes) Const. Art. 1, Sect. 9, Clause 4 (direct taxes) 18 U.S.C. §219 (government employees acting as agents of foreign principals- Federal Reserve)	Around the turn of the century, the gilded age created a lot of very wealthy people and big corporations. The corrupting influence of the money they had lead them to dominate the U.S. senate and the Republican party., which was the majority party at the time. The people became restless because they were paying most of the taxes indirectly via tariffs on imported goods while the big corporations were paying very little. This lead to a vote by Congress to send the new Sixteenth Amendment to the states for ratification. Corporations heavily influenced this legislation so that it would favor taxing individuals instead of corporations, which lead the Republicans in the Senate to word the Amendment ambiguously so that it could or would be misconstrued to apply to natural persons instead of the corporations it was really intended to apply to by the American people. This created much subsequent litigation and confusion on the part of the Average American about exactly what the taxing powers of Congress are, and gave Congressman a lot of wiggle room to misrepresent the purpose of the Sixteenth Amendment to their constituents. Today, Congressmen use the ambiguity of the Amendment to regularly lie to their Constituents by saying that the "Sixteenth Amendment" authorizes Congress to tax the income of every American. This is an absolute lie and is completely inconsistent with the rulings of the U.S. Supreme Court. Courts below the Supreme Court have also used the same ambiguity mechanism to expand the operation of the income tax beyond its clearly limited application to the federal zone. During the same year as the Sixteenth Amendment was ratified, in 1913, the Congress also passed the Federal Reserve Act immediately after the Sixteenth Amendment. By doing this, they surrendered their control over the money system to a consortium of private banks. The Sixteenth Amendment was passed first in February of 1913 because it was the lender-security for the Non-Federal Reserve that would be needed to create a "credit line" and collateral. The Federal Reserve Act was passed in December of that same year. At that point, the Congress had an unlimited private credit line from commercial banks and a means to print as much money as they wanted in order to fund socialist expansion of the government. But remember that the bible says: <i>"The rich ruleth over the poor, and the borrower [is] servant to the lender."</i> Prov. 22:7
3	1911-1939	Federal legislature	28 U.S.C. §144 (conflict of interest of federal judges) 28 U.S.C. §455 (conflict of interest of federal judges)	In 1911, the U.S. Congress passed the Judicial Code of 1911 and thereby made all District and Circuit courts into entirely administrative courts which had jurisdiction over only the federal zone. All the federal courts except the U.S. Supreme Court changed character from being Article III courts to Article IV territorial courts only. All the district courts were renamed from "District Court of the United States" to "United States District Court". The Supreme Court said in <i>Balzac v. Puerto Rico</i> , 258 U.S. 298 (1922) that the "United States District Court" is an Article IV territorial court, not an Article III constitutional court. Consequently, all the federal courts excepting the Supreme Court became administrative courts that were part of the Executive rather than the Judicial Branch of the government and all the judges became Executive Branch employees. See our article " Authorities on Jurisdiction of Federal Courts " for further details.

# (on diagram above)	Year(s)	Acting Sovereignty/ agent	Law(s) violated	Explanation
				The Revenue Act of 1932 than tried to apply income taxes against federal judges. The purpose was to put them under complete control of the Executive Branch through terrorism and extortion by the IRS. This was litigated by the Supreme Court in 1932 in the case of <i>O'Malley v. Woodrough</i> , 309 U.S. 277 (1939) just before the war started. The court ruled that the Executive Branch couldn't unilaterally modify the terms of their employment contracts, so they rewrote the tax code to go around it subsequent to that by only taxing NEW federal judges and leaving the existing ones alone so as not to violate the Constitutional prohibition against reducing judges salaries. Since that time, federal judges have been beholden to the greed and malice of the Legislative branch because they are under IRS control. This occurred at a time when we had a very popular socialist President who threatened the Supreme Court if they didn't go along with his plan to replace capitalism with socialism, starting with Social Security. President Roosevelt tried to retire all the U.S. Supreme Court justices and then double the size of the court and pack the court with all of his own socialist cronies in a famous coup called "The Roosevelt Supreme Court Packing Plan".
4	1939- Present	Federal executive branch	28 U.S.C. §144 (conflict of interest of federal judges) 28 U.S.C. §455 (conflict of interest of federal judges) Separation of powers Doctrine	Right after the Supreme Court case of <i>O'Malley v. Woodrough</i> in 1939, the U.S. Congress wasted no time in passing a new Revenue Act that skirted the findings of the Supreme Court's that declared income taxes levied against them to be unconstitutional. In effect, they made the payment of income taxes by federal judges an implied part of their employment agreement as "appointed officers" of the United States government in receipt of federal privileges. Once the judges were under control of the IRS, they could be terrorized and plundered if they did not cooperate with the enforcement of federal income taxes. This also endowed all federal judges with an implied conflict of interest in violation of 28 U.S.C. §455 and 28 U.S.C. §144
5	1939- Present	Federal legislative branch	Const. Art. 1, Sect. 2, Clause 3 Const. Art. 1, Sect. 9, Clause 4 18 U.S.C. §1589(3) (forced labor)	The Revenue Act of 1939 passed by the U.S. Congress instituted a very oppressive income tax to fund the upcoming World War II effort. It was called the "Victory Tax" and it was a voluntary withholding effort, but after the war and after people on a large scale got used to sending their money to Washington, D.C. every month through payroll withholding, the politicians cleverly decided not to tell them the truth that it was voluntary. The politicians then began rewriting the tax code to further confuse and deceive people and hide the truth about the voluntary nature of the income tax. This included the Internal Revenue Codes of 1954 and 1986, which were major updates of the IRC that further hid the truth from the legal profession and added so much complexity to the tax code that no one even understands them anymore.
6	1950- Present	Federal executive branch	18 U.S.C. §597 (expenditures to influence voting) 18 U.S.C. §872 (extortion) 18 U.S.C. §880 (receiving the proceeds of extortion) 18 U.S.C. §1957 (Engaging in monetary transactions in property derived from specified unlawful activity)	Federal government uses income tax revenues after World War II to begin socialist subsidies, starting with Lyndon Johnson's "Great Society" plan. Instead of paying off the war debt and ending the income tax like we did after the Civil war in 1872, the government adopted socialism and borrowed itself into a deep hole, following the illustrious example of Franklin Roosevelt's "New Deal" program. This socialist expansion was facilitated by the enactment of the Federal Reserve Act of 1913, which gave the government unlimited borrowing power. The income tax, however, had to continue because it was the "lender security" for the PRIVATE Federal Reserve banking trust that was creating all this debt and fake money. The income tax had the effect of making all Americans into surety for government debts they never authorized. The Civil Rights movement of the 1960's accelerated the growth of the socialist cancer to cause voters to abuse their power to elect politicians who would subsidize and expand the welfare-state concept. <i>"Democracy has never been and never can be so desirable as aristocracy or monarchy, but while it lasts, is more bloody than either. Remember, democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy that never did commit suicide."</i> John Adams, 1815.
7	1939- Present	Trial jury	18 U.S.C. §2111 (robbery)	Trial juries filled with people receiving government socialist handouts (money STOLEN from hard-working Americans) vote against tax protesters to illegally enforce the Internal Revenue Code, and especially in the case of the wealthy. Trial by jury becomes MOB RULE and a means to mug and rob the producers of society. The jurists are also under duress by the judge, who does not allow evidence to be admitted that would be prejudicial to government (or his retirement check) and who makes cases unpublished where the government lost on income tax issues. Because these same jurists were also educated in public schools, they are easily lead like sheep to do the government's dirty work of plundering their fellow citizens by upholding a tax that is actually voluntary. The result is slavery of wage earners and the rich to the IRS. The war of the "have-nots" and the "haves" using the taxing authority of the government continues on and expands.

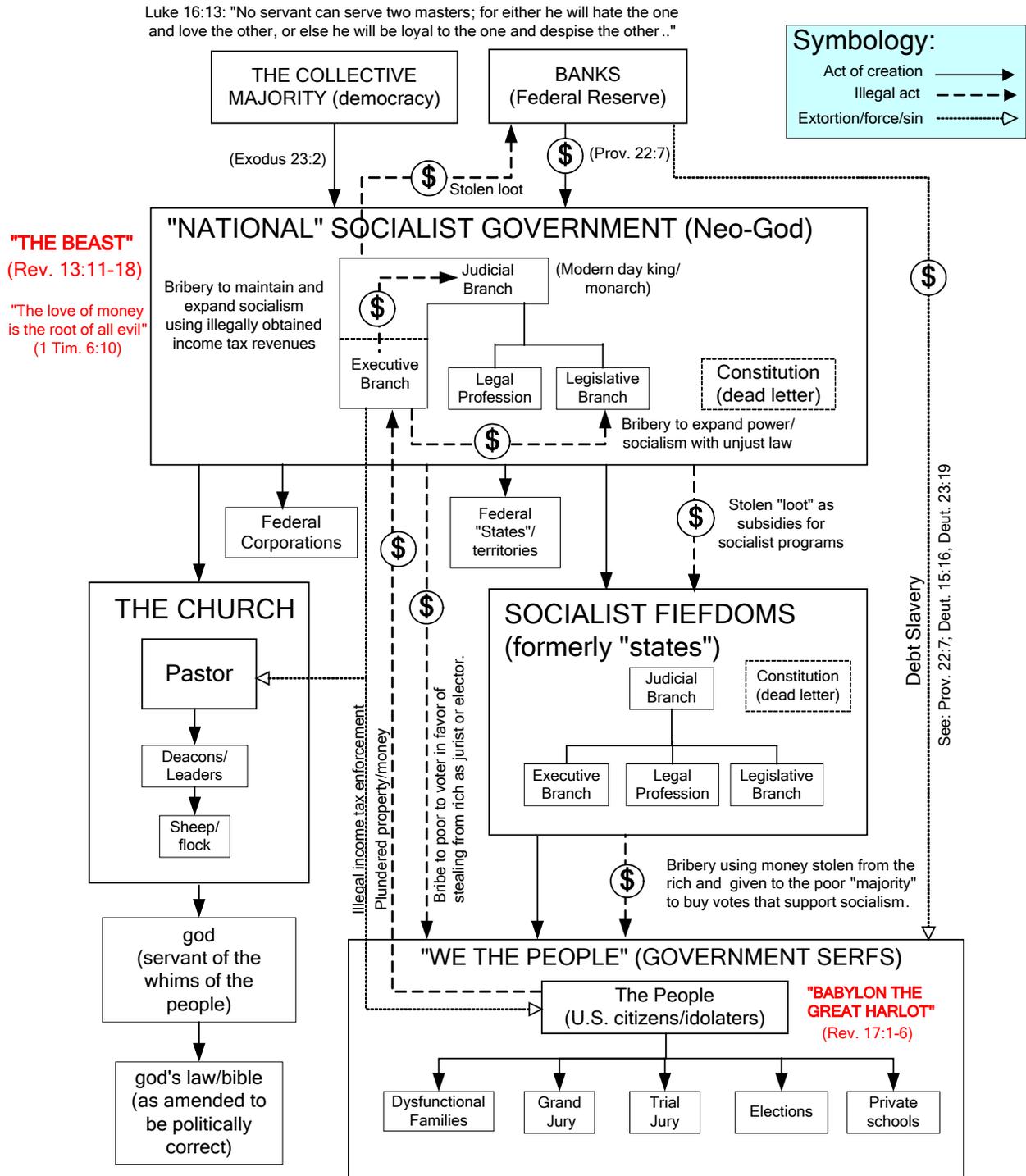
# (on diagram above)	Year(s)	Acting Sovereignty/ agent	Law(s) violated	Explanation
8	1960- Present	Federal government	18 U.S.C. §873 (blackmail) 18 U.S.C. §208 (acts affecting a personal financial interest 18 U.S.C. §872 (extortion)	The federal government begins using income tax revenues and socialist welfare programs to manipulate the states. For instance: 1. They made it mandatory for states to require people getting drivers licenses to provide a Socialist Security Number or their welfare subsidies would be cut off. 2. They encourage states to require voters and jurists to be "U.S. citizens" in order to serve these functions so that they would also be put under federal jurisdiction. 3. They mandate that all persons receiving welfare benefits or unemployment benefits that include federal subsidies to have Socialist Security Numbers.
9	1980's- Present	Federal executive branch	18 U.S.C. §208 (conflict of interest) 18 U.S.C. §872 (extortion) 18 U.S.C. §876 (mailing threatening communications)	IRS abuses its power to manipulate and silence churches that speak out about government abuses or are politically active. This has the effect of making the churches politically irrelevant forces in our society so that the government would have no competition for the affections and the allegiance of the people.
10	1960- Present	Federal judicial branch	God's laws (bible)	Federal judiciary eliminates God and prayer in the schools. This leaves kids in a spiritual vacuum. Drugs, sex, teenage pregnancy run rampant. Families begin breaking apart. God is blasphemed. Single parents raise an increasing number of kids and these children don't have the balance they need in the family to have proper sex roles. Gender identity crisis and psychology problems result, causing homosexuality to run rampant. This further accelerates the breakdown of the family because these dysfunctional kids have dysfunctional families of their own. Because God is not in the schools, eventually the people begin to reject God as well. This expands the power of government because when the people aren't governed by God, they are ruled by tyrants and become peasants and serfs eventually. That is how the Israelites ended up in bondage to the Egyptians: because they would not serve God or trust him for their security. They wanted a big powerful Egyptian government to take care of them and be comfortable and safe, which was idolatry toward government.
11	2000- Present	State executive branch	18 U.S.C. §208 (acts affecting a personal financial interest)	The state executive branches abuse their power to set very high licensing requirements for home schools and private schools, backed by teachers unions and contributions of these unions to their political campaigns. Licensing requirements become so high that only public schools have the capital to comply, virtually eliminating private and home schooling. Teachers and inferior environment in public schools further contributes to bad education and liberal socialist values, further eroding sovereignty of the people and making them easy prey for sly politicians who want to enslave them with more unjust laws and expand their fiefdom. Government continues to grow in power and rights and liberties simultaneously erode further.

1

1 After our corrupt politicians are finished socially re-engineering our system of government using the tax code and a
2 corrupted federal judiciary, below is what happens to our original republican government system. This is what we refer to
3 as the "De facto U.S. Government". It has replaced our "De jure U.S. Government" not through operation of law, but
4 through fraud, force, and corruption. One of our readers calls this new architecture for social organization "The New Civil
5 Religion of Socialism", where the collective will of the majority or whatever the judge says is sovereign, not God, and is
6 the object of worship and servitude in courtrooms all over the country, who are run by devil-worshipping modern-day
7 monarchs called "judges". These tyrants wear black-robos and chant in Latin and perform exorcism on hand-cuffed
8 subjects to remove imaginary "demons" from the people that are defined by majority vote among a population of criminals
9 (by God's law), homosexuals, drug abusers, adulterers, and atheists. The vilification of these demons are legislated into
10 existence with "judge-made law", which is engineered to maximize litigation and profits to the legal industry. The legal
11 industry, in turn, has been made into a part of the government because it is licensed and regulated by government. This
12 profession "worships" the judge as an idol and is comprised of golf and law school buddies and fellow members of the
13 American Bar Association (ABA), who hobnob with the judge and do whatever he says or risk having their attorney license
14 pulled. In this totalitarian socialist democracy/oligarchy shown below, the people have no inalienable or God-given
15 individual rights, but only "privileges" granted by the will of the majority that are taxable. After all, when God and Truth
16 are demoted to being a selfish creation of man and a politically correct vain fantasy, then the concept of "divine right"
17 vanishes entirely from our political system.

18

1 **Figure 9: Result of Corrupting Our Republican Form of Government**



2
3 In the above diagram, all people in receipt of federal funds *stolen* through illegally collected or involuntarily paid federal
4 income taxes effectively become federal "employees". They identified themselves as such when they filed their W-4
5 payroll withholding form, which says on the top "Employee Withholding Allowance Certificate". The Internal Revenue
6 Code identifies "employee" to mean someone who works for the federal government in 26 U.S.C. §3401(c). These federal

1 “employees” are moral and spiritual “whores” and “harlots”. They are just like Judas...they exchanged the Truth for a lie
2 and liberty for slavery and they did it mainly for money and personal security. They are:

- 3 1. So concerned about avoiding being terrorized by their government or the IRS for “making waves”.
- 4 2. So immobilized by their own fear and ignorance that they don’t dare do anything.
- 5 3. So addicted to sin and other unhealthy distractions that they don’t have the time to do justice.
- 6 4. So poor that they can’t afford a expensive lawyer to be able to right the many wrongs imposed on them by a corrupted
7 government. Justice is a luxury that only the rich can afford in our society.
- 8 5. So legally ignorant, thanks to our public “fool”, I mean “school” system that they aren’t able to right their wrongs on
9 their own in court without a lawyer.
- 10 6. So afraid of corrupt judges and lawyers who are bought and paid for with money that they stole from hardworking
11 Americans in illegally enforcing what is actually a voluntary Subtitle A income tax on natural persons.
- 12 7. So unable to take care of their own needs because they have allowed themselves to depend too much on government
13 and allowed too much of their own hard-earned money to be stolen from them.
- 14 8. So covetous of that government welfare or socialist security or unemployment check or paycheck that comes in the
15 mail every month.

16 ...that they wouldn’t dare upset the apple cart or try to right the many wrongs that maintain the status quo by doing justice
17 as a voter or jurist. As long as they get their socialist handout and they live comfortably on the “loot” their “Parens
18 Patriae”, or “Big Brother” sends them, they don’t care that massive injustice is occurring in courtrooms and at the IRS
19 every day. In effect, they are bribed to look the other way while their own government loots and oppresses their neighbor
20 and then uses that loot to buy votes and influence.

21 *“Thou shalt not steal.”*
22 *[Exodus 20:15]*

23 *For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.”*
24 *[Gal 5:14, Bible, NKJV]*

25 Would you rob your neighbor? No you say? Well then, would you look the other way while someone else robs him in
26 your name? Government is **YOUR AGENT**. If government robs your neighbor, God will hold you, not the agent who did
27 it for you, personally responsible, because government is your agent. God put you in charge of your government and you
28 are the steward.

29 If you want to know what the above type of government is like spiritually, economically, and politically, read the first-hand
30 accounts in the book of Judges found in the Bible. Corruption, sin, servitude, violence, and wars characterize this notable
31 and most ignominious period and “social experiment” as documented in the Bible. Now do you understand why God’s law
32 mandates that we serve ONLY Him and not be slaves of man or government? When we don’t, the above totalitarian
33 socialist democracy/tyranny is the result, where politicians and judges in government becomes the only sovereign and the
34 people are there to bow down to and “worship” and serve an evil and corrupt government as slaves.

35 Below is the way God himself describes the corrupted dilemma we find ourselves in because we have abandoned the path
36 laid by our founding fathers, as described in [Isaiah 1:1-26](#):

37 *Alas, sinful nation,*
38 *A people laden with iniquity*
39 *A brood of evildoers*
40 *Children who are corrupters!*
41 **[They have forsaken the Lord](#)**
42 *They have provoked to anger*
43 *The Holy One of Israel,*
44 *They have turned away backward.*
45 *Why should you be stricken again?*
46 *You will revolt more and more.*
47 *The whole head is sick [they are out of their minds!: insane or STUPID or both],*
48 *And the whole heart faints....*
49 *Wash yourselves, make yourselves clean;*
50 *Put away the evil of your doings from before My eyes.*
51 *Cease to do evil,*

1 Learn to do good;
2 Seek justice,
3 Rebuke the oppressor [the IRS and the Federal Reserve and a corrupted judicial system];
4 Defend the fatherless,
5 Plead for the widow [and the "nontaxpayer"']...

6 How the faithful city has become a harlot!
7 It [the Constitutional Republic] was full of justice;
8 Righteousness lodged in it,
9 But now murderers [and abortionists, and socialists, and democrats, and liars and corrupted judges].
10 Your silver has become dross,
11 Your wine mixed with water.
12 Your princes [President, Congressmen, Judges] are rebellious,
13 Everyone loves bribes,
14 And follows after rewards.
15 They do not defend the fatherless,
16 nor does the cause of the widow [or the "nontaxpayer"] come before them.

17 Therefore the Lord says,
18 The Lord of hosts, the Mighty One of Israel,
19 "Ah, I will rid Myself of My adversaries,
20 And take vengeance on My enemies.
21 I will turn My hand against you,
22 And thoroughly purge away your dross,
23 And take away your alloy.
24 I will restore your judges [eliminate the BAD judges] as at the first,
25 And your counselors [eliminate the BAD lawyers] as at the beginning.
26 Afterward you shall be called the city of righteousness, the faithful city."
27 [[Isaiah 1:1-26](#), Bible, NKJV]

28 So according to the Bible, the real problem is corrupted lawyers and judges and people who are after money and rewards,
29 and God says the way to fix the corruption and graft is to eliminate the bad judges and lawyers. Whose job is that? It is
30 the even more corrupted Congress! (see [28 U.S.C. §134\(a\)](#) and [28 U.S.C. §44\(b\)](#))

31 "O My people! Those who lead you cause you to err,
32 And destroy the way of your paths."
33 [[Isaiah 3:12](#), Bible, NKJV]

34 "The king establishes the land by [justice](#); but he who receives bribes overthrows it."
35 [[Prov. 29:4](#), Bible, NKJV]

36 Can thieves and corrupted judges and lawyers and jurors, who are all bribed with stolen or extorted tax dollars they lust
37 after in the pursuit of socialist benefits, reform themselves if left to their own devices?

38 "When you [the jury] saw a thief [the corrupted judges and lawyers paid with extorted and stolen tax money],
39 you consented with him, And have been a partaker with adulterers."
40 [[Psalm 50:18](#), Bible, NKJV]

41 "The people will be oppressed,
42 Every one by another and every one by his [socialist] neighbor [sitting on a jury who
43 was indoctrinated and brainwashed in a government school to trust government];
44 The child will be insolent toward the elder,
45 And the base toward the honorable."
46 [[Isaiah 3:5](#), Bible, NKJV]

47 "It must be conceded that there are rights [and property] in every free government beyond the control of the
48 State [or any judge or jury]. A government which recognized no such rights, which held the lives, liberty and
49 property of its citizens, subject at all times to the disposition and unlimited control of even the most democratic
50 depository of power, is after all a despotism. It is true that it is a despotism of the many--of the majority, if you
51 choose to call it so--but it is not the less a despotism."
52 [[Loan Ass'n v. Topeka](#), [87 U.S. \(20 Wall.\) 655, 665 \(1874\)](#)]

53 The answer is an emphatic no. It is up to We The People as the sovereigns in charge of our lawless government to right
54 this massive injustice because a corrupted legislature and judiciary and the passive socialist voters in charge of our
55 government today simply cannot remedy their own addiction to the money that was stolen from their neighbor by the
56 criminals they elected into office. These elected representatives were supposed to be elected to serve and protect the

1 people, but they have become the worst abusers of the people because they only got into politics and government for selfish
 2 reasons. Notice we didn't say they got into "public service", because we would be lying to call it that. It would be more
 3 accurate to call what they do "self service" instead of "public service". One of our readers has a name for these kinds of
 4 people. He calls them SLAT: Scum, Liars, and Thieves. If you add up all the drug money, all the stolen property, all the
 5 white collar crime together, it would all pale in comparison to the "extortion under the color of law" that our own de facto
 6 government and the totally corrupted people who work for it are instituting against its own people. If we solve no crime
 7 problem other than that one problem, then the government will have done the most important thing it can do to solve our
 8 crime problem and probably significantly reduce the prison population at the same time. There are lots of people in jail
 9 who were put there wrongfully for income tax crimes that aren't technically even crimes. These people were maliciously
 10 prosecuted by a corrupted DOJ with the complicity of a corrupted judiciary and they MUST be freed because they have
 11 become slaves and political prisoners of a corrupted state for the sake of laws that don't even exist!

12 We will now close this section with a tabular summary that compares our original "de jure" government to the "de facto"
 13 government that we presently suffer under. This corrupted "de facto" government only continues to exist because of our
 14 passive and tolerant approach towards the illegal activities of our government servants. We can fix this if we really want to,
 15 folks. Let's do it!

16 **Table 3: Comparison of our "De jure" v. "De facto" government**

#	Type of separation of powers	De jure government	De facto government
1	Separation of Church and State	Government has no power to control or regulate the political activities of churches	IRS 501(c) designation allows government to remove tax exemption from churches if they get politically involved
2	Separation of Money and State	Only lawful money is gold and the value of the dollar is tied to gold. Government can't manufacture more gold so they can't abuse their power to coin money to enrich themselves.	Fiat currency is Federal Reserve Notes (FRNs). Government can print any amount of these it wants and thereby enrich itself and steal from the those who hold dollars by lowering the value of the dollars in circulation (inflation)
3	Separation of Marriage and State	People getting married did not have marriage licenses from the state. Instead, the ceremony was exclusively ecclesiastical and it was recorded only in the family Bible and church records.	Pastor acts as an agent of both God and the state. He performs the ceremony and is also licensed by the state to sign the state marriage license. Churches force members getting married to obtain state marriage license by saying they won't marry them without a state-issued marriage license.
4	Separation of School and State	Schools were rural and remote and most were private or religious. There were very few public schools and a large percentage of the population was home-schooled.	Most student go to public schools. They are dumbed-down by the state to be good serfs/sheep by being told they are "taxpayers" and being shown in high school how to fill out a tax return without even being shown how to balance a check book. They are taught that government is the sovereign and not the people, and that people should obey the government.
5	Separation of State and Federal government	States control the Senate and all legislation and taxation internal to a state. Federal government controls only foreign commerce in the form of imposts, excises, and duties under Article 1, Section 8, Clause 3 of the Constitution.	Federal government receives lion's share of income taxes over both internal and external trade. It redistributes the proceeds from these taxes to the socialist states, who are coerced to modify their laws in compliance with federal dictates in order to get their fair share of this stolen "loot".
6	Separation between branches of government: Executive, Legislative, Judicial	Three branches of government are entirely independent and not controlled by other branches.	Judges are "employees" of the executive branch and have a conflict of interest because they are beholden to IRS extortion. Executive controls the illegal tax collection activities of the IRS and dictates to other branches it's tax policy through illegal IRS extortion. Using the IRS, Executive becomes the "Gestapo" that controls everything and everyone. Congress and the courts refuse to reform this extortion because they benefit most financially by it.
7	Separation of Commerce and State	Federal government regulates only foreign commerce of corporations. States regulate all internal commerce. Private individuals have complete privacy and are not regulated because they don't have Socialist Security Numbers and are not monitored by the IRS Gestapo. Banks are independent and do not have to participate in a national banking system so they don't coerce their depositors to	All credit issued by a central, private Federal Reserve consortium. Federal Reserve rules coerce private banks to illegally enforce federal laws in states of the Union that only apply in the federal zone. Namely, they force depositors to have Socialist Security Numbers and they report all currency transactions over \$3,000 to the Dept of the Treasury (CTR's). "Spying" on financial affairs citizens by government makes citizens afraid of IRS

#	Type of separation of powers	De jure government	De facto government
		bet government-issued numbers nor do they snoop/spy on their depositors as an agent of the IRS Gestapo. Private employers are not regulated or monitored by federal Gestapo and their contracts with their employees are private and sacred.	and government and coerces them to illegally pay income taxes by government. Employers are coerced to enslave their employees to IRS through wage reporting and withholding, often against the will of employees.
8	Separation of Media and State	Press was free to report as they saw fit under the First Amendment. Most newspapers were small-town newspapers and were private and independent.	Television, radio, the internet, and corporations have taken over the media and concentrated control of it to the hands of a very few huge and "privileged" corporations that are in bed with the federal and state governments. Media is no longer independent, and broadcasters don't dare cross the government for fear of either losing their FCC license, being subjected to an IRS audit, or having their government sponsorship revoked.
9	Separation of Family and State	Families were completely separate from the state. Private individuals were not subject to direct taxation or regulation by either state or federal government. No Socialist Security Numbers and no government surveillance of private commerce by individuals. Women stayed home and out of the workforce. Men dominated the political and commercial landscape and also defended their family from encroachments by government. Children were home-schooled and worked on the farm. They inherited the republican values of their parents. Morality was taught by the churches and there was an emphasis on personal responsibility, modesty, manners, respect, and humility.	Using income taxes, mom was removed from the home to enter the workforce so she could replace the income stolen from dad by the IRS through illegal enforcement of the Internal Revenue Code. Conflict over money breaks families down and divorce rate reaches epidemic proportions. Children are neglected by their parents because parents both have to work full-time and duke it out with each other in divorce court. Majority of children raised in single parent homes. Television and a liberal media dominates and distorts the thoughts and minds of the children. Public schools filled with homosexuals and liberals, many of whom have no children of their own, teach our children to be selfish, rebellious, sexually promiscuous, homosexual drug-abusers. Pornography invades the home through the internet, cable-TV, and video rentals, creating a negative fixation on sex. Television interferes with family communication so that children are alienated from their parents so that they do not inherit good morals or respect for authority from their parents.. Crime rate and prison population reaches unprecedented levels. Citizens therefore lose their ability to govern themselves and the legal field and government come in and take over their lives.
10	Separation of Charity and State	Churches and families were responsible for charity. When a person was old or became unemployed, members of the church or family would take them. Personal responsibility and morality within churches and families would encourage them to improve their lives.	Monolithic, huge, and terribly inefficient government bureaucracies replace families and churches as major source of charity. These bureaucracies have no idea what personal responsibility is and are not allowed to talk about morality because they are not allowed to talk about God. Generations of people grow up under this welfare umbrella without ever having to take responsibility for themselves, and these people abuse their voting power to perpetuate it. Supremacy of families and churches is eliminated and government becomes the new "god" for everyone to worship. See Jeremiah 2:26-28.

1 If you would like to know all the characteristics of the de facto government we live under and see proof that it is de facto,
2 see:

De Facto Government Scam, Form #05.043
<http://sedm.org/Forms/FormIndex.htm>

3 **8 Socialist Church Doctrine**

8.1 The “Social Contract” of Socialism

Below is the “Social Contract” offered by Socialism to all those who would voluntarily consent to participate in America. It is provided so that your consent to participate is fully informed:

Social Contract between an individual and the United States Government WHEREAS I wish to reside on the North American continent, and

WHEREAS the United States Government controls the area of the continent on which I wish to reside, and

WHEREAS tacit or implied contracts are vague and therefore unenforceable,

I agree to the following terms:

SECTION 1: I will surrender a percentage of my property to the Government. The actual percentage will be determined by the Government and will be subject to change at any time. The amount to be surrendered may be based on my income, the value of my property, the value of my purchases, or any other criteria the Government chooses that will be judged by a valueless “legal tender” debt note (Federal Reserve Notes) that changes in exchange value by the minute. To aid the Government in determining the percentage, I will apply for a Government identification number (USC 42 Sec. 666(a)(13)(A)) that I will use in all my major financial transactions.

SECTION 2: Should the Government demand it, I will surrender my liberty for a period of time determined by the government and typically no shorter than two years. During that time, I will serve the Government in any way it chooses, including military service in which I may be called upon to sacrifice my life, be maimed, be mentally destroyed, be placed under mind control, be given vaccines that are untested and all during and in undeclared and therefore unconstitutional conflicts on foreign shores used to increase the profits of Corporation friendly with or in control of the United States government in actions where I may be called upon to kill women and children and other non-combatants. More limits may be imposed at any time.

SECTION 3: I will limit my behavior as demanded by the government. I will consume only those drugs permitted by the Government. I will send my children into propaganda mills called public schools. I will number my children for life so that they may attend these propaganda mills where they are not protected by normal due process rights (USC 42 Sec. 666(a)(13)(A)) More limits may be imposed at any time.

SECTION 4: I will forsake my religious beliefs that conflict with the Government’s New American Civil Religion and their determination of propriety. I will be tried in Religious Courts of the United States (Tax Courts, administrative courts, hearings, and in most cases United States District Court) without the benefit of a jury even when the amount in controversy exceeds \$20.00 (whatever that is). The priest judges in these courts will have total control over the meaning of words and if I do not agree with their definition of words I can be punished for refusing to commit perjury. These Priest judges have total control over what is and what is not Constitutional in their religious courts and need fear no punishments for impeachment is scarcely even a scarecrow. More limits may be imposed at any time.

In consideration for the above, the Government will permit me to find employment, subject to limits that will be determined by the Government. These limits may restrict my choice of career or the wages I may accept. For this employment I will not be paid but given debt notes that have no value in and of themselves and that start reducing in exchange value before I even receive them. To obtain this employment I must obtain a tracking number (USC 42 Sec. 666(a)(13)(A)) that may soon be placed in my hand or my forehead.

SECTION 5: The Government will permit me to reside in the area of North America which it controls. Also, the Government will permit me to speak freely, subject to limits determined by the Government’s Congress and Supreme Court. I may also run for political office if I tell the government how much I spend.

SECTION 6: The Government will attempt to protect my life and my claim to the property it has allowed me to keep. I agree not to hold the Government liable if it fails to protect me or my property. In its attempts to protect my life and property it may take both at anytime enforcement officers feel at risk by any action I take or do not take.

SECTION 7: The Government will offer various services to me. If I accept any services I will lose all rights to my now secondary religious belief to the foremost governments Civil Religion (See Bowen v. Roy 476 U.S. 693 (1986) USSC) The nature and extent of these services will be determined by the Government and are subject to change at any time.

SECTION 8: The Government will determine whether I may vote for certain Government officials. The influence of my vote will vary inversely with the number of voters, and I understand that it typically will be minuscule. I agree not to hold any elected Government officials liable for acting against my best interests or for

1 *breaking promises, even if those promises motivated me to vote for them. My vote will be tabulated*
2 *electronically and without any way of recounting said votes. Unknown and unelected individual or companies*
3 *will hold all the access codes to these voting machines in a secure undisclosed location.*

4 *SECTION 9: I agree that the Government may hold me fully liable if I fail to abide by the above terms. In that*
5 *event, the Government may confiscate any property that I have not previously surrendered to it, and may*
6 *imprison me for a period of time to be determined by the Government. I also agree that the Government may*
7 *alter the terms of this contract at any time without my permission.*

8 _____
9 signature date

10 Written by Robert E. Alexander with additions by Christopher Hansen

11 [SOURCE: <http://famguardian.org/Subjects/Communism/Socialism/SocialismSocialContract.htm>]

12 **8.2 Ten Commandments of the U.S. Government**

13 I. I am the Lord of the Talmud, thou shalt have no Biblical God before me.

14 II. Thou shalt not make unto thee any but Satanic images: the witch, symbol of the city government and police department
15 of Salem, Massachusetts; the five-pointed occult pentagram of Sirius, of the state religion of Egypt, emblem of the
16 Department of Defense and our Armed Forces, and the badge of US law enforcement at all levels; the pyramid of
17 Pharaoh, capped by the all-Seeing Eye of Horus, emblazoned on the currency in the denomination of one shekel.

18 III. Thou shalt not take the name of thy god in vain: thou shalt not blaspheme the name Rabbi, Israeli, Zionism, "U.S.
19 government", or any politician or agency.

20 IV. Remember the Wal Mart sale on the Sabbath Day, and keep it holy by spending. Seven days must thou labor, that
21 thereby thou shalt spend ever more.

22 V. Honor thy son and thy daughter. Neither spank nor say no to them when they seek to consume the sex and violence that
23 is dangled before them from every lawful venue. Thy daughter shalt dress like a cheap harlot from the age of eight
24 onward, and thy son shall engage in bloody video games, likewise from his eighth year. All of these are legal and
25 profitable, saith the Lord.

26 VI. Thou shalt not kill the molester of 150 children in his prison cell, and thou shalt condemn the convict who executes the
27 molester, lest such justice be encouraged, and lest it be known that the convict had greater common sense and honor
28 than a legion of our judges.

29 VII. Thou shalt commit adultery and televise and popularize it throughout the land, and broadcast it into Afghanistan and
30 Iraq, that thereby the Muslims shall be vouchsafed a share in our democracy and freedom.

31 VIII. Thou shalt not steal from us, for we detest competition.

32 IX. Thou shalt indeed bear false witness, for by perjury our Law is established.

33 X. Covet thy neighbor's goods and thy neighbor's wife, for thereby doth our Order prosper.

34 **8.3 The "Tax Code" is the Bible of this state-sponsored Religion, not a "law"⁷⁰**

35 *"Preach the Word; be prepared in season and out of season [by diligent study of this book and God's Word];*
36 *correct, rebuke and encourage—with great patience and careful instruction. For the time will come when men*
37 *[in the legal profession or the judiciary] will not put up with sound [legal] doctrine [such as that found in*
38 *this book]. Instead, to suit their own desires, they [our covetous public dis-servants] will gather around them*
39 *a great number of teachers [court-appointed "experts", "licensed" government whores called attorneys and*

⁷⁰ Extracted from *Great IRS Hoax*, Form #11.302, Section 5.6.17, ver. 4.51. See: <http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

1 CPA's, and educators in government-run or subsidized public schools and liberal universities] to say what
2 their itching ears want to hear. They will turn their ears away from the truth and turn aside to [government
3 and legal-profession] myths[and fables]. But you [the chosen of God and His servants must], keep your head
4 in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your [God's]
5 ministry."
6 [2 Tim. 4:2-5, Bible, NKJV]

7 As a consequence of the considerations in our paper below:
8

Requirement for Consent, Form #05.003
<http://sedm.org/Forms/FormIndex.htm>

9 ..one may safely conclude the following with regard to the Internal Revenue "Code":

- 10 1. The Internal Revenue Code is not *positive law, and therefore imposes no obligation upon anyone except federal*
11 *"public officials", agents, and contractors and those who consented (called "elected" in IRS publications) to be*
12 *treated as one of these, even if they in fact are not.* Instead, it is "special law", which applies to particular persons and
13 things and not to all people generally throughout the country. Personal consent is required to give the I.R.C. the status
14 of enforceable law, and we can choose to withhold our consent with no adverse legal consequence.
- 15 2. The I.R.C. effectively amounts to an offer and a proposal by the government to put you under their "special protection"
16 from the abuses and tyranny of the IRS. If you accept their offer, you are a party to a private contract with them and
17 are in receipt of taxable federal privileges. The privilege you agreed to accept was that of being *left alone* and not
18 harassed by the IRS for your decision to keep or retain whatever money and property is left over after the Federal
19 Mafia has raped and pillaged their share from your estate.
- 20 3. Every contract requires four things to be valid:
 - 21 3.1. An offer: The Internal Revenue Code.
 - 22 3.2. Informed and voluntary Consent/Acceptance. Both parties must voluntarily accept the terms of the offer and
23 duress may not be used to procure consent.
 - 24 3.3. Mutual Consideration: Something valuable that both parties receive from the agreement.
 - 25 3.4. Mutual assent. Both parties were fully informed about the rights they were surrendering and the consideration
26 they were receiving in return, and all terms of the contract were fully disclosed in writing.
- 27 4. In the case of the voluntary contract called the Internal Revenue Code, the consideration is the right to be left alone
28 *after* you pay the IRS a large bribe and that essentially amounts to "protection money". Keeping whatever is left over
29 *after* you bribe them and pay them their extortion is the consideration you derive from this private contract. This is
30 *not*, however, true consideration, mind you, because it is *not* an exercise of free will. Instead, if you *don't* accept the
31 contract, then you become the target of IRS harassment and terrorism, may lose your job (especially your federal job)
32 and be persecuted by your coworkers for being a "crackpot". Voluntary consent is impossible under such conditions.
33 Therefore, it is impossible for you to agree to such a legal contract, which is why the government never bothers to
34 disclose it to begin with!
- 35 5. The contract is also void on its face because it was not based on *informed consent*. The IRS and the government never
36 fully disclosed to you the terms of their "invisible adhesion contract", and chances are you never even read any part of
37 the contract by reading Title 26 for yourself. As a matter of fact, they have exercised every opportunity available to
38 stifle and persecute those freedom advocates who were trying to educate others about the nature of this contract.
39 Consequently, like the marriage license you never should have gotten, you signed away your whole life and all your
40 rights by filing your first 1040 or W-4 form and thereby declaring yourself to be a "taxpayer" under penalty of perjury.

41 *"Waivers of Constitutional rights not only must be voluntary, but must be knowing, intelligent acts done with*
42 *sufficient awareness of the relevant circumstances and likely consequences."*
43 *[Brady v. U.S., 397 U.S. 742 (1970)]*

44 *"The question of a waiver of a federally guaranteed constitutional right is, of course, a federal question*
45 *controlled by federal law. There is a presumption against the waiver of constitutional rights, see, e.g. Glasser*
46 *v. United States, 314 U.S. 60, 70-71, 86 L.Ed. 680, 699, 62 S.Ct. 457, and for a waiver to be effective it must be*
47 *clearly established that there was an 'intentional relinquishment or abandonment of a known right or privilege.'*
48 *Johnson v. Zerbst, 304 U.S. 458, 464, 82 L.Ed. 1461, 1466, 58 S.Ct. 1019, 146 A.L.R. 357."*
49 *[Brookhart v. Janis, 384 U.S. 1; 86 S.Ct. 1245; 16 L.Ed.2d. 314 (1966)]*

- 50 6. The decision to accept the terms of the I.R.C. contract also involved fraud on the part of the government. The
51 employees of the IRS who directly or indirectly influenced you to make the decision to accept the contract also never
52 fully disclosed to you that they had no authority to enforce the Internal Revenue Code to begin with. If they never had

1 authority to enforce the I.R.C. against a private citizen who is not employed by the federal government, then they
2 couldn't offer to stop doing that which they were never authorized to do to begin with! Therefore, they deceived you
3 to believe that they really were giving you something of value (a "benefit" or "consideration") that they had the legal
4 authority to provide, which is the absence of lawful enforcement actions directed against you. In effect, they
5 convinced you to pay for something that they didn't have the legal authority to provide to begin with! It's all based on
6 fraud.

7 *Unquestionably, the concealment of material facts that one is, under the circumstances, bound to disclose may*
8 *constitute actionable fraud. 3 Indeed, one of the fundamental tenets of the Anglo-American law of fraud is that*
9 *fraud may be committed by a suppression of the truth (suppressio veri) as well as by the suggestion of falsehood*
10 *(suggestio falsi). 4 It is, therefore, equally competent for a court to relieve against fraud whether it is committed*
11 *by suppression of the truth—that is, by concealment—or by suggestion of falsehood. 5*

12 [...]

13 *Where failure to disclose a material fact is calculated to induce a false belief, the distinction between*
14 *concealment and affirmative misrepresentation is tenuous. Both are fraudulent. 11 **An active concealment***
15 ***has the same force and effect as a representation which is positive in form.** 12 *The one acts negatively, the*
16 *other positively; both are calculated, in different ways, to produce the same result. 13 **The former, as well as***
17 ***the latter, is a violation of the principles of good faith.** It proceeds from the same motives and is attended with*
18 *the same consequences; 14 and the deception and injury may be as great in the one case as in the other.*
19 *[37 Am.Jur.2d, Fraud and Deceit, §144]**

21 ***"Fraud vitiates every transaction and all contracts.** Indeed, the principle is often stated, in broad and*
22 *sweeping language, that fraud destroys the validity of everything into which it enters, and that it vitiates the*
23 *most solemn contracts, documents, and even judgments. 8 **Fraud, as it is sometimes said, vitiates every act,***
24 ***which statement embodies a thoroughly sound doctrine when it is properly applied to the subject matter in***
25 ***controversy and to the parties thereto and in a proper forum.** As a general rule, fraud will vitiate a*
26 *contract notwithstanding that it contains a provision to the effect that no representations have been made as an*
27 *inducement to enter into it, or that either party shall be bound by any representation not contained therein, or a*
28 *similar provision attempting to nullify extraneous representations. Such provisions do not, in most*
29 *jurisdictions, preclude a charge of fraud based on oral representations."*
30 *[37 Am.Jur.2d, Fraud and Deceit, §144]*

31 Since the people living in the states never enacted the Internal Revenue Code into "positive law", then they as the
32 "sovereigns" in our system of government never consented to enforce it upon themselves collectively. "Positive law" is the
33 only evidence that the people ever explicitly consented to enforcement actions by their government, because legislation can
34 only become positive law by a majority of the representatives of the sovereign people voting (consenting) to enact the law.
35 Since the people never consented, then the "code" cannot be enforced against the general public. The Declaration of
36 Independence says that all just powers of government derive from the "consent" of the governed. Anything not consensual
37 is, ipso facto, unjust by implication. In fact, the sovereign People REPEALED, not ENACTED the Internal Revenue Code.
38 It has been nothing but a repealed law since 1939, in fact. An examination of the Statutes At Large, 53 Stat 1, Section 4,
39 reveals that the Internal Revenue Code and all prior revenue laws were REPEALED. See:

40 <http://sedm.org/ProductInfo/RespLtrs/Exhibits/EX1023.pdf>

41 Even state legislatures recognize that the Internal Revenue Code is not law. Below is a cite from the Oregon Revised
42 Statutes (ORS), section 316.012, which refers to the Internal Revenue Code. Notice below the use of the phrase "laws of
43 the United States or to the Internal Revenue Code". If the Internal Revenue Code were "law", then that phrase would be
44 redundant, now wouldn't it?:

45 **316.012 Terms have same meaning as in federal laws; federal law references.** *Any term used in this chapter*
46 *has the same meaning as when used in a comparable context in the laws of the United States relating to federal*
47 *income taxes, unless a different meaning is clearly required or the term is specifically defined in this chapter.*
48 *Except where the Legislative Assembly has provided otherwise, any reference in this chapter to **the laws of the***
49 ***United States or to the Internal Revenue Code:***

50 (1) Refers to **the laws of the United States or to the Internal Revenue Code** as they are amended
51 and in effect:

52 (a) On December 31, 2002; or

(b) If related to the definition of taxable income and attributable to a change in the laws of the United States or in the Internal Revenue Code that is enacted after December 31, 2005, as applicable to the tax year of the taxpayer.

(2) Refers to the laws of the United States or to the Internal Revenue Code as they are amended and in effect and applicable for the tax year of the taxpayer, if the reference relates to:
[SOURCE: <http://landru.leg.state.or.us/ors/316.html>]

If the Internal Revenue Code is not “positive law”, but a voluntary contract, then what exactly is it? It is a de facto state-sponsored Federal/Political Religion. Below is how one Christian Writer describes this state-sponsored de facto religion:

“There is a war on. Since 1975, hundreds of thousands of Christians in the United States have become aware of the threat to Christianity posed by humanism. It is amazing how long it took for Christians to recognize that humanism is a rival religion: about a century.”
[75 Bible Questions Your Instructors Pray You Won’t Ask, Gary North, copyright 1984, 1988, ISBN 0-930462-03-3, p. 1]

You can read the above free book yourself on the website at:

75 Bible Questions Your Instructors Pray You Won’t Ask
<http://famguardian.org/Subjects/Spirituality/Articles/75BibleQuestions.pdf>

The Internal Revenue Code is “de facto” because there is no positive law passed by Congress that actually implements it. Only those who consent to follow it can have any legal obligation to follow it, because it prescribes no legal duties upon anyone but federal “employees”, contractors, agencies, and benefit recipients. Its existence outside of the federal workplace, such as in the lives of private Americans living or working in the states of the Union, was created and continues to be maintained by constructive fraud using “judge-made law”, which is de facto law put in place by the edicts of covetous criminals sitting on the federal bench. This type of law can only exist as long as there are guns and prisons in the hands of government thieves and idolaters, but as soon as the unlawful duress stops, so does the “[in]voluntary compliance”, as the government likes to call it. Remember what the First Amendment says?:

“Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.”
[First Amendment]

The First Amendment doesn’t say anything at all about “judges making law”, so that is exactly what our corrupted state and federal judiciaries have done! A religion is simply a “voluntary” association of people who espouse certain common beliefs and behaviors, the object of which is to reverence or hold in high esteem a “superior being”. If that superior being is anything but the true living God mentioned in the Bible, then we are involved in pagan idol worship.

“Religion. Man’s relation to Divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. *Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church*, 142 Misc. 894, 255 N.Y.S. 653, 663.”
[Black’s Law Dictionary, Sixth Edition, p. 1292, emphasis added]

Our society is based on “equal protection of the laws” (see section 4.3.2 of the Great IRS Hoax, Form #11.302), so there simply can’t be any “superior beings” in America, but the judiciary has changed all that with “judge made law” so that judges become the object of idol worship. We call this “neo-religion” or state-sponsored pagan federal religion “The Civil Religion of Socialism”. This religion is described in detail in section 10.2 entitled “Proof that government in America has become a false god”. Unlike Christianity, the foundation of this state-sponsored judicial religion is fear, not love. This state religion of humanism and socialism is based entirely on “the power to destroy”, which is why it produces fear and why people comply at all. In that sense, it is Satanic and evil. The only basis for a righteous justice system is “the power to create” and not the “power to destroy”, as was pointed out at the beginning of this chapter in section 5.1.1 of the Great IRS Hoax, Form #11.302.

“The great principle is this: because the constitution will not permit a state to destroy, it will not permit a law involving the power to destroy. [. . .] They decided against the tax; because the subject had been placed beyond the power of the states, by the constitution. They decided, not on account of the subject, but on account of the power that protected it; they decided that a prohibition against destruction was a prohibition against a law involving the power of destruction.”

2 The “law” described above that is doing the destruction to our society presently is “judge made law”, and not statutes
3 passed by Congress. The superior being that is being worshipped in this false religion is “The Beast”, mentioned in the
4 book of Revelation chapters 17 and 18 in the Bible. That book describes “The Beast” as the political rulers (politicians,
5 Congressmen, Judges, and the President) of the earth. The worship and servitude of this “Beast” occurs mostly out of fear
6 but also because of ignorance and laziness.

7 **“And I saw the beast, the kings [political rulers] of the earth, and their armies [of nonbelievers under a**
8 **democratic form of government], gathered together to make war against Him [God] who sat on the horse and**
9 **against His army.”**
10 [Revelation 19:19, Bible, NKJV]

11 Those who took the mark of this “Beast”, the Socialist Security Number, will be the first to be judged and condemned by
12 God, as described in Revelation 16:1-2. See the book below:

Social Security: Mark of the Beast, Form #11.407
<http://sedm.org/Forms/FormIndex.htm>

13 This Beast is personified by the corruption evident in the political realm and the Federal and state Judiciaries in their
14 treasonous and illegal enforcement of our revenue codes (not “laws”, but “codes”). The judges in courts everywhere have
15 become the “Priests” of this pagan neo-religion, and by virtue of the fact that they are ignoring the federal and state
16 Constitutions and are not being held accountable for such Treason, everything that comes out of their mouth becomes law,
17 or “common law” or “judge-made law”:

18 **“Judge-made law.** *A phrase used to indicate judicial decisions which construe away the meaning of statutes,*
19 *or find meanings in them the legislature never intended. It is perhaps more commonly used as meaning, simply,*
20 *the law established by judicial precedent and decisions. Laws having their source in judicial decisions as*
21 *opposed to laws having their source in statutes or administrative regulations.”*
22 [Black’s Law Dictionary, Sixth Edition, p. 841]

23 This “judge-made law” has created a new, “de facto” government that is in complete conflict with the “de jure” government
24 described by our federal and state Constitutions and the public acts that implement them. This process of corruption is
25 shown graphically in section 6.1 of the Great IRS Hoax, Form #11.302, where it is shown how the history of how the
26 Executive, Legislative, and Judicial branches have conspired over the last 100 years to strip us of our Constitutional rights
27 and thereby make us into tax slaves residing on the “federal plantation” called the federal zone. Only a pagan “god” called
28 a “judge” can create law out of nothing and without explicit consent of the people found in the Constitution. Only a pagan
29 “god” called a “judge” can deprive the people of “equal protection” by protecting IRS wrongdoers while coercing those
30 who refuse to consent to their abuses. Only a pagan “god” can create man-made “law” which conflicts with the Ten
31 Commandments and the Constitution and do so with impunity.

32 **“...it must be recognized that in any culture the source of law is the god of that society. If law has its source**
33 **in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or**
34 **ruler, then that source is the god of that system.**

35 [...]

36 *Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as*
37 *they find expression in the state, the god of the system. As Mao Tse-Tung has said, "Our God is none other than*
38 *the masses of the Chinese people." [2] In Western culture, law has steadily moved away from God to the people*
39 *(or the state) as its source, although the historic power and vitality of the West has been in Biblical faith and*
40 *law.*

41 *“Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly*
42 *reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift from*
43 *Biblical law to humanism, it means that the society now draws its vitality and power from humanism, not from*
44 *Christian theism.*

45 *“Fourth, no disestablishment of religion as such is possible in any society. A church can be disestablished, and*
46 *a particular religion can be supplanted by another, but the change is simply to another religion. Since the*
47 *foundations of law are inescapably religious, no society exists without a religious foundation or without a law-*
48 *system which codifies the morality of its religion.”*

2 The purpose of the “Civil Religion of Socialism” is to steal the sovereignty of the People and to replace it with a
3 dictatorship and a totalitarian police state devoid of individual rights. This is accomplished through “judge-made law” and
4 social engineering in the tax “code”. The result is that the people comply out of their desire to take the path of least
5 resistance which minimizes fear and personal liability. The Internal Revenue Code is just such a voluntary federal religion.
6 When we join this feudal religion and figuratively move our “domicile” and our primary political “allegiance” to the federal
7 plantation under 26 U.S.C. §7701(a)(39) and 26 U.S.C. §7408(c). By doing so, we surrender our sovereignty, turn it over
8 to the Congress, and become “subjects” who live on the “federal plantation” (federal zone), which we call the “matrix”. To
9 join such a state-sponsored religion, we need only lie about our status as federal “employees” on either a Form W-4 or
10 submit a 1040 Form with a nonzero liability. Once we shift our primary allegiance from God to the “state”, Congress
11 becomes our new “king” because they can pass any statute and it will apply to us, including those statutes that are not
12 “positive law”, and they can disregard the need for implementing regulations because they don’t need implementing
13 regulations for federal “employees”. The benefits of this religion are that we are insulated from responsibility for ourselves
14 and from fear of the IRS or the government. Acceptance of this religion represents a formal and complete transfer of
15 sovereignty over your person, labor and property from you to your public “dis-servants”. You turn over responsibility for
16 yourself to the government in exchange for them taking care of you when you get old or unemployed. You become federal
17 property: a slave, in effect, through the operation of a voluntary contract called the Internal Revenue Code. This, friends, is
18 nothing short of idolatry, in stark violation of the First Commandment in the Ten commandments (see Exodus 20 in the
19 Bible) to not have any other idols before God. We are supposed to trust God, not government, to provide for us. Trusting
20 government is putting the vanity of man ahead of the grace and majesty and sovereignty of God.

21 *“It is better to trust the Lord*
22 *Than to put confidence in man.*
23 *It is better to trust in the Lord*
24 *Than to put confidence in princes [or government, or the ‘state’].”*
25 *[Psalm 118:8-9]*

26 Such man-centric (rather than God-centric) idolatry is the worst of all sins described in the Bible, and a sin for which God
27 repeatedly and violently killed those who committed it. Refer to sections 4.1 and 4.3.1 through 4.3.13 for an in-depth
28 exposition backing up these conclusions. This type of idolatry describes the original sin of Lucifer, who wanted to do it
29 “his [man’s] way” instead of God’s way.⁷¹ God pronounced a death sentence upon us for the original sin of Adam and Eve,
30 and He said life would be a struggle as a consequence of this death sentence meted out under His sovereign Law.

31 *“Cursed is the ground for your sake;*
32 *In toil you shall eat of it*
33 *All the days of your life.*
34 *Both thorns and thistles it shall bring forth for you,*
35 *And you shall eat the herb of the field.*
36 *In the sweat of your face you shall eat bread*
37 *Till you return to the ground,*
38 *For out of it you were taken;*
39 *For dust you are,*
40 *And to dust you shall return.”*
41 *[Genesis 3:17-19, Bible, NKJV]*

42 Ever since the original fall described above, we have been trying to escape God’s sovereign judgment and punishment for
43 our sin by escaping liability for ourselves and accountability to Him. We have been doing this by making an atheistic
44 government into our false god, parent, caretaker, and social insurance company. The purpose of law within a society based
45 on this “Civil Religion of Socialism” is to facilitate irresponsibility and thereby undermine God’s sovereignty by interfering
46 with the curse He put on us for our original sin and disobedience against His sovereign command. This was described
47 much more thoroughly in section 7.1 if you would like to investigate further. In so doing, we fornicate with the Beast,
48 which is the political rulers of the world. Black’s Law Dictionary defines “commerce” as “intercourse”.

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

⁷¹ See Isaiah 14:12-21.

1 When we, as natural persons, send our money to the government or receive money from the government, we are involved in
2 “intercourse”. The Bible in Isaiah 54:5-6 describes God as the “husband” of believers and it describes believers as His
3 “bride”. We as His bride are committing adultery and fornication when we conduct “commerce” with the government as
4 private individuals. See section 4.3.1 of the Great IRS Hoax, Form #11.302 for a complete explanation of this analogy that
5 is quite frightening and completely fulfills the prophesy found in the book of Revelation in the Bible.

6 Now that we have established that the “Tax Code” is in fact a state sponsored religion, we will now document the core
7 “beliefs” that make up this false religion. We will also show why every one of these beliefs not only cannot be
8 substantiated with facts or law, but also that the opposite can be established with admissible evidence, scientifically
9 provable facts, and law. This comparison and analysis builds upon the article in section 10.2 entitled “Proof that
10 government in America has become a false socialist god”, where we proved that our government has become a god, and
11 that this was done essentially by destroying the “equal protection of the laws” that is the foundation of freedom in this
12 country, and thereby making the public servants into gods because they do not have to abide by the same rules as everyone
13 else does.

1 **Table 4: Comparison of Political Religion v. Christianity**

<i>Belief</i>	<i>The false belief of “cult members”</i>	<i>The truth</i>	<i>Proof of the truth found in which section of the Great IRS Hoax, Form #11.302 book</i>
View of government	Government does good things for people and would never do bad things.	People working in government are human, make mistakes, and in the context of money, have been known to lie, deceive, and persecute those who insist on a law-abiding revenue collection system.	4.3.1, 4.3.2, 4.3.12
Purpose of government	Minimize risk and personal responsibility. Promote good. Decriminalize sinful behaviors. Act as a big parent for everyone.	To keep people from hurting each other and leave all other subjects at the discretion of the people.	4.3.1, 4.3.4
View of freedom in this country	Declaration of Independence says all just powers are based on the “consent of the governed”. I am free because no one forces me to do anything.	Americans are not free because taxes on labor are slavery in violation of the Thirteenth Amendment. The IRS collects without the authority of law or the explicit consent of the people. Consent is required and therefore the IRS is a terrorist organization because it ignores the requirement for consent. If you want to find out how “free” you are, then just	5.4.1 to 5.4.3.5
Citizenship	Everyone born in America is a “U.S. citizen” under federal law and under 8 U.S.C. §1401	People born in states of the Union and not on federal property are “citizens of the United States” under Section 1 of the Fourteenth Amendment but do not come under the jurisdiction of nearly all federal laws, including 8 U.S.C. §1401.	4.11 to 4.11.12
Meaning of the word “tax”	“Taxes” are money we pay the government to be spent however the democratic majority decides they want to spend it	The power of the government cannot be used for wealth redistribution, because this would be legalized theft, and theft is a sin and a crime, no matter who does it	5.1.2
Federal jurisdiction	The federal government has unlimited jurisdiction within states	The federal government only has delegated authority within states of the Union that derives directly from the Constitution. This authority is limited exclusively to mail fraud, counterfeiting, treason, and slavery. All other subject matters come under the exclusive police powers of the states.	5.2 through 5.1.9
View of American justice system	Our justice system is fair and lawful. There is no conflict of interest anywhere.	Conflict of interest occurs every day all day in federal courtrooms. It is a conflict of interest in violation of 18 U.S.C. 208 for any judge or jurist to hear a case in which they have a financial interest, and yet federal judges and jurors routinely participate in tax trials while at the same time either being “taxpayers” who are jealous of the accused for not paying his “fair share”, or they are in receipt of socialist benefits derived from other people who participate in the IRS scam. This scam started in 1918, which was the first year that federal judges were made into “taxpayers” and subject to IRS extortion. As long	6.9 to 6.9.12

		as a federal judge risks an audit by IRS for not helping them prosecute tax resisters, justice is impossible in any courtroom. As long as attorneys are licensed by the government, it is impossible to get impartial representation in a court either. Attorney licensing started about the same time as judges became “taxpayers”, during the 1930’s in this country.	
Nature of IRS publications	The IRS and the government tell the truth in the IRS publications and in their phone support..	The IRS publications are deceptive because they omit the most important parts of the truth.	3.19
Federal judges	Federal judges are honorable men who have no conflict of interest when hearing tax trials.	Since federal judges were put on the income tax rolls starting in 1918 and put under IRS terrorism, there has been no justice in the federal courtroom in the context of income taxes since then.	See: http://famguardian.org/TaxFreedom/Forms/Discovery/Deposition/WhyCourtsCantAddressQuestions.htm
Purpose of law	To promote good and public policy	To punish harm and leave all other subjects at the discretion of the individual.	3.3 to 3.6
IRS authority	IRS has legal authority to enforce the income tax, including assessments, penalties, and require people to keep records.	The Internal Revenue Code is not positive law, but special law. The entire title was never enacted into positive law (see 1 U.S.C. 204 legislative notes) and can’t be, because abuse of the government’s taxing power to accomplish theft can never be made into law. The I.R.C. was repealed in 1939 and now essentially amounts to a state-sponsored federal religion which is by the federal judiciary using “malicious abuse of legal process”.	5.4.10 to 5.4.13, Chapter 7
Requirement to pay taxes	Everyone should pay their “fair share”. This is a political, not legal requirement., which makes it a religion, not a law.	“Fair share” is determined by law, and we don’t have a law. The Internal Revenue Code, which is not law, also has no enforcement regulations so that even if it was law, it could not be enforced by the IRS. Therefore, there is no requirement for the average American to pay anything under the Internal Revenue Code.	5.1.2, 5.4.1 to 5.4.3.5, 5.6 to 5.6.21.
Requirement to file a return	Everyone, and especially patriotic “U.S. citizens”, must file a return	There must be a legal “liability” existing in a positive law federal statute that applies to American in the states before there is a liability to file a return. No such statutes, nor regulations that implement them, exist. All prosecutions for willful failure to file amount to “malicious abuse of legal process” and “terrorism” by government judges and prosecutors in the absence of positive law.	5.5 to 5.5.10.
Relationship between religious belief and government	God comes first in my life as a Christian.	God comes second in the lives of those who pay federal taxes, because the government gets the “first fruits” before God gets His, in violation of Prov. 3:9-10. This is idolatry in violation of the first four commandments.	4.1, 4.3.3 to 4.3.15
View of my church’s relationship to the government	My pastor is neutral and objective in his view of government, and is under no duress at all by the government.	Most pastors are extensions of the government because they are privileged under 26 U.S.C. §501(c)(3). With this privileged status comes an obligation to not speak out against the	4.3.6 to 4.3.13

		<p>government or corruption in the government, for fear of losing tax exempt status that was never really needed anyway because the federal government had no jurisdiction over them to begin with. There is no separation of church and state as long as IRS is able to abuse its power to persecute churches who expose their illegal activities by pulling their 501(c)(3) status and subjecting them to audits and harassment.</p>	
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1 One of the things you hear church pastors talk about quite often is how Satan is the great imitator. Satan imitates God's
2 design for everything. Satan, in fact, is quoted as saying:

3 *"I will ascend into heaven,
4 I will exalt my throne above the stars of God;
5 I will also sit on the mount of the congregation
6 On the farthest sides of the north;
7 I will ascend above the heights of the clouds,
8 **I will be like the Most High.**
9 [Isaiah 14:13-14, Bible, NKJV]*

10 The Bible also says that Satan is in control of this world and the governments of the world. See Matt. 4:8-11, John 14:30-
11 31. Our tax system, in fact, is an imitation of God's design for the church and has all the trappings of a church. Going
12 back to our definition of "religion" once again to prove this:

13 *"Religion. Man's relation to Divinity, to reverence, worship, obedience, and submission to mandates and
14 precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of
15 superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards
16 and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as
17 source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian
18 Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."
19 [Black's Law Dictionary, Sixth Edition, p. 1292]*

20 Based on the criteria in the above table, we can see that the Internal Revenue Code has all the essential characteristics of a
21 "religion" and a church and thereby imitates God's design:

22 1. "Belief" in a superior being, which is the federal judge and public "servants". This reversal of roles, whereby the
23 public "servants" become the ruling class is called a "dulocracy" in law.

24 *"Dulocracy. A government where servants and slaves have so much license and privilege that they domineer."
25 [Black's Law Dictionary, Sixth Edition, p. 501]*

26 2. The capitol, Washington D.C., is the "political temple" or headquarters of this false religious cult. Don't believe us?
27 During the Congressional debates of the Sixteenth Amendment in 1909, one Congressman amazingly admitted as
28 much. The Sixteenth Amendment is the income tax amendment that was later fraudulently ratified in 1913. Notice the
29 use of the words "civic temple" and "faith" in his statement, which are no accident.

30 *"Now, Mr. Speaker, **this Capitol is the civic temple of the people**, and we are here by direction of the people to
31 reduce the tariff tax and enact a law in the interest of all the people. This was the expressed will of the people
32 at the polls, and you promised to carry out that will, but **you have not kept faith with the American people**."
33 [44 Cong.Rec. 4420, July 12, 1909; Congressman Heflin talking about the enactment of the Sixteenth
34 Amendment]*

35 If you want to read the above amazing admission for yourself, visit the website at:

36 <http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf>

37 3. This false and evil religion meets all the criteria for being described as a "cult", because:

38 3.1. The cult imposes strict rules of conduct that are thousands of pages long and which are far more restrictive than
39 any other religious cult.

40 3.2. Participating in it is harmful to our rights, liberty, and property.

41 3.3. The "cult" is perpetuated by keeping the truth secret from its members. The *Great IRS Hoax*, Form #11.302
42 contains 2,200 pages of secrets that our public servants and the federal judiciary have done their best to keep
43 cleverly hidden and obscured from public view and discourse. When these secrets come out in federal
44 courtrooms, the judges make the case unpublished so the American people can't learn the truth about the
45 misdeeds of their servants in government. Don't believe us? Read the proof for yourself:

46 <http://www.nonpublication.com/>

47 3.4. Those who try to abandon this harmful cult are threatened and harassed illegally and unconstitutionally by
48 covetous public dis-servants. For an example, see:

49 <http://www.irs.gov/compliance/enforcement/article/0,,id=119332,00.html>

50 4. No scientifically proven basis for belief. False belief is entirely based on false presumption, which in turn is promoted
51 by:

- 1 4.1. "Prima facie" law such as the Internal Revenue Code. "Prima facie" means "presumed to be law".
- 2 4.2. Propaganda and "brainwashing" by the media and public schools and cannot stand public scrutiny or scientific
- 3 investigation because it cannot be substantiated.
- 4 4.3. Deceptive IRS publications that don't tell the whole truth. See section 3.19 of the Great IRS Hoax, Form #11.302
- 5 for proof.
- 6 5. The false government "god" is the "source of all being and principle of all government". Those who refuse to comply
- 7 are illegally stripped of their property rights, their security, and their government employment by a lawless federal
- 8 judiciary in retaliation for demanding the rule of written positive law. They cease to have a commercial existence or
- 9 "being" as a punishment for demanding the "rule of law" instead of "rule of men" in our country. Their credit rating is
- 10 destroyed and their property is illegally confiscated as punishment for failure to comply with the whims, wishes, and
- 11 edicts of an "imperial judiciary" and its henchmen, the IRS.
- 12 6. The false religion has its own "bible", which is all 9,500 pages of the "Infernal (Satanic) Revenue Code". This
- 13 "scripture" or "bible" was written by the false prophets, who are our political leaders in Congress. It was written to
- 14 further their own political (church) ends. Former Treasury Secretary Paul O'Neil calls the I.R.C.:

15 "9,500 pages of gibberish."

- 16 7. Federal courtrooms are where "worship services" are held for the cult. Even the seats are the same as church pews!
- 17 This worship service amounts to devil worship, because its purpose is to help criminals working for the government to
- 18 enforce in a federal courtroom that which is neither law nor which can be proven to create any obligation on the part of
- 19 anyone. In that sense, we are participating in Treason against the Constitution by aiding and abetting it. By
- 20 subsidizing this madness and fraud, we are also bribing public officials in violation of 18 U.S.C. §201.
- 21 7.1. Obedience to the edicts of the priest serve the function of "worship" in this civil religion.

22 *Obedientia est legis essentia.*

23 *Obedience is the essence of the law. 11 Co. 100.*

24 [*Bouvier's Maxims of Law, 1856;*

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

26 "*He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who*

27 *loves Me.* And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

28 [*John 14:21, Bible, NKJV*]

- 29 7.2. Worship services consist of court hearings and trials.
- 30 7.3. Worship services begin with a religious event.
- 31 7.3.1. The taking of an oath is a religious event.

32 *Jurare est Deum in testum vocare, et est actus divini cultus.*

33 *To swear is to call God to witness, and is an act of religion.* 3 Co. Inst. 165. Vide 3 Bouv. Inst. n. 3180, note; 1

34 Benth. Rat. of Jud. Ev. 376, 371, note.

35 [*Bouvier's Maxims of Law, 1856;*

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

- 37 7.3.2. Before the worship services begin, observers and the jury must stand up when the judge enters the room.
- 38 This too is an act of "worshipping and reverencing" their superior being, who in fact is a pagan deity.

39 *Religion.* Man's relation to Divinity, *to reverence, worship, obedience, and submission to mandates and*

40 *precepts of supernatural or superior beings [JUDGES, in this case].* In its broadest sense includes all forms

41 of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of

42 conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to

43 render God worship due him as source of all being and principle of all government of things. *Nikulnikoff v.*

44 *Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.*

45 [*Black's Law Dictionary, Sixth Edition, p. 1292*]

- 46 7.4. The worship ceremony, at least in the context of taxes, is conducted in the figurative dark, like a séance. The
- 47 Bible describes Truth as "light". Any ceremony where the entire truth is not considered is conducted in the dark.
- 48 7.4.1. The judge is gagged by the law from speaking the truth by the legislature. 28 U.S.C. §2201(a).
- 49 7.4.2. The judge forbids others from speaking the ONLY truth, which is the law itself. In tax trials, judges very
- 50 commonly forbid especially defendants from quoting or using the law in front of the jury. Those who
- 51 disregard this prohibition are sentenced to contempt of court.

1 *“One who turns his ear from hearing the law [[God's law](#) or man's law], even his prayer [and ESPECIALLY his*
2 *trial] is an abomination.”*
3 *[Prov. 28:9, Bible, NKJV]*

4 7.4.3. Jurists who have never read or learned the law in public school are not even aware of what they are
5 enforcing. Therefore, they become agents of the judge instead of the law.

6 7.4.4. The law library in the court building forbids jurors from going in and reading the law they are enforcing, and
7 especially while serving as jurists. They are supposed to be supervising the judge in executing the law, and
8 they can't fulfill that duty as long as they have never learned and are forbidden from reading the law while
9 serving as jurors.

10 7.4.5. The judge does everything in his power to destroy the weapons of the nongovernmental opponent by
11 excluding everything he can and excluding none of the government's evidence. This basically results in a
12 vacuum of truth in the courtroom.

13 *The first one to plead his cause seems right, Until his neighbor comes and examines him.*
14 *[Prov. 18:17, Bible, NKJV]*

15 *“The hypocrite with his mouth destroys his neighbor. But through knowledge the righteous will be delivered.”*
16 *[Prov. 11:9, Bible, NKJV]*

17 8. The “deacons” of the church are attorneys who are “licensed” to practice law in the church by the chief priests of the
18 church.

19 8.1. They too have been “brainwashed” in both public school and law school to focus all their effort on procedure,
20 presentation, and managing their business. They learn NOTHING about history, legislative intent, or natural law,
21 which are the very foundations of law.

22 8.2. The Statutes At Large published by Congress are the only real law and legally admissible evidence, in most cases.
23 See [1 U.S.C. §204](#). Yet, it is so expensive and inconvenient to read the Statutes At Large online that for all
24 practical purposes, it is off limits to all attorneys. For instance, it costs over \$7 per page to even VIEW the
25 Statutes At Large in the largest online legal reference service, Westlaw.

26 8.3. Because they are licensed to practice law, the license is used as a vehicle to censor and control the attorneys from
27 speaking the truth in the courtroom. Consequently, they usually blindly follow what the priest, ahem, I mean
28 “judge” orders them to do and when they don't, they have their license pulled and literally starve to death.

29 9. The greatest sin in the government church called court is willful violations of the law. All tax crimes carry
30 “willfulness” as a prerequisite. God's law and Christianity work *exactly* the same way. The greatest sin in the Holy
31 Bible is to blaspheme the Holy Spirit, which is equivalent of doing something that you KNOW is wrong. See Matt.
32 12:32, Mark 3:29, Luke 12:10.

33 10. The judge, like the church pastor, wears a black robe and chants in Latin. Many legal maxims are Latin phrases that
34 have no meaning to the average citizen, which is the very same thing that happens in Catholic churches daily across the
35 country.

36 11. The jury are the twelve disciples of the judge, rather than of the Truth or the law or their conscience. Their original
37 purpose was as a check on government abuse and usurpation, but judges steer them away from ruling in such a manner
38 and being gullible sheep raised in the public “fool” system, they comply to their own injury.

39 11.1. Those who are not already members of the cult are not allowed to serve on juries. The judge or the judge's
40 henchmen, his “licensed attorneys” who are “officers of the court”, dismiss prospective jurists who are not cult
41 members during the voir dire (jury selection) phase of the tax trial. The qualifications that prospective jurists
42 must meet in order to be part of the “cult” are at least one of the following:

43 11.1.1. They collect government benefits based on income taxes and don't want to see those benefits reduced or
44 stopped. The only people who can collect federal benefits under enacted law and the Constitution are
45 federal employees. Therefore, they must be federal employees. Since jurists are acting as “voters”, then
46 receipt of any federal benefits makes them into a biased jury in the context of income taxes and violates 18
47 U.S.C. §597, which makes it illegal to bribe a voter. The only way to eliminate this conflict of interest is to
48 permanently remove public assistance or to recuse/disqualify them as jurists.

49 11.1.2. They faithfully pay what they “think” are “income taxes”. They are blissfully unaware that in actuality,
50 the 1040 return is a federal employment profit and loss statement.

51 11.1.3. They believe or have “faith” in the cult's “bible”, which is the Infernal Revenue Code and falsely believe
52 it is “law”. Instead, 1 U.S.C. §204 legislative notes says it is NOT positive law, but simply “presumed” to
53 be law. Presumption is a violation of due process and therefore illegal under the Sixth Amendment.

1 11.1.4. They are ignorant of the law and were made so in a public school. They therefore must believe whatever
2 any judge or attorney tells them about “law”. This means they will make a good lemming to jump off the
3 cliff with the fellow citizen who is being tried.

4 11.2. Juries are FORBIDDEN in every federal courthouse in the country from entering the law library while serving on
5 a jury because judges don’t want jurists reading the law and finding out that judges are misrepresenting it in the
6 courtroom. Don’t believe us? Then call the law library in any federal court building and ask them if jurists are
7 allowed to go in there and read the law while they are serving. Below are the General Order 228C for the Federal
8 District Court in San Diego proving that jurors are not allowed to use the court law library while serving. Notice
9 jurors are not listed as authorized to use the library in this order:

10 <http://famguardian.org/Disks/TaxDVD/Evidence/JudicialCorruption/GenOrder228C-Library.pdf>

11 11.3. Unlike every other type of federal trial, judges forbid discussing the law in a tax trial. Could it be because we
12 don’t have any and he doesn’t want to admit it?

13 11.4. Public (government) schools deliberately don’t teach law or the Constitution either, so that the public become
14 sheep that the government can shear and rape and pillage.

15 11.5. Federal judges also warn juries these days NOT to vote on their conscience, as juries originally did and were
16 encouraged to do. He does this to steer or direct the jury to do his illegal and unconstitutional dirty work. He
17 turns the jury effectively into an angry lynch mob and thereby maliciously abuses legal process for his own
18 personal benefit in violation of 18 U.S.C. §208. He helps get the jury angry at the defendant by giving them the
19 idea that their “tax” bill will be bigger because the defendant refuses to “pay their fair share”.

20 12. Those who refuse to worship the false god and false religion (which the Bible describes in the book of Revelation as
21 “the Beast”) are “exorcised” from society by being put into jail so that they don’t spread the truth about the total lack of
22 lawful authority to institute income taxation within states of the Union. They are jailed as political prisoners by
23 communist judges and socialist fellow citizens, just like in the Soviet Union. You can read more about this at:

Social Security: Mark of the Beast, Form #11.407

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

24 13. The lawyers representing both sides are licensed by the pope/judge and therefore will pay homage to and cooperate
25 with him fully or risk losing their livelihood and becoming homeless. Every tax trial has THREE prosecutors who are
26 there to prosecute you: your defense attorney, the opposing U.S. attorney, and the judge, all of whom are on the take.
27 Attorneys have a conflict of interest and it is therefore impossible for them to objectively satisfy the fiduciary duty to
28 their clients which they have under the law. You can read more about this scam at:

29 <http://famguardian.org/Subjects/LawAndGovt/LegalEthics/PetForAdmToPractice-USDC.pdf>

30 14. “Future rewards and punishments”, which are political persecution in a courtroom using our uninformed neighbors
31 acting as jurors as a weapon against us and by exploiting their fear of the government, envy and jealousy directed
32 against the rich or those who dare to demand the authority of law before they will pay “their fair share”, or those who
33 challenge being compelled to subsidize the government benefit payments to these jurors with their labor.

34 15. Tax preparation businesses all over the country like H.R. Block are where “confession” is held annually to “deacons”
35 of the federal church/cult.

36 16. Representatives of this church/cult, such as the Department of Justice and the IRS, dress the same as Mormon
37 missionaries. They even travel in pairs and wear ID like Mormon missionaries. They must love Mormons because the
38 “tax protester” capitol for the IRS is in Ogden Utah. Utah is the home state of the Mormons.

39 17. Those who participate in this cult can write-off or deduct their contributions just like donations to any church. State
40 income taxes, for instance, are deductible from federal gross income.

41 18. The false god/idol called government gets the “first fruits” of our labor, before the Lord even gets one dime, using
42 payroll deductions. Some employers treat the payroll deduction program like it is a law to be followed religiously,
43 even though it is not. This is a violation of Prov. 3:9, which says:

44 *“Honor the LORD with your possessions, And with the **firstfruits** of all your increase;”*
45 *[Prov. 3:9, Bible, NKJV]*

46 Yes, people, the government has made itself into a religion and a church, at least in the realm of taxation. The problem
47 with this corruption of our government is that the U.S. Supreme Court said they cannot do it:

48 *“The “establishment of religion” clause of the First Amendment means at least this: **neither a state nor the***
49 ***Federal Government can set up a church.** Neither can pass laws which aid one [state-sponsored political]*
50 *religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to*
51 *or to remain away from church against his will, or force him to profess a belief or disbelief in any religion. No*
52 *person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or*
53 *non-attendance. **No tax in any amount, large or small, can be levied to support any religious activities or***
54 ***institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.***

1 Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious
2 organizations or groups and vice versa.”
3 [Everson v. Bd. of Ed., 330 U.S. 1, 15 (1947)]
4

5 “[T]he Establishment Clause is infringed when the government makes adherence to religion relevant to a
6 person's standing in the political community. Direct government action endorsing religion or a particular
7 religious practice is invalid under this approach, because it sends a message to nonadherents that they are
8 outsiders, not full members of the political community, and an accompanying message to adherents that they
9 are insiders, favored members of the political community.”
10 [Wallace v. Jaffree, 472 U.S. 69 (1985)]

11 Can we prove with evidence that this false political religion is a “cult”? Below is the definition of “cult” from Easton’s
12 Bible Dictionary:

13 “cults, illicit non-Israelite forms of worship. Throughout the history of ancient Israel, there were those who
14 participated in and fostered the growth of cults (cf. 2 Kings 21). These cults arose from Canaanite influence in
15 the land of Israel itself and from the influence of neighboring countries. One of the main tasks of the prophets
16 was to return the people to the proper worship of God and to eliminate these competing cults (1 Kings 18:20-
17 40). See also Asherah; Baal; Chemosh; Harlot; High Place; Idol; Milcom; Molech; Queen of Heaven;
18 Tammuz; Topheth; Worship; Zeus.⁷² “

19 Since the belief and worship of people is directed at other than a monotheistic Christian God, the government has become a
20 “cult”. It has also become a dangerous or harmful cult. Below is the description of “dangerous cults” from the Microsoft
21 Encarta Encyclopedia 2005:

22 *“V. Dangerous Cults*

23 *Some cults or alternative religions are clearly dangerous: They provoke violence or antisocial acts or place*
24 *their members in physical [or financial] danger. A few have caused the deaths of members through mass*
25 *suicide or have supported violence, including murder, against people outside the cult. Sociologists note that*
26 *violent cults are only a small minority of alternative religions, although they draw the most media attention.*

27 **Dangerous cults tend to share certain characteristics. These groups typically have an exceedingly**
28 **authoritarian leader who seeks to control every aspect of members’ lives and allows no questioning of**
29 **decisions. Such leaders may hold themselves above the law or exempt themselves from requirements made of**
30 **other members of the group.** They often preach a doomsday scenario that presumes persecution from forces
31 outside the cult and a consequent need to prepare for an imminent Armageddon, or final battle between good
32 and evil. In preparation they may hoard firearms. Alternatively, cult leaders may prepare members for suicide,
33 which the group believes will transport it to a place of eternal bliss”
34 [Microsoft © Encarta © Reference Library 2005. © 1993-2004 Microsoft Corporation. All rights reserved.]

35 To summarize then:

- 36 1. A “cult” is “dangerous” if it promotes activities that are harmful. Giving away one’s earnings and sovereignty is
37 harmful if not done knowingly, voluntarily, and with full awareness of what one was giving up. This is exactly what
38 people do who file or pay monies to the government that no law requires them to pay.
- 39 2. Dangerous cults are authoritarian and have stiff mainly “political penalties” for failure to comply. The federal
40 judiciary dishes out stiff penalties to people who refuse to join or participate in the dangerous cult, even though there is
41 no “law” or positive law authorizing them to do so and no implementing regulation that authorizes any kind of
42 enforcement action for the positive law. These penalties are as follows:
 - 43 2.1. Jail time.
 - 44 2.2. Persecution from a misinformed jury who has been deliberately tampered with by the judge to cover up
45 government wrongdoing and prejudice the case against the accused.
 - 46 2.3. Exorbitant legal fees paying for an attorney in order to resist the persecution.
 - 47 2.4. Loss of reputation, credit rating, and influence in society.
 - 48 2.5. Deprivation of property and rights to property because of refusal to comply.
- 49 3. The dangerous cult of the Infernal (Satanic) Revenue Code also seeks to control every aspect of the members lives.
50 The tax code is used as an extensive, excessive, and oppressive means of political control over the spending and

⁷²Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. 1985. *Harper's Bible dictionary*. Includes index. (1st ed.). Harper & Row: San Francisco

1 working habits of working Americans everywhere. The extent of this political control was never envisioned or
2 intended by our Founding Fathers, who wanted us to be completely free of the government. Members of the cult
3 falsely believe that there is a law requiring them to report every source of earnings, every expenditure in excruciating
4 detail. They have to sign the report under penalty of perjury and be thrown in jail for three years if even one digit on
5 the report is wrong. The IRS, on the other hand, isn't responsible for the accuracy of anything, including their
6 publications, phone support, or even their illegal assessments. In that sense, they are a false god, because they play by
7 different and lesser rules than everyone else.

- 8 4. The cult of the Infernal Revenue Code also “preaches a doomsday scenario that presumes persecution from forces
9 outside the cult”. This is a religion based on fear, and the fear originates both from ignorance about the law and with
10 what will happen to the members who leave the cult or refuse to comply with all the requirements of the cult. The
11 doomsday messages are broadcast from the IRS and DOJ website, public affairs section, where they target famous
12 personalities for persecution because of failure to participate in the cult, and when successful, use the result as evidence
13 that they too will be severely persecuted for failure to participate. This is no different than what the Communists did in
14 Eastern Europe, where they put a big wall around East Berlin 100 miles long to force people to remain under
15 communist rule. They patrolled the wall by guards, dogs, and weapons, and highly publicized all escape attempts in
16 which people were killed, maimed, or murdered. This negative publicity acted as a warning and deterrent against those
17 who might think of escaping.
- 18 5. The cult of the Infernal (Satanic) Revenue Code also prepares people for spiritual suicide and Armageddon.
19 Remember, the term “Armageddon” comes from the Bible book of Revelation, where doomsday predictions describe
20 what will happen to those who allowed government to become their false god. Those who did so, and who accepted
21 the government’s “mark” called the Socialist INSecurity Number, will be the first to be judged and persecuted and
22 injured, according to Revelation. This is the REAL Armageddon folks!

23 *“So the first [angel] went and poured out his bowl [of judgment] upon the earth, and a foul and loathsome
24 sore came upon the men who had the mark of the beast [political rulers] and those who worshiped his image
25 [on the money].”
26 [Rev. 16:2, Bible, NKJV]*

27 Only those who do not accept the government’s mark will reign with Christ in Heaven:

28 *“And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those
29 who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or
30 his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned
31 with Christ for a thousand years.”
32 [Rev. 20:4, Bible, NKJV]*

33 Surprisingly, the U.S. Congress, who are the REAL criminals and cult leaders who wrote the “Bible” that started this
34 dangerous “cult of the Infernal Revenue Code”, also described the cult as a form of “communism”. Here is the
35 unbelievable description, right from the Beast’s mouth, of the dastardly corruption of our legal and political system which it
36 willfully did and continues to perpetuate and cover up:

37 [TITLE 50 > CHAPTER 23 > SUBCHAPTER IV > Sec. 841.](#)
38 [Sec. 841. - Findings and declarations of fact](#)

39 *The Congress finds and declares that the Communist Party of the United States [consisting of the IRS, DOJ,
40 and a corrupted federal judiciary], although purportedly a political party, is in fact an instrumentality of a
41 conspiracy to overthrow the [de jure] Government of the United States [and replace it with a de facto
42 government ruled by a the judiciary]. It constitutes an authoritarian dictatorship [IRS, DOJ, and corrupted
43 federal judiciary in collusion] within a [constitutional] republic, demanding for itself the rights and privileges
44 [including immunity from prosecution for their wrongdoing in violation of Article 1, Section 9, Clause 8 of the
45 Constitution] accorded to political parties, but denying to all others the liberties [Bill of Rights] guaranteed by
46 the Constitution. Unlike political parties, which evolve their policies and programs through public means, by
47 the reconciliation of a wide variety of individual views, and submit those policies and programs to the
48 electorate at large for approval or disapproval, the policies and programs of the Communist Party are secretly
49 [by corrupt judges and the IRS in complete disregard of the tax laws] prescribed for it by the foreign leaders
50 of the world Communist movement [the IRS and Federal Reserve]. Its members [the Congress, which was
51 terrorized to do IRS bidding recently by the framing of Congressman Traficant] have no part in determining
52 its goals, and are not permitted to voice dissent to party objectives. Unlike members of political parties,
53 members of the Communist Party are recruited for indoctrination [in the public schools by homosexuals,
54 liberals, and socialists] with respect to its objectives and methods, and are organized, instructed, and
55 disciplined [by the IRS and a corrupted judiciary] to carry into action slavishly the assignments given them by
56 their hierarchical chieftains. Unlike political parties, the Communist Party [thanks to a corrupted federal
57 judiciary] acknowledges no constitutional or statutory limitations upon its conduct or upon that of its*

1 members. *The Communist Party is relatively small numerically, and gives scant indication of capacity ever to*
2 *attain its ends by lawful political means. The peril inherent in its operation arises not from its numbers, but*
3 *from its failure to acknowledge any limitation as to the nature of its activities, and its dedication to the*
4 *proposition that the present constitutional Government of the United States ultimately must be brought to ruin*
5 *by any available means, including resort to **force and violence** [or using income taxes]. Holding that doctrine,*
6 *its role as the agency of a hostile **foreign power** [the Federal Reserve and the American Bar Association*
7 *(ABA)] renders its existence a clear present and continuing danger to the security of the United States. It is the*
8 *means whereby individuals are seduced into the service of the world Communist movement, trained to do its*
9 *bidding, and directed and controlled in the conspiratorial performance of their revolutionary services.*
10 *Therefore, the Communist Party should be outlawed*

11 That's right folks: We now live under communism stealthily disguised as "democracy", and which is implemented exactly
12 the same way it was done in Eastern Europe. It's just a little better hidden than it was in Europe, but it's still every bit as
13 real and evil. Go back and review section 2.7.1 of the Great IRS Hoax, Form #11.302 if you want to compare our system
14 of government with Pure Communism. The "wall" between east and west like the one in Berlin is an invisible "legal wall"
15 maintained by the federal judiciary and the legal profession, who keep people (the "slaves" living on the federal plantation)
16 from escaping the communism and regaining their freedom and complete control over their property, their labor, and their
17 lives. Those who participate in the federal income tax system by living on this figurative "federal plantation" essentially
18 are treated as government "employees". In order to join this dangerous cult, all they have to do is use a federal W-4 or
19 1040 form to lie or deceive the federal government into believing that they are "U.S. citizens" and "employees", who under
20 the I.R.C. are actually and only privileged elected or appointed officers of the United States government. This is what it
21 means to have income "effectively connected with a trade or business", as described throughout the code, because "trade or
22 business" is defined in 26 U.S.C. 7701(a)(26) as "the functions of a [privileged, excise taxable] public office [in the United
23 States Government]". If you would like to know how this usurious and unconstitutional federal employee kickback
24 program is used to perpetuate the fraud, read section 5.6.11 of the Great IRS Hoax, Form #11.302. A whole book has been
25 written about how the "federal employee kickback program" works called IRS Humbug, written by Frank Kowalik, and it is
26 a real eye opener that we highly recommend.

27 All the earnings of these slaves living on this federal plantation are treated in law (not physically, but by the courts) as
28 originating from a gigantic monopoly called the "United States" government which, based on the way it has been acting, is
29 actually nothing but a big corporation (see 28 U.S.C. §3002(15)(A)) a million times more evil than what happened to Enron
30 and which will eventually destroy everyone, including those who refuse to participate in the "cult", if we continue to
31 complacently tolerate its usurpations and violations of the Constitution and God's laws. The book of Revelation in the
32 Bible describes exactly how the destruction will occur, and it even gives this big corporation a name called "The Beast".
33 The people living on the federal corporate plantation are called "Babylon the Great Harlot", which is simply an assembly of
34 ignorant, lazy, irresponsible, and dependent people living under a pure, atheistic commercial democracy who are ignorant
35 and complacent about government, law, truth, and justice. They have been dumbed-down in the school system and taught
36 to treat government as their friend, not realizing that this same government has actually become the worst abuser of their
37 rights. **Wake up people!**

38 *"And I heard another voice from heaven [God] saying, 'Come out of her [Babylon the Great Harlot, a*
39 *democratic state full of socialist non-believers], my people [Christians], lest you share in her sins, and lest you*
40 *receive of her plagues.'"*
41 *[Revelation 18:4, Bible, NKJV]*

42 **8.4 Marxism: America's Official Established Religion**

43 Is the United States Federal Government is Establishing a Civic Religion in Violation of the First Amendment?

44 Of course the first question that must be answered is: What is religion?

Religious Symbols



Jewish 1



Jewish 2



Faith 1



Cross 1



Cross 2



Lily



St Pauls



Salt Lake



Dove & Cross



Cross & Flame



Bible



Praying Hands



Angle 1



Angel 2



Angel 3

1
2 There are many religions today including versions of, theism, pantheism, atheism ([See Malnak v. Yogi, 592 F.2d. 197, 206](#)
3 [\(C.A.N.J., 1979\)](#)) and religious status has been granted by the courts to deeply held moral, ethical, or religious beliefs.
4 ([Welsh v. U.S. 398 U.S. 333, 344, 90 S.Ct. 1792, 1798 \(U.S.Cal. 1970\)](#)) So how do we determine what is a religion and
5 what is not?

6 In *Malnak v. Yogi*, 592 F.2d. 197, 210 (C.A.N.J., 1979) Circuit Judge, Adams tries to give some possible qualifications for
7 what a religion is in his concurring opinion:

8 *Such signs might include formal services, ceremonial functions, the existence of clergy, structure and*
9 *organization, efforts at propagation, observation of holidays and other similar manifestations associated with*
10 *the traditional religions. Of course, a religion may exist without any of these signs, so they are not*
11 *determinative, at least by their absence, in resolving a question of definition. But they can be helpful in*
12 *supporting a conclusion of religious status given the important role such ceremonies play in religious life.*

13 There is another form of well-known religion today, which is as subject to the establishment and free exercise clause as any
14 traditional religion. It is a [civic/civil/secular](#) religion. But we must still be aware of such religions because the fact that the
15 government cannot constitutionally establish a civic religion is not in legal contemplation. It is the law.

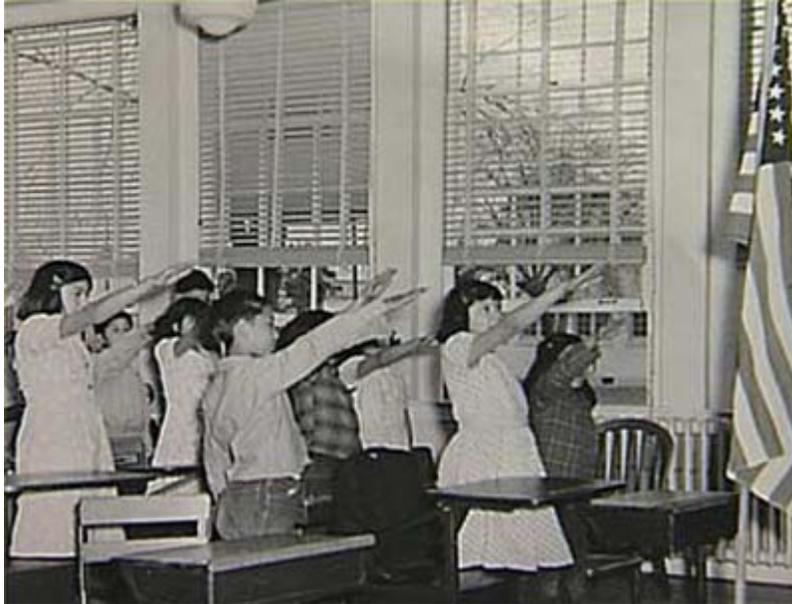
16 *"The suggestion that government may establish an official or civic religion as a means of avoiding the*
17 *establishment of a religion with more specific creeds strikes us as a contradiction that cannot be accepted."*
18 [*Lee v. Weisman, 505 U.S. 577, 590 (1992)*]

19 [*T]he State may not establish a "religion of secularism" in the sense of affirmatively opposing or showing*
20 *hostility to religion, thus "preferring those who believe in no religion over those who do believe. Zorach v.*
21 *Clauson, supra, 343 U.S., at 314, 72 S.Ct., at 684, 96 L.Ed. 954.*
22 [*School Dist. of Abington Tp., Pa. v. Schempp, 374 U.S. 203, 225, U.S.Md. (1963)*]

1 So what are the characteristics of a civic/civil religion? According to the [Yale Law Journal](#) these civil religions are
2 nonsacral and politically motivated.

3 *A second characteristic of civil religion is its essentially political, nonsacral character. While traditional*
4 *religions have, at least in the West, taken politics very seriously, they have generally done so in the name of*
5 *something sacred. Civil religions, on the other hand, train their gaze on politics. Political life is the source of*
6 *their concerns and provides the raw material for rituals, moments and imagery.*
7 *[95 Yale L.J. 1237 May, 1986, CIVIL RELIGION AND THE ESTABLISHMENT CLAUSE by Yehudah Mirsky]*

8 Therefore we need to look, not to the characteristics of traditional religion but to the defined characteristics of a civil
9 religion that trains its gaze upon politics because political life is the source of their concerns and provides the raw material
10 for rituals, moments and imagery.



11

12 In *Malnak v. Yogi*, 592 F.2d. 197, 212 (C.A.N.J., 1979) Circuit Judge, Adams wrote a thought provoking concurring
13 opinion concerning what is and what is not religion when considering the establishment clause in which he stated:

14 *A more difficult question would be presented by government propagation of doctrinaire Marxism, either in the*
15 *schools or elsewhere. Under certain circumstances Marxism might be classifiable as a religion and an*
16 *establishment thereof could result.*

17 Therefore we must determine if Marxism can be classifiable as a religion and if an establishment could result. Webster's
18 defines Marxism as:

19 *the political, economic, and social principles and policies advocated by Marx; especially : a theory and*
20 *practice of socialism including the labor theory of value, dialectical materialism, the class struggle, and*
21 *dictatorship of the proletariat until the establishment of a classless society "marxism."*
22 *[Merriam-Webster Online Dictionary. 2009]*

23 Webster's defines ["dialectical materialism"](#) as:

24 *the Marxist theory that maintains the material basis of a reality constantly changing in a dialectical process*
25 *and the priority of matter over mind." (Merriam-Webster Online Dictionary. 2009.)*

26 Because Marxism proclaims that "reality" is "constantly changing" then dialectical materialism is a Marxist theory that
27 promotes an "ultimate reality" (See [Rosenberger v. Rector and Visitors of University of Virginia, 515 U.S. 819, 819,](#)
28 [\(U.S.Va.,1995\)](#)) or an "ultimate concern" for believers and followers which occupies a place parallel to that filled by God in
29 traditionally religious persons according to the C.A. 7 in 1994.

1 A general working definition of religion for Free Exercise purposes is any set of beliefs addressing matters of
2 "ultimate concern" occupying a "place parallel to that filled by ... God" in traditionally religious persons."
3 *Welsh v. United States*, 398 U.S. 333, 340, 90 S.Ct. 1792, 1796, 26 L.Ed.2d. 308 (1970).
4 [*Fleischfresser v. Directors of School Dist.* 200 15 F.3d. 680, 688 (C.A.7,1994)]

5 In TOWARD A CONSTITUTIONAL DEFINITION OF RELIGION from the [Harvard Law Review](#) 91 HVLR 1056 it is
6 clear that political philosophies can become civic religions.

7 *Even political and social beliefs may be religious. Tillich suggests: "If a national group makes the life and
8 growth of the nation its ultimate concern "[e]verything is centered in the only god, the nation". [FN91] This
9 point has been variously made about "civil religion in America," [FN92] Communism, [FN93] Marxism,
10 [FN94] Nazism, Italian Fascism, and Japanese militarism. [FN95]*

11 [FN91]. P. TILLICH, *supra* note 66, at 44.

12 [FN92]. Bellah, *Civil Religion in America*, 96 DAEDALUS 1, 1-9 (1967). See also Cousins, *La Politique
13 Comme Religion aux Etats-Unis*, in RELIGION ET POLITIQUE: ACTES DE COLLOQUE ORGANISÉ PAR
14 LE CENTRE INTERNATIONAL D'ETUDES HUMANISTES ET PAR L'INSTITUT D'ETUDES
15 PHILOSOPHIQUES DE ROME, JANVIER 3-7, 1978 (forthcoming, 1978).

16 [FN93]. J. BENNETT, *CHRISTIANITY AND COMMUNISM* 87-88 (1970). See also J. MURRY, *THE
17 NECESSITY OF COMMUNISM* (1932) (arguing that Communism is the world's one living religion).

18 [FN94]. See L. DEWART, *THE FUTURE OF BELIEF* 56-58 (1966).

19 [FN95]. See E. SHILLITO, *NATIONALISM: MAN'S OTHER RELIGION* (1933).

20 **8.5 Is Marxism/Socialism a Religion?**

21 World renowned economist John Maynard Keynes in his 1925 *A Short View of Russia* as edited down for *ESSAYS IN
22 PERSUASION* (Harcourt Brace, 1932), clearly defines why Communism (Leninism) is, without question, not only a
23 religion but an alternative to Christian capitalism.

24 *Chapter IV, Page 297*
25 *I. A Short View of Russia*
26 *(i) What is the Communist Faith*

27 *Leninism is a combination of two things which Europeans have kept for some centuries in different*
28 *compartment of the soul" "religion and business. We are shocked because the religion is new, and*
29 *contemptuous because the business. We are shocked because the religion is new, and contemptuous because the*
30 *business, being subordinated to the religion instead of the other way around, is highly inefficient.*

31 *Like other new religions, Leninism derives its power not from the multitude but from a small minority of*
32 *enthusiastic converts, whose zeal and intolerance make each one the equal in strength of a hundred*
33 *indifferentists. Like other new religions, it is led by those who can combine the new spirit, perhaps sincerely,*
34 *with seeing a good deal more than their followers, (p. 298) politicians with at least an average dose of political*
35 *cynicism, who can smile as well as frown, volatile experimentalists, released by religion from truth and mercy*
36 *but not blinded to facts and expediency, and open therefore to the charge (superficial and useless though it is*
37 *where politicians, lay or ecclesiastical, are concerned) of hypocrisy. Like other new religions, it seems to take*
38 *the colour and gaiety and freedom out of everyday life and to offer a drab substitute on the square wooden faces*
39 *of its devotees. Like other new religions, it persecutes without justice or pity those that actively resist it. Like*
40 *other new religions, it is unscrupulous. Like other new religions, it is filled with missionary ardour and*
41 *oecumenical ambitions. But to say that Leninism is the faith of a persecuting and propagating minority of*
42 *fanatics led by hypocrites is, after all, to say no more nor less than that it is a religion and not merely a party,*
43 *and Lenin a Mahomet, not a Bismark. If we want to frighten ourselves in our capitalist easy-chairs, we can*
44 *picture the Communists of Russia as though the early Christians led by Attila were using the equipment of the*
45 *Holy Inquisition and the Jesuit missions to enforce the literal economics of the New Testament; but when we*
46 *want to comfort ourselves in the same chairs, can we hopefully repeat that these economics are fortunately so*
47 *contrary to human nature that they cannot finance either missionaries or armies and will surely end in defeat?*

48 *There are three questions to answer. Is the new religion partly true, or sympathetic to the souls of modern men?*
49 *Is it on the material side so inefficient as to render it incapable to survive? Will it, in the course of time, with*
50 *sufficient dilution and added impurity, catch the multitude?*

51 *(P. 299) As for the first question, those are completely satisfied by Christian capitalism untempered by*
52 *subterfuge will not hesitate how to answer it; for they either have a religion or need none. But many, in this are*

1 without religion, are bound to feel a strong emotional curiosity towards any religion which is really new, and
2 not merely a recrudescence of old ones, and has proved its motive force; and all the more when the new thing
3 comes out of Russia”

4 How can I accept a doctrine which set up as its bible, above criticism, an obsolete economic textbook which I
5 know to be not only scientifically erroneous but without interest or application for the modern world?... Even if
6 we need a religion, how can we find it in the turbid rubbish of the Red bookshops?”

7 Yet we shall miss the essence of the new religion if we stop at this point, The Communist may justly reply that
8 all these things belong not to his ultimate Faith but to the tactics of Revolution. For he believes in two things:
9 the introduction of a New Order upon the Earth, and the method of the Revolution as the only means thereto.

10 Continuing on page 305: Can Communism in the course of time, with sufficient dilution and added impurity,
11 catch the multitude?

12 I cannot answer what only time will show. But I feel confident of one conclusion””that if Communism achieves
13 a certain success, it will achieve it, not as an improved economic technique, but as a religion”

14 Continuing on page 307: If irreligious Capitalism is ultimately to defeat religious Communism, it is not enough
15 that it should be economically more efficient””it must be many times as efficient”

16 Continuing on page 308: The decaying religions around us, which have less and less interest for most people
17 unless it be as an agreeable form of magical ceremony or of social observance, have lost their moral
18 significance just because””unlike some earlier versions”” they do not touch in the least degree on these
19 essential matters. A revolution in our way of thinking and feeling about money may become the growing
20 purpose of contemporary embodiments of the ideal. Perhaps therefore, Russian Communism does represent the
21 first confused stirrings of a great religion.

22 This new religion is different from the Religions of the West so many in the West do not recognize it as a religion. Why?
23 Because this “new religion” of Communism has done what Keynes predicted it must. It has “sufficient dilution and added
24 impurity” as to “catch the multitude.”

25 Communism has become the established religion of the United States, China, all of Europe, North Korea, Cuba and many
26 other if not most nations, at least in part. Not in its pure state as preached by the prophet Marx and Lenin his disciple but in
27 the diluted form Keynes said was necessary. As Trotsky wrote: “Marx is the prophet with the tables of the law and Lenin
28 the greatest executor of the testament” (see the report at the Seventh All Russian Party conference of April 5th, 1923 as
29 published in LENIN by Blue Ribbon Books, New York,1925). Trotsky was second in authority only to Lenin in 1923 and
30 even he calls Marx a prophet comparing him to Moses with the tables of the law (Ex. 24: 12) and Lenin becomes the
31 executor of that religions new “testament.”

32 This must be given “great weight.”

33 *In such an intensely personal area, of course, the claim of the registrant that his belief is an essential part of a*
34 *religious faith must be given great weight.*
35 *[U.S. v. Seeger, 380 U.S. 163, 184, 85 S.Ct. 850, 863 (U.S.Cal. 1965)]*

36 Are the proclamations of the true believer, Trotsky, not to be given the same great weight as the proclamations of Daniel
37 Andrew Seeger? If not Trotsky then why not the testimony of Professor Leslie Carr?

38 *In reviewing the letter with Dr. Paloma, plaintiff claimed that his right to teach Marxism was being infringed.*
39 *In the apparently heated discussion that ensued he professed that Marxism was his religion and Dr. Paloma*
40 *told him that he could not teach Marxism as a religion in the classroom anymore than she could teach*
41 *Christianity.*
42 *[Carr v. Board of Trustees of University of Akron 465 F.Supp. 886, 894 (D.C.Ohio, 1979)]*

43 The entire Communist Manifesto has been implemented in the United States but sufficiently diluted with added impurity
44 and invidiously and covertly slowly over 150 years so as to not alarm the masses.

45 The graduated income tax of the 2nd commandment of the Manifesto has been fully implemented and enforced with a
46 fanatical vengeance even though it is incomprehensible and lacking clear and unequivocal language.

1 The free “sacred public school system” of the 10th plank are practically a religion in and of themselves with the endless
2 cries of “It’s for the children” while the God of the Christians has been kicked, with pomp and ceremony, to the American
3 curb.

4 *“Instead, let all parents & all socially-minded people help all our children to improve their education, their
5 sacred public school system & every American citizen or friendly guest.”
6 [Dr. Bruno J. Kieth Parallel Lives August 18th 2004]*

7 The Federal Reserve Bank is the has the centralization of credit and is America's de facto national bank with State capital
8 and an exclusive monopoly, as per the 5th Marxist commandment. Of course paper “credit” notes have replaced the
9 Constitutionally mandated (Art. 1 Sec 10 and Art. 1 Sec. 8) gold and silver coins with equal weights and measures
10 demanded by the Old Testament (Deut. 25: 15).

11 Congress, in its invidious and covert implementation of the New Religion of Leninism, refuses to even define what a dollar
12 is and the Courts just use the vague term “legal tender” (a penny is legal tender and not a dollar) to define money. At the
13 same time the Courts refuse to define the dollar or simply declare they have no authority to define a dollar, as that is
14 Congress” job, and so all legislation that relies on that undefined monetary measurement unit “dollar” are void for
15 vagueness because the taxing language cannot be “clear and unequivocal” without a defined monetary measurement unit.
16 (Spreckels Sugar Refining Co. v. McClain, 192 U.S. 397, 416, (U.S.1904))

17 But not only have these three well known Marxist religious dogmas been covertly established as a part of the New
18 American Civil religion. Drug laws (unheard of before the 1848 Manifesto) create property forfeiture, as do IRS liens and
19 levies as the government confiscates the property of all “rebels” and “tax protesters” (aka Christians) as per the 4th
20 commandment of Marxism.

21 Add on inheritance taxes and the now diluted and impure 3rd commandment is implemented.

22 Then there is the Federal Communications Commission, the Department of Transportation, the Commissions Act of 1934,
23 The Interstate Commerce Commission established in 1938, The Federal Aviation Administration, Federal Communications
24 Commission, and Executive orders 11490, 10999, as well as State mandated driver’s licenses and Department of
25 Transportation regulations and the 6th Marxist commandment, sufficiently diluted with added impurity has been
26 implemented.

27 The 7th Commandment “Extension of factories and instruments of production owned by the state, the bringing into
28 cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan,” is now diluted to,
29 The Desert Entry Act and The Department of Agriculture and National Parks (nowhere are National Parks authorized by
30 the U.S. Constitution). The 7th has also been “diluted” by changing “owned” to “regulated” and “subsidized” to make it
31 more palatable to Americans.

32 Marx’s commandment #8 was: “Equal liability of all to labor. Establishment of industrial armies, especially for
33 agriculture.” Americans now call it Minimum Wage, Unemployment Benefits and Most Favored Nation trade partner with
34 Communist China. It is also the Social Security Administration, The Department of Labor and of course Executive order
35 11000 “ASSIGNING EMERGENCY PREPAREDNESS FUNCTIONS TO THE SECRETARY OF LABOR.”

36 Then there is #9, “Combination of agriculture with manufacturing industries, gradual abolition of the distinction between
37 town and country, by a more equitable distribution of population over the country.” The diluted version is called the
38 Planning Reorganization act of 1949 and government subsidized super corporate farms, as well as Executive Order 11892
39 Relating to Federal Regional Councils. Agenda 21 is also being implemented.

40 The words of judge Adams begin to ring in the ears of people who feel their religion has been substantially burdened by
41 this establishment of the diluted ”new religion of Communism.”

42 *Defining religion is a sensitive and important legal duty. Flexibility and careful consideration of each belief
43 system are needed. Still, it is important to have some objective guidelines in order to avoid Ad hoc justice.
44 [Malnak v. Yogi, 592 F.2d. 197, 210 (C.A.N.J., 1979)]*

45 *Only if the government favors a comprehensive belief system and advances its teachings does it establish a
46 religion. It does not do so by endorsing isolated moral precepts or by enacting humanitarian economic
47 programs. An undefined belief in humanitarianism, or good intentions, is still far removed from a*

1 comprehensive belief system laying a claim to ultimate truth and supported by a formal group with religious
2 trappings.
3 [Malnak v. Yogi, 592 F.2d. 197, 212 (C.A.N.J., 1979)]

4 Such words hopefully can shake the sleep from the eyes of so-called American Christians as do the words of Marguerite E.
5 Harrison in her book MAROONED IN MOSCOW, THE STORY OF AN AMERICAN WOMAN IMPRISONED IN
6 RUSSIA

7 *Then there is the great new religion of Communism, for to its sincere and devoted followers it is a religion for*
8 *which they are just as willing to sacrifice themselves and their neighbors as the Raskolniki in the days of Peter*
9 *the Great, who immolated themselves and their families in great auto da fes, hundreds at a time, the willing*
10 *sacrificed with the unwilling victims. The propaganda of Communism as a faith has its appeal to the young and*
11 *imaginative, as well as to the more mature idealists and the fanatics of Marxism. There are many people who*
12 *take a fierce delight in the renunciation of their individual freedom for the collective good, and there are many*
13 *features of the Communistic doctrine which, when studied from this angle, have a tremendous appeal.*

14 *These dreamers of a new social order based on the religion of Marxism are inevitably doomed, in my opinion,*
15 *to failure, for economic and political reasons as well as from the fact that the vast majority of members of their*
16 *own party are not actuated by any such altruistic motives. They are having great success, however, in the*
17 *organization of the Communist youth, boys and girls of the working classes, who do not see the practical failure*
18 *of Communism, who are at the age which hopes and believes all things. It will be interesting to see what fruit*
19 *the purely spiritual and intellectual side of Communism produces in the next generation.*

20 Marxism is a comprehensive belief system and the government is advancing and teaching that religion in the public schools
21 and to Americans while refusing to answer the “frivolous” questions that must be answered or their religion remains
22 substantially burdened in violation of law.

23 If the Communist Manifesto were considered to be from “the prophet with the tables of the law” and parallel to the Ten
24 Commandments instead of a political philosophy there would be no doubt that implementation, even in their diluted forms
25 with added impurities, would be an establishment violation? But because the implementations of the New Religion of
26 Leninism, Marxism, Communism, Fascism, Socialism “[W]hatever they may be called, or whatever form they may adopt
27 to teach or practice religion” Torcaso v. Watkins, 367 U.S. 488, 493 (1961) have been adopted and implemented by
28 invidious and covert means because this “new religion” is declared by its advocates to be strictly as a secular movement.
29 That is what the World Plan Executive Council United States did while using textbook, in public schools, developed by
30 Maharishi Mahesh Yogi.

31 Should Christian Americans and all Americans that believe in God argue that all of the above-discussed information not
32 demand an answer as to why the Religion of Marxism is being established in America and the courts and Congress not only
33 allow it but assist in that unconstitutional establishment?

34 Speaker Martin R. Stephens, Utah House of Representatives, Opening Session Remarks, voiced these same concerns on
35 January 19, 2004 AD stating:

36 *“There seems to be developing a new civil religion. The civil religion I refer to is a secular religion. It has no*
37 *moral absolutes. It is non-denominational. It is non-theistic. It is politically focused. It is antagonistic to*
38 *religion. It rejects the historic religious traditions of this nation. It feels strange. If this trend continues, non-*
39 *belief will be more honored than belief. While all beliefs must be protected, are atheism, agnosticism, cynicism,*
40 *and moral relativism to be more safeguarded and valued than Christianity, Judaism, and the tenets of Islam*
41 *which hold that there is a Supreme Being and that mortals are accountable to him? If so, this would, in my*
42 *opinion, place this nation in great moral jeopardy.”*

43 The implementation of this New Socialist religion have been invidious and covert.

44 When an American Indian couple tried to keep their daughter from being Marked by a Socialist Security Number the
45 Supreme Court made an interesting comment:

46 *There is no claim that there is any attempt by Congress to discriminate invidiously or any covert suppression of*
47 *particular religious beliefs.*
48 *[Bowen v. Roy 476 U.S. 693, 703 (U.S.Pa., 1986)]*

49 This claim must now be made by every Theist in America.

1 If the government, or a shadow government, wants to establish a religion and We the People have refused to grant such
2 authority then how would this invidious and covert establishment occur? The easiest solution would be to simply refuse to
3 call the New Established American Civic Religion a religion. They would just need follow the advice of Rousseau and call
4 this established Civil Religion, “social sentiments without which a man cannot be a good citizen or a faithful subject” or a
5 “sacred trust” or a “compelling government interest.” Then it has a purely secular interest and the now socialist government
6 can declare it to be a “compelling government interest.”

7 Other links concerning the “Sacred Trust” of the religion of Social Security:

- 8 1. http://www.ontheissues.org/economic/Mel_Martinez_Social_Security.htm
- 9 2. <http://mica.house.gov/Issues/Issue/?IssueID=5102>
- 10 3. http://vadems.bluestatedigital.com/news/items/sen_mceachin_del_hall_join_richmond_seniors_to_oppose_mccain_bus_h_social_se/
- 11 4. http://www.smartvoter.org/2004/11/02/ca/state/vote/meyer_r/paper3.html

13 So whatever happened to Jefferson’s wall of separation between sacred trusts and State?

14 Marxists did not need to find a way to implement their “new religion.” The diagram and blue prints had been written by
15 Jean Jacques Rousseau wrote concerning the concept of civil religions in Book VI, Chapter 8, Civil Religion in THE
16 SOCIAL CONTRACT OR PRINCIPLES OF POLITICAL RIGHT.TBook VI, Chapter 8, Civil Religion

17 There is therefore a purely civil profession of faith of which the Sovereign should fix the articles, not exactly as religious
18 dogmas, but as social sentiments without which a man cannot be a good citizen or a faithful subject. While it can compel no
19 one to believe them, it can banish from the State whoever does not believe them “” it can banish him, not for impiety, but as
20 an anti-social being, incapable of truly loving the laws and justice, and of sacrificing, at need, his life to his duty.

21 Just change the word “banish” to “imprison” and the New American Civil Religion’s social sentiments are complete. In
22 America today if a Christian (or any non-Marxist religionist) attempts to even ask questions about not participating in
23 Social Security (aka “a sacred trust among the generations” President Clinton Dec. 8th, 1998 Remarks in opening the White
24 House Conference on Social Security), or what “clear and unequivocal language” imposes the income tax upon them
25 (Spreckels Sugar Refining Co. v. McClain, 192 U.S. 397, 416, (U.S.1904)) or what law requires them to file a 1040 return
26 (without a proper OMB number) for a “voluntary assessment and payment” (Flora v. U.S. 362 U.S. 145, 176, 80 S.Ct. 630,
27 647 (U.S. 1960)) of a tax because they cannot find the law that requires them to be a “persons liable” (California Bankers
28 Ass’n v. Shultz 416 U.S. 21, 46, (U.S.Cal. 1974)) while the IRS and the courts, without answering the questions of the
29 bewildered voluntary slaves (aka taxpayers) simply label such questions and arguments as “frivolous and without merit.”
30 (Lewis v. C.I.R., 2006 WL 954872, 2 (U.S.Tax Ct.,2006)) and in doing so “can banish him, not for impiety, but as an anti-
31 social being, incapable of truly loving the laws and justice.” (Rousseau, on Civil Religion)

32 Try to survive without the Mark of the Beast (aka Social Security Number or Federal Reserve Notes) and you are declared
33 to be anti-social and incapable of truly loving the laws and justice, and of sacrificing, to his duty to file a return and pay an
34 alleged “fair share.” No one can be compelled to pay a tax for another person's religion unless of course that religion is
35 Leninism. But then that is why the income tax is “voluntary” (IRS Publication 21 and many more references upon request).

36 The State has become God and the, ““ultimate concern” occupying a “place parallel to that filled by ... God” in
37 traditionally religious persons.” Fleischfresser v. Directors of School Dist. 200 15 F.3d. 680, 688 (C.A.7,1994) To a
38 Christian, however, it places the State before God and is the same as idol worship. Add on the Mark of the Beast at U.S.C.
39 42 Sec. 666(a)(13)(A) concerning licenses to buy and sell as per the prophecy found at Rev. 13: 17 and the “diluted”
40 Communist “new religion” is established. Most Americans are forced, threatened, intimidated, etc. by this established
41 religion of Leninism to pay a “voluntary” income tax while applying for a “voluntary” social security number, which is
42 only required by law for aliens working in the U.S.

43 We no longer trust in God but in the State to care for our needs. Bailouts and welfare and Medicaid are Marxist religious
44 implementations. In the Federal Government We Trust. We no longer pray to God but pray to the courts.

45 These government programs and socialist style charity possibly not being constitutional because of establishment clause
46 violations is indeed a difficult question for the government, for as Judge Adams states:

1 *It is equally clear, however, that in the age of the affirmative and increasingly pervasive state, a less expansive*
2 *notion of religion was required for establishment clause purposes lest all “humane” programs of government*
3 *be deemed constitutionally suspect.*
4 *[Malnak v. Yogi, 592 F.2d. 197, 210 (C.A.N.J., 1979)]*

5 But such Federal (not State) “humane” programs were deemed, not only suspect but unconstitutional by the United States
6 Supreme Court and even Senator Davy Crockett. This New American Civic Socialist Religion, which “takes property from
7 A to gives it to B” and from children to the elderly and from them middle class to the wall Street tycoon also takes from
8 Christians” their sacred and spiritual rights and liberties of conscience and property were once repugnant to the American
9 society.

10 In Calder v. Bull 3 U.S. 386, 388-389, (U.S. August Term 1798) the court is very clear that the heart of Marx’s religion is
11 not allowable as the legislature cannot take from “A” to give to “B.”

12 *The people of the United States erected their Constitutions, or forms of government, to establish justice, to*
13 *promote the general welfare, to secure the blessings of liberty; and to protect their persons and property from*
14 *violence. The purposes for which men enter into society will determine the nature and terms of the social*
15 *compact; and as they are the foundation of the legislative power, they will decide what are the proper objects of*
16 *it: The nature, and ends of legislative power will limit the exercise of it. This fundamental principle flows from*
17 *the very nature of our free Republican governments, that no man should be compelled to do what the laws do*
18 *not require; nor to refrain from acts which the laws permit. There are acts which the Federal, or State,*
19 *Legislature cannot do, without exceeding their authority. There are certain vital principles in our free*
20 *Republican governments, which will determine and over-rule an apparent and flagrant abuse of legislative*
21 *power; as to authorize injustice by positive law; or to take away that security for personal liberty, or*
22 *private property, for the protection whereof of the government was established. An ACT of the Legislature (for I*
23 *cannot call it a law) contrary to the great first principles of the social compact, cannot be considered a rightful*
24 *exercise of legislative authority. The obligation of a law in governments established on express compact, and on*
25 *republican principles, must be determined by the nature of the power, on which it is founded. A few instances*
26 *will suffice to explain what I mean. A law that punished a citizen for an innocent action, or, in other words, for*
27 *an act, which, when done, was in violation of no existing law; a law that destroys, or impairs, the lawful private*
28 *contracts of citizens; a law that makes a man a Judge in his own cause; or a law that takes property from A,*
29 *and gives it to B: It is against all reason and justice, for a people to entrust a Legislature with SUCH powers;*
30 *and, therefore, it cannot be presumed that they have done it. The genius, the nature, and the spirit, of our State*
31 *Governments, amount to a prohibition of such acts of legislation; and the general principles of law and reason*
32 *forbid them. The Legislature may enjoin, permit, forbid, and punish; they may declare new crimes; and*
33 *establish rules of conduct for all its citizens in future cases; they may command what is right, and prohibit what*
34 *is wrong; but they cannot change innocence into guilt; or punish innocence as a crime; or violate the right of*
35 *an antecedent lawful private contract; or the right of private property. To maintain that our Federal, or State,*
36 *Legislature possesses such powers, if they had not been expressly restrained; would, in my opinion, be a*
37 *political heresy, altogether inadmissible in our free republican governments.*

38 Consider also the plain words of Davy Crockett from The Life of Colonel David Crockett by Edward S. Ellis.

39 *“Mr. Speaker—I have as much respect for the memory of the deceased, and as much sympathy for the sufferings*
40 *of the living, if suffering there be, as any man in this House, but we must not permit our respect for the dead or*
41 *our sympathy for a part of the living to lead us into an act of injustice to the balance of the living. I will not go*
42 *into an argument to prove that Congress has no power to appropriate this money as an act of charity. Every*
43 *member upon this floor knows it. We have the right, as individuals, to give away as much of our own money as*
44 *we please in charity; but as members of Congress we have no right so to appropriate a dollar of the public*
45 *money.”*

46 Any law or government program that supports the goals of Marxism and is supported by a Marxist tax (graduated income
47 tax) is no less a tax that supports the establishment of a religion than taxing a Baptist to support the Church of England as
48 explained in a footnote in Larson v. Valente, 456 U.S. 228, 102 S.Ct. 1673, (1982)

49 *For example, according to John Adams, colonial Massachusetts possessed “the most mild and equitable*
50 *establishment of religion that was known in the world, if indeed [it] could be called an establishment.” Quoted*
51 *in B. Bailyn, at 248. But Baptists in Massachusetts chafed under any form of establishment, and Revolutionary*
52 *pamphleteer John Allen expressed their views to the members of the General Court of Massachusetts in his*
53 *declamation, The American Alarm, or the Bostonian Plea, for the Rights and Liberties of the People:*

54 *“You tell your [colonial] governor that the Parliament of England have no right to tax the Americans ...*
55 *because they are not the representatives of America; and will you dare to tax the Baptists for a religion they*
56 *deny? Are you gentlemen their representatives before GOD, to answer for their souls and consciences any more*
57 *than the representatives of England are the representatives of America? ... [I]f it be just in the General Court to*
58 *take away my sacred and spiritual rights and liberties of conscience and my property with it, then it is surely*

1 *right and just in the British Parliament to take away by power and force my civil rights and property without my*
2 *consent; this reasoning, gentlemen, I think is plain.” Quoted id., at 267-268.*
3 *[Larson v. Valente, 456 U.S. 228, 102 S.Ct. 1673, (1982)]*

4 How can Congress dare to tax a Christian for the support of the Marxist religion they deny? Are you gentlemen their
5 representatives before GOD? If it be just in the General Court to take away a Christians” sacred and spiritual rights and
6 liberties of conscience and his property with it, then it is surely right and just in the American Congress to take away by
7 power and force civil rights and property without consent; this reasoning, gentlemen, I think is plain.”

8 And yet taking from A and giving it to B is exactly what Marxism and socialism accomplish with their graduated income
9 tax and Social Security income taxation. And when did this begin to change from the days of Davy Crockett and Calder v
10 Bull? The answer is that they changed rapidly following the publication of the Communist Manifesto in 1848 AD. It was
11 then that followers of this Civic religion of Marxism began to use political life as the source of their concerns to provide the
12 “raw material for rituals, moments and imagery for its implementation.”

13 The first U.S. graduated income tax was started by Abraham Lincoln less than 14 years after the publication of the
14 Communist Manifesto. Lincoln also created “greenbacks” which were soon followed by a centralization of credit in the
15 hands of the state, by means of a national bank with State capital and an exclusive monopoly now known as the Federal
16 Reserve Bank. Mandatory free education for all children in public schools was not found in the USA until the 1850s.

17 *We repeat and again reaffirm that neither a State nor the Federal Government can constitutionally force a*
18 *person “to profess a belief or disbelief in any religion.” Neither can constitutionally pass laws or impose*
19 *requirements which aid all religions as against non-believers, and neither can aid those religions**1684 based*
20 *on a belief in the existence of God as against those religions founded on different beliefs.*
21 *[Torcaso v. Watkins, 367 U.S. 488, 495, 81 S.Ct. 1680, 1684 (U.S. 1961)]*

22 *Among religions in this country which do not teach what would generally be considered a belief in the existence*
23 *of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others. See Washington Ethical Society*
24 *v. District of Columbia, 101 U.S.App.D.C. 371, 249 F.2d. 127; Fellowship of Humanity v. County of Alameda,*
25 *153 Cal.App.2d 673, 315 P.2d. 394; II Encyclopaedia of the Social Sciences 293; 4 Encyclopaedia Britannica*
26 *(1957 ed.) 325-327; 21 id., at 797; Archer, Faiths Men Live By (2d ed. revised by Purinton), 120-138, 254-313;*
27 *1961 World Almanac 695, 712; Year Book of American Churches for 1961, at 29, 47.*
28 *[Torcaso v. Watkins, 367 U.S. 488, 495, 81 S.Ct. 1680, 1684 (U.S. 1961)]*

29 The conclusion is obvious. John Maynard Keynes in A Short View of Russia was right. Communism is a religion. Trotsky
30 was truthful, and therefore Marx was a prophet who brought the world the “tables of the law” of Communism. American
31 Marxism in its successful diluted forms are religions and early Russian Communism merely represented “the first confused
32 stirrings of a great religion” now practiced, at least in part, by almost the entire civilized world. Taxes are the price we now
33 pay, not for being civilized, but for being Marxists. True Christian civilization would not require taxation but truly
34 voluntary gifts.

35 Now you must ask yourself: Am I a practicing Marxist?

36 **8.6 The Socialist Foundations of the Internal Revenue Code**

37 The Internal Revenue Code embodies all the main elements of socialism:

- 38 1. It makes the government into “god”.
- 39 2. It presupposes that all property is government or “public property”.
- 40 3. It exercises the right of eminent domain of the government.
- 41 4. It is perpetuated in courts of INjustice through the evil forces of democracy and in defiance of the Mandate in the U.S.
- 42 Constitution for a Republican Form of Government.

43 We will now examine each of these aspects of the Internal Revenue Code in detail. You may wish to go back and review
44 sections 0 through 5.9 so that you know the criteria we need to meet each of the above requirements for socialism in the
45 context of the Internal Revenue Code.

46 **8.6.1 IRS/Government is God**

1 The IRS is a feared source of persecution and unbridled power. A former employee of the IRS, Shelley Davis, who had the
2 job of IRS Historian found out about all the corruption within that bureau and wrote a book about it:

3 *Unbridled Power*, Shelley Davis, Harper Business, 1997, ISBN 0-88730-829-5.

4 Those who disobey, question, or cross the IRS become the object of ferocious acts of financial terrorism that are sanctioned
5 by the federal courts. There is no entity of the government that is more hated, feared, or obeyed than the IRS. Because
6 federal courts, Congressmen, and even state employees and courts refuse to hold misbehaving IRS employees personally
7 accountable for unlawful enforcement actions, the IRS has the equivalent of totalitarian power and control over most
8 Americans. This is the essence of what it means to be a god: no accountability to anyone for anything.

9 **8.6.2 All property is public property and all “taxpayers” are “public officers”**

10 Subtitle A of the Internal Revenue Code describes an indirect excise tax upon the privileged activity called a “trade or
11 business”. A “trade or business” is defined in the I.R.C. itself as follows:

12 26 U.S.C. §7701(a)(26)

13 *“The term ‘trade or business’ includes the performance of the functions of a public office.”*

14 We defined a “public office” earlier in section 5.6 as follows:

15 *Public office. Essential characteristics of “public office” are: (1) authority conferred by law, (2) fixed tenure*
16 *of office, and (3) power to exercise some portion of the sovereign functions of government; key element of such*
17 *test is that “officer” is carrying out sovereign function. Spring v. Constantino, 168 Conn. 563, 362 A.2d. 871,*
18 *875. Essential elements to establish public position as “public office” are: position must be created by*
19 *constitution, legislature, or through authority conferred by legislature, portion of sovereign power of*
20 *government must be delegated to position, duties and powers must be defined, directly or impliedly, by*
21 *legislature or through legislative authority, duties must be performed independently without control of superior*
22 *power other than law, and position must have some permanency and continuity. State ex rel. Eli Lilly and Co.*
23 *v. Gaertner, Mo.App., 619 S.W.2d. 761, 764.*
24 *[Black’s Law Dictionary, Sixth Edition, p. 1230]*

25 The personal income tax which most people falsely “presume” they are subject to relates almost exclusively to the excise
26 taxable functions associated with a “public office” in the United States government. Such a “public office” constitutes a
27 position of employment with the federal government. It is the equivalent of a business partnership between private
28 individuals and the federal government which arises from the operation of contract law, which is private law. That position
29 of employment carries with it a “fiduciary duty” to obey all laws that regulate such a public office. For a detailed analysis
30 of what we call “The Trade or Business Scam”, please refer to the following free memorandum of law:

The “Trade or Business” Scam, Form #05.001
<http://sedm.org/Forms/FormIndex.htm>

31 The “laws” that govern those exercising a “public office” are found in:

- 32 1. Title 5 of the United States code. This body of law regulates employment of federal “employees”. This title is positive
33 law, according to 1 U.S.C. §204, in Pub. L. 89–554, § 1, Sept. 6, 1966, 80 Stat. 378.
- 34 2. Subtitle A of the I.R.C., which regulates a federal employee “kickback” program deceptively called the “Income Tax”.
35 This code is not “positive law”. Therefore it is “private law” which applies only to those who make themselves subject
36 by entering into an employment arrangement with the United States government. For details, see:

Requirement for Consent, Form #05.003
<http://sedm.org/Forms/FormIndex.htm>

37 The government distinguishes between private property and public property using the Social Security Number. We showed
38 earlier in section 5.6 that the Social Security Number is “public property” owned by the Social Security Number, as shown
39 in 20 CFR §422.103(d). We also showed that only those exercising “the official functions of a public office” may use
40 “public property” in the execution of duties relating to that office. If anyone does either of the following, they are violating
41 the law:

1. Uses “public property” to benefit themselves as private individuals. This is the equivalent of “theft”.

[TITLE 18 > PART I > CHAPTER 11 > § 208](#)
[§ 208. Acts affecting a personal financial interest](#)

(a) Except as permitted by subsection (b) hereof, whoever, being an officer or employee of the executive branch of the United States Government, or of any independent agency of the United States, a Federal Reserve bank director, officer, or employee, or an officer or employee of the District of Columbia, including a special Government employee, participates personally and substantially as a Government officer or employee, through decision, approval, disapproval, recommendation, the rendering of advice, investigation, or otherwise, in a judicial or other proceeding, application, request for a ruling or other determination, contract, claim, controversy, charge, accusation, arrest, or other particular matter in which, to his knowledge, he, his spouse, minor child, general partner, organization in which he is serving as officer, director, trustee, general partner or employee, or any person or organization with whom he is negotiating or has any arrangement concerning prospective employment, has a financial [or personal/private] interest—

Shall be subject to the penalties set forth in section 216 of this title.

[TITLE 18 > PART I > CHAPTER 31 > § 641](#)
[§ 641. Public money, property or records](#)

Whoever embezzles, steals, purloins, or knowingly converts to his use or the use of another, or without authority, sells, conveys or disposes of any record, voucher, money, or thing of value of the United States or of any department or agency thereof, or any property made or being made under contract for the United States or any department or agency thereof; or

Whoever receives, conceals, or retains the same with intent to convert it to his use or gain, knowing it to have been embezzled, stolen, purloined or converted—

Shall be fined under this title or imprisoned not more than ten years, or both; but if the value of such property does not exceed the sum of \$1,000, he shall be fined under this title or imprisoned not more than one year, or both.

The word “value” means face, par, or market value, or cost price, either wholesale or retail, whichever is greater.

2. Pretends to be exercising duties of a federal “employee” or public officer by using public property without actually being such a public officer. This is a violation of 18 U.S.C. §912:

[TITLE 18 > PART I > CHAPTER 43 > § 912](#)
[§ 912. Officer or employee of the United States](#)

Whoever falsely assumes or pretends to be an officer or employee acting under the authority of the United States or any department, agency or officer thereof, and acts as such, or in such pretended character demands or obtains any money, paper, document, or thing of value, shall be fined under this title or imprisoned not more than three years, or both.

Any property whose deed is recorded in association with a Social Security Number therefore becomes “private property devoted to a “public use” and under the control of the government. The private contract which established the “public office” and lawful government control over said private property is signing any one or more of the following government forms, all of which require that they be signed under penalty of perjury. Because they are signed under penalty of perjury, they amount to the equivalent of an “oath” of employment (see 5 U.S.C. §3331) and allegiance to your new boss, the false Socialist government god:

1. Social Security Administration forms SS-4 or SS-5.
2. IRS form W-4.
3. IRS Form 1040.

The Social Security Number is therefore the license number for those engaged in a “public office” and a “trade or business”. Formerly private earnings of these public officers are now legally defined as “wages” and are subject to tax under the Internal Revenue Code.

1 26 CFR Sec. 31.3402(p)-1
2 Title 26
3 CHAPTER I
4 SUBCHAPTER C
5 PART 31
6 Subpart E

7 [Sec. 31.3402\(p\)-1 Voluntary withholding agreements.](#)
8

9 (a) In general. An employee and his employer may enter into an agreement under section 3402(b) to provide for
10 the withholding of income tax upon payments of amounts described in paragraph (b)(1) of Sec. 31.3401(a)-3,
11 made after December 31, 1970. **An agreement may be entered into under this section only with respect to**
12 **amounts which are includible in the gross income of the employee under section 61, and must be applicable**
13 **to all such amounts paid by the employer to the employee.** The amount to be withheld pursuant to an
14 agreement under section 3402(p) shall be determined under the rules contained in section 3402 and the
15 regulations thereunder. (b) Form and duration of agreement. (1)(i) Except as provided in subdivision (ii) of this
16 subparagraph, an employee who desires to enter into an agreement under section 3402(p) shall furnish his
17 employer with Form W-4 (withholding exemption certificate) executed in accordance with the provisions of
18 section 3402(f) and the regulations thereunder. The furnishing of such Form W-4 shall constitute a request for
19 withholding.

20
21 [26 CFR §31.3401\(a\)-3 Amounts deemed wages under voluntary withholding agreements](#)

22 (a) In general. **Notwithstanding the exceptions to the definition of wages specified in section 3401(a) and the**
23 **regulations thereunder, the term “wages” includes the amounts described in paragraph (b)(1) of this section**
24 **with respect to which there is a voluntary withholding agreement in effect under section 3402(p).** References
25 in this chapter to the definition of wages contained in section 3401(a) shall be deemed to refer also to this
26 section (§31.3401(a)-3).

27 (b) Remuneration for services. (1) Except as provided in subparagraph (2) of this paragraph, **the amounts**
28 **referred to in paragraph (a) of this section include any remuneration for services performed by an employee**
29 **for an employer which, without regard to this section, does not constitute wages under section 3401(a).** For
30 example, remuneration for services performed by an agricultural worker or a domestic worker in a private
31 home (amounts which are specifically excluded from the definition of wages by section 3401(a) (2) and (3),
32 respectively) are amounts with respect to which a voluntary withholding agreement may be entered into under
33 section 3402(p). See §§31.3401(c)-1 and 31.3401(d)-1 for the definitions of “employee” and “employer”.

34 All those acting as “public officers” have a “fiduciary duty” to follow Subtitle A of the Internal Revenue Code. This is
35 confirmed by the definition of “person” for the purposes of penalties and criminal provisions of the Internal Revenue Code:

36 [TITLE 26 > Subtitle F > CHAPTER 75 > Subchapter D > Sec. 7343.](#)
37 [Sec. 7343. - Definition of term "person"](#)

38 The term "person" as used in this chapter [[Chapter 75](#)] includes an officer or employee of a corporation, or a
39 member or employee of a partnership, **who as such officer, employee, or member is under a duty to perform**
40 **the act in respect of which the violation occurs**

41
42 [TITLE 26 > Subtitle F > CHAPTER 68 > Subchapter B > PART I > § 6671](#)
43 [§ 6671. Rules for application of assessable penalties](#)

44 (b) Person defined

45 The term “person”, as used in this subchapter, includes an officer or employee of a corporation, or a member
46 or employee of a partnership, **who as such officer, employee, or member is under a duty to perform the act in**
47 **respect of which the violation occurs.**

48 The phrase above “**who as such officer, employee, or member is under a duty to perform the act in respect of which the**
49 **violation occurs**” describes the fiduciary relationship established by the “public office” and federal employment position
50 that all “taxpayers” must be party to in order to be liable for anything under Subtitle A of the I.R.C. This confirms that the
51 only proper subject of the I.R.C. Subtitle A income tax are persons who are availing themselves of privileges and franchises
52 associated with federal employment. Those privileges include the following types of employment-related “compensation”:

1. The ability to reduce “presumed” but not actual tax liability by applying a graduated rate of tax under I.R.C. Section 1.
2. The ability to reduce “presumed” but not actual tax liability by taking earned income credit under I.R.C. Section 32.
3. The ability to reduce “presumed” tax liability by taking deductions under I.R.C. Section 162.

If you would like to learn more about why nearly all “taxpayers” under I.R.C. Subtitle A are “public officers” and federal “employees”, please refer to the following additional resources:

1. *Great IRS Hoax*, Form #11.302:
<http://sedm.org/Forms/FormIndex.htm>
 - 1.1. Section 5.6.11 entitled “The Federal Employee Kickback Position”
 - 1.2. Sections 5.6.13 through 5.6.13.12 entitled “The Trade or Business Scam”
 - 1.3. Section 5.6.16 entitled “Social Security: The legal vehicle for extending federal jurisdiction into the states using private/contract law”
2. *Federal and State Tax Withholding Options for Private Employers*, Form #04.101:
<http://sedm.org/Forms/FormIndex.htm>

8.6.3 IRS/government authority exercised through eminent domain upon private property

When federal “employees” and “public officers” violate their fiduciary duty by refusing to make a “return of income” to the mother federal corporation (see 28 U.S.C. §3002(15)(A) for proof that the U.S. government is a corporation) that they are business partners with, then they:

1. Become liable, as fiduciaries, to the criminal provisions of the Internal Revenue Code found in 26 U.S.C. §§7201 to 7217.
2. Become liable, as fiduciaries, to the criminal provisions of the Internal Revenue Code found in 26 U.S.C. §6671 et seq.

If misbehaving federal “employees” refuse to send the proper amount of “kickback” to the mother corporation, then the state asserts “eminent domain” by repossessing what always was their “public property” under the temporary custody and control of its “employees”:

1. The IRS supervises “public officers” by issuing Notice of Levy upon the public property contained in the SSN- enumerated financial accounts under their supervision. Since these accounts always were “public property” devoted to a “public purpose”, the government need not respect the constitutional requirement under the Fifth Amendment to institute a legal proceeding to repossess what always was their property, “public property”.
2. The IRS supervises “public officers” by issuing Notice of Liens, which are repossessions of real “public property” that has been mismanaged by federal “employees” on official duty.

People who have been the target of the above types of “enforcement” activities by the IRS argue and complain that these activities are unlawful and illegal, when in fact they are not when instituted against those who:

1. Voluntarily and not under compulsion used the SSN on any financial account, loan, or real property.
2. Availed themselves of any of the “perks” or privileges of federal employment, such as those identified under I.R.C. §§1, 32, and 162.
3. Completed any of the contracts that created the “public office” and federal employment relationship, such as IRS Forms 1040 or W-4, SSA forms SS-4 and SS-5, etc.

8.6.4 Participation enforced using evils of democracy

Whenever a brave American attempts to stand up to illegal enforcement actions by the IRS, they become the target of legal persecution by the Dept. of Justice. Many famous tax resisters have been the target of this kind of legal terrorism, including:

1. Larken Rose.
2. Irwin Schiff.
3. Lynn Meredith.
4. Eddie Kahn.

1 If you would like a catalog of their terrorism techniques, see:

Persecution of Tax Honesty Advocates

<http://famguardian.org/PublishedAuthors/Govt/TaxHonestyPersecution/TaxHonPersec.htm>

2 What all of the above acts of state-sponsored legal terrorism have in common are the following:

- 3 1. They are instituted as what are called “legal proceedings”, even though technically they are inquisitions and “political proceedings” based on the way they are run.
- 4 2. They use juries as the weapon, in which Sovereigns injure each other for exercising rights guaranteed under the Constitution. These juries are manipulated by the judge into doing the enforcement by:
 - 5 2.1. Their relative legal ignorance, created in the government-run public school system.
 - 6 2.2. Judge refusing to discuss the law in the courtroom and punishing those who attempt to do so.
 - 7 2.3. Politicizing tax trials by loosening the rules of evidence for the government, keeping all the defendant’s evidence out of evidence, and making cases unpublished where defendants won against the government..
 - 8 2.4. Appealing to the prejudices and whims of individual jurors. For instance, the government always takes the position in front of the jury that: “You are all ‘taxpayers’ and this man refuses to ‘pay his fair share’. This is costing you more in taxes and you ought to hang him! This is exactly what they did to Jesus.”
 - 9 2.5. Ensuring that all jurors have a conflict of interest in violation of 18 U.S.C. §597, in which they all are “taxpayers” and federal benefit recipients who effectively are federal “employees” under the supervision of the judge. The judge, in turn, is also a “taxpayer”, works in the executive rather than Judicial Branch, and is a member of the Socialist Church. He too has a conflict of interest in violation of 28 U.S.C. §144.
- 10 3. The jury basically becomes a “lynch mob”, just like the mob that crucified Jesus. Law is removed from the courtroom and the U.S. Attorney becomes a “False Accuser of the Brethren” who:
 - 11 3.1. Is not required to prove that the statute he cites as authority is “law” or “positive law”. Therefore, the case proceeds upon false “presumption” in violation of Constitutional rights.
 - 12 3.2. Is not required to produce an implementing regulation demonstrating authority to prosecute a person who is not a federal “employee”, even though the Federal Register Act, 44 U.S.C. §1505(a)(1) and the Administrative Procedures Act, 5 U.S.C. §553(a) both require implementing regulations for enforcement actions against all persons who are not contractors, agents, or employees of the federal government.

26 We describe in detail how this very calculated abuse of “mobocracy” and “democracy” is employed by corrupted U.S. Attorneys later in section 9.9. It is absolutely appalling how our justice system and the Constitution are blatantly disregarded by the Department of Justice in perpetuating the illegal enforcement of the Internal Revenue Code. Compare this type of abuse of democracy to corrupt our judicial system with what the U.S. Supreme Court said on this same subject about our Constitutional Republic:

31 *“The very purpose of the Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts. One’s right to life, liberty, and property, to free speech, a free press, freedom of worship and assembly, and other fundamental rights may not be submitted to vote; they depend on the outcome of no elections [by jury or otherwise].”*

36 *[West Virginia State Board of Education v. Barnette, 319 U.S. 624, 63 S.Ct. 1178 (1943)]*

37 Taken together, these unscrupulous, prejudicial, and illegal tactics of the Department of Justice to prosecute those who are asserting their First Amendment right to not associate with the “state” as federal “employees” are identical to those employed by the communists in the Soviet Union against “dissidents”. What we now have in America is the equivalent of the police state. Welcome to the United Socialist States of America (USSA), comrades.

41 **8.6.5 Are You “Seduced”?⁷³**

42 *“For the mystery of lawlessness 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*

⁷³ Adapted from: Are You Seduced?, SOURCE: <http://www.independentamerican.org/2010/08/31/are-you-seduced/>.

1 government], that they should believe a lie, that they all may be condemned who did not believe the truth but
2 had pleasure in unrighteousness.”
3 [2 Thess. 2:3-17, Bible, NKJV]

4 I was just doing research for a Notice to the IRS concerning the Religious Freedom Restoration Act for a Mormon friend of
5 mine and I came across 50 U.S.C. Chapter 23 § 841) and had to laugh right out loud.

6 One of the most relevant religious beliefs of this friend is found in the Book of Mormon (LDS Scripture) at Hel. 6: 38:

7 *38 And it came to pass on the other hand, that the Nephites did build them up and support them, beginning at*
8 *the more wicked part of them, until they had overspread all the land of the Nephites, and had seduced the more*
9 *part of the righteous until they had come down to believe in their works and partake of their spoils, and to join*
10 *with them in their secret murders and combinations.*

11 Compare that verse to TITLE 50 > CHAPTER 23 > SUBCHAPTER IV:

12 § 841. Findings and declarations of fact

13 *The Congress finds and declares that the Communist Party of the United States, although purportedly a*
14 *political party, is in fact an instrumentality of a conspiracy to overthrow the Government of the United States. It*
15 *constitutes an authoritarian dictatorship within a republic, demanding for itself the rights and privileges*
16 *accorded to political parties, but denying to all others the liberties guaranteed by the Constitution. Unlike*
17 *political parties, which evolve their policies and programs through public means, by the reconciliation of a*
18 *wide variety of individual views, and submit those policies and programs to the electorate at large for approval*
19 *or disapproval, the policies and programs of the Communist Party are secretly prescribed for it by the foreign*
20 *leaders of the world Communist movement. Its members have no part in determining its goals, and are not*
21 *permitted to voice dissent to party objectives. Unlike members of political parties, members of the Communist*
22 *Party are recruited for indoctrination with respect to its objectives and methods, and are organized, instructed,*
23 *and disciplined to carry into action slavishly the assignments given them by their hierarchical chieftains. Unlike*
24 *political parties, the Communist Party acknowledges no constitutional or statutory limitations upon its conduct*
25 *or upon that of its members. The Communist Party is relatively small numerically, and gives scant indication of*
26 *capacity ever to attain its ends by lawful political means. The peril inherent in its operation arises not from its*
27 *numbers, but from its failure to acknowledge any limitation as to the nature of its activities, and its dedication*
28 *to the proposition that the present constitutional Government of the United States ultimately must be brought to*
29 *ruin by any available means, including resort to force and violence. Holding that doctrine, its role as the*
30 *agency of a hostile foreign power renders its existence a clear present and continuing danger to the security of*
31 *the United States. It is the means whereby individuals are seduced into the service of the world Communist*
32 *movement, trained to do its bidding, and directed and controlled in the conspiratorial performance of their*
33 *revolutionary services. Therefore, the Communist Party should be outlawed.*



34
35 Communist Manifesto, Plank 2:

36 *2. A heavy progressive or graduated income tax.*

37 So when you file an income tax return, you become a consenting member of this communist movement under Plank 2. The
38 IRS Form 1040 is the only personal tax form that in fact has a “graduated income tax”. The IRS Form 1040NR uses a fixed
39 30% rate instead.

40 Communist Manifesto, Plank 5:

1 5. Centralization of credit in the banks of the state, by means of a national bank with state capital and an
2 exclusive monopoly.

3 The Federal Reserve System is the mechanism by which Plank 5 is implemented. The details of how is it implemented are
4 described in:

[The Money Scam](http://sedm.org/Forms/FormIndex.htm), Form #05.041
<http://sedm.org/Forms/FormIndex.htm>

5 Matt. 13: 15-16:

6 *15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed;
7 lest at any time they should see with their eyes, and hear with their ears, and should understand with their
8 heart, and should be converted, and I should heal them.*

9 *16 But blessed are your eyes, for they see: and your ears, for they hear.*

10 And for you non-Mormons the warnings are right there for you too in the King James Bible:

11 *Mark 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to **seduce**, if it
12 were possible, even the elect.*

13 *1 Tim. 4:1 Now the Spirit speaketh expressly, **that in the latter times** some shall depart from the faith, **giving**
14 **heed to seducing spirits**, and doctrines of devils;*

15 *2 Tim. 3:13 But evil men and **seducers shall wax worse** and worse, deceiving, and being deceived.*

16 *1 Jn. 2:26 These things have I written unto you concerning them **that seduce you**.*

17 *Rev. 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which
18 calleth herself a prophetess, **to teach and to seduce my servants to** commit fornication, and to eat things
19 **sacrificed unto idols**.*

20 And HOW is this “secrecy” that protects this communist agenda maintained? Through a combination of dumbing down the
21 average American about legal subjects in the public school system, and by using the written law, “words of art”, and a
22 corrupted court and legal system as an instrument of deception and public propaganda.

23 And HOW exactly are you “**seduced into the service of the world Communist movement**” or induced to file the FALSE
24 IRS 1040 form that makes you a consenting member of that movement? By:

- 25 1. Creating an organization called the IRS the IS NOT part of the U.S. government and has no legal authority to even
26 exist, and yet is MISREPRESENTED as being part of the government. See:

[Origins and Authority of the Internal Revenue Service](http://sedm.org/Forms/FormIndex.htm), Form #05.005
<http://sedm.org/Forms/FormIndex.htm>

- 27 2. Congress abusing “words of art” to deceive the average American into thinking and believing that they are a public
28 officer who works for the U.S. Government in the District of Columbia:

[The “Trade or Business” Scam](http://sedm.org/Forms/FormIndex.htm), Form #05.001
<http://sedm.org/Forms/FormIndex.htm>

- 29 3. The IRS abusing their publications, phone support, and entire website as a means to knowingly spread
30 DISINFORMATION and absolutely false beliefs about what the Internal Revenue Code requires of the average
31 American. See:

32 3.1. [Reasonable Belief About Income Tax Liability](http://sedm.org/Forms/FormIndex.htm), Form #05.007
<http://sedm.org/Forms/FormIndex.htm>

33 3.2. [Meaning of the Words “includes” and “including”](http://sedm.org/Forms/FormIndex.htm), Form #05.014
<http://sedm.org/Forms/FormIndex.htm>

34 3.3. [Rebutted Version of the IRS “The Truth About Frivolous Tax Arguments”](http://sedm.org/Forms/FormIndex.htm), Form #08.005
<http://sedm.org/Forms/FormIndex.htm>

- 35 36 37 38 4. Third parties filing of FALSE information returns that in effect “elect” you into public office against your will. See:

[Correcting Erroneous Information Returns](http://sedm.org/Forms/FormIndex.htm), Form #04.001

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

5. The IRS:

5.1. Condoning, promoting, and encouraging the filing of FRAUDULENT information returns.

5.2. Refusing its constitutional duty to prevent the filing of these knowingly false information returns.

6. The IRS deliberately and systematically ignoring correspondence from the victims of these false reports requesting that they be corrected. See:

Corrected Information Return Attachment Letter, Form #04.002

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

7. The IRS refusing to provide remedies or forms for “nontaxpayers”, and thus compelling you to volunteer to become a public officer in the government to get them to do ANYTHING to protect you from their illegal enforcement activities. See:

Who are “Taxpayers” and Who Needs a “Taxpayer Identification Number”?, Form #05.013

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

8. A corrupted Congress, DOJ, judiciary, and IRS in criminal conspiracy implementing all the fraudulent deception and theft documented in:

Great IRS Hoax, Form #11.302

<http://famguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

Leon Trotsky wrote:

“Marx is the prophet with the tables of the law and Lenin the greatest executor of the testament”

[Report at the Seventh All Russian Party conference of April 5th, 1923 as published in LENIN by Blue Ribbon Books, New York, 1925;

SOURCE: <http://www.marxists.org/archive/trotsky/1925/lenin/12.htm>]

Trotsky was second in authority only to Lenin in 1923 and even he calls Marx a prophet, comparing him to Moses with the tables of the law (See Ex. 24:12) and Lenin becomes the executor of that religion’s new “testament.”

[Marxism is now the established religion in the USA](#). Whatever happened to the Jefferson’s Wall of Separation? See:

Marxism: America’s Established Religion?

<http://www.independentamerican.org/2009/11/15/marxism-americas-established-religion/>

So will you “seduced” into be filing a 1040 form next year?

8.7 Comparison of Nazism v. U.S. Socialism

“Freedom—is the absence of the awareness of restraint.” –David Rockefeller

This section shall compare the government developed by the Nazis with modern day U.S. Socialism. This comparison relies upon a telegraph sent by FDR which analyzed the Nazi government. Below is this telegraph:

PRESIDENT’S Franklin D. Roosevelt’s SECRETARY’S FILE:

Diplomatic Correspondence w/ Germany: 1940-41

Telegram re: Program of Church of National Reich of Germany #481, October 15, 7 p.m., from Zurich.

COPY

All spelling as per Library original

Original Correspondence:

“This program emanates from the intimate circle of Alfred Rosenberg and I am informed that practically nothing is known of it abroad, it having arrived only a few days ago through trustworthy channels. The influence of Rosenberg is reported to be on the increase due to the turn of the Russian campaign.”

[Source: <http://www.fdrlibrary.marist.edu/psf/box31/a296p05.html>]

Comparison:

Socialism: The New American Civil Religion

Copyright Sovereignty Education and Defense Ministry, <http://sedm.org>
Form 05.016, Rev. 11-23-2008, ver. 1.10

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EXHIBIT: _____

1 The Federal Government of the U.S. has, through Verbicide, slow indoctrination over several generations and applying
 2 Pavlovian like science kept Religious Socialism practically unknown to the average American. The influence of the
 3 Religion of Socialism is increasing and has created a government that would be unrecognizable to the Christian Founders of
 4 the USA as a Constitutional Republic but very understood as the victorious completion of a non-violent Socialist revolution
 5 by the likes of Hitler or Lenin for it has closely followed the NAZI plan (below) combined with the written plans of Lenin
 6 concerning religion, encouraged and sustained by the anti-Christian, anti-Constitutional decisions of the Cult of the Black
 7 Robe (Judicial Branch); Attorneys, the Cult's Priesthood; the violations of the Constitution for the "obvious common good"
 8 and "expansion of governmental powers beyond all constitutional grants" by the Executive Branch which has led a
 9 compliant, complicit, or simply ignorant Legislative branch quietly along in this establishment of the Religion of Socialism
 10 since the 1930s. It has been directed by the "invisible government" in the words of Hon. Charles A. Lindbergh, Sr., Dec.
 11 23, 1913 and New York City Mayor John F. Hylan, 1922; the "world conspiracy" in the words of Winston Churchill, 1922
 12 or in the words of Franklin D. Roosevelt, November 21st, 1933 the "financial element [that] in the larger centers has owned
 13 the Government ever since the days of Andrew Jackson."

14 The 30 points of the NAZI program and its comparison to the United States version of the Religion of Socialism follow:

15 **Table 5: Comparison of Nazism to U.S. Socialism**

#	<i>Nazism</i>	<i>U.S. Socialism</i>
1	First. The National Reich's Church of Germany (hereinafter called the N.R. and represented in this telegram by the symbol "N". Categorically claims the exclusive right and the exclusive power to control all churches within the borders of the Reich; it declares these to be national churches of the German Reich.	1 st . The Federal Government of the United States has Invidiously and Covertly established the Church and Religion of Socialism (represented in this comparison by the symbol RS) by passing laws of "incidental effect of a generally applica[tion] or "neutral" laws upheld and promoted by the United States Supreme Court that may affect religion by substantially burdening religious exercise as surely as laws intended to interfere with religious exercise. (see also RFRA)
2	Second. The German people must not serve the N. The N is absolutely and exclusively in the service of but one doctrine: race and nation.	2 nd . The average American must not learn about the Establishment of the State RS so it must be done Covertly. This will be done by creating emergencies as diversions form the real government agenda, war is especially useful; changing the meaning of words from their original meanings when the Constitution was written; and slow socialist increments, the boiling frog or start at 1% and over fifty years they won't notice 50% theory.
3	Third. The field of activity of the N will expand to the limits of Germany's territorial and colonial possessions.	3 rd . The field of activity of the RS will expand to every Union State through cooperative federalism and federal Block grants coupled with mandatory requirements to abrogate Constitutional Restrictions.
4	Fourth. The N does not force any German to seek membership therein. The N will do everything within its power to secure the adherence of every German soul . Other churches or similar communities and unions particularly such as are under international control or management cannot and shall not be tolerated in Germany.	4 th . The RS says that application for a Social Security Number is Voluntary for American Citizens and forces it on no one. The RS then makes Social Security Numbers Mandatory for all government licensing, benefits, government employment including military service and expands its use at every opportunity. The RS also allows and/or encourages private employers, banks, credit reporting companies, credit card companies, rental companies, finance companies, etc. to require Social Security numbers to obtain necessary services thereby doing everything within its power to secure the adherence of every American soul . Other churches or similar communities must obtain permission from the IRS through VOLUNTARY application for 501(c)3 status or are financially penalized or their members will be financially penalized.
5	Fifth. The N is determined to exterminate irrevocably and by every means the strange and foreign Christian faiths imported into Germany in the illomened year 800.	5 th . The RS is determined to exterminate irrevocably and by every means the Christian faiths, that enabled the American Revolution and succeeding Constitutional Republic to succeed, from government schools, graduations, teaching,

#	<i>Nazism</i>	<i>U.S. Socialism</i>
		books, buildings, courts, meetings, property, etc. This will establish the RS.
6	Sixth. The existing churches may not be architecturally altered, as they represent the property of the German nation, German culture and to a certain extent the historical development of the nation. As property of the German nation they are not only to be valued but to be preserved.	6 th . The existing churches will be forced to pay property taxes and adhere to all rules and regulations of 501 (c) 3 status. The exteriors of the churches will not be changed but what is allowed to be said from the pulpit will be regulated through tax standards. This will make the citizens believe that their church is free to preach concerning moral issues but in truth they are restricted.
7	Seventh. The N has no scribes, pastors, chaplains or priests but National Reich orators are to speak in them.	7 th . The RS has no scribes, pastors, chaplains or priests but uses IRS, FBI, BATF, other federal agencies backed up by the RS courts with judges paid by the RS to intimidate and harass Christian scribes, pastors, chaplains or priests into preaching only RS approved doctrine.
8	Eighth. The N services are held only in the evening and not in the morning. These services are to take place on Saturday's with solemn illumination.	8 th . The RS services are held any day or night that government grade and secondary schools or universities meet. The services will be called classes and teach only non-Christian strictly RS approved material including anti-Christian RS theories like Neo-Darwinism. All scientific theories that support Christian beliefs will be outlawed by courts ruling government must not promote any theory that promotes religion can be allowed.
9	Ninth. In the N German men and women, German youths and girls will acknowledge God and his eternal works	9 th . In the RS American men, women and children will fear the IRS more than God and be told the Social Security system is a sacred trust.
10	Tenth. The N irrevocably strives for complete union with the state. It must obey the state as one of its servants. As such it demands that all landed possessions of all churches and religious denominations be handed over to the state. It forbids that in future churches should secure ownership of even the smallest piece of German soil or that such be ever given back to them. Not the churches conquer and cultivate land and soil but exclusively the German nation, the German state.	10 th . The RS has established a complete union with the state. It controls the federal government as one of its servants. As such it demands that all landed possessions of all churches and religious denominations be taxed and if these taxes are not paid all property will be handed over to the state.
11	Eleventh. N orators may never be those who today emphasize with all tricks and cunning verbally and in writing the necessity of maintaining and teaching of Christianity in Germany; they not only lie to themselves but also the German nation goaded by their love of the positions they hold and the sweet bread they eat.	11 th . RS sanctioned scribes, pastors, chaplains or priests may not today emphasize all tricks and cunning the RS has used in maintaining and teaching of Socialism in America. If they attempt to do so their 501 (c) 3 status will be revoked so they will not only lie to themselves but also the United States of America goaded by their love of the positions they hold and fear of absolute destruction for refusal to obey the federal government before the dictates of one's own conscience. (See Reynolds v. U.S., 98 U.S. 145 (1878))
12	Twelfth. N orators hold office, government officials under Civil Service rules.	12 th . RS orators are Judges, Presidents, Senators, Congressman, Federal and State employees, Attorneys and law enforcement officers but the most effective are the Government School teachers.
13	Thirteenth. The N demands immediate cessation of the publishing and dissemination of the Bible in Germany as well as the publication of Sunday papers, pamphlets, publications and books or religious nature.	13 th . The RS demands immediate cessation of the dissemination and use of the Bible in Government Schools as well as the dissemination and use of Christian hymns, music, scientific theories, papers, pamphlets, publications and books of religious nature; prayer, singing, or any form of Christian religious expression in Government Schools, meetings, or on Government property.

#	<i>Nazism</i>	<i>U.S. Socialism</i>
14	Fourteenth. The N has to take severe measures in order to prevent the Bible and other Christian publications being imported into Germany.	14 th . The RS has taken severe measures in order to prevent the Bible and other Christian publications being used, taught or distributed in Government Schools.
15	Fifteenth. The N declares that to it, and therefore to the German nation, it has been decided Fuhrer's "Mein Kampf" is the greatest of all documents. It is conscious that this book contains not only the greatest, and that it embodies the purest and truest ethics for the present and future life of our nation.	15 th . The RS declares that to it, and therefore to the American nation, it has been decided the Social Security System is the greatest of all systems. It must replace Christian Charity as the major form of financial assistance to the aged and ill. It will continue to replace the term Morals with the Atheistic, Secular and more Socialistically acceptable term "Ethics" for the present and future life of our nation.
16	Sixteenth. The N has made it its sacred duty to use all its energy to popularize the coeternal "Mein Kampf" and to let every German live and complete his life according to this book.	16 th . The RS has made it its sacred duty to use all its energy to popularize the coeternal "Social Security System" and to let every American live and complete his life according to this System.
17	Seventeenth. The N demands that further editions of this book, whatever form they may take, be in content and pagination exactly similar to the present popular edition.	17 th . The RS demands that the Social Security System cannot be changed or altered to assist in relieving the tax burden on young workers but only to benefit non-productive members of society thereby creating a system of hereditary bondage or Socialism thereby promoting RS.
18	Eighteenth. The N will clear away from its altars all crucifix plural Bibles and pictures of Saints.	18 th . The RS will clear away from its schools all crucifix plural Bibles and pictures of Saints.
19	Nineteenth. On the altars there must be nothing but "Mein Kampf", to the German nation and therefore to God the most sacred book and to the left of the altar a sword.	19 th . In the schools there must be nothing but Neo-Darwinism as an explanation of the origins of life, and therefore God is removed as the grantor of Rights and the State becomes god and the grantor of rights. The Social Security Number is the most sacred and voluntary unique numerical identifier number. It is the Mark of all faithful followers.
20	Twentieth. The N speakers must during N services propound this book to the congregation to the best of their knowledge and ability.	20 th . The RS elected officials must promote the Social Security System as a sacred trust and anyone that criticizes the system will be ridiculed, and labeled as bigoted, uncaring or extremist. The problems, invasion of privacy, financial burdens and bondage upon the working class and especially the young workers cause by the Social Security System is never to be spoken of by elected officials and young voters are intentionally discouraged from voting while the elderly and other non-productive Americans courted and seduced by more and more Socialist benefit programs paid for by the young workers.
21	Twenty-first. The N does not acknowledge forgiveness of sins. It represents the standpoint which it will always proclaim that a sin once committed will be ruthlessly punished by the honorable and indestructible laws of nature and punishment will follow during the sinner's lifetime.	21 st . The RS does not acknowledge Socialism. It represents the standpoint, which it will always proclaim that America is a free country while imposing taxes twice that imposed on European serfs of the 17 th and 18 th centuries. Hitler's philosophy of telling a lie long enough, loud enough, and often enough, the people believe it, is to be maintained whenever the Social Security System, Medicare or Medicaid is criticized.
22	Twenty-second. The N repudiates the christening of German children particularly the christening with water and the Holy Ghost.	22 nd . The RS repudiates morals replacing them with ethics. The RS repudiates the Christian Calendar dates of BC and AD replacing them with RS versions of BCE and CE. The RS repudiates any government historical influences associated to Christianity in its foundations or creation particularly any references of direct intervention by Christ through miracles in assisting the Founders themselves.
23	Twenty-third. The parents of a child (or if a new born child) must only take the German oath before	23 rd . The parents of a child (or if a new born child) must Voluntarily apply for a Social Security Number for the child

#	<i>Nazism</i>	<i>U.S. Socialism</i>
	<p>the altar which is worded as follows:</p> <p>The man: "In the name of God I take this Holy oath that I the father of this child, and my wife, are of proven Aryan descent. As a father I agree to bring up this child in the German spirit and as a member of the German race".</p> <p>The women: "In the name of God I take this Holy oath that I (name) bore my husband a child and that I its mother am of proven Aryan descent. As a mother I swear to bring up this child in the German spirit and as a member of the German race". The German diploma can only be issued to newly born children on the strength of the German oath.</p>	<p>and sign the application under an oath and penalties of perjury or the man or woman will be financially punished. When the child comes of legal age the Voluntary Social Security Number may not be returned or repudiated but will mark the child even if his religious beliefs consider the Social Security Number to be abhorrent to his non RS beliefs.</p>
24	<p>Twenty-fourth. The N abolishes confirmation and religious education as well as the communion the religious preparation for the communion. The educational institutions are and remain the family, the schools, the German youth, the Hitler youth, and the Union of German girls.</p>	<p>24th. The RS financially penalizes religious and home education. The educational institutions are and remain the Government schools. All other forms of education are discouraged through taxes that support only schools that promote RS approved propaganda.</p>
25	<p>Twenty-fifth. In order that school graduation of our German youth be given an especially solemn character all N must put themselves at the disposal of German youth, the Hitler youth and the Union of German girls on the day of the state's youth which will be on the Friday before Easter. On this day the leaders of these organizations exclusively may speak.</p>	<p>25th. In order that school graduation of our America youth be given an especially Socialist character all Christian Prayer, even by non-government individuals shall be unlawful. Also Easter and Christmas break shall be changed to Spring and Winter break. No "programs" or pictures will be allowed with Christian beliefs before Spring or Winter break but pagan beliefs celebrating fertility or witchcraft will be allowed.</p>
26	<p>Twenty-six. The marriage ceremony of German men and women will consist of taking an oath of faithfulness and placing the right hand on the sword. There will not be any unworthy kneeling in N ceremonies.</p>	<p>26. The marriage of men and women will be outlawed without State approval. Christian marriages will not be legally recognized without State licensing and recording for public record. The license must include the requestors Social Security Number or State permission will not be allowed.</p>
27	<p>Twenty-seven. The N declares the tenth day before Whit Sunday (50 days after Easter) to be the national holiday of the German family.</p>	<p>27. The 4th of July will be celebrated and the illusion of liberty that was known in America before 1933 must be perpetuated. The awareness of restraint must be minimized or ridiculed by the press and the government at all times. The more the citizens believe they are free the more they can be enslaved.</p>
28	<p>Twenty-eight. The N rejects the customary day of prayer and atonement. It demands that this be transferred to the holiday commemorating the laying of the foundation stone of the N.</p>	<p>28. Traditional Holidays will be changed to the Friday or Monday near the original celebration day to break down Christian or moral traditions and encourage self-indulgence.</p>
29	<p>Twenty-nine. The N will not tolerate the establishment of any new clerical religious insignia.</p>	<p>29. The RS will not tolerate the refusal to use a Social Security Number when asked for Identification by any government agency when requesting a benefit or a license of any kind.</p>
30	<p>Thirty. On the day of its foundation the Christian cross must be removed from all churches, cathedrals and chapels within the Reich and its colonies and it must be superseded by the only unconquerable symbol of Germany the "Haken Krevz".</p>	<p>30. The outward appearances of Christianity may remain at all times if the churches and it members comply to all Socialist or neutral laws even though the law substantially effect establishment and exercise of Christianity. Worship of Christ must always be secondary to worship or at least obedience to the RS State.</p>

9 Socialist Church Officers, Organization, and Operation

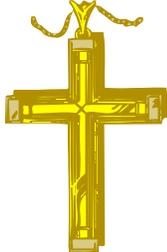
9.1 Comparison of the Socialist Church to the Christian Church

This section will compare the modern Socialist Church to that of Christianity, so you can see all the parallels. We will start with a definition of “religion” from Black’s Law Dictionary, so you can see the criteria for what makes a “religion”:

“Religion. Man’s relation to Divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.”
 [Black’s Law Dictionary, Sixth Edition, p. 1292]

Now we present a table showing you all the similarities between a Christian church and the State-Sponsored Socialist Church. The sheer number of parallels between the two is astounding. Few people even consider these and are amazed when they see them for the first time:

Table 6: Comparison between Christianity and Socialist Church

#	Description	Christianity	Socialist Church
1	Symbol for the Church	Cross 	National flag 
2	Superior being/object of worship (“Sovereign”)	God (deism)	The “state” (humanism)
3	Authority of superior being based on	Power to create	Power to destroy
4	Superior being protects us from	Sin	Crime
5	Faith in superior being takes the form of	Religious faith	Unsubstantiated “presumption” of authority (see section 7.1.3 earlier)
6	Bond uniting man to superior being	Love	1. Government-granted “privileges” (see <i>Great IRS Hoax</i> , Form #11.302, section 4.3.12) 2. Covetousness 3. Avoidance of personal liability (see section 7.1 earlier)
7	Ultimate owner of all property	God (Ps. 24:1; 50:12; 1 Cor. 10:26, 28, etc.) Christians are just “stewards”	Government (public property; see section 5.6 earlier)
8	Scripture	Holy Bible	Codes that are not “positive law” (e.g. the Internal Revenue Code, Social Security Act, Draft laws, etc.)
9	Obedience to scripture of church promoted through	Studying the Bible Prayer	1. Dumbing down in public school 2. Propaganda 3. Deception 4. Keeping the truth secret from church members
10	Lawgiver	God	Man
11	Founding document(s)	Ten Commandments	Declaration of Independence

#	Description	Christianity	Socialist Church
			Constitution
12	Members of the church believe that founding document(s) are	Divinely inspired	Divinely inspired
13	Founders of church	Jesus John the Baptist David Moses Paul Apostles	Franklin Delano Roosevelt (socialist) George Washington Thomas Jefferson
14	Place of worship	Church building	Court Government buildings
15	Priests called	Pastors	Judges
16	Priests appointed by	Ordination ceremony	Passing the bar Presidential appointment
17	Clergy of church	Deacons	Licensed attorneys
18	Attire of priests	Black robe	Black robe
19	School to become priests	Seminary	Law school
20	Source of virtue	“God” and his worship	Man, “Self” and “Vain Rulers”
21	Influence spread through	1. Evangelizing 2. Missionary work	1. Deceit. 2. Rewarding irresponsibility. 3. Promotion and exploitation of legal ignorance. 4. Fear, uncertainty, insecurity introduced through media and demagoguery. 5. Propaganda. 6. Military and political warfare 7. Bribing sheep into submission with government benefits derived from stolen/extorted tax money.
22	Main attraction of church membership	Forgiveness for sin/salvation	Legalization of sin
23	Pleadings to the superior being (Sovereign) for help take the form of	Prayer	Prayer (Petitions to courts are sometimes called “prayers” and those that go in front of the Supreme Court are still called “prayers”)
24	Persons who violate Scripture are called	Sinners (<u>G</u> od’s laws)	Criminals (man’s/ <u>g</u> od’s laws)
25	Method of removing evil from the world	Exorcism Preaching repentance	Court and/or jail
26	Result of removing evil from the world	Eternal separation from God	Separation from Society (neo-god)
27	Ultimate punishment exists in	Hell	Jail
28	Disciples called	Apostles (qty 12)	Petit Jury (qty 12) Grand Jury (qty 12)
29	Title of Priest	Pastor Bishop	“Your Honor”
30	Contributions to church called	Tithes (limited to 10%)	Taxes (unlimited)
31	Contributions to church are	Voluntary	Mandatory (enforced illegally by the authority of non-positive law)
32	Contributions to the church	Charity	To compete with churches in charity

#	Description	Christianity	Socialist Church
	are used for	Grace Social Justice	and grace
33	Joining the church requires	Allegiance to God	Allegiance to the state
34	How people join church	Being baptized	1. Choosing a domicile within the jurisdiction of the government (see: http://sedm.org/Forms/MemLaw/Domicile.pdf) 2. Swearing a naturalization oath. (see 8 U.S.C. §1448) 3. Signing a tax form under penalty of perjury. 4. Being born within the jurisdiction of the church.
35	Church members called	Laity Congregation	Taxpayers Citizens Residents Inhabitants
36	Salvation occurs through	Denying self and glorifying God	Denying personal responsibility and surrendering personal sovereignty to the state (passing buck to government)
37	Management of church called	Board of elders	Citizens Civil servants
38	Enforcement unit for church	Clergy	IRS
39	Members disciplined through	Excommunication	Jail
40	Confession held with	Priest	Judge
41	Confessions are communicated	Orally to priest	On a tax form
42	Money paid to priest during confession	Absolves you of liability for sin	Absolves you of tax liability and threat of prison and jail
43	Those who oppose church doctrine are called	Heretic	Frivolous
44	View towards those who break laws of the church (“sin”)	Repentance	Tolerance (except those who refuse to subsidize the group, who are “nontaxpayers”)
45	Missionaries (“Come to Jesus”)	Volunteers	Dept. of Justice IRS revenue agents
46	Purpose of sex within church	Procreation	Recreation
47	Court trials among believers focus on	Law that was violated	Political persecution

9.2 Church Membership is Based on Domicile and is compelled

Membership in the Civil Religion is maintained by compelling domicile within the geographical boundaries that define a particular state. Those within the geographical boundaries are compelled to maintain a domicile within the jurisdiction of the territory controlled by the church, and thereby pledge allegiance to the “state”:

“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.”
[Miller Brothers Co. v. Maryland, [347 U.S. 340](#) (1954)]

Below are legal authorities showing that the state has the authority to compel the above allegiance:

Corpus Juris Secundum
§5 Necessity and Number

1 "It is a settled principle that every person must have a domicile somewhere.³ The law permits no individual to
2 be without a domicile,⁴² and an individual is never without a domicile somewhere.¹³ Domicile is a continuing
3 thing, and from the moment a person is born he must, at all times, have a domicile ."

4 [[28 Corpus Juris Secundum \(C.J.S.\), Domicile, §5 Necessity and Number](#)]

6 *Corpus Juris Secundum*

7 §9 Domicile by Operation of Law

8 "Whenever a person does not fix a domicile for himself, the law will fix one for him in accordance with the facts
9 and circumstances of the case; ¹² and an infant's domicile will be fixed by operation of law where it cannot be
10 determined from that of the parents.⁷³"

11 [[28 Corpus Juris Secundum \(C.J.S.\), Domicile, §9 Domicile by Operation of Law](#)]

12 If you would like to know more about this subject, please read the following fascinating article:

13 <http://sedm.org/Forms/MemLaw/Domicile.pdf>

14 **9.3 Priests of the church are judges**

15 Easton's Bible Dictionary defines the word "Priest" as follows:

16 **PRIEST** — *The Heb. kohen, Gr. hierus, Lat. sacerdos, always denote one who offers sacrifices.*

17 *At first every man was his own priest, and presented his own sacrifices before God. Afterwards that office*
18 *devolved on the head of the family, as in the cases of Noah (Gen. 8:20), Abraham (12:7; 13:4), Isaac (26:25),*
19 *Jacob (31:54), and Job (Job 1:5).*

20 *The name first occurs as applied to Melchizedek (Gen. 14:18). Under the Levitical arrangements the office of*
21 *the priesthood was limited to the tribe of Levi, and to only one family of that tribe, the family of Aaron. Certain*
22 *laws respecting the qualifications of priests are given in Lev. 21:16–23. There are ordinances also regarding*
23 *the priests' dress (Ex. 28:40–43) and the manner of their consecration to the office (29:1–37).*

24 *Their duties were manifold (Ex. 27:20, 21; 29:38–44; Lev. 6:12; 10:11; 24:8; Num. 10:1–10; Deut. 17:8–13;*
25 *33:10; Mal. 2:7). They represented the people before God, and offered the various sacrifices prescribed in the*
26 *law.*

27 *In the time of David the priests were divided into twenty-four courses or classes (1 Chr. 24:7–18). This number*
28 *was retained after the Captivity (Ezra 2:36–39; Neh. 7:39–42).*

29 **"The priests were not distributed over the country, but lived together in certain cities** [*forty-eight in number,*
30 *of which six were cities of refuge, q.v.], which had been assigned to their use. From thence they went up by*
31 *turns to minister in the temple at Jerusalem. Thus the religious instruction of the people in the country generally*
32 *was left to the heads of families, until the establishment of synagogues, an event which did not take place till the*
33 *return from the Captivity, and which was the main source of the freedom from idolatry that became as marked a*
34 *feature of the Jewish people thenceforward as its practice had been hitherto their great national sin."*

35 *The whole priestly system of the Jews was typical. It was a shadow of which the body is Christ. The priests all*
36 *prefigured the great Priest who offered "one sacrifice for sins" "once for all" (Heb. 10:10, 12). There is now*
37 *no human priesthood. (See Epistle to the Hebrews throughout.) The term "priest" is indeed applied to believers*
38 *(1 Pet. 2:9; Rev. 1:6), but in these cases it implies no sacerdotal functions. All true believers are now "kings*
39 *and priests unto God." As priests they have free access into the holiest of all, and offer up the sacrifices of*
40 *praise and thanksgiving, and the sacrifices of grateful service from day to day.*⁷⁴
41 [*Easton, M. (1996, c1897). Easton's Bible dictionary. Oak Harbor, WA: Logos Research Systems, Inc.]*

42 A "priest" is therefore anyone who:

- 43 1. Is "ordained" by his peers or superiors.
44 2. "Represents" people before god.

⁷⁴Easton, M. (1996, c1897). *Easton's Bible dictionary*. Oak Harbor, WA: Logos Research Systems, Inc.

- 1 3. Offers sacrifices to god.
- 2 4. Conducts religious instruction.
- 3 5. Congregates in cities.

4 A judge has all the characteristics of a priest:

- 5 1. He must be “ordained” by the President. See Constitution, Article II:

6 *Constitution, Article II, Section 2*

7 *He [the President] shall have Power, by and with the Advice and Consent of the Senate, to make Treaties,*
8 *provided two thirds of the Senators present concur; and he shall nominate, and by and with the Advice and*
9 *Consent of the Senate, shall appoint Ambassadors, other public Ministers and Consuls, Judges of the supreme*
10 *Court, and all other Officers of the United States, whose Appointments are not herein otherwise provided for,*
11 *and which shall be established by Law: but the Congress may by Law vest the Appointment of such inferior*
12 *Officers, as they think proper, in the President alone, in the Courts of Law, or in the Heads of Departments.*

- 13 2. The judge represents the people before god. In socialism, the god is your rulers in the government and the “state”. He officiates disputes between the rulers and their subjects (peons who are surety for the debts of their rulers).
- 14
- 15 3. The judge offers sacrifices to his pagan god. His bench is the altar of Baal, where worship and human sacrifices are conducted daily across the country. Handcuffed subjects appear before him, to offer “prayers” (legal pleadings) for his mercy. The “Bailiff” (Baal-iff) assists in the human sacrifices and restrains the subjects while their liberty and property are destroyed and pillaged and plundered by the judge and offered as a sacrifice to the rulers and the foreign powers they serve, such as the IRS and the Federal Reserve.
- 16
- 17
- 18
- 19
- 20 4. The judge conducts “religious instruction”. Priests teach the congregation about God’s law. The judge teaches the litigants about man’s law. When the litigants are mistaken in their interpretation of the law, the judge corrects and disciplines them.
- 21
- 22

23 “... it must be recognized that in any culture the source of law is the god of that society. If law has its source in
24 man’s reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler,
25 then that source is the god of that system.
26 *[The Institutes of Biblical Law, Rousas John Rushdoony, 1973, pp. 4-5, Emphasis added]*
27

28 **Judge-made law.** *A phrase used to indicate judicial decisions which construe away the meaning of statutes, or*
29 *find meanings in them the legislature never intended. It is perhaps more commonly used as meaning, simply,*
30 *the law established by judicial precedent and decisions. Laws having their source in judicial decisions as*
31 *opposed to laws having their source in statutes or administrative regulations.*
32 *[Black’s Law Dictionary, Sixth Edition, p. 841]*

- 33 5. Judges congregate mainly in large cities. All the 90 federal district courts are in the largest cities within the each
34 federal district. God says in the Bible that he HATES cities, probably because judges hang out there:

35 “For according to the number of your cities [and rulers, and judges who do their dirty work] were your gods,
36 O Judah; and according to the number of the streets of Jerusalem you have set up altars to that shameful thing,
37 altars to burn incense to Baal.”
38 *[Jeremiah 11:13, Bible, NKJV]*

39 *“I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your*
40 *sweet aromas.”*
41 *[Lev. 26:31, Bible, NKJV]*

42 *“ I will make Jerusalem a heap of ruins, a den of jackals. I will make the cities of Judah desolate, without an*
43 *inhabitant.”*
44 *[Jeremiah 9:11, Bible, NKJV]*

45 *“Then the cities of Judah and the inhabitants of Jerusalem will go and cry out to the gods to whom they offer*
46 *incense, but they will not save them at all in the time of their trouble.”*
47 *[Jeremiah 11:12, Bible, NKJV]*

48 If you appear before the priest of the state-sponsored church, then he is legally entitled to “presume” that you are there to
49 serve, worship, bow-down to, and obey him:

1 “appearance. A coming into court as a party to a suit, either in person or by attorney, whether as plaintiff or
2 defendant. The formal proceeding by which a defendant submits himself to the jurisdiction of the court. The
3 voluntary submission to a court's jurisdiction.

4 In civil actions the parties do not normally actually appear in person, but rather through their attorneys (who
5 enter their appearance by filing written pleadings, or a formal written entry of appearance). Also, at many
6 stages of criminal proceedings, particularly involving minor offenses, the defendant's attorney appears on his
7 behalf. See e.g., Fed.R.Crim.P. 43.

8 An appearance may be either general or special; the former is a simple and unqualified or unrestricted
9 submission to the jurisdiction of the court, the latter is a submission to the jurisdiction for some specific
10 purpose only, not for all the purposes of the suit. A special appearance is for the purpose of testing or objecting
11 to the sufficiency of service or the jurisdiction of the court over defendant without submitting to such
12 jurisdiction; a general appearance is made where the defendant waives defects of service and submits to the
13 jurisdiction of court. Insurance Co. of North America v. Kunin, 175 Neb. 260, 121 N.W.2d. 372, 375, 376.”
14 [Black's Law Dictionary, Sixth Edition, p. 97]

15 Below is what God says about bowing down to such false pagan idols:

16 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

17 “You shall have no other gods before Me.

18 “You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in
19 the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them [or
20 make an “appearance” before them]. For I, the LORD your God, am a jealous God, visiting the iniquity of
21 the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy
22 to thousands, to those who love Me and keep My commandments.”
23 [Exodus 20:2-6, Bible, NKJV]

24 God in the Bible identifies judges as his representatives, in fact:

25 A Psalm of Asaph.

26 GOD STANDS in the assembly [of the representatives] of God; in the midst of the magistrates or judges He
27 gives judgment [as] among the gods.

28 How long will you [magistrates or judges] judge unjustly and show partiality to the wicked? Selah [pause, and
29 calmly think of that]!

30 Do justice to the weak (poor) and fatherless; maintain the rights of the afflicted and needy.

31 Deliver the poor and needy; rescue them out of the hand of the wicked.

32 [The magistrates and judges] know not, neither will they understand; they walk on in the darkness [of
33 complacent satisfaction]; all the foundations of the earth [the fundamental principles upon which rests the
34 administration of justice] are shaking.

35 I said, You are gods [since you judge on My behalf, as My representatives]; indeed, all of you are children of
36 the Most High.^(A)

37 But you shall die as men and fall as one of the princes.

38 Arise, O God, judge the earth! For to You belong all the nations.^(B)
39 [Psalm 82:1-8, Amplified Bible]

40 Furthermore, when things go wrong in a society, the first people who take the blame are the judges and their “deacons”, the
41 licensed attorneys:

42 Alas, sinful nation,
43 A people laden with iniquity
44 A brood of evildoers
45 Children who are corrupters!

46 **They have forsaken the Lord**
47 They have provoked to anger

1 The Holy One of Israel,
2 They have turned away backward.
3 Why should you be stricken again?
4 **You will revolt more and more.**
5 **The whole head is sick [they are out of their minds!: insane or STUPID or both].**
6 **And the whole heart faints....**

7 Wash yourselves, make yourselves clean;
8 **Put away the evil of your doings from before My eyes.**
9 **Cease to do evil,**
10 **Learn to do good;**
11 **Seek justice.**
12 **Rebuke the oppressor [the IRS and the Federal Reserve and a corrupted judicial system];**
13 **Defend the fatherless,**
14 **Plead for the widow [and the "nontaxpayer"]....**

15 **How the faithful city has become a harlot!**
16 **It [the Constitutional Republic] was full of justice;**
17 **Righteousness lodged in it,**
18 **But now murderers [and abortionists, and socialists, and democrats, and liars and corrupted judges].**
19 Your silver has become dross,
20 Your wine mixed with water.
21 **Your princes [President, Congressmen, Judges] are rebellious,**
22 **Everyone loves bribes,**
23 **And follows after rewards.**
24 **They do not defend the fatherless,**
25 **nor does the cause of the widow [for the "nontaxpayer"] come before them.**

26 **Therefore the Lord says,**
27 *The Lord of hosts, the Mighty One of Israel,*
28 *"Ah, I will rid Myself of My adversaries,*
29 *And take vengeance on My enemies.*
30 **I will turn My hand against you,**
31 **And thoroughly purge away your dross,**
32 **And take away your alloy.**
33 **I will restore your judges [eliminate the BAD judges] as at the first,**
34 **And your counselors [eliminate the BAD lawyers] as at the beginning.**
35 **Afterward you shall be called the city of righteousness, the faithful city."**
36 **[Isaiah 1:1-26, Bible, NKJV]**

37 **9.4 Deacons of the state church who conduct worship services are attorneys licensed by the** 38 **chief priests**

39 Easton's Bible Dictionary defines "Deacon" as follows:

40 **DEACON** — Anglicized form of the Greek word *diaconos*, meaning a "runner," "messenger,"
41 "servant." For a long period a feeling of mutual jealousy had existed between the "Hebrews," or Jews proper,
42 who spoke the sacred language of palestine, and the "Hellenists," or Jews of the Grecian speech, who had
43 adopted the Grecian language, and read the Septuagint version of the Bible instead of the Hebrew. This
44 jealousy early appeared in the Christian community. It was alleged by the Hellenists that their widows were
45 overlooked in the daily distribution of alms. This spirit must be checked. The apostles accordingly advised the
46 disciples to look out for seven men of good report, full of the Holy Ghost, and men of practical wisdom, who
47 should take entire charge of this distribution, leaving them free to devote themselves entirely to the spiritual
48 functions of their office (Acts 6:1-6). This was accordingly done. Seven men were chosen, who appear from
49 their names to have been Hellenists. The name "deacon" is nowhere applied to them in the New Testament;
50 they are simply called "the seven" (21:8). Their office was at first secular, but it afterwards became also
51 spiritual; for among other qualifications they must also be "apt to teach" (1 Tim. 3:8-12). Both Philip and
52 Stephen, who were of "the seven," preached; they did "the work of evangelists."⁷⁵
53 [Easton, M. (1996, c1897). Easton's Bible dictionary. Oak Harbor, WA: Logos Research Systems, Inc.]

54 A deacon of a church is therefore a "servant" of the priest of the church. Within the legal profession, the "servants" of
55 judges are the officers of the court called attorneys:

⁷⁵Easton, M. (1996, c1897). Easton's Bible dictionary. Oak Harbor, WA: Logos Research Systems, Inc.

1 "His first duty is to the courts and the public, not to the client, and wherever the duties of his client conflict with
2 those he owes as an officer of the court in the administration of justice, the former must yield to the latter."
3 [7 Corpus Juris Secundum (C.J.S.), Attorney & Client, Section 4]

4 The people who hire these "deacons" to participate in the pagan worship rituals that occur in the state-sponsored church
5 called "court" become "wards of the court" and throw themselves at the mercy of the pagan false god, the judge:

6 "A client is one who applies to a lawyer or counselor for advice and direction.[. . .] Clients are also called
7 'wards of the court' in regard to their relationship with their attorneys."
8 [7 Corpus Juris Secundum (C.J.S.), Attorney & Client, Section 2]

9 Ward of the court are legally defined as follows:

10 "Wards of court. Infants and persons of unsound mind placed by the court under the care of a guardian.
11 Davis' Committee v. Loney, 290 Ky. 644, 162 S.W.2d. 189, 190. Their rights must be guarded jealously.
12 Montgomery v. Erie R.Co., C.C.A.N.J., 97 F.2d. 289, 292. See Guardianship"
13 [Black's Law Dictionary, Sixth Edition, p. 1584]

14 A person who hires an attorney automatically admits to the jurisdiction of the Court to proceed, and thereby essentially
15 surrenders all of his rights in the process:

16 *In propria persona. In one's own proper person. It was formerly a rule in pleading that pleas to the*
17 *jurisdiction of the court must be plead in propria persona, because if pleaded by attorney they admit the*
18 *jurisdiction, as an attorney is an officer of the court, and he is presumed to plead after having obtained leave,*
19 *which admits the jurisdiction.*
20 [Black's Law Dictionary, Sixth Edition, p. 792]

21 Therefore, you cannot associate with a deacon of the church without admitting that you are a member of the church who
22 subjects himself to the priest of the church, who is the judge. A person who hires a deacon of the state-sponsored church
23 has given up his rights, because his attorney cannot assert his rights on his behalf:

24 "The privilege against self-incrimination [Fifth Amendment] is neither accorded to the passive resistant, nor
25 the person who is ignorant of their rights, nor to one who is indifferent thereto. It is a fighting clause. Its
26 benefits can be retained only by sustained combat. It cannot be claimed by an attorney or solicitor. It is only
27 valid when insisted upon by a belligerent claimant in person."
28 [U.S. v. Johnson, 76 F. Supp. 538 (1947), Emphasis added]

29 If you want to know more about this scam, see:

30 [Why You Don't Want an Attorney](http://famguardian.org/Subjects/LawAndGovt/LegalEthics/Corruption/WhyYouDontWantAnAtty/WhyYouDontWantAnAttorney.htm)
31 <http://famguardian.org/Subjects/LawAndGovt/LegalEthics/Corruption/WhyYouDontWantAnAtty/WhyYouDontWantAnAttorney.htm>

32 **9.5 How socialist governments compete with churches and coerce believers**

33 Socialist governments have as their goal to compete with, supplant, and eliminate God from society. They do this through
34 the following means:

- 35 1. Outlawing personal responsibility and making the state responsible for everything. See section 7.1 earlier.
- 36 2. Diverting "tithes" away from God and the church to the state. This violates the Bible, which says:

37 "Honor the Lord with your possessions, and with the firstfruits of all your increase; so your barns will be
38 filled with plenty, and your vats will overflow with new wine."
39 [Prov. 3:9-10, Bible, NKJV]

- 40 3. Replacing the church as the main source of charity and grace in society. All charity programs formerly the exclusive
41 jurisdiction of the church and the family are replaced with state-run "insurance" programs of one kind or another.
- 42 4. Calling premiums paid into these "insurance" programs "taxes", in order to deceive the people into believing that
43 contributions are mandatory. In fact, they amount to nothing but "wealth transfer", which the U.S. Supreme Court said
44 is not authorized by the U.S. Constitution:

45 "The power to tax is, therefore, the strongest, the most pervading of all powers of government, reaching
46 directly or indirectly to all classes of the people. It was said by Chief Justice Marshall, in the case of

1 **McCulloch v. Md., 4 Wheat. 431, that the power to tax is the power to destroy.** A striking instance of the truth
2 of the proposition is seen in the fact that the existing tax of ten per cent, imposed by the United States on the
3 circulation of all other banks than the National Banks, drove out of existence every state bank of circulation
4 within a year or two after its passage. This power can be readily employed against one class of individuals and
5 in favor of another, so as to ruin the one class and give unlimited wealth and prosperity to the other, if there is
6 no implied limitation of the uses for which the power may be exercised.

7 **To lay, with one hand, the power of the government on the property of the citizen, and with the other to**
8 **bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a**
9 **robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree**
10 **under legislative forms.**

11 **Nor is it taxation. 'A tax,' says Webster's Dictionary, 'is a rate or sum of money assessed on the person or**
12 **property of a citizen by government for the use of the nation or State.' 'Taxes are burdens or charges**
13 **imposed by the Legislature upon persons or property to raise money for public purposes.'** Cooley, Const.
14 **Lim., 479.**

15 Coulter, J., in Northern Liberties v. St. John's Church, 13 Pa. St., 104 says, very forcibly, 'I think the common
16 mind has everywhere taken in the understanding that **taxes are a public imposition, levied by authority of the**
17 **government for the purposes of carrying on the government in all its machinery and operations—that they**
18 **are imposed for a public purpose.'** See, also Pray v. Northern Liberties, 31 Pa.St., 69; Matter of Mayor of
19 N.Y., 11 Johns., 77; Camden v. Allen, 2 Dutch., 398; Sharpless v. Mayor, supra; Hanson v. Vernon, 27 Ia., 47;
20 Whiting v. Fond du Lac, supra."
21 [[Loan Association v. Topeka, 20 Wall. 655 \(1874\)](#)]

23 "A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the
24 support of the government. The word has never thought to connote the expropriation of money from one group
25 for the benefit of another."
26 [[U.S. v. Butler, 297 U.S. 1 \(1936\)](#)]

- 27 5. Illegally enforcing payment of these "insurance premiums" as though they were mandatory "taxes" and/or lying to the
28 people by telling them that participation in these programs is mandatory and not voluntary.
29 6. Piggybacking income taxes on top of these pseudo-enforced insurance payments, so that you can't procure the
30 insurance without also being a "taxpayer" who is a "public officer".

31 All of the above fraud and deception is implemented using "codes" that are not positive law and which obligate no one but
32 those who volunteer by exercising their private right to contract. The above tactics make the state into the sovereign and
33 the people into "subjects" rather than sovereigns, because now the government has the means in place to:

- 34 1. Take as much of the earnings of the citizenry as they without being accountable for how it is spent.
35 2. Created a virtual antitrust monopoly on "protection" that people cannot refuse to participate in.

36 The above leads to inevitable and perpetual growth of the government and abuse and tyranny of the people. It turns the
37 hierarchy of sovereignty upside down, as described later in section 7.2.8.

38 The U.S. Supreme Court said in *Bowen v. Roy*, 476 U.S. 693 (1986) the following, in regard to this particular brand of
39 "invidious and covert" abuse of the people:

40 *Roy also challenges Congress' requirement that a state AFDC plan "must . . . provide (A) that, as a condition of*
41 *eligibility under the plan, each applicant for or recipient of aid shall furnish to the State agency his social*
42 *security account number." 42 U.S.C. 602(a)(25) (emphasis added). 7 The [476 U.S. 693, 702] First*
43 *Amendment's guarantee that "Congress shall make no law . . . prohibiting the free exercise" of religion holds an*
44 *important place in our scheme of ordered liberty, but the Court has steadfastly maintained that claims of*
45 *religious conviction do not automatically entitle a person to fix unilaterally the conditions and terms of dealings*
46 *with the Government. Not all burdens on religion are unconstitutional. See Reynolds v. United States, 98 U.S.*
47 *145 (1879). This was treated recently in United States v. Lee:*

48 "To maintain an organized society that guarantees religious freedom to a great variety of faiths
49 requires that some religious practices yield to the common good. Religious beliefs can be
50 accommodated, but there is a point at which accommodation would radically restrict the
51 operating latitude of the legislature." [455 U.S., at 259](#). [476 U.S. 693, 703]

52 **The statutory requirement that applicants provide a Social Security number is wholly neutral in religious**
53 **terms and uniformly applicable. There is no claim that there is any attempt by Congress to discriminate**

1 invidiously or any covert suppression of particular religious beliefs. The administrative requirement does not
2 create any danger of censorship 8 or place a direct condition or burden on the dissemination of religious views.
3 9 It does not intrude on the organization of a religious institution 10 or school. 11 It may indeed confront some
4 applicants for benefits with choices, but in no sense does it affirmatively compel appellees, by threat of
5 sanctions, to refrain from religiously motivated conduct 12 or to engage in conduct that they find objectionable
6 for religious reasons. 13 Rather, it is appellees who seek benefits from the Government and who assert that,
7 because of certain religious beliefs, they should be excused from compliance with a condition that is binding on
8 all other persons who seek the same benefits from the Government.

9 This is far removed from the historical instances of religious persecution and intolerance that gave concern to
10 those who drafted the Free Exercise Clause of the First Amendment. See generally M. Malbin, *Religion and*
11 *Politics: The Intentions of the Authors of the First Amendment* (1978). We are not unmindful of the importance
12 of many government benefits today or of the value of sincerely held religious beliefs. [476 U.S. 693, 704]
13 However, while we do not believe that no government compulsion is involved, we cannot ignore the reality that
14 denial of such benefits by a uniformly applicable statute neutral on its face is of a wholly different, less intrusive
15 nature than affirmative compulsion or prohibition, by threat of penal sanctions, for conduct that has religious
16 implications.

17 This distinction is clearly revealed in the Court's opinions. Decisions rejecting religiously based challenges
18 have often recited the fact that a mere denial of a governmental benefit by a uniformly applicable statute does
19 not constitute infringement of religious liberty. In *Hamilton v. Regents of University of California*, 293 U.S. 245
20 (1934), for example, the Court rejected a religious challenge by students to military courses required as part of
21 their curriculum, explaining:

22 "The fact that they are able to pay their way in this university but not in any other institution in
23 California is without significance upon any constitutional or other question here involved.
24 California has not drafted or called them to attend the university. They are seeking education
25 offered by the State and at the same time insisting that they be excluded from the prescribed
26 course solely upon grounds of their religious beliefs and conscientious objections to war"
27 *Id.*, at 262. 14

28 In cases upholding First Amendment challenges, on the other hand, the Court has often relied on the showing
29 that compulsion of certain activity with religious significance was involved. [476 U.S. 693, 705] In *West*
30 *Virginia Bd. of Ed. v. Barnette*, 319 U.S. 624 (1943), for example, the Court distinguished the earlier *Hamilton*
31 holding and upheld a challenge to a flag salute requirement:

32 "Here . . . we are dealing with a compulsion of students to declare a belief. . . . This issue is not
33 prejudiced by the Court's previous holding that where a State, without compelling attendance,
34 extends college facilities to pupils who voluntarily enroll, it may prescribe military training as
35 part of the course without offense to the Constitution. It was held that those who take advantage
36 of its opportunities may not on ground of conscience refuse compliance with such conditions.
37 *Hamilton v. Regents*, 293 U.S. 245. In the present case attendance is not optional." 319 U.S., at
38 631-632. 15

39 The distinction between governmental compulsion and conditions relating to governmental benefits contained
40 in these two cases was emphasized by JUSTICE BRENNAN in his concurring opinion in *Abington School*
41 *District v. Schempp*, 374 U.S. 203 (1963):

42 "The different results of [*Hamilton* and *Barnette*] are attributable only in part to a difference in
43 the strength of the particular state interests which the respective statutes were designed to serve.
44 Far more significant is the fact that *Hamilton* dealt with the voluntary attendance at college of
45 young adults, while *Barnette* involved the compelled attendance of young children at elementary
46 and secondary schools. This distinction warrants a difference in constitutional results." *Id.*, at
47 252-253 (footnote omitted). [476 U.S. 693, 706]

48 We have repeatedly emphasized this distinction: In rejecting a Free Exercise challenge in *Bob Jones University*
49 *v. United States*, 461 U.S. 574, 603-604 (1983), for example, we observed that the "[d]enial of tax benefits will
50 inevitably have a substantial impact on the operation of private religious schools, but will not prevent those
51 schools from observing their religious tenets." 16

52 We conclude then that government regulation that indirectly and incidentally calls for a choice between
53 securing a governmental benefit and adherence to religious beliefs is wholly different from governmental action
54 or legislation that criminalizes religiously inspired activity or inescapably compels conduct that some find
55 objectionable for religious reasons. Although the denial of government benefits over religious objection can
56 raise serious Free Exercise problems, these two very different forms of government action are not governed by
57 the same constitutional standard. A governmental burden on religious liberty is not insulated from review
58 simply because it is indirect, *Thomas v. Review Board of Indiana Employment Security Div.*, 450 U.S. 707, 717
59 -718 (1981) (citing *Sherbert v. Verner*, 374 U.S., at 404.); [476 U.S. 693, 707] but the nature of the
60 burden is relevant to the standard the government must meet to justify the burden.

1 The general governmental interests involved here buttress this conclusion. Governments today grant a broad
2 range of benefits; inescapably at the same time the administration of complex programs requires certain
3 conditions and restrictions. Although in some situations a mechanism for individual consideration will be
4 created, a policy decision by a government that it wishes to treat all applicants alike and that it does not wish
5 to become involved in case-by-case inquiries into the genuineness of each religious objection to such condition or
6 restrictions is entitled to substantial deference. Moreover, legitimate interests are implicated in the need to
7 avoid any appearance of favoring religious over nonreligious applicants.
8 [Bowen v. Roy, 476 U.S. 693 (1986)]

9 Noteworthy in the above is that the only aspect of religious practice the U.S. Supreme Court was interested in was free
10 expression. They didn't seem to care about the "invidious and covert" affects of the tax system, 501(c)(3) status, or other
11 affects upon the parishioners, nor did they address the following crucial facts which probably lead to the case to begin with:

- 12 1. That most Americans are not offered the option NOT to participate in Social Security by private employers, even
13 though in fact it MUST be voluntary in order to be constitutional.
- 14 2. That the Social Security Administration does not offer an option for people to leave the system and get a refund of all
15 they paid in, so that they can handle their own retirement. Instead, they LIE to the people by telling them that
16 participation in these programs is mandatory and enforced. This results in "unjust enrichment" of the government in
17 the case of those persons whose religious beliefs do not allow them to participate and who therefore do not draw
18 anything out of the system.
- 19 3. There are no government forms which allow people to only withhold Social Security Insurance premiums WITHOUT
20 also being federal "taxpayers". Thus, the government of "state" is the beneficiary of "unjust enrichment", whereby
21 they collect many times the amount of revenues necessary to handle the specific service that the rate payer wants.

22 *"Unjust enrichment doctrine. General principle that one person should not be permitted unjustly to enrich
23 himself at expense of another, but should be required to make restitution of or for property or benefits received,
24 retained or appropriated, where it is just and equitable that such restitution be made, and where such action
25 involves no violation or frustration of law or opposition to public policy, either directly or indirectly. Tulalip
26 Shores, Inc. v. Mortland, 9 Wash.App. 271, 511 P.2d. 1402, 1404. Unjust enrichment of a person occurs when
27 he has and retains money or benefits which in justice and equity belong to another. L & A Drywall, Inc. v.
28 Whitmore Const. Co., Inc., Utah, 608 P.2d. 626, 630.*

29 *Three elements must be established in order to sustain a claim based upon the defendant by the plaintiff; an
30 appreciation or knowledge by the defendant of the benefit; and the acceptance or retention by this defendant of
31 the benefit under such circumstances as to make it inequitable for the defendant to retain the benefit without the
32 payment of its value. Everhart v. Miles, 47 Md.App. 131, 136, 422 A.2d. 28. See also Quantum meruit."
33 [Black's Law Dictionary, Sixth Edition, p. 1536]*

34 The last point above also contradicts what the U.S. Supreme Court said would happen by breaking down sovereign
35 immunity to taxation between the states and the federal government. Here is what they said:

36 *"A nondiscriminatory taxing measure that operates to defray the cost of a federal program by recovering a*
37 *fair approximation of each beneficiary's share of the cost is surely no more offensive to the constitutional*
38 *scheme than is either a tax on the income earned by state employees or a tax on a State's sale of bottled*
39 *water. 18 The National Government's interest in being compensated for its expenditures is only too apparent.*
40 *More significantly perhaps, such revenue measures by their very nature cannot possess*
41 *the attributes that led Mr. Chief Justice Marshall to proclaim that the power to tax is*
42 *the power [435 U.S. 444, 461] to destroy. There is no danger that such measures will*
43 *not be based on benefits conferred or that they will function as regulatory devices*
44 *unduly burdening essential state activities.* It is, of course, the case that a revenue provision that
45 forces a State to pay its own way when performing an essential function will increase the cost of the state
46 activity. But *Graves v. New York ex rel. O'Keefe*, and its precursors, see *306 U.S., at 483* and the cases cited in
47 n. 3, teach that an economic burden on traditional state functions without more is not a sufficient basis for
48 sustaining a claim of immunity. Indeed, since the Constitution explicitly requires States to bear similar
49 economic burdens when engaged in essential operations, see *U.S. Const., Amdts. 5, 14; Pennsylvania Coal Co.*
50 *v. Mahon, 260 U.S. 393 (1922)* (State must pay just compensation when it "takes" private property for a public
51 purpose); *U.S. Const., Art. I, 10, cl. 1; United States Trust Co. v. New Jersey, 431 U.S. 1 (1977)* (even when
52 burdensome, a State often must comply with the obligations of its contracts), it cannot be seriously contended
53 that federal exactions from the States of their fair share of the cost of specific benefits they receive from federal
54 programs offend the constitutional scheme.

55 *Our decisions in analogous context support this conclusion. We have repeatedly held that the Federal*
56 *Government may impose appropriate conditions on the use of federal property or privileges and may require*
57 *that state instrumentalities comply with conditions that are reasonably related to the federal interest in*
58 *particular national projects or programs.* See, e. g., *Ivanhoe Irrigation Dist. v. McCracken, 357 U.S. 275, 294 -*

1 296 (1958); *Oklahoma v. Civil Service Comm'n*, 330 U.S. 127, 142-144 (1947); *United States v. San Francisco*,
2 310 U.S. 16 (1940); cf. *National League of Cities v. Usery*, 426 U.S. 833, 853 (1976); *Fry v. United States*, 421
3 U.S. 542 (1975). A requirement that States, like all other users, pay a portion of the costs of the benefits they
4 enjoy from federal programs is surely permissible since it is closely related to the [435 U.S. 444, 462]
5 federal interest in recovering costs from those who benefit and since it effects no greater interference with
6 state sovereignty than do the restrictions which this Court has approved."
7 [*Massachusetts v. United States*, 435 U.S. 444 (1978)]

8 Notice the use of the phrase "federal property". This is a synonym for "public property" or government property. The
9 government is turning money STOLEN illegally and involuntarily from people in states of the Union, falsely "presuming"
10 that it was contributed "voluntarily" and by consent, which rarely is the case, and then using this stolen loot, which is
11 "public property", as a carrot to coerce the states. The use of the term "Power to Destroy" above is also consistent with our
12 earlier discussion in section 5.4, in which we showed that the Civil Religion of Socialism is based on the "Power to
13 Destroy". The Supreme Court is trying to show that it is avoiding the use of the "Power to Destroy". In fact, it is not.
14 Notice the phrase in the above:

15 "There is no danger that such measures will not be based on benefits conferred or that they will function as
16 regulatory devices unduly burdening essential state activities."

17 It turns out that the U.S. Supreme Court above were ABSOLUTELY WRONG on that point, because, in fact, the illegal
18 enforcement and implementation of the Social Security System has been used as a means to illegally extend federal income
19 taxation powers into states of the Union, which in fact are not even related to providing "old age insurance" offered under
20 the Social Security System. This is covered in the next section, in fact. Participation in Socialist Security is also being
21 offered illegally to persons who do not qualify, which includes everyone in states of the Union. See:

22 [Why You Aren't Eligible for Social Security](http://sedm.org/Forms/FormIndex.htm), Form #06.001
<http://sedm.org/Forms/FormIndex.htm>

23 Therefore, "unjust enrichment" is occurring on a massive scale and the system has been abused and corrupted, so that the
24 government is collecting many times the revenues it needs to support the Social Security program. This program, in fact, is
25 the "cash cow" used to expand the federal income tax rolls to include everyone in the states of the Union, in a clear
26 violation of Article 1, Section 9, Clause 4 and Article 1, Section 2, Clause 3 of the Constitution. Another result of this
27 corruption is that people in states of the Union are being recruited involuntarily into involuntary federal government
28 "servitude" as "public officers" and federal "employees", in violation of the Thirteenth Amendment prohibition against
involuntary servitude. In effect, a corrupted government is asserting "eminent domain" over the labor of everyone. See:

29 [Why Your Government is Either a Thief or You are a "Public Officer" for Income Tax Purposes](http://sedm.org/Forms/FormIndex.htm), Form #05.008
<http://sedm.org/Forms/FormIndex.htm>

30 When are the federal courts going to address this "invidious and covert" abuse of the sovereign People domiciled in states
31 of the Union? That sin of omission by the federal and state courts is causing a massive injustice and widespread "tax
32 slavery" of the masses to the federal government. The servant, which is the federal government that was created by the
33 Sovereign States, has become greater than its Master, the people in the states of the Union it was created to serve and
protect.

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

38
39 "If the time shall ever arrive when, for an object appealing, however strongly, to our sympathies, the dignity of
40 the States shall bow to the dictation of Congress by conforming their legislation thereto, when the power and
41 majesty and honor of those who created shall become subordinate to the thing of their creation, I but feebly
42 utter my apprehensions when I express my firm conviction that we shall see 'the beginning of the end.'"
43 [*Steward Machine Co. v. Davis*, 301 U.S. 548 (1937)]

9.6 Socialist Security: The legal vehicle for breaking down the Separation of Powers and thereby extending Federal Jurisdiction into the states using Private/contract law

In the previous section, we said that the Social Security Program is being used as a means to break down the Separation Of Powers between the states and federal government. Also, in the *Great IRS Hoax*, Form #11.302 (<http://sedm.org/Forms/FormIndex.htm>), it was thoroughly demonstrated the proper very limited application of the Internal Revenue Code using the code itself and showing why its definitions are entirely consistent with the Separation of Powers Doctrine that is the foundation of the United States Constitution. See the link below for details on the Separation of Powers Doctrine:

<http://famguardian.org/Subjects/LawAndGovt/Articles/SeparationOfPowersDoctrine.htm>

In this section, we will further expand these important legal concepts to show how the reach of the Internal Revenue Code is extended into states of the Union using the Social Security program, which is private law, and how this is done perfectly legally and constitutionally. The concepts in this section are very important and often go completely overlooked even by the most seasoned freedom researchers. So please read carefully.

We must always remember that there are TWO sources of jurisdiction: positive law or private contract. Congress sometimes enacts the equivalent of a “proposed private contract” that “activates” when we consent to its provisions. This type of an enactment is called a “special law” or a “private law”. Social Security and the Internal Revenue Code Subtitle A are examples of private law. For details, see:

Requirement for Consent, Form #05.003
<http://sedm.org/Forms/FormIndex.htm>

A section of the code, such as the Internal Revenue Code or the Social Security Act, which is quoted in court can only be cited as “prima facie” evidence, according to 1 U.S.C. §204 and the legislative notes thereunder. “Prima facie” evidence is presumptive evidence. Below are some important limitations relating to the abuse of “presumption” in federal courts relating to income tax issues.

1. Based on the Supreme Court in *Vlandis v. Kline*, 412 U.S. 441 (1973), presumption that prejudices any constitutionally protected right is unconstitutional and may not be used in any court of law.
2. A “statutory presumption”, such as that found in 1 U.S.C. §204, relating to admission into evidence of anything that is not positive law, may only be used against a party who is *not* protected by the Bill of Rights.
3. Those who reside inside the federal zone and who therefore are not parties to the Constitution, may not therefore exclude “prima facie” evidence or statutes that are not “positive law” from evidence. Such a person has no Constitutional rights that can be prejudiced. Therefore, he is not entitled to “due process of law”.
4. A person who is protected by the Constitution and the Bill of Rights should have the right to exclude “prima facie” evidence in his trial because it prejudices his Constitutional Rights.
5. A court which allows any statute from the Internal Revenue Code, Title 26, into evidence in any federal court in a trial involving a person who maintains a domicile in an area covered by the Constitution is:
 - 5.1. Engaging in kidnapping, by moving the domicile of the party to an area that has no rights, in violation of 18 U.S.C. §1201.
 - 5.2. Engaging in a “conspiracy against rights” in violation of 18 U.S.C. §241.

Based on the above, it is VERY important to know which codes within the U.S. Code are positive law and which are not. Those that are not “positive law” may not be cited in a trial involving a person domiciled in a state of the Union and not on federal property, because such a person is covered by the Bill of Rights. The U.S. Code provides a list of Titles of the U.S. Code that are not “positive law” within the legislative notes section of 1 U.S.C. §204. Among the titles of the U.S. Code that are NOT “positive law” include:

1. Title 26: Internal Revenue Code.
2. Title 42: Social Security
3. Title 50: The Military Selective Service Act (military draft)

1 Yes, folks, that's right: Americans domiciled in states of the Union may *not* have any sections of the above titles of the
2 U.S. code cited in any trial involving them in a federal court, because it violates due process. They may also not have any
3 ruling of a federal court below the Supreme Court cited as authority against them PROVIDED, HOWEVER that:

4 1. Provided proof of their domicile within a state of the Union. See:

Affidavit of Citizenship, Domicile, and Tax Status, Form #02.001
<http://sedm.org/Forms/FormIndex.htm>

5 2. Responded to the federal suit using Diversity of Citizenship under 28 U.S.C. §1332.

6 3. Not implicated themselves as “taxpayers” by citing anything from the Internal Revenue code in their own pleading,
7 which would be an indirect admission that they are subject to it. See:

<http://famguardian.org/Subjects/Taxes/Articles/TaxpayerVNontaxpayer.htm>

8 4. Not filled out and sign any government forms that create any employment or agency between them and the federal
9 government, such as the W-4, 1040, or SSA Form SS-5.

10 5. Sent in and admitted into evidence the following:

Resignation of Compelled Social Security Trustee, Form #06.002
<http://sedm.org/Forms/FormIndex.htm>

12 The most prevalent occasion where the above requirements are violated with most Americans is applying for the Social
13 Security program using the SSA Form SS-5. Completing, signing, and submitting that form creates an agency and
14 employment with the federal government. The submitter becomes a Trustee and a federal “employee” under federal law,
15 and therefore accepts federal jurisdiction from that point forward. We have written an exhaustive free pamphlet that
16 analyzes all the reasons why this is the case, which may be found at:

Resignation of Compelled Social Security Trustee, Form #06.002
<http://sedm.org/Forms/FormIndex.htm>

17 The above pamphlet also serves the double capacity of an electronically fillable form you can send in to eliminate this one
18 important source of federal jurisdiction and restore your sovereignty so that the Internal Revenue Code may not be cited as
19 authority against you in a court of law.

20 The reason why signing up for Social Security creates a nexus for federal jurisdiction and a means to cite it against the
21 average American in the states is that:

22 1. Signing up for Social Security makes one into a “Trustee”, agent, and fiduciary of the United States government under
23 26 U.S.C. §6903. The United States government is a foreign corporation with respect to a state of the Union, but it
24 becomes a “domestic” corporation when you are acting as an “employee” and agent.

25 *“The United States Government is a foreign corporation with respect to a state.” [N.Y. v. re Merriam 36 N.E.*
26 *505; 141 N.Y. 479; affirmed 16 S.Ct. 1073; 41 L. Ed. 287] [underlines added]”*
27 *[19 Corpus Juris Secundum (C.J.S.), Corporations, §884]*

28 2. The United States Government is defined as a “federal corporation” in 28 U.S.C. §3002(15)(A):

29 *TITLE 28 - JUDICIARY AND JUDICIAL PROCEDURE*
30 *PART VI - PARTICULAR PROCEEDINGS*
31 *CHAPTER 176 - FEDERAL DEBT COLLECTION PROCEDURE*
32 *SUBCHAPTER A - DEFINITIONS AND GENERAL PROVISIONS*
33 *Sec. 3002. Definitions*

34 (15) *“United States” means -*

35 (A) *a Federal corporation;*

36 (B) *an agency, department, commission, board, or other entity of the United States; or*

37 (C) *an instrumentality of the United States.*

38 3. The Trust you are acting as a Trustee for is an “employee” of the United States government within the meaning of the
39 Internal Revenue Code under 26 CFR §31.3401(c)-1.

40 4. You, when acting as a Trustee, are an “officer or employee” of a federal corporation called the “United States”.

1 5. The legal “domicile” of the Trust you are acting on behalf of is the “District of Columbia”. This is where the “res” or
2 “corpus” of the Social Security Trust has its only legal existence as a “person”. See:

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

3 6. The Social Security Number is the “Trustee License Number”. Whenever you write your name anywhere on a piece of
4 paper, and especially in conjunction with your all caps name, such as “JOHN SMITH”, you are indicating that you are
5 acting in a Trustee capacity. The only way to remove such a presumption is to black out the number or not put it on the
6 form, and then to correct whoever sent you the form or notice to clarify that you are not acting as a Trustee or
7 government employee, but instead are acting as a natural person. See:

About SSNs and TINs on Government Forms and Correspondence, Form #04.104
<http://sedm.org/Forms/FormIndex.htm>

8 7. As an “officer or employee of a corporation”, you are the proper subject of the penalty and criminal provisions of the
9 Internal Revenue Code under:

10 7.1. 26 U.S.C. §6671(b)

11 7.2. 26 U.S.C. §7343

12 8. The Internal Revenue Code becomes enforceable against you without the need for implementing regulations. The
13 following statutes say that implementing regulations published in the Federal Register are not required in the case of
14 federal employees or contractors:

15 8.1. 5 U.S.C. §553(a)(2)

16 8.2. 44 U.S.C. §1505(a)(1)

17 9. As a Trustee over the Social Security Trust, you are a “public officer” engaged in a “trade or business” as defined in 26
18 U.S.C. §7701(a)(26). Consequently, the earnings of the federal corporation you preside over as Trustee are taxable
19 under the Internal Revenue Code. You are exercising the functions of a “public office” because you are exercising
20 fiduciary duty over payments paid to the Federal Government. You are in business with Uncle Sam and essentially
21 become a “Kelly Girl”. Income taxes are really just the “profits” of the Social Security trust created when you signed
22 up for the program, which are “kicked back” to the mother corporation called the “United States”.

23 10. All items that you take deductions on under [26 U.S.C. §162](#), earned income credit under [26 U.S.C. §32](#), or a graduated
24 rate of tax under 26 U.S.C. §1 become “effectively connected with a trade or business”, which is a code word for
25 saying that they are public property, because a “trade or business” is a “public office”. This “trade or business” then
26 becomes a means of earning you “revenue” or “profit” as a private individual, because it serves to reduce your tax
27 liability as a Trustee filing 1040 returns for the Social Security Trust. What the government won’t tell you, however, is
28 that the best way to reduce your federal tax liability is simply to either not sign up for Social Security to begin with, or
29 to quit immediately, nor are they going to show you how to quit! See the following article for more details on “The
30 trade or business scam” for further details:

The “Trade or Business” Scam, Form #05.001
<http://sedm.org/Forms/FormIndex.htm>

31 11. Below is what the Supreme Court said about all property you donated for “public use” by the Trust in acquiring
32 reduced tax liability:

33 *“Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be*
34 *that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of*
35 *boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights—life, liberty, and*
36 *the pursuit of happiness;’ and to ‘secure,’ not grant or create, these rights, governments are instituted. That*
37 *property which a man has honestly acquired he retains full control of, subject to these limitations: First, that*
38 *he shall not use it to his neighbor’s injury, and that does not mean that he must use it for his neighbor’s*
39 *benefit; second, that if he devotes it to a public use, he gives to the public a right to control that use; and*
40 *third, that whenever the public needs require, the public may take it upon payment of due compensation.*
41 *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

42 Therefore, whatever you take deductions on comes under the jurisdiction of the Internal Revenue Code, which is the
43 vehicle by which the “public” controls the use of your formerly private property. Every benefit has a string attached,
44 and in this case, the string is that you as Trustee, and all property you donate for temporary use by the Trust then comes
45 under the jurisdiction of the Internal Revenue Code and the Social Security Act.

46 12. Your Trust employer, the “United States” foreign corporation, is your new boss. As your new boss, it does not need
47 territorial jurisdiction over you. All it needs is “in rem” jurisdiction over the property you donated to the trust, which
48 includes all your earnings. That jurisdiction derives from Article 4, Section 3, Clause 2 of the Constitution. All this

property, while it is donated to a public use, becomes federal property under government management. That is why the Slave Surveillance Number is assigned to all accounts: to track government property, contracts, and employees.

13. Because the property already is government property while you are using it in connection with a “trade or business”, then you implicitly have already given the government permission to repossess that which always was theirs. That is why they can issue a “Notice of Levy” without any judicial process and immediately and conveniently take custody of your bank accounts, personal property, and retirement funds: Because they have the mark of the Beast, the Slave Surveillance Number on them, which means you already gave them to your new benefactor and caretaker, the United States Government.

14. The United States Government does *not* need territorial jurisdiction over you in order to drag you into federal court while you are acting as one of its Trustees and fiduciaries under 26 U.S.C. §6903. Any matter relating to federal contracts, whether they are Trust Contracts or federal employment contracts (with the “Trustee”), may ONLY be heard in a federal court. It is a violation of the separation of powers doctrine for a state to hear a matter which might affect the federal government. See [Alden v. Maine, 527 U.S. 706 \(1999\)](#). Federal Jurisdiction over Trustees is indeed “subject matter jurisdiction”, but it doesn’t derive primarily from the Internal Revenue Code. Instead it derives from the agency and contract you maintain as a “Trustee”:

American Jurisprudence, 2d
United States
§ 42. Interest on claim [77 Am Jur 2d UNITED STATES]

The interest to be recovered as damages for the delayed payment of a contractual obligation to the United States is not controlled by state statute or local common law. 75 In the absence of an applicable federal statute, the federal courts must determine according to their own criteria the appropriate measure of damages. 76 State law may, however, be adopted as the federal law of decision in some instances. 77
[American Jurisprudence, 2d, United States, Section 42: Interest on Claim]

15. The U.S. Supreme Court has always given wide latitude to the Legislative and Executive branches of the government to manage their own “employees”, which includes both its Social Security Trusts and the Trustees who are exercising agency over the Trust and its corpus or property. You better bow down and worship your new boss: Uncle Sam!

A few authorities supporting why the Federal Government may not cite federal statutes or case law against those who are not its employees or contractors follows:

1. Federal courts are administrative courts which only have jurisdiction within the federal zone and over maritime jurisdiction in territorial waters under the exclusive jurisdiction of the general/federal government. Federal judicial districts consist entirely of the federal territory within the exterior boundaries of the district, and do not encompass land not ceded to the federal government as required by 40 U.S.C. §255 and its successors, 40 U.S.C. §3111 and 3112.
2. Internal Revenue Manual, Section 4.10.7.2.9.8 says that the IRS cannot cite rulings below the Supreme Court to apply to more than the specific person who litigated:

[4.10.7.2.9.8 \(05-14-1999\)](#)
Importance of Court Decisions

1. Decisions made at various levels of the court system are considered to be interpretations of tax laws and may be used by either examiners or taxpayers to support a position.

2. Certain court cases lend more weight to a position than others. A case decided by the U.S. Supreme Court becomes the law of the land and takes precedence over decisions of lower courts. The Internal Revenue Service must follow Supreme Court decisions. For examiners, Supreme Court decisions have the same weight as the Code.

3. Decisions made by lower courts, such as Tax Court, District Courts, or Claims Court, are binding on the Service only for the particular taxpayer and the years litigated. Adverse decisions of lower courts do not require the Service to alter its position for other taxpayers.

3. There is no federal common law within states of the Union, according to the Supreme Court in *Erie Railroad v. Tompkins*, 304 U.S. 64 (1938). Consequently, the rulings of federal district and circuit courts have no relevancy to state citizens domiciled in states of the union who do not declare themselves to be “U.S. citizens” under 8 U.S.C. §1401 and who would litigate under diversity of citizenship, as described in 28 U.S.C. §1332.

1 "There is no Federal Common Law, and Congress has no power to declare substantive rules of Common Law
2 applicable in a state. Whether they be local or general in their nature, be they commercial law or a part of the
3 Law of Torts"
4 [Erie Railroad v. Tompkins, 304 U.S. 64 (1938)]
5

6 "Common law. As distinguished from statutory law created by the enactment of legislatures, the common law
7 comprises the body of those principles and rules of action, relating to the government and security of persons
8 and property, which derive their authority solely from usages and customs of immemorial antiquity, or from the
9 judgments and decrees of the courts recognizing, affirming, and enforcing such usages and customs and, in this
10 sense, particularly the ancient unwritten law of England. In general, it is a body of law that develops and
11 derives through judicial decisions, as distinguished from legislative enactments. The "common law" is all the
12 statutory and case law background of England and the American colonies before the American revolution.
13 People v. Rehman, 253 C.A.2d 119, 61 Cal.Rptr. 65, 85. It consists of those principles, usage and rules of
14 action applicable to government and security of persons and property which do not rest for their authority upon
15 any express and positive declaration of the will of the legislature. Bishop v. U.S., D.C.Tex., 334 F.Supp. 415,
16 418.

17 "Calif. Civil Code, Section 22.2, provides that the "common law of England, so far as it is not repugnant to or
18 inconsistent with the Constitution of the United States, or the Constitution or laws of this State, is the rule of
19 decision in all the courts of this State."

20 "In a broad sense, "common law" may designate all that part of the positive law, juristic theory, and ancient
21 custom of any state or nation which is of general and universal application, thus marking off special or local
22 rules or customs.

23 "For federal common law, see that title.

24 "As a compound adjective "common-law" is understood as contrasted with or opposed to "statutory," and
25 sometimes also to "equitable" or to "criminal."
26 [Black's Law Dictionary, Sixth Edition, p. 276]

- 27 4. The [Rules of Decision Act, 28 U.S.C. §1652](#), requires that the laws of the states of the Union are the only rules of
28 decision in federal courts. This means that federal courts MUST cite state law and not federal law in all tax cases and
29 MAY NOT cite federal case law.
- 30 5. The [Federal Rules of Civil Procedure, Rule 17\(b\)](#) say that the capacity to sue or be sued is determined by the law of the
31 individual's domicile. This means that if a person is domiciled in a state and not within an enclave, then state law are
32 the rules of decision rather than federal law. Since state income tax liability in nearly every state is dependent on a
33 federal liability first, this makes an income tax liability impossible for those domiciled outside the federal zone.

34 Therefore, the private citizen who has:

- 35 1. Provided proof of their domicile within a state of the Union. See:

[Affidavit of Citizenship, Domicile, and Tax Status](#), Form #02.001
<http://sedm.org/Forms/FormIndex.htm>

- 36 2. Responded to the federal suit using Diversity of Citizenship under 28 U.S.C. §1332.
37 3. Not implicated themselves as "taxpayers" by citing anything from the Internal Revenue code in their own pleading,
38 which would be an indirect admission that they are subject to it. See:
39 <http://famguardian.org/Subjects/Taxes/Articles/TaxpayerVNontaxpayer.htm>
40 4. Not filled out and sign any government forms that create any employment or agency between them and the federal
41 government, such as the W-4, 1040, or SSA Form SS-5.
42 5. Sent in and admitted into evidence the following:

[Resignation of Compelled Social Security Trustee](#), Form #06.002
<http://sedm.org/Forms/FormIndex.htm>

43 . . . is unconditionally Sovereign and may not lawfully be dragged into a federal court for an income tax matter or any other
44 federal employment or contract or civil matter. All parties wishing to litigate against them must instead do so in a state, not
45 federal court. The federal courts may not therefore be used to destroy or undermine their sovereignty without violating the
46 Constitution. Below is the reason why, in the context of States of the Union, but the justification is equally pertinent to the
47 people they were created to serve and protect, at least in the context of their own right to self-governance and self-
48 determination:

1 Although the Constitution grants broad powers to Congress, our federalism requires that Congress treat the
2 States in a manner consistent with their status as residuary sovereigns and joint participants in the governance
3 of the Nation. See, e.g., *United States v. Lopez*, 514 U.S., at 583 (concurring opinion); *Printz*, 521 U.S., at 935;
4 *New York*, 505 U.S., at 188. The founding generation thought it "neither becoming nor convenient that the
5 several States of the Union, invested with that large residuum of sovereignty which had not been delegated to
6 the United States, should be summoned as defendants to answer the complaints of private persons." In *re Ayers*,
7 123 U.S., at 505. The principle of sovereign immunity preserved by constitutional design "thus accords the
8 States the respect owed them as members of the federation." *Puerto Rico Aqueduct and Sewer Authority*, 506
9 U.S., at 146; accord, *Coeur d'Alene Tribe*, *supra*, at 268 (recognizing "the dignity and respect afforded a State,
10 which the immunity is designed to protect").

11 Petitioners contend that immunity from suit in federal court suffices to preserve the dignity of the States. Private
12 suits against nonconsenting States, however, present "the indignity of subjecting a State to the coercive
13 process of judicial tribunals at the instance of private parties," In re Ayers, supra, at 505; accord, Seminole
14 Tribe, 517 U.S., at 58, regardless of the forum. Not only must a State defend or default but also it must face
15 the prospect of being thrust, by federal fiat and against its will, into the disfavored status of a debtor, subject
16 to the power of private citizens to levy on its treasury or perhaps even government buildings or property
17 which the State administers on the public's behalf.

18 In some ways, of course, a congressional power to authorize private suits against nonconsenting States in
19 their own courts would be even more offensive to state sovereignty than a power to authorize the suits in a
20 federal forum. Although the immunity of one sovereign in the courts of another has often depended in part on
21 comity or agreement, the immunity of a sovereign in its own courts has always been understood to be within the
22 sole control of the sovereign itself. See generally *Hall*, 440 U.S., at 414-418. A power to press a State's own
23 courts into federal service to coerce the other branches of the State, furthermore, is the power first to turn the
24 State against itself and ultimately to commandeer the entire political machinery of the State against its will and
25 at the behest of individuals. Cf. *Coeur d'Alene Tribe*, *supra*, at 276. Such plenary federal control of state
26 governmental processes denigrates the separate sovereignty of the States.

27 It is unquestioned that the Federal Government retains its own immunity from suit not only in state tribunals but
28 also in its own courts. In light of our constitutional system recognizing the essential sovereignty of the States,
29 we are reluctant to conclude that the States are not entitled to a reciprocal privilege.

30 Underlying constitutional form are considerations of great substance. Private suits against nonconsenting
31 States--especially suits for money damages--may threaten the financial integrity of the States. It is
32 indisputable that, at the time of the founding, many of the States could have been forced into insolvency but
33 for their immunity from private suits for money damages. Even today, an unlimited congressional power to
34 authorize suits in state court to levy upon the treasuries of the States for compensatory damages, attorney's
35 fees, and even punitive damages could create staggering burdens, giving Congress a power and a leverage
36 over the States that is not contemplated by our constitutional design. The potential national power would
37 pose a severe and notorious danger to the States and their resources.

38 A congressional power to strip the States of their immunity from private suits in their own courts would pose
39 more subtle risks as well. "The principle of immunity from litigation assures the states and the nation from
40 unanticipated intervention in the processes of government." *Great Northern Life Ins. Co. v. Read*, 322 U.S., at
41 53. When the States' immunity from private suits is disregarded, "the course of their public policy and the
42 administration of their public affairs" may become "subject to and controlled by the mandates of judicial
43 tribunals without their consent, and in favor of individual interests." In *re Ayers*, *supra*, at 505. While the States
44 have relinquished their immunity from suit in some special contexts--at least as a practical matter--see Part III,
45 *infra*, this surrender carries with it substantial costs to the autonomy, the decisionmaking ability, and the
46 sovereign capacity of the States.

47 A general federal power to authorize private suits for money damages would place unwarranted strain on the
48 States' ability to govern in accordance with the will of their citizens. Today, as at the time of the founding, the
49 allocation of scarce resources among competing needs and interests lies at the heart of the political process.
50 While the judgment creditor of the State may have a legitimate claim for compensation, other important needs
51 and worthwhile ends compete for access to the public fisc. Since all cannot be satisfied in full, it is inevitable
52 that difficult decisions involving the most sensitive and political of judgments must be made. If the principle of
53 representative government is to be preserved to the States, the balance between competing interests must be
54 reached after deliberation by the political process established by the citizens of the State, not by judicial
55 decree mandated by the Federal Government and invoked by the private citizen. "It needs no argument to
56 show that the political power cannot be thus ousted of its jurisdiction and the judiciary set in its place."
57 *Louisiana v. Jumel*, 107 U. S. 711, 727-728 (1883).

58 By " `split[ting] the atom of sovereignty,'" the founders established " `two orders of government, each with its
59 own direct relationship, its own privity, its own set of mutual rights and obligations to the people who sustain it
60 and are governed by it.'" *Saenz v. Roe*, 526 U. S. ____ , ___, n. 17 (1999), quoting *U.S. Term Limits, Inc. v.*
61 *Thornton*, 514 U. S. 779, 838 (1995) (concurring opinion). "The Constitution thus contemplates that a State's
62 government will represent and remain accountable [only] to its own citizens [and not to the federal
63 government]." *Printz*, 521 U.S., at 920. When the Federal Government asserts authority over a State's most

fundamental political processes, it strikes at the heart of the political accountability so essential to our liberty and republican form of government.

The asserted authority would blur not only the distinct responsibilities of the State and National Governments but also the separate duties of the judicial and political branches of the state governments, displacing "state decisions that go to the heart of representative government." Gregory v. Ashcroft, 501 U.S. 452, 461 (1991). A State is entitled to order the processes of its own governance, assigning to the political branches, rather than the courts, the responsibility for directing the payment of debts. See id., at 460 ("Through the structure of its government, and the character of those who exercise government authority, a State defines itself as a sovereign"). If Congress could displace a State's allocation of governmental power and responsibility, the judicial branch of the State, whose legitimacy derives from fidelity to the law, would be compelled to assume a role not only foreign to its experience but beyond its competence as defined by the very constitution from which its existence derives.

Congress cannot abrogate the States' sovereign immunity in federal court; were the rule to be different here, the National Government would wield greater power in the state courts than in its own judicial instrumentalities. Cf. Howlett, 496 U.S., at 365 (noting the anomaly that would arise if "a State might be forced to entertain in its own courts suits from which it was immune in federal court"); Hilton, 502 U.S., at 206 (recognizing the "federalism-related concerns that arise when the National Government uses the state courts as the exclusive forum to permit recovery under a congressional statute"). [Alden v. Maine, 527 U.S. 706 (1999)]

Furthermore, any government representative, and especially who is from the Dept. of Justice or the IRS, who cites a case below the Supreme Court or any section from the Internal Revenue Code or Title 42 of the U.S. Code in the case of a person who is a "national" but not a "citizen" under federal law, who maintains a domicile in a state of the Union and not within federal jurisdiction, and who is not a "Trustee" or federal "employee" or contractor, is:

1. Abusing case law for political purposes, usually with willful intent to deceive the hearer.
2. Violating Federal Rule of Civil Procedure 17(b), which establishes that the only law and case law that may be cited in any federal trial is the law that derives from the domicile of the party

Federal courts, incidentally, are NOT allowed to involve themselves in such "political questions", and therefore should not allow this type of abuse of case law, but judges with a conflict of interest and who are fond of increasing their retirement benefits often will acquiesce if you don't call them on it as an informed American. This kind of bias on the part of federal judges, incidentally, is highly illegal under 28 U.S.C. §144 and 28 U.S.C. §455. Below is what the Supreme Court said about the authority of itself, and by implication all other federal courts, to involve itself in strictly political matters:

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

[. . .]

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

1 except by a revolution, while a wrong decision by a political forum can often be peacefully corrected by new
2 elections or instructions in a single month; and if the people, in the distribution of powers under the
3 constitution, should ever think of making judges supreme arbiters in political controversies when not selected
4 by nor, frequently, amenable to them nor at liberty to follow such various considerations in their judgments
5 as [48 U.S. 53] belong to mere political questions, they will dethrone themselves and lose one of their own
6 invaluable birthrights; building up in this way -- slowly, but surely -- a new sovereign power in the republic,
7 in most respects irresponsible and unchangeable for life, and one more dangerous, in theory at least, than
8 the worst elective oligarchy in the worst of times. Again, instead of controlling the people in political affairs,
9 the judiciary in our system was designed rather to control individuals, on the one hand, when encroaching,
10 or to defend them, on the other, under the Constitution and the laws, when they are encroached upon. And if
11 the judiciary at times seems to fill the important station of a check in the government, it is rather a check on the
12 legislature, who may attempt to pass laws contrary to the Constitution, or on the executive, who may violate
13 both the laws and Constitution, than on the people themselves in their primary capacity as makers and
14 amenders of constitutions."
15 [Luther v. Borden, 48 U.S. 1 (1849)]

16 We know that the content of this section may appear strange at first reading, but after you have gone back and read the
17 Resignation of Compelled Social Security Trustee document, there is simply no other logical conclusion that a person can
18 reach based on the overwhelming evidence presented there that so clearly describes how the Social Security program
19 operates from a legal perspective.

20 A number of tax honesty advocates will attempt to cite 26 U.S.C. §7701(a)(9) and (a)(10) as proof that federal jurisdiction
21 does not extend into the states for the purposes of the Internal Revenue Code.

22 [TITLE 26 > Subtitle F > CHAPTER 79 > Sec. 7701.](#) [Internal Revenue Code]
23 [Sec. 7701. - Definitions](#)

24 (a)(9) United States

25 The term "United States" when used in a geographical sense includes only the [States](#) and the District of
26 Columbia.
27

28 (a)(10): State

29 The term "State" shall be construed to include the District of Columbia, where such construction is necessary to
30 carry out provisions of this title.

31 Federal district and circuit courts have been known to label such arguments based on these definitions in the Internal
32 Revenue Code as "frivolous". Their reasons for doing so have never been completely or truthfully revealed anywhere but
33 here, to the best of our knowledge. Now that we know how the government ropes sovereign Americans into their
34 jurisdiction based on the analysis in this section, we also know that it is indeed "frivolous" to state that federal jurisdiction
35 does not extend into the states in the case of those who are "Trustees" or federal "employees" or federal contractors, such as
36 those who participate in Social Security. Since we know that the legal domicile of the Trust is indeed the District of
37 Columbia, we also know that anyone who litigates in a federal court and does not deny all of the following will essentially
38 be presumed to be a federal "employee" and Trustee acting on behalf of the Social Security Trust:

- 39 1. The all caps name in association with him. His proper name is the lower case Christian Name. The all caps name is
40 the name of the Social Security Trust that was created when you completed and submitted the SSA Form SS-5 to sign
41 up for Social Security.
- 42 2. The Trustee license number called the Social Security Number associated with him. If you admit the number is yours,
43 then you admit that you are acting as a Social Security Trustee. Only trustees can use the license number. Instead, all
44 uses must be identified as compelled. Responsibility for a compelled act falls on the person instituting the compulsion,
45 and not the actor. See:

[Why It is Illegal for Me to Request or Use a Taxpayer Identification Number, Form #04.205](http://sedm.org/Forms/FormIndex.htm)
<http://sedm.org/Forms/FormIndex.htm>

- 46 3. The receipt of income connected to a "trade or business" on form 1099's. All earnings identified on a 1099 are
47 "presumed" to be "effectively connected with a trade or business", which is a "public office" in the United States
48 government as a "Trustee" and fiduciary over federal payments.
- 49 4. The receipt of "wage" income in connection with a W-4. Receipt of "wages" are evidence from 26 CFR §31 .3401(a)-
50 3(a) that you consented to withhold and participate in Social Security.

5. The existence of consent in signing the SSA Form SS-5. The Trust contract created by this form cannot be lawful so long as it was either signed without your consent or was signed for you by your parents without your informed consent.

9.7 “Public” v. “Private” employment: You really work for the State Church and not Your Private Employer If You Receive Federal Benefits⁷⁶

The U.S. Supreme Court has said many times that the ONLY purpose for lawful, constitutional taxation is to collect revenues to support ONLY the machinery and operations of the government and its “employees”. This purpose, it calls a “public use” or “public purpose”:

*“The power to tax is, therefore, the strongest, the most pervading of all powers of government, reaching directly or indirectly to all classes of the people. It was said by Chief Justice Marshall, in the case of McCulloch v. Md., 4 Wheat. 431, that the power to tax is the power to destroy. A striking instance of the truth of the proposition is seen in the fact that the existing tax of ten per cent, imposed by the United States on the circulation of all other banks than the National Banks, drove out of existence every *state bank of circulation within a year or two after its passage. This power can be readily employed against one class of individuals and in favor of another, so as to ruin the one class and give unlimited wealth and prosperity to the other, if there is no implied limitation of the uses for which the power may be exercised.*

To lay, with one hand, the power of the government on the property of the citizen, and with the other to bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less a robbery because it is done under the forms of law and is called taxation. This is not legislation. It is a decree under legislative forms.

Nor is it taxation. ‘A tax,’ says Webster’s Dictionary, ‘is a rate or sum of money assessed on the person or property of a citizen by government for the use of the nation or State.’ ‘Taxes are burdens or charges imposed by the Legislature upon persons or property to raise money for public purposes.’ Cooley, Const. Lim., 479.

Coulter, J., in Northern Liberties v. St. John’s Church, 13 Pa. St., 104 says, very forcibly, ‘I think the common mind has everywhere taken in the understanding that taxes are a public imposition, levied by authority of the government for the purposes of carrying on the government in all its machinery and operations—that they are imposed for a public purpose.’ See, also Pray v. Northern Liberties, 31 Pa.St., 69; Matter of Mayor of N.Y., 11 Johns., 77; Camden v. Allen, 2 Dutch., 398; Sharpless v. Mayor, supra; Hanson v. Vernon, 27 Ia., 47; Whiting v. Fond du Lac, supra.”
[[Loan Association v. Topeka, 20 Wall. 655 \(1874\)](#)]

“A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the support of the government. The word has never thought to connote the expropriation of money from one group for the benefit of another.”
[[U.S. v. Butler, 297 U.S. 1 \(1936\)](#)]

Black’s Law Dictionary defines the word “public purpose” as follows:

“Public purpose. In the law of taxation, eminent domain, etc., this is a term of classification to distinguish the objects for which, according to settled usage, the government is to provide, from those which, by the like usage, are left to private interest, inclination, or liberality. The constitutional requirement that the purpose of any tax, police regulation, or particular exertion of the power of eminent domain shall be the convenience, safety, or welfare of the entire community and not the welfare of a specific individual or class of persons [such as, for instance, federal benefit recipients as individuals]. “Public purpose” that will justify expenditure of public money generally means such an activity as will serve as benefit to community as a body and which at same time is directly related function of government. Pack v. Southwestern Bell Tel. & Tel. Co., 215 Tenn. 503, 387 S.W.2d. 789, 794.

The term is synonymous with governmental purpose. As employed to denote the objects for which taxes may be levied, it has no relation to the urgency of the public need or to the extent of the public benefit which is to follow; the essential requisite being that a public service or use shall affect the inhabitants as a community, and not merely as individuals. A public purpose or public business has for its objective the promotion of the public health, safety, morals, general welfare, security, prosperity, and contentment of all the inhabitants or residents within a given political division, as, for example, a state, the sovereign powers of which are exercised to promote such public purpose or public business.”
[Black’s Law Dictionary, Sixth Edition, p. 1231, Emphasis added]

⁷⁶ Extracted from [Great IRS Hoax](#), section 5.6.17, ver. 4.1.1. See: <http://fanguardian.org/Publications/GreatIRSHoax/GreatIRSHoax.htm>

1 A related word defined in Black's Law Dictionary is "public use":

2 **Public use.** Eminent domain. The constitutional and statutory basis for taking property by eminent domain.
3 For condemnation purposes, "public use" is one which confers some benefit or advantage to the public; it is not
4 confined to actual use by public. It is measured in terms of right of public to use proposed facilities for which
5 condemnation is sought and, as long as public has right of use, whether exercised by one or many members of
6 public, a "public advantage" or "public benefit" accrues sufficient to constitute a public use. *Montana Power*
7 *Co. v. Bokma, Mont., 457 P.2d. 769, 772, 773.*

8 *Public use, in constitutional provisions restricting the exercise of the right to take property in virtue of eminent*
9 *domain, means a use concerning the whole community distinguished from particular individuals. But each and*
10 *every member of society need not be equally interested in such use, or be personally and directly affected by it;*
11 *if the object is to satisfy a great public want or exigency, that is sufficient. *Ringe Co. v. Los Angeles County, 262**
12 *U.S. 700, 43 S.Ct. 689, 692, 67 L.Ed. 1186. The term may be said to mean public usefulness, utility, or*
13 *advantage, or what is productive of general benefit. It may be limited to the inhabitants of a small or restricted*
14 *locality, but must be in common, and not for a particular individual. The use must be a needful one for the*
15 *public, which cannot be surrendered without obvious general loss and inconvenience. A "public use" for which*
16 *land may be taken defies absolute definition for it changes with varying conditions of society, new appliances in*
17 *the sciences, changing conceptions of scope and functions of government, and other differing circumstances*
18 *brought about by an increase in population and new modes of communication and transportation. *Katz v.**
19 *Brandon, 156 Conn. 521, 245 A.2d. 579, 586.*

20 *See also Condemnation; Eminent domain.*
21 *[Black's Law Dictionary, Sixth Edition, p. 1232]*

22 Black's Law Dictionary also defines the word "tax" as follows:

23 **"Tax:** A charge by the government on the income of an individual, corporation, or trust, as well as the value
24 of an estate or gift. The objective in assessing the tax is to generate revenue to be used for the needs of the
25 public.

26 *A pecuniary [relating to money] burden laid upon individuals or property to support the government, and is a*
27 *payment exacted by legislative authority. In re Mytinger, D.C.Tex. 31 F.Supp. 977,978,979. **Essential***
28 **characteristics of a tax are that it is NOT A VOLUNTARY**
29 **PAYMENT OR DONATION, BUT AN ENFORCED**
30 **CONTRIBUTION, EXACTED PURSUANT TO**
31 **LEGISLATIVE AUTHORITY.** *Michigan Employment Sec. Commission v. Patt, 4*
32 *Mich.App. 228, 144 N.W.2d. 663, 665. ..."*
33 *[Black's Law Dictionary, Sixth Edition, p. 1457]*

34 So in order to be legitimately called a "tax" or "taxation", the money we pay to the government must fit all of the following
35 criteria:

- 36 1. The money must be used ONLY for the support of government.
37 2. The subject of the tax must be "liable", and responsible to pay for the support of government under the force of law.
38 3. The money must go toward a "public purpose" rather than a "private purpose".
39 4. The monies paid cannot be described as wealth transfer between two people or classes of people within society
40 5. The monies paid cannot aid one group of private individuals in society at the expense of another group, because this
41 violates the concept of equal protection of law for all citizens found in section 1 of the Fourteenth Amendment

42 If the monies demanded by government do not fit all of the above requirements, then they are being used for a "private"
43 purpose and cannot be called "taxes" or "taxation", according to the Supreme Court. Actions by the government to enforce
44 the payment of any monies that do not meet all the above requirements can therefore only be described as:

- 45 1. Theft and robbery by the government in the guise of "taxation"
46 2. Government by decree rather than by law
47 3. Extortion under the color of law in violation [18 U.S.C. §872](#).
48 4. Tyranny
49 5. Socialism
50 6. Mob rule and a tyranny by the "have-nots" against the "haves"

- 1 7. [18 U.S.C. §241](#): Conspiracy against rights. The IRS shares tax return information with states of the union, so that both
- 2 of them can conspire to deprive you of your property.
- 3 8. [18 U.S.C. §242](#): Deprivation of rights under the color of law. The Fifth Amendment says that people in states of the
- 4 Union cannot be deprived of their property without due process of law or a court hearing. Yet, the IRS tries to make it
- 5 appear like they have the authority to just STEAL these people’s property for a fabricated tax debt that they aren’t even
- 6 legally liable for.
- 7 9. [18 U.S.C. §247](#): Damage to religious property; obstruction of persons in the free exercise of religious beliefs
- 8 10. [18 U.S.C. §872](#): Extortion by officers or employees of the United States.
- 9 11. [18 U.S.C. §876](#): Mailing threatening communications. This includes all the threatening notices regarding levies, liens,
- 10 and idiotic IRS letters that refuse to justify why government thinks we are “liable”.
- 11 12. [18 U.S.C. §880](#): Receiving the proceeds of extortion. Any money collected from Americans through illegal
- 12 enforcement actions and for which the contributors are not "liable" under the law is extorted money, and the IRS is in
- 13 receipt of the proceeds of illegal extortion.
- 14 13. [18 U.S.C. §1581](#): Peonage, obstructing enforcement. IRS is obstructing the proper administration of the Internal
- 15 Revenue Code and the Constitution, which require that they respect those who choose NOT to volunteer to participate
- 16 in the federal donation program identified under subtitle A of the I.R.C.
- 17 14. [18 U.S.C. §1583](#): Enticement into slavery. IRS tries to enlist “nontaxpayers” to rejoin the ranks of other peons who
- 18 pay taxes they aren't demonstrably liable for, which amount to slavery.
- 19 15. [18 U.S.C. §1589](#): Forced labor. Being forced to expend one’s personal time responding to frivolous IRS notices and
- 20 pay taxes on my labor that I am not liable for.

21 We also cannot assume or suppose that our government has the authority to make “gifts” of monies collected through its

22 taxation powers, and especially not when paid to private individuals or foreign countries because:

- 23 1. The Constitution DOES NOT authorize the government to “gift” money to anyone within states of the Union or in
- 24 foreign countries, and therefore, this is not a Constitutional use of public funds, nor does unauthorized expenditure of
- 25 such funds produce a tangible public benefit, but rather an injury, by forcing those who do not approve of the gift to
- 26 subsidize it and yet not derive any personal benefit whatsoever for it.
- 27 2. The Supreme Court identifies such abuse of taxing powers as “robbery in the name of taxation” above.

28 Based on the foregoing analysis, we are then forced to divide the monies collected by the government through its taxing

29 powers into only two distinct classes. We also emphasize that every tax collected and every expenditure originating from

30 the tax paid MUST fit into one of the two categories below:

31 **Table 7: Two methods for taxation**

#	Characteristic	Public use/purpose	Private use/purpose
1	Authority for tax	U.S. Constitution	Legislative fiat, tyranny
2	Monies collected described by Supreme Court as	Legitimate taxation	“Robbery in the name of taxation” (see <i>Loan Assoc. v. Topeka</i> , above)
3	Money paid only to following parties	Federal “employees”, contractors, and agents	Private parties with no contractual relationship or agency with the government
4	Government that practices this form of taxation is	A righteous government	A THIEF
5	This type of expenditure of revenues collected is:	Constitutional	Unconstitutional
6	Lawful means of collection	Apportioned direct or indirect taxation	Voluntary donation (cannot be lawfully implemented as a “tax”)
7	Tax system based on this approach is	A lawful means of running a government	A charity and welfare state for private interests, thieves, and criminals
8	Government which identifies payment of such monies as mandatory and enforceable is	A righteous government	A lying, thieving government that is deceiving the people.
9	When enforced, this type of tax	Limited government that sticks to its	Socialism

#	Characteristic	Public use/purpose	Private use/purpose
	<i>leads to</i>	corporate charter, the Constitution	Communism Mafia protection racket Organized extortion
10	<i>Lawful subjects of Constitutional, federal taxation</i>	Taxes on imports into states of the Union coming from foreign countries. See Constitution, Article 1, Section 8, Clause 3 (external) taxation.	No subjects of lawful taxation. Whatever unconstitutional judicial fiat and a deceived electorate will tolerate is what will be imposed and enforced at the point of a gun
11	<i>Tax system based on this approach based on</i>	Private property	All property being owned by the state through eminent domain. Tax becomes a means of “renting” what amounts to state property to private individuals for temporary use.

1 If we give our government the benefit of the doubt by “assuming” or “presuming” that it is operating lawfully and
2 consistent with the model on the left above, then we have no choice but to conclude that everyone who lawfully receives
3 any kind of federal payment MUST be either a federal “employee” or “federal contractor” on official duty, and that the
4 compensation received must be directly connected to the performance of a sovereign or Constitutionally authorized
5 function of government. Any other conclusion or characterization of a lawful tax other than this is irrational, inconsistent
6 with the rulings of the U.S. Supreme Court on this subject, and an attempt to deceive the public about the role of limited
7 Constitutional government based on Republican principles. This means that you cannot participate in any of the following
8 federal social insurance programs WITHOUT being a federal “employee”, and if you refuse to identify yourself as a federal
9 employee, then you are admitting that your government is a thief and a robber that is abusing its taxing powers:

- 10 1. Subtitle A of the Internal Revenue Code. IRC sections 1, 32, and 162 all confer privileged financial benefits to the
- 11 participant which constitute federal “employment” compensation.
- 12 2. Social Security.
- 13 3. Unemployment compensation.
- 14 4. Medicare.

15 An examination of the Privacy Act, [5 U.S.C. §552a\(a\)\(13\)](#), in fact, identifies all those who participate in the above
16 programs as “federal personnel”, which means federal “employees”. To wit:

17 [TITLE 5 > PART 1 > CHAPTER 5 > SUBCHAPTER II > § 552a](#)
18 [§ 552a. Records maintained on individuals](#)

19 (a) Definitions.— For purposes of this section—

20 (13) the term “Federal personnel” means officers and employees of the Government of the United States,
21 members of the uniformed services (including members of the Reserve Components), individuals entitled to
22 receive immediate or deferred retirement benefits under any retirement program of the Government of the
23 United States (including survivor benefits).

24 **QUESTIONS FOR DOUBTERS:** If you aren’t a federal “employee” as a person participating in Social Security and the
25 Internal Revenue Code, then why are all of the Social Security Regulations located in Title 20 of the Code of Federal
26 Regulations under parts 400-499, entitled “Employee Benefits”? See for yourself:

27 http://ecfr.gpoaccess.gov/cgi/t/text/text-idx?sid=f073dcf7b1b49c3d353eaf290d735663&c=ecfr&tpl=/ecfrbrowse/Title20/20tab_02.tpl

29 Another very important point to make here is that the purpose of nearly all federal law is to regulate “public conduct” rather
30 than “private conduct”. Congress must write laws to regulate and control every aspect of the behavior of its employees so
31 that they do not adversely affect the rights of private individuals like you, who they exist exclusively to serve and protect.
32 Most federal statutes, in fact, are exclusively for use by those working in government and simply do not apply to private
33 citizens in the conduct of their private lives. The U.S. Supreme Court confirmed this view, when it said:

1 "The power to "legislate generally upon" life, liberty, and property, as opposed to the "power to provide modes
2 of redress" against offensive state action, was "repugnant" to the Constitution. *Id.*, at 15. See also *United States*
3 *v. Reese*, [92 U.S. 214, 218](#) (1876); *United States v. Harris*, [106 U.S. 629, 639](#) (1883); *James v. Bowman*, [190](#)
4 [U.S. 127, 139](#) (1903). Although the specific holdings of these early cases might have been superseded or
5 modified, see, e.g., *Heart of Atlanta Motel, Inc. v. United States*, [379 U.S. 241](#) (1964); *United States v. Guest*,
6 [383 U.S. 745](#) (1966), their treatment of Congress' §5 power as corrective or preventive, not definitional, has not
7 been questioned."
8 [[City of Boerne v. Flores, Archbishop of San Antonio, 521 U.S. 507](#) (1997)]

9 What the U.S. Supreme Court is saying above is that the government has no authority to tell you how to run your private
10 life. This is contrary to the whole idea of the Internal Revenue Code, whose main purpose is to monitor and control every
11 aspect of those who are subject to it. In fact, it has become the chief means for Congress to implement what we call "social
12 engineering". Just by the deductions they offer, people are incentivized into all kinds of crazy behaviors in pursuit of
13 reductions in a liability that they in fact do not even have. Therefore, the only reasonable thing to conclude is that Subtitle
14 A of the Internal Revenue Code, which would "appear" to regulate the private conduct of all individuals in states of the
15 Union, in fact only applies to "public employees" in the official conduct of their duties while present in the District of
16 Columbia, which 4 U.S.C. §72 makes the "seat of government". The I.R.C. therefore essentially amounts to a part of the
17 job responsibility and the "employment contract" of "public employees". This was also confirmed by the House of
18 Representatives, who said that only those who take an oath of "public office" are subject to the requirements of the personal
19 income tax. See:

20 <http://famguardian.org/Subjects/Taxes/Evidence/PublicOrPrivate-Tax-Return.pdf>

21 Now let's apply what we have learned to your employment situation. God said you cannot work for two companies at
22 once. You can only serve one company, and that company is the federal government if you are receiving federal benefits:

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

26 Everything you make while working for your slave master, the federal government, is their property over which you are a
27 fiduciary and "public officer".

28 "THE" + "IRS" = "THEIRS"

29 A federal "employee" has no rights in relation to their employer, the federal government:

30 "The restrictions that the Constitution places upon the government in its capacity as lawmaker, i.e., as the
31 regulator of private conduct, are not the same as the restrictions that it places upon the government in its
32 capacity as employer. We have recognized this in many contexts, with respect to many different constitutional
33 guarantees. Private citizens perhaps cannot be prevented from wearing long hair, but policemen can. *Kelley v.*
34 *Johnson*, [425 U.S. 238, 247](#) (1976). Private citizens cannot have their property searched without probable
35 cause, but in many circumstances government employees can. *O'Connor v. Ortega*, [480 U.S. 709, 723](#) (1987)
36 (plurality opinion); *id.*, at 732 (SCALIA, J., concurring in judgment). Private citizens cannot be punished for
37 refusing to provide the government information that may incriminate them, but government employees can be
38 dismissed when the incriminating information that they refuse to provide relates to the performance of their job.
39 *Gardner v. Broderick*, [[497 U.S. 62, 95](#)] [392 U.S. 273, 277-278](#) (1968). With regard to freedom of speech
40 in particular: Private citizens cannot be punished for speech of merely private concern, but government
41 employees can be fired for that reason. *Connick v. Myers*, [461 U.S. 138, 147](#) (1983). Private citizens cannot be
42 punished for partisan political activity, but federal and state employees can be dismissed and otherwise
43 punished for that reason. *Public Workers v. Mitchell*, [330 U.S. 75, 101](#) (1947); *Civil Service Comm'n v. Letter*
44 *Carriers*, [413 U.S. 548, 556](#) (1973); *Broadrick v. Oklahoma*, [413 U.S. 601, 616-617](#) (1973)."
45 [*Rutan v. Republican Party of Illinois*, [497 U.S. 62](#) (1990)]

46 Your existence and your earnings as a federal "employee" are entirely subject to the whim and pleasure of corrupted
47 lawyers and politicians, and you must beg and grovel if you expect to retain anything:

48 "In the general course of human nature, A POWER OVER A MAN'S SUBSISTENCE AMOUNTS TO A POWER
49 OVER HIS WILL."
50 [Alexander Hamilton, *Federalist Paper No. 79*]

51 You will need an "exemption" from your new slave master specifically spelled out in law to justify anything you want to
52 keep while working on the federal plantation. The 1040 return is a profit and loss statement for a federal business

1 corporation called the “United States”. You are in partnership with your slave master and they decide what scraps they
2 want to throw to you in your legal “cage” AFTER they figure out whatever is left in financing their favorite pork barrel
3 project and paying off interest on an ever-expanding and endless national debt. Do you really want to reward this type of
4 irresponsibility and surety?

5 The W-4 therefore essentially amounts to a federal employment application. It is your badge of dishonor and a tacit
6 admission that you can’t or won’t trust God and yourself to provide for yourself. Instead, you need a corrupted “protector”
7 to steal money from your neighbor or counterfeit (print) it to help you pay your bills and run your life. Furthermore, if your
8 private employer forced you to fill out the W-4 against your will or instituted any duress to get you to fill it out, such as
9 threatening to fire or not hire you unless you fill it out, then he/she is:

- 10 1. Acting as an employment recruiter for the federal government.
- 11 2. Recruiting you into federal slavery in violation of the Thirteenth Amendment, and 42 U.S.C. §1994.
- 12 3. Involved in a conspiracy to commit grand theft by stealing money from you to pay for services and protection you
13 don’t want and don’t need.
- 14 4. Involved in racketeering and extortion in violation of 18 U.S.C. §1951.
- 15 5. Involved in money laundering for the federal government, by sending in money stolen from you to them, in violation
16 of 18 U.S.C. §1956.

17 The higher ups at the IRS probably know the above, and they certainly aren’t going to tell private employers or their
18 underlings the truth, because they aren’t going to look a gift horse in the mouth and don’t want to surrender their defense of
19 “plausible deniability”. They will NEVER tell a thief who is stealing for them that they are stealing, especially if they
20 don’t have to assume liability for the consequences of the theft. No one who practices this kind of slavery, deceit, and evil
21 can rightly claim that they are loving their neighbor and once they know they are involved in such deceit, they have a duty
22 to correct it or become an “accessory after the fact” in violation of 18 U.S.C. §3. This form of deceit is also the sin most
23 hated by God in the Bible. Below is a famous Bible commentary on Prov. 11:1:

24 *“As religion towards God is a branch of universal righteousness (he is not an honest man that is not devout), so*
25 *righteousness towards men is a branch of true religion, for he is not a godly man that is not honest, nor can*
26 *he expect that his devotion should be accepted; for, 1. Nothing is more offensive to God than deceit in*
27 *commerce. A false balance is here put for all manner of unjust and fraudulent practices [of our public dis-*
28 *servants] in dealing with any person [within the public], which are all an abomination to the Lord, and*
29 *render those abominable [hated] to him that allow themselves in the use of such accursed arts of thriving. It*
30 *is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the*
31 *protector of. Men [in the IRS and the Congress] make light of such frauds, and think there is no sin in that*
32 *which there is money to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a*
33 *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*
34 *avenger of those that are defrauded by their brethren. 2. Nothing is more pleasing to God than fair and*
35 *honest dealing, nor more necessary to make us and our devotions acceptable to him: A just weight is his*
36 *delight. He himself goes by a just weight, and holds the scale of judgment with an even hand, and therefore is*
37 *pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most*
38 *exactly, and therefore is the greater abomination to God.”*
39 *[Matthew Henry’s Commentary on the Whole Bible; Henry, M., 1996, c1991, under Prov. 11:1]*

40 The Bible also says that those who participate in this kind of “commerce” with the government are practicing harlotry and
41 idolatry. The Bible book of Revelation describes a woman called “Babylon the Great Harlot”.

42 *“And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and*
43 *ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and*
44 *pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her*
45 *forehead a name was written:*

46 *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE*
47 *EARTH.*

48 *I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw*
49 *her, I marveled with great amazement.”*
50 *[Rev. 17:3-6, Bible, NKJV]*

51 This despicable harlot is described below as the “woman who sits on many waters”.

1 “Come, I will show you the judgment of the great harlot [Babylon the Great Harlot] who sits on many waters,
2 with whom the kings of the earth [politicians and rulers] committed fornication, and the inhabitants of the earth
3 were made drunk [indulged] with the wine of her fornication.”
4 [[Rev. 17:1-2](#), Bible, NKJV]

5 These waters are simply symbolic of a democracy controlled by mobs of atheistic people who are fornicating with the Beast
6 and who have made it their false, man-made god and idol:

7 “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”
8 [[Rev. 17:15](#), Bible, NKJV]

9 The Beast is then defined in Rev. 19:19 as “the kings of the earth”, which today would be our political rulers:

10 “And I saw **the beast, the kings of the earth**, and their armies, gathered together to make war against Him who
11 sat on the horse and against His army.”
12 [[Rev. 19:19](#), Bible, NKJV]

13 Babylon the Great Harlot is “fornicating” with the government by engaging in commerce with it. Black’s Law Dictionary
14 defines “commerce” as “intercourse”:

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

20 If you want your rights back people, you can’t pursue government employment in the context of your private job. If you
21 do, the Bible, not us, says you are a harlot and that you are CONDEMNED to hell!

22 *And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest
23 you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities.
24 Render to her just as she rendered to you, and repay her double according to her works; in the cup which she
25 has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same
26 measure give her torment and sorrow; for she says in her heart, ‘I sit as queen, and am no widow, and will not
27 see sorrow.’ Therefore her plagues will come in one day—death and mourning and famine. And she will be
28 utterly burned with fire, for strong is the Lord God who judges her.
29 [[Rev. 18:4-8](#), Bible, NKJV]*

30 **9.8 Kritarchy: Government by Judges**⁷⁷

31 *Kri'tarch'y Pronunciation: kri'tärk'y*
32 *n. 1. The rule of the judges over Israel.*

33
34 *Samson, Jephthah, Gideon, and other heroes of the kritarchy.*
35 [*Southey*]

36 One day in the future, a historian will write: "The American Constitution lasted less than two centuries. It was toppled in
37 1954 when kritarchy first raised its ugly head."

38 <http://www.townhall.com/columnists/paulcraigroberts/pcr2000817.shtml>

39 It should be clear by now that 'natural law' in the sense of 'the natural order of human beings' is not a question of idle
40 speculation, but of natural facts. This leads to the question whether there exists a political system that respects these facts.
41 Indeed there is such a system. It differs from democracy and similar systems in that its government has no special powers.
42 It is denied any powers, privileges and immunities that are also denied to human beings. That means that a kritarchy's
43 police forces cannot lawfully use their weapons and coercive powers except for maintaining natural rights. In contrast with
44 their counterparts in a democracy, the courts and the policemen of a kritarchy are not part of a coercive monopoly. In a
45 kritarchy, every person is entitled to offer judicial and police services to willing others; no person can be forced to become
46 a client of any court of law or police force against his will.

⁷⁷ Adapted from <http://www.thefreedictionary.com/Kritarchy>.

1 A kritarchy does not have subjects and rulers. It lacks a government in the modern sense of the word, that is an organization
2 with coercive powers that claims a right to obedience of those who inhabit its realm. Governing and taxing people are not
3 functions of the political system of kritarchy. People are left free to govern their own affairs, either individually or in
4 association with others. Indeed, freedom is the basic law of a kritarchy.

5 The term 'kritarchy', mentioned in several well-known dictionaries, is compounded from the Greek words kriteis (judge) or
6 krito (to judge) and archeh (principle, cause). It was coined in 1844 by the English author Robert Southy. In its
7 construction kritarchy resembles terms like monarchy, oligarchy and hierarchy. According to its etymological roots,
8 kritarchy is the political system in which judges, or their judgments, are the ruling principle. Similarly, a monarchy is a
9 system in which one person is the ruling principle or first cause of every legal action. In an oligarchy, a few persons, acting
10 in concert but without a fixed hierarchy among them, are the source of all human actions. This oligarchy is what we have in
11 a modern democracy. The members of a democratic parliament have equal standing and their joint decisions are supposed
12 to bind all citizens.

13 Unlike monarchies and oligarchies, kritarchies do not establish political rule. The judges of a kritarchy do not legislate but
14 find ways and means to settle conflicts and disputes in a manner that is consistent with the natural order of human beings.
15 That order is understood to be objectively given (it consists of people who respect each other's space) and not something
16 that answers to whatever desires or ideals the judges may have.

17 In contrast to other political systems, the judges in a kritarchy have no subjects; They do not have prosecutors who drag
18 people before their benches. They cannot 'pick' their subjects. Instead, they are 'picked' themselves by people desiring to
19 have their conflicts and disputes resolved by their judicial judgments.

20 The distinctive characteristic of a kritarchy is therefore that it is a political system without political rule. Its judges enjoy no
21 privileges or special powers. They do not rule the people. Their only concern is to protect the voluntary, natural order of
22 human beings.

23 There are many historical and even recent examples of kritarchy or near-kritarchy. Also there have been attempts to use
24 constitutions (such as the Magna Charta and the Bills of Rights in England, the original constitutional amendments in North
25 America and the French Declaration of the Rights of Man and of the Citizen) to introduce elements of kritarchy as checks
26 on the powers of oppressive governments. At the end of the second millennium before Christ, the Jews lived in a system
27 described in the biblical book of the Judges. Their 'judges' were not judges in the technical sense of the modern legal
28 systems but rather respected men who provided leadership and counsel without having the power to coerce or tax. Similar
29 kritarchies existed among the Celtic and Germanic peoples both before and during their confrontation with Roman
30 imperialism. Kritarchy was firmly established in medieval Iceland, Ireland and Frisia. In the first half of the nineteenth
31 century, the European settlers in the Mid-West and Far-West in North America developed their own brand of kritarchy. In
32 Africa and Asia, tribal societies have continued to the present day to adhere to some form of kritarchy if they have not been
33 submerged in the governmental structures imposed by the colonial powers or by the indigenous politicians who took over
34 from them.

35 While these historical examples may suggest that kritarchy is a primitive political system, it should be borne in mind that
36 most kritarchies fell victim to military lords. Often, these lords turned ostensibly temporary structures for the mobilization
37 of men and resources in times of war into a permanent apparatus of political rule. They organized this rule in such a way
38 that their subjects are not given opportunities for its abolition. They can only choose between various types of political
39 rule. Kritarchists have always been aware of the artificial and destructive character of alternative political systems. The fact
40 that a given kritarchy lost out to a destructive system doesn't make kritarchy primitive. It may well be that a given economy
41 progresses despite a particular political system rather than because of it. Economic progress may well coincide with
42 political regress.

43 **9.9 Worship services: District Court**

44 This section will build upon section 10.2 later, in which it will be shown that our government has become idolatry, a false
45 religion, and false god and that its "Bible" has become the Infernal and Satanic Revenue Code. In it, we will prove that so-
46 called "income tax" trials are not in fact legal proceedings at all, but essentially amount to religious inquisitions against
47 those who do not consent to participate in the official state-sponsored federal religion called the Internal Revenue Code.
48 We will start off by defining what a valid legal proceeding is, and then show you why today's tax trials do not even come
49 close to meeting these requirements, and are conducted more like religious inquisitions than valid legal proceedings. We

1 will even compare modern tax trials to the early “witch trials” to show quite graphically just how similar that they are to
2 religious inquisitions. We will then close the section by giving you a tabular comparison showing all the similarities
3 between how federal tax trials of today are conducted and the way the inquisitions were conducted in the 1600’s so that the
4 facts are crystal clear in your mind. This will form the basis to describe modern tax trials not only as religious inquisitions,
5 but also as a “malicious abuse of legal process” that is the responsibility of mainly federal judges.

6 At the heart of the notion of religious liberty and the First Amendment is the freedom from “compelled association”. We
7 can only be “holy” in God’s eyes, if we separate ourselves from pagan people and governments around us. Here are a few
8 authorities from the Bible on this subject of separation of “church”, which is us as believers, from “state”, which is all the
9 pagan nonbelievers living under our system of government:

10 *"Come out from among them [the unbelievers]*

11 *And be separate, says the Lord.*

12 *Do not touch what is unclean.*

13 *And I will receive you.*

14 *I will be a Father to you,*

15 *And you shall be my sons and daughters,*

16 *Says the Lord Almighty."*

17 [[2 Corinthians 6:17-18](#), Bible, NKJV]

18 *"Do not love the world or the things in the world. If anyone loves [is a citizen of] the world, the love of the*
19 *Father is not in Him.* *For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--*
20 *is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the*
21 *will of God abides forever."*

22 [[1 John 2:15-17](#), Bible, NKJV]

23 *"Adulterers and adulteresses! Do you now know that friendship [and "citizenship"] with the world is enmity*
24 *with God? Whoever therefore wants to be a friend [citizen or "taxpayer"] of the world makes himself an*
25 *enemy of God."*

26 [[James 4:4](#), Bible, NKJV]

27 *"Pure and undefiled religion before God and the Father is this; to visit orphans and widows in their trouble,*
28 *and to keep oneself unspotted from the world [and the corrupted governments and laws of the world]."*

29 [[James 1:27](#), Bible, NKJV]

30 *"And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you*
31 *should be Mine."*

32 [[Leviticus 20:26](#), Bible, NKJV]

33 *"I am a stranger in the earth;*

34 *Do not hide Your commandments from me."*

35 [[Psalm 119:19](#), Bible, NKJV]

36 *"I have become a stranger to my brothers,*

37 *And an alien to my mother's children;*

38 *Because zeal for Your house has eaten me up,*

39 *And the reproaches of those who reproach You have fallen on me."*

40 [[Psalm 69:8-9](#), Bible, NKJV]

41 A graphical example of the need for this separation of “church” and “state” is illustrated in the Bible book of Nehemiah, in
42 which the Jews tried to rebuild the wall that separated them, who were believers, from the pagan people, governments, and
43 rulers around them who were enslaving them with taxes, persecuting, and ridiculing them. Does this scenario sound
44 familiar? It should because that is exactly the scenario Christians in America are beginning to be exposed to. Those who
45 want to be holy and sanctified therefore cannot associate themselves with a pagan or socialist state without violating God’s
46 laws, sinning, and alienating themselves from God. The First Amendment says the right to refuse to associate, which in
47 this case is a “religious practice”, is protected. Below is what a prominent First Amendment reference book says on this
48 subject:

49 *Just as there is freedom to speak, to associate, and to believe, so also there is freedom not to speak, associate,*
50 *or believe. "The right to speak and the right to refrain from speaking [on a government tax return, and in*
51 *violation of the [Fifth Amendment](#) when coerced, for instance] are complementary components of the*
52 *broader concept of "individual freedom of mind." [Wooley v. Maynard](#) [430 U.S. 703] (1977). Freedom of*
53 *conscience dictates that no individual may be forced to espouse ideological causes with which he disagrees:*

1 "[A]t the heart of the [First Amendment](#) is the notion that the individual should be free to believe
2 as he will, and that in a free society one's beliefs should be shaped by his mind and by his
3 conscience rather than coerced by the State [through illegal enforcement of the revenue laws]."
4 [Abood v. Detroit Board of Education](#) [431 U.S. 209] (1977)

5 **Freedom from compelled association is a vital component of freedom of expression.** Indeed, freedom from
6 compelled association illustrates the significance of the liberty or personal autonomy model of the [First](#)
7 [Amendment](#). **As a general constitutional principle, it is for the individual and not for the state to choose**
8 **one's associations and to define the persona which he holds out to the world.**
9 [[First Amendment Law](#), Barron-Dienes, West Publishing, ISBN 0-314-22677-X, pp. 266-267]

10 All of the harassment, financial terrorism, and evil instituted by the IRS and the legal skirmishes happening in courtrooms
11 across the country relating to income taxes is all designed with one very specific, singular purpose in mind: to force and
12 terrorize people into associating with, subsidizing, and having allegiance to a pagan, socialist, EVIL government, and to
13 thereby commit idolatry in making government one's new false god and using that false god as a substitute for the Living
14 God. We are being forced to choose between one of two competing sovereigns: the true, living God, or a pagan and evil
15 government, and we can only choose ONE:

16 "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the
17 one and despise the other. **You cannot serve God and mammon [unrighteous gain or any other false god].**"⁷⁸
18 [[Jesus in Matt. 6:24, Bible, NKJV](#)]

19 "Bravery or slavery, take your pick, because your covetous government is going to **force** you to choose one!"
20 [[Family Guardian Fellowship](#)]

21 We must remember what the Bible says about this choice we have:

22 "**You shall not follow a [socialist or democratic] crowd[or "mob"] to do evil; nor shall you testify in a dispute**
23 **so as to turn aside after many to pervert justice.**"
24 [[Exodus 23:2, Bible, NKJV](#)]

25 "Away with you, Satan! For it is written, **You shall worship the Lord your God, and Him ONLY [NOT the**
26 **government!]** you shall serve [with your labor or your earnings from labor]."
27 [[Jesus in Matt. 4:10, Bible, NKJV](#)]

28 Therefore, there is only one righteous choice of who our "Master" can be as believers, and it isn't man, or anything
29 including governments, that is made by man. If it isn't God, then you have violated your contract and covenant with God
30 in the Bible. When you choose government as your Master, the tithes you used to pay to **G**od then are diverted to subsidize
31 your new pagan **g**od, the government, in the form of "income taxes". Once you understand this important concept
32 completely, the picture becomes quite clear and the purposes behind the abuse of legal process relating to illegal income tax
33 enforcement and collection will be clear in your mind. What we are dealing with in the court system then, is essentially not
34 a legal, but a political and ideological war. The apostle Paul warned us about this inevitable ideological war, when he said:

35 "**For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers**
36 **of the darkness of this age, against spiritual hosts of wickedness in the heavenly [and government] places.**"
37 [[Eph. 6:12, Bible, NKJV](#)]

38 In the context of individual taxation, we now know from the preceding sections that there are no "positive laws" at the
39 federal level, other than perhaps the Constitution itself. The Internal Revenue Code is therefore a religion, and not a law, as
40 we concluded earlier in section 8.1. The disciples of that religion are all those who benefit financially from it by receiving
41 socialist government benefits, which are really just bribes paid from stolen money generated by this false religion. Among
42 the victims of this socialist bribery effected with loot stolen from our fellow Americans are judges, lawyers, and jurors. To
43 validate our analysis here, we will therefore prove to you scientifically in the remainder of this section that modern tax trials
44 are more "political campaigns" and "religious inquisitions" rather than valid legal processes. In a society without tax laws
45 where "voluntary compliance" must be maintained, some method of discipline must be used, and since it can't be "law",
46 then the tools of discipline and enforcement must then degenerate into political persecution and religious inquisition.

⁷⁸The New King James Version. 1996, c1982. Thomas Nelson: Nashville

1 A valid legal proceeding in a federal court against a sovereign National who lives in a state of the Union and not on land
2 within federal territorial jurisdiction must meet all the following prerequisites to be a valid:

- 3 1. The statute which is being enforced must be a “positive law” which they are obligated to observe. Positive law means
4 that the people consented to the enforcement of the law and its adverse impact against their rights. If the statute being
5 enforced is not a “positive law”, then the government must disclose on the record how and why the defendant comes
6 under the contractual or voluntary jurisdiction of the statute. They must prove, for instance, beyond a reasonable
7 doubt, why the person is a federal “employee” in order to enforce a “special law” statute such as the Internal Revenue
8 Code that only applies to federal employees.
- 9 2. Implementing regulations must be published in the federal register for the positive law statute that allow the statute to
10 be enforced. Without publication in the federal register, no law may prescribe any kind of penalty, as we learned
11 earlier.
- 12 3. Jurisdictional boundaries and requirements must be strictly observed by the court:
 - 13 3.1. The violation of a “positive law” must occur within federal jurisdiction on land that the government can prove
14 belonged to the federal government at the time of the offense. Such records are in the possession of the
15 Department of Justice.
 - 16 3.2. Federal judges who hear federal tax trials must maintain a domicile on federal land within the district where they
17 serve, and are unqualified to serve if they do not.
 - 18 3.3. Since federal law only applies inside the federal zone, then the only people who can serve as jurors on a federal
19 trial are people born in and residing within the federal zone, and very few people meet this requirement.
- 20 4. The result of violating the positive law statute must harm a specific, flesh and blood individual. This is the foundation
21 of the notion of “common law”. Laws are there to protect the “sovereign”, which in this country is the People and not
22 the government.
- 23 5. A confession or a critical statement or act by the accused upon which a conviction depends must be made completely
24 voluntarily and the subject who made the confession or committed the act may *not* be under any kind of duress or
25 undue influence, especially by the government who is hearing the case. It is considered prejudicial and a violation of
26 due process to rely upon evidence that was obtained under duress and involuntarily.
- 27 6. No presumptions may be made about the status of the individual involved, because assumption and presumption
28 violate due process of law under the Fifth Amendment and are also a religious sin (see Numbers 15:30, Bible). All
29 evidence admitted, even if it is signed under penalty of perjury by the National, must be verified to be true and correct
30 and the individual must agree that no duress was involved in the production of the evidence in order for it to be
31 admissible.
 - 32 6.1. “prima facie” evidence of law, such as the Internal Revenue Code, are not admissible. “prima facie” means
33 “presumed”. See the legislative notes under 1 U.S.C. §204.
 - 34 6.2. The accused cannot be “presumed” to be an 8 U.S.C. §1401 “U.S. citizen”, without a showing with credible
35 evidence that he was born within federal jurisdiction, on land under the exclusive jurisdiction of the federal
36 government.
 - 37 6.3. The jury may not make any presumptions. Jurists must be warned in advance that they should not make any
38 presumptions about what the tax code says, which means they must be:
 - 39 6.3.1. Shown that the code is not positive law but special law, and therefore may not be used generally, but only
40 against persons who effectively connected themselves to the code by working for the government.
 - 41 6.3.2. Shown the code themselves.
 - 42 6.3.3. Shown why the individual on trial is subject to the code by being shown the liability statute or by proving
43 that he is a federal “employee”
- 44 7. The voir dire jury selection and judge selection process must remove all persons from the legal process who have any
45 kind of conflict of interest:
 - 46 7.1. Judges who receive retirement benefits or pay from illegal collection activity must recuse themselves.
 - 47 7.2. Jurists who receive any kind of government benefit or who file tax returns and therefore are subject to influence
48 by the IRS must be removed from the trial. The only people who can serve on the jury are those not subject to
49 extortion or influence by the IRS. Consequently, the IRS must agree in writing not to institute any kind of
50 collection action or retaliation against any of the jurists for any adverse decisions they might make against the
51 IRS.
- 52 8. The judge:
 - 53 8.1. May not pay or receive benefits from Subtitle A federal income taxes, nor be subject to any kind of collection
54 action by the IRS. Even the possibility that such retaliation could happen by the IRS would severely prejudice the
55 rights of the accused if he is opposing the IRS.

- 1 8.2. Must have an appointment affidavit making him an Article III judge, which is admitted into evidence prior to the
2 start of the trial for the jury and the accused to see.
- 3 8.3. Must be a member of the Judicial Branch and not the Executive Branch. Consequently, he cannot be an
4 “employee” of the Executive branch and may not have a SF-61 form on file with the executive branch. Instead,
5 all of his records and pay must be handled by the Judicial branch and not any federal agency in the Executive
6 Branch.
- 7 9. If the judge is either a “taxpayer” or does not demonstrate a willingness to recuse himself as a person who receives
8 financial benefit from the operation of the I.R.C. against persons who do not consent or volunteer, then the jury must
9 be advised that because a clear conflict of interest is present and that they have the right to rule on both the facts and
10 the law. Ordinarily, the judge would rule on the law and the jury would rule only on the facts, but if the judge has a
11 clear conflict of interest, then Thomas Jefferson and John Jay, one of our first chief Justices of the Supreme Court, both
12 said that the jury can and should rule on BOTH the facts AND the law to prevent tyranny by the judge:

13 *“It is left... to the juries, if they think the permanent judges are under any bias whatever in any cause, to take*
14 *on themselves to judge the law as well as the fact. They never exercise this power but when they suspect*
15 *partiality in the judges; and by the exercise of this power they have been the firmest bulwarks of English*
16 *liberty.”*
17 *[Thomas Jefferson to Abbe Arnoux, 1789. ME 7:423, Papers 15:283]*

18 The judicial process we have today for hearing tax cases in federal district courts does not even remotely resemble most of
19 what is listed above. For instance:

- 20 1. Federal judges commonly treat the Internal Revenue Code as “law” and admit it into evidence at tax trials, which is
21 very prejudicial of the rights of the accused.
- 22 2. Federal judges seldom if ever recuse themselves even though they are “taxpayers” and even though them being
23 “taxpayers” and receiving benefits based on illegal enforcement of Subtitle A of the Internal Revenue Code creates a
24 conflict of interest in violation of 18 U.S.C. §208.
- 25 3. Jurors are seldom excused from tax trials because they are either “taxpayers” or are in receipt of benefits derived from
26 income taxes which might create a conflict of interest. This prejudices the rights of the accused in favor of the
27 government.
- 28 4. Few of the jurors or judges are domiciled or born on federal land that is within the judicial district or Internal Revenue
29 District in question. Consequently, the trial is moot and illegal from the beginning. Many of them said on their jury
30 summons that they are “U.S. citizens”, but the government never defines anywhere exactly what it means to be a “U.S.
31 citizen” in any positive law statute. Consequently, the federal government uses vague laws and the false presumption
32 they generate to induct illegal jurors to serve on federal tax trials.
- 33 5. The criminal statutes that are being enforced, found in 26 U.S.C. §7201 through 7217 have no implementing
34 regulations published in either the Federal Register or the Code of Federal Regulations, and therefore are
35 unenforceable against anyone but federal “employees”. Likewise, the judge prejudices the rights of the accused by not
36 requiring the government to prove that the accused is a federal employee who is the proper subject of the Internal
37 Revenue Code.
- 38 6. The federal judge not only doesn’t prevent, but actually encourages false presumption and prejudice by the jury by:
39 6.1. DOJ prosecutors and the judge work as a team to encourage jealousy and contempt in the jurists against the
40 accused by telling them that they are “taxpayers” but “this bozo refuses to pay his fair share!”.
- 41 6.2. Judges refuse to allow jurists to see the actual laws that the accused is being tried for, because there simply are
42 none in most cases.

43 The above abuses of the legal process are primarily the responsibility of the judge hearing the case. If you want to blame
44 anyone or prosecute anyone for the abuse, prosecute the judge himself as a private individual for exceeding his lawful
45 authority and thereby injuring your rights. All of the above abuses of the legal process are described in the legal dictionary
46 as follows:

47 *“Malicious abuse of legal process.* *Willfully misapplying court process to obtain object not intended by law.*
48 *The wilful misuse or misapplication of process to accomplish a purpose not warranted or commanded by the*
49 *writ. The malicious perversion of a regularly issued process, whereby a result not lawfully or properly*
50 *obtained on a writ is secured; not including cases where the process was procured maliciously but not abused*
51 *or misused after its issuance. The employment of process where probable causes exists but where the intent is*
52 *to secure objects other than those intended by law. Hughes v. Swinehart, D.C.Pa., 376 F.Supp. 650, 652. The*
53 *tort of “malicious abuse of process” requires a perversion of court process to accomplish some end which the*
54 *process was not designed to accomplish some end which the process was not designed to accomplish, and does*
55 *not arise from a regular use of process, even with ulterior motives. Capital Elec. Co. v. Cristaldi, D.C.Md., 157*

1 F.Supp. 646, 648. See also Abuse (Process); Malicious prosecution. Compare Malicious use of process.”
2 [Black’s Law Dictionary, Sixth Edition, p. 958]

3 The federal **In**justice system we have is meant only as a counterfeit that is intended to deceive the people and give them a
4 false sense of security and confidence in our legal system:

5 “GOVERNMENT ANNOUNCEMENT April 15, 2004

6 [Washington, D.C.] The federal government announced today that it is changing its emblem from an eagle to a
7 condom, because that more clearly reflects its political stance.

8 A condom stands up to inflation, halts production, destroys the next generation, protects a bunch of pricks, and
9 gives you a sense of security while it’s actually screwing you.”

10 Consequently, we contend that most federal tax trials are not a judicial or even a lawful proceeding. In fact, based on
11 several Freedom of Information Act Requests (FOIA) about the status of numerous federal district court “judges” we have,
12 who hear such tax cases, most of the judges do not have a valid appointment document, never took any oath as required by
13 positive law, and aren’t even listed as “judges” in the records of the government! Don’t believe us? Send in a Freedom of
14 Information Act (FOIA) request yourself and find out! Throughout the remainder of this section, we will refer to these
15 imposters simply as “pseudo judges”. Therefore, our “United States District Courts” have simply become the equivalent of
16 administrative federal office buildings that are part of the Executive, and not Judicial, branch of the government. A truly
17 sovereign and independent Article III Judicial Branch can’t even be mentioned in any federal statute, because of the
18 separation of powers doctrine, and yet we have a whole Title of the U.S. Code, Title 28, which defines and prescribes what
19 pseudo judges in these bogus “courts” can and can’t do. The Supreme Court says the existence of such laws proves that
20 such “courts” aren’t really judicial tribunals. Notice the statement “the ONLY judicial power vested in Congress” below:

21 “As the only judicial power vested in Congress is to create courts whose judges shall hold their offices during
22 good behavior, it necessarily follows that, if Congress authorizes the creation of courts and the appointment
23 of judges for limited time, it must act independently of the Constitution upon territory which is not part of
24 the United States within the meaning of the Constitution.”
25 [O’Donohue v. United States, 289 U.S. 516, 53 S.Ct. 740 (1933)]

26 Title 28 not only “creates” all the district and circuit courts of the United States, but it in fact even defines what the
27 “judges” CANNOT rule on. See 28 U.S.C. §2201(a), which plainly states that federal judges CANNOT rule on rights in
28 the context of income taxes. Excuse our language here, but what the HELL is a judge for if he can’t defend or rule on our
29 rights(!)? We’ll give you a hint: The only “rights” he is there to protect are the governments “right” to STEAL your money
30 and use it to subsidize socialism. The only type of court over which the Congress could have such absolute legislative
31 power over judges is in an Article IV (of the Constitution), territorial court, and this in fact exactly describes our present
32 District and Circuit federal court systems. Our present federal District and Circuit courts were created to rule ONLY over
33 issues relating to federal territory and property under Article 1, Section 8, Clause 17, and Article 4, Section 3, Clause 2 of
34 the Constitution. They are all “legislative” rather than “constitutional” or “judicial” courts. They are part of the Executive
35 Branch of the government, and which have no authority to even address Constitutional rights. They are NOT part of the
36 “judicial branch”, and this is a deception. The entire Judicial Branch, in fact, is composed exclusively of the seven justices
37 of the Supreme Court. A very exclusive club, we might add!

38 “The United States District Court has only such jurisdiction as Congress confers [by legislation].”
39 [Eastern Metals Corp. v. Martin, 191 F.Supp 245 (D.C.N.Y. 1960)]

40 If the pseudo judges who hear tax trials aren’t even part of the Judicial branch, were never appointed, and are simply
41 “employees” of the Executive Branch, then what exactly are they? They are simply imposters who are there to create the
42 illusion that there is even a remote possibility of equity and justice in the courtroom relating to an income tax issue. To
43 preserve some semblance of civil order and prevent a massive civil revolt, the government has to maintain some kind of
44 façade so that the people don’t lose faith in a government that in fact has already become totally corrupted in the area of
45 money and commerce. Keep in mind that deceit in commerce is the most offensive and abominable sin that God hates the
46 most. Below is an excerpt from Matthew Henry’s commentary on the Bible demonstrating why this is:

47 “As religion towards God is a branch of universal righteousness (he is not an honest man that is not devout), so
48 righteousness towards men is a branch of true religion, for he is not a godly man that is not honest, nor can
49 he expect that his devotion should be accepted; for, 1. Nothing is more offensive to God than deceit in
50 commerce. A false balance is here put for all manner of unjust and fraudulent practices [of our public dis-
51 servants] in dealing with any person [within the public], which are all an abomination to the Lord, and

1 render those abominable [hated] to him that allow themselves in the use of such accursed arts of thriving. It
2 is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the
3 protector of. Men [in the IRS and the Congress] make light of such frauds, and think there is no sin in that
4 which there is money to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a
5 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
6 avenger of those that are defrauded by their brethren. 2. Nothing is more pleasing to God than fair and
7 honest dealing, nor more necessary to make us and our devotions acceptable to him: A just weight is his
8 delight. He himself goes by a just weight, and holds the scale of judgment with an even hand, and therefore is
9 pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most
10 exactly, and therefore is the greater abomination to God."
11 *[Matthew Henry's Commentary on the Whole Bible; Henry, M., 1996, c1991, under Prov. 11:1]*

12 Back in the 1600's in our country and elsewhere in Europe, there were several notable occasions where so-called "witches"
13 were tried and finally executed for practicing "witchcraft". The nature of the proceedings strongly resembled the religious
14 "inquisitions" that preceded them throughout Europe in the 1400's. In fact, witchcraft trials evolved out of these religious
15 inquisitions and first began to appear in the late 1400's. A History Channel special on witches aired on October 29, 2004,
16 identified the following common characteristics about how these "witch trials" were conducted:

17 1. Historical foundations of the public outcry against witchcraft:

- 18 1.1. The peak of the witch trials occurred in the late 1600's. The period from the late 1400's to the late 1600s were
19 known as the "Burning Times" because witch hunts and executions were so prevalent during this period. The
20 most common places for witch trials were in the rural villages of France and Germany, but they also occurred in
21 America in the late 1600's.
22 1.2. The basis for the persecution of witches had a primarily "religious" foundation. The Bible forbids witchcraft in
23 Deut. 19:10. Witches were believed to have a covenant with the devil and worship the devil and to be involved in
24 harmful activities that were a threat to society as a whole.
25 1.3. The practice of witchcraft was viewed as the worst type of religious heresy and was punishable by death by
26 execution. The reason it had this status was because the practice of witchcraft was made to appear as a threat not
27 just to the church, but to the whole society. Activities of accused "witches" were viewed as a competing
28 "religion" and the worship of the devil. Witchcraft was also viewed as a threat to the predominantly Christian
29 religion and evidence of possession by the "devil".

30 2. Social status of witches:

- 31 2.1. Hatred against and fear of witchcraft was most prevalent among uneducated or under-informed people, who are
32 most susceptible to false belief, presumption, government propaganda, and superstition.
33 2.2. Mobilizing the public against witchcraft was done by encouraging and exploiting intense fear and hatred towards
34 immoral or harmful activities and by associating witches with such immoral and harmful activities. This was
35 done by exploiting the ignorance, presumptions, and prejudices of the people by religious and political leaders.
36 2.3. The people who were accused of witchcraft, in fact, were most often those who were accomplishing most to help
37 their community. These people were often the most prominent political targets and opponents and accusing them
38 of witchcraft was a way to retaliate politically against them. Most were older, single, or widowed and therefore
39 didn't fit the mold that most other women did. They did deviant things like use herbs and folk remedies to heal
40 people magically. They had fewer friends and therefore were more vulnerable to false accusations and
41 persecution, because they did not have a social network of friends who could help defend them.

42 3. How criminal charges of witchcraft were initiated:

- 43 3.1. Search for the witch began when a person was observed to have psychological fits and delirium and the society
44 could not explain the cause of the fits. Observers then would assume it was a supernatural possession by the
45 devil (rather than simply a psychological illness) and would then begin searching for supernatural phenomenon
46 and "witches" to explain the possession.
47 3.2. Witch trials were often initiated at the request of an upstanding citizen or someone having deliriums who wanted
48 to politically retaliate against an opponent. Most of the accusations of witchcraft came from people who only
49 superficially knew the accused "witches" and therefore were suspicious and fearful of them. An even larger
50 number of accusations came from those accused of witchcraft themselves and who were under torture to make a
51 confession.
52 3.3. The government fomented and facilitated the witch trials. There was a lot of political propaganda that was
53 intended to smear and denigrate suspected "witches" by associating them with the following harmful activities:
54 3.3.1. Immoral activity.
55 3.3.2. The taking of hallucinogenic drugs.
56 3.3.3. Promiscuous sex, sometimes with the devil.
57 3.3.4. Murder and cannibalism of innocent infants.

3.3.5. Nocturnal worship of the devil as a deity. This worship was called either the “Witch’s Sabbath” or the “Black Sabbath”.

3.3.6. Secret invisible societies that created fear, suspicion, and insecurity in the people.

4. How witches were identified, arrested, convicted and punished:

4.1. The basis for determining who was a witch was described in an early book called the *Malleus Maleficarum*, which is translated to mean “The hammer against witches”. The book was published in 1486 by two Dominican monks in Germany named Jacob Springer and Heinrich Kramer. The book described women as the most vulnerable to becoming witches. It described the source of all witchcraft as the carnal lust of women, which it said was insatiable. The book was second in popularity only to the Bible, and served as the equivalent of a bible for witch hunters for over 200 years. Witches were described in the book as being:

4.1.1. Evil.

4.1.2. Lecherous

4.1.3. Vain

4.1.4. Lustful

4.2. The physical evidence required to prove that a person was a “witch” was very subjective and it was very difficult to prove with physical evidence that a person was a witch. Witch trials were more a matter of personal opinion and religious belief than a scientifically provable matter. Evidence that a person was a witch was often fabricated or imagined, and not real.

4.3. When witches were arrested, they:

4.3.1. Were stripped and searched.

4.3.2. Prodded with needles to find the mark of the devil.

4.3.3. Any suspicious wart, mole, or birth mark could be enough to condemn someone to death.

4.3.4. Any questionable character reference from a political opponent could doom a person to death.

4.4. Prerequisite for confession. Civil law required that a “witch” could not be prosecuted without first making a “voluntary” confession. Because few people would voluntarily confess to being “witches”, the government sanctioned and condoned an elaborate system of painful physical torture against the accused “witches” to compel them to give a “voluntary” confession. This was the very same type of persecution and torture that was instituted against heretics during the inquisitions in Spain and elsewhere in Europe. The following hideous instruments of torture were used to extract the “confession”:

4.4.1. Thumb screws

4.4.2. Leg screws

4.4.3. Head clamps

4.4.4. Iron maiden

4.5. During the torture:

4.5.1. The *Malleus Maleficarum* warned the torturer never to look a witch in the eye. This was a devious way to ensure that empathy or sympathy or compassion would not be employed towards those accused of witchcraft. This made the witch trials and those who could be accused of witchcraft very terrified and prejudiced the rights of those accused. The torture used to extract the coerced confessions was also used to implicate other innocent people, and this led to the uncontrollable spread of witch trials throughout France and Germany.

4.5.2. Many people confessed to the crime of witchcraft who in fact were not witches, simply to avoid further suffering and torture. When the pain of torture is severe enough, people will confess to almost anything.

4.6. The English devised a very prejudicial method for determining if someone was a witch called “swimming the witch”. A person accused of witchcraft was thrown in deep water. If she swam and survived then she was proven to be a witch. If she sank and drowned, then she was innocent. Either way, the suspect was doomed and had no chance of survival.

4.7. Witnesses and political opponents were allowed to show up at the trials and act out being “possessed” by Satan in front of everyone in the courtroom.

4.8. Once a person confessed to being a “witch”, then they were usually burned at the stake in a very public way in order to terrorize the rest of the population into “compliance” with the wishes of whoever made the accusation of witchcraft to begin with. The reason for burning, was that it was believed that the witches evil spirit could only be destroyed if she was burned into ashes.

5. Political motivation for witch trials explains why they spread:

5.1. The government abused the laws against witchcraft, especially in Europe, as follows:

5.1.1. Church clergy in Christian churches were accused because they were political opponents of the government.

5.1.2. Witch hunters received a bounty for each witch they found and prosecuted.

5.1.3. The property and lands of executed witches were confiscated by the government and used to enrich public servants. This is a big reason that explains the promotion and spread of the witch hunts and witch trials by the government.

5.2. The largest witch trial ever occurred in the town of Wurzburg in Germany, in which an overzealous magistrate tried nearly the whole town on witchcraft charges! 600 people were condemned to death. 19 were priests and 41 were children. In some towns in Germany, there were no women left after the inquisitors came through. Some scholars estimate that between 60,000 and 300,000 people were executed as witches during the “Burning Years” in Europe.

5.3. The largest witch trial in America occurred in 1692 in Salem, Massachusetts, in which 200 people were burned at the stake. Salem was a Puritan town torn by Indian and land wars and political controversy. The Salem witch trial investigations began in the home of a Puritan minister, Rev. Samuel Paris. His daughters became allegedly possessed after playing a household game with the family slave and they went into a frenzy, which spread throughout the town. The Puritan minister then launched an investigation to find out who had instigated the possession, leading to three women being tried on witchcraft based on the accusations of the possessed girls. All three of the accused witches were outsiders and deviants who were easy targets for suspicion and retaliation. Historians agree that the investigation into witches in this incident was used to conceal a political agenda. The agenda involved a private dispute, and the witch allegation was used as a means to gain political advantage. After this incident, the witch hysteria spread to 200 other accused witches in 24 other surrounding villages. 27 witches were found guilty and 19 were hanged. The witch trials ended in America when the accusers began accusing prominent people, such as the wife of the governor of Massachusetts. At that point, political leaders abruptly stopped the trials because they were not only not benefiting from them, but began being hurt by them.

6. Why witch trials eventually ended and how these matters are handled today:

6.1. Two factors contributed to the end of the witch trials in America:

6.1.1. Scientific investigation and knowledge ultimately was what brought witch trials to an end. Science eliminated the role of superstition in attributing harmful events to supernatural and magical powers.

6.1.2. The wife of the governor of Massachusetts was accused of witchcraft. Once government officials saw that they could no longer benefit, but would be harmed by spreading the witch trials, they put them to an abrupt end.

6.2. Today, people who would have been accused as witches in the 1600’s would now simply be identified by a mental health expert as mentally ill. Unlike the early witch trials, in which the accusers and inquisitors were often religious figures, today’s accusers usually work in the government and they use as their justification the testimony of a mental health professional who:

6.2.1. Would be undermining his livelihood and his income by giving a person a clean mental bill of health.

6.2.2. Has no moral or religious training.

6.2.3. Has a conflict of interest because he is licensed by the same government that is doing the false accusing.

As we examined the above list of characteristics that describe witchcraft, some striking similarities became obvious between the way the government treated “witches” back then and the way the same government treats “tax freedom advocates” of today. Below is a table summarizing the many similarities between the two, organized in the same sequence as the above list:

Table 8: Comparison of treatment of “witches” to that of “tax protesters”

#	Characteristic	Incidence in witches	Incidence in freedom advocates
1	Historical foundations of the public outcry against witchcraft	NA	NA
1.1	Context of trials	Peak occurred in late 1600’s in rural villages of Europe and America.	Period after World War II, when government no longer needed the income tax but still wanted to expand its power and control over the people in violation of the Constitution.
1.2	Basis for persecution	Main motivation was Biblical prohibitions and superstition by ignorant citizens and government covetousness of property of accused witches. Witch hunts allowed government to confiscate all the property of the witch and not return it to the witch’s family.	Government greed and lust for power and money.
1.3	Activities of accused witches	Were viewed as a “religion” and a threat to the Christianity.	Are viewed as a threat to the state-sponsored “Civil religion of Socialism” and a challenge to the authority of the government as the new false “god” and sovereign within society.

#	Characteristic	Incidence in witches	Incidence in freedom advocates
2	Social Status	NA	NA
2.1	Hatred and fear of most prevalent in	Uninformed, superstitious, and presumptuous people	Ignorant, superstitious, and presumptuous jurists educated in government schools. This ignorance about law is deliberately created by our government by manipulating the public education system to dumb down the population. Ignorant people tend to be more fearful than highly educated people.
2.2	Public mobilized against accused by government through	Associating "witches" with immoral and harmful activities.	Associating tax protesters with extremist groups such as "Montana Free Men", terrorists, and criminals.
2.3	Profile of accused	Outcasts of society who don't have many friends, and can therefore easily be picked on. This included widows, midwives, divorcees, spinsters, non-religious, and outcasts at their local church.	Outcasts of society who are denigrated by propaganda from government-licensed 501(c) churches, government licensed attorneys, and the Illegal Robbery Squad (IRS). Wrongfully accused as "militia", "gun activists", "religious extremists", "unpatriotic", "irresponsible" (don't pay fair share), and harmful to "taxpayers" because they raise the taxes on them.
3	How criminal charges are initiated and encouraged	NA	NA
3.1	Cause for start of investigation	Psychological disorders and abnormal behavior of a "witch" or someone possessed or visited by witch	American refuses to either incriminate themselves on a tax return or to pay money to IRS that law does not require them to pay
3.2	Investigation initiated by	Upstanding citizen or possessed individual who wanted to politically retaliate against an opponent. Most accusations came from people who superficially knew the accused "witches" and therefore were suspicious and fearful of them. Additional referrals came from accused "witches" who confessed or snitched on other witches while under duress and physical torture.	IRS in retaliation against people for demanding due process of law, respect for the Constitution, and obedience to IRS procedures.
3.3	Government fomenting of trials	Judges facilitate violation of due process and loosen need for objective or physical evidence. Government also cooperated with and staged executions of the accused witches and condoned their torture in order to obtain coerced confessions.	Judges condone violation of due process of accused by allowing IRS to take their property without due process of law or a court hearing using "Notice of Levies", "Notice of liens", and other fraudulent securities. The result essentially is grand theft and "extortion under the color of law", which federal judges refuse to hold IRS agents accountable for.
4	How accused is identified, arrested and convicted	NA	NA
4.1	Basis for determining guilt	Malleus Maleficarum book published in 1486 provided procedures and processes useful for determining who are witches. The procedures were very prejudicial. Witches described in the book as: "evil, lecherous, vain, and lustful".	The Department of Justice Criminal Tax manual is used as the "Bible" for federal prosecutors. The book is deliberately deceptive because it does not reveal the most important aspects about the legal basis for federal taxation as documented in this book. "Tax protesters" described in the book as vain, contemptible, ignorant, and impulsive.
4.2	Physical evidence required to prove guilt	A confession by the accused, imagined events by persons who were haunted by accused witch, subjective personal opinions, warts and moles, testimony of clergy, very biased questioning techniques.	1099 and W-2 forms that are not signed by the reporters and are therefore "hearsay" evidence that is inadmissible. Writings of accused submitted under duress on a tax return that are also not admissible because coerced.
4.3	Method of arrest and confinement	Stripped, searched, prodded with needles. Physically tortured until confessed.	Stripped, searched, prodded with needles. Financially tortured by having all assets seized and being forced into financial slavery to a legal professional to represent them. While in federal prison, not able to do own legal research and defense because deprived of proper resources, computers, and legal references. High legal fees act as punishment, torture, and coercion against accused to settle quickly and falsely admit guilt to end the financial bleeding.

#	<i>Characteristic</i>	<i>Incidence in witches</i>	<i>Incidence in freedom advocates</i>
4.4	Prerequisite for conviction	A confession from the accused "witch", often extracted under severe physical torture. Even though testimony is coerced, judges still prejudicially admitted it anyway and thereby violated the due process rights of the accused.	Proving that tax crimes committed "willfully" by accused, meaning they were deliberate, defiant acts of disobedience to a known "lawful" duty. Willfulness is proven prejudicially and unfairly by using inadmissible evidence such as: 1. IRS publications which the IRS is not held responsible for the accuracy of; 2. Judicial opinions from courts outside the jurisdiction of the accused; 3. Correspondence and advice from the IRS which the government readily admits it cannot and should not be held accountable for the accuracy of; 4. Advice from government licensed "experts" with a severe conflict of interest such as attorneys, mental health professionals, etc.
4.5	Method and result of the torture	Physical torture conducted using hideous devices. Many accused died while imprisoned and before trial. Brutality and no compassion were shown during physical torture. Witches were dehumanized and torturers would not look witches in the eye. Many accused would make a false confession simply to end the torture. Prisoners could also not leave the prison until they reimbursed the state for the cost of holding them there, which is a double punishment.	Accused is financially tortured by being forced to hire an attorney and pay more than \$300 per hour for services that he would not need if the prison provided or allowed computers, internet research, and an extensive law library. Prisoners do not have and are not allowed same legal research tools as attorneys and so are compelled to hire attorney. Once attorney is hired, accused loses right to challenge jurisdiction and becomes "ward of the state", and this prejudices his case. While in prison, employer of accused usually terminates him, bills mount up, and result is that house is confiscated by banks and all equity is lost. Accused is slandered and has a hard time finding future work because of false charges of "willful failure to file" and "tax evasion" by government. Credit rating is destroyed, making it difficult to buy home or obtain credit in the future. Most torture is therefore financial, but it is still torture and done unjustly, because people who don't pay money that no law requires them to pay are not a threat to society and do not need to be imprisoned. In fact, federal jailhouses have become the equivalent of "debtors prisons" for fraudulently created tax debts. "Debtors prisons", including those for tax debts, were outlawed in 1868 by the passage of the Thirteenth Amendment, which outlawed not only slavery but all such involuntary servitude. Yet, the U.S. government STILL allows these debtor's prisons to continue.
4.6	Prejudicial methods for determining guilt	"Swimming the witch". Accused witches were thrown in deep water and if they survived, they were guilty, but if they drowned, they were innocent.	Judges refusing to admit any of the evidence of the accused during preliminary motions in limine before trial while admitting all the government's evidence. This leaves the accused essentially defenseless and a prejudiced attorney whose livelihood will be destroyed by having his license pulled if he objects to or exposes the tactics of the judge in front of the jury.
4.7	Violations of due process at trial	Witnesses and political opponents of the accused were allowed to show up at witch trial and act out being possessed in front of everyone, in order to prejudice the case.	Government parades its own prejudiced "experts" in front of the jury and builds its case not on what the law says, but primarily on the subjective opinions of "experts" who nothing but slanders cleverly disguised as credentialed scientists or specialists. Like the judge himself, all these experts have a conflict of interest because they are usually licensed by the government and will lose their license if they turn on the government, or they are "taxpayers" and they know the IRS will turn on them if they turn on the government. The

#	Characteristic	Incidence in witches	Incidence in freedom advocates
			trial then simply devolves more into a mud-slinging political campaign and the judge and the prosecutor work as a tag team to convict the accused because both of them benefit financially from doing so. If the judge doesn't help the prosecutor get the conviction, then he will end up on the IRS' hit list.
4.8	Political propaganda following the trial	Witches executed by burning or hanging in a very public way. This terrorizes all present to avoid being accused themselves.	IRS and DOJ have a "Press Releases" section where they slander those convicted. Newspapers are called up and results are published to make sure public is warned that they better not buck the Gestapo. The news stories are often deliberately vague so that they look like they apply to everyone instead of the very small subset of people who are actually affected. Sometimes, even the judges will participate in this grandstanding and political propaganda by the way they write their rulings, which are often nothing but rubber-stamped versions of the proposed orders written by the Department of Injustice prosecutor himself. They do this to increase their chances of a promotion or new political appointment to a higher court by winning the favor of the Executive branch in "bringing home the stolen loot". Public is therefore terrorized and coerced into compliance with laws that they are not even subject to, in order to spread the federal slavery and expand the power and control of politicians and judges over the general populace.
5	Political motivation for trials	NA	NA
5.1	Witch trials used to punish political targets and dissidents	Religious factions and rivalry within small rural villages lead to the witch hunts, and they were directed at political targets. Accusers were usually disadvantaged parties in a dispute who wanted upper hand. Government capitalized on these rivalries by plundering the estates of the accused witches. When specific government officials were accused as witches and they found out they could no longer remain neutral in the dispute and could no longer benefit or avoid being harmed, the trials abruptly ended.	Political factions and rivalries between "socialists" (Democrats) and "capitalists" (Republicans and independents) are exploited by the government during tax trials as a way to encourage convictions. Tax trials are turned into a type of class warfare between the "haves" (rich) and the "have nots" (poor). Jealousy, greed, ignorance, fear, and envy are the main tool the government uses to motivate juries into convictions. Since there is no risk for the government participants and judges protect and shield IRS employees from the consequences of their unlawful behavior, then the abuses continue. This is called the "judicial conspiracy to protect the income tax" and it is described later in section 6.9 and following.
5.2	Largest trials	Occurred in rural areas where political factions and rivalries existed. Witch laws were used to settle political scores. Nepotism between the judges and the town marshal in the case of the Salem trials contributed to the spread of the witch hunts. The Salem marshal plundered the estates of the accused witches.	Largest tax trials occur around tax time on April 15 and are used as a means to propagandize and scare Americans into paying extortion and bribery money to the government that no law requires. Big cities are most prevalent places for the convictions, because this is where the following types of dysfunctional types of citizens and government sheep congregate: 1. Socialists and government dependents on Social Security and Medicare; 2. People educated in public schools by the government, who are dysfunctional citizens, and who trust government too much.
6	Why trials eventually ended	NA	NA
6.1	Cause of the end of trials	Scientific discoveries ended the role of superstition and the mass hysteria that the superstition caused. Also, when high officials in the government began to be implicated and risked conviction, the	Still ongoing, primarily because the same kind of ignorance and superstition about law and legal process exists as that which existed about supernatural events in the 1600's.

#	Characteristic	Incidence in witches	Incidence in freedom advocates
6.2	How witches are identified then and now	government quickly ended the trials. Back then, subjective opinions and superstition, strong religious beliefs, and political revenge motivated identification of “witches”. Since the field of psychology had not yet evolved, psychological disorders could not be attributed as the cause of the abnormal behavior that initiated the investigations.	Today, atheistic and biased psychological “experts” are used as pawns by the government to slander the accused. Juries are deceived into believing that freedom advocates are irresponsible (won’t pay their “fair share”), deviant, mentally unstable, anti-social, and disrespectful of all authority. They are also made to appear as though they are a threat to the prevailing social order and the personal financial benefits of the jurists. Who wouldn’t vote against an accused that threatened the social security check of a jurist?

1 Isn’t it fascinating just how many similarities there are between the trial of a modern-day freedom advocate and the witch
2 trials in the 1600’s? The only thing new is the history that you do not know. There is nothing new under the sun. This
3 section, we believe, provides a compelling demonstration that in fact:

- 4 1. The Internal Revenue Code is a government-sponsored religion whose main purpose is to promote socialism,
5 humanism, and the theft of the sovereignty of the individual and the transfer of that sovereignty to the government and
6 the legal profession.
- 7 2. Modern day tax trials are nothing but “religious inquisitions”.
- 8 3. The government wins in modern day tax trials by using the same prejudicial techniques as witch hunters used against
9 witches: Exploiting the ignorance, fear, and superstition of the general public about law and legal process.
- 10 4. Confessions are still obtained under duress the same way they were with the witch trials, but instead of the duress and
11 torture being physical, it is now primarily financial. The results, however, are the same: A confession or “compliance”
12 by the accused results primarily as a way to stop the torture, rather than because they actually committed any kind of
13 crime.
- 14 5. The motivation for the witch hunts, insofar as the government is concerned, was the same as the motivation for
15 modern day tax trials: Greed and covetousness. When the government executed a witch, they confiscated all their
16 property and enriched themselves. When the government wins a tax trial, they enrich themselves and rape and pillage
17 the assets of the accused and slander and destroy the credit rating of the accused.
- 18 6. Like the witch trials of the 1600’s, the only thing that will end the injustice is:
19 6.1. Public education about law in the schools, so that the scientific method and due process may return to the federal
20 courtroom and ignorance, superstition, and fear may no longer be exploited by the government to convict the
21 accused.
- 22 6.2. The financial incentives and rewards for the government must be removed from the process, so that judges will
23 no longer act essentially as a partner to the prosecutors. Judges must be recused who are either “taxpayers” or
24 who will receive benefits from illegal enforcement of the Internal Revenue Code. Judges pay must derive
25 exclusively from lawful constitutional activities, which are exclusively taxes on imports, excises.
- 26 6.3. Due process must return to the courtroom, meaning that ambiguity of the Internal Revenue Code must be
27 eliminated and they must be considerably simplified, so that “experts” are no longer required and so that the
28 general public can easily discern what they mean. This will eliminate the role of ignorance, superstition, and fear
29 in the courtroom that lead to the kind of hysteria present during the witch trials.

30 To help underscore and support assertions made in this section, consider the prosecution of Dr. Phil Roberts, which is
31 covered in section 6.8.1 of the *Great IRS Hoax*, Form #11.302. There are excerpts from the transcript of his trial for tax
32 evasion in that section. The federal judge kept telling the counsel of the defendant that he couldn’t talk about “the law” in
33 the courtroom during the trial with the jury present. As a matter of fact, he threatened the counsel with disbarment if he
34 continued to insist on quoting the law! By doing so, the judge was accomplishing the following:

- 35 1. Preventing the jury from learning that the Internal Revenue Code is not “law”.
- 36 2. Encouraging superstition, bias, and prejudice on the part of the jury. Absent an objective standard such as enacted
37 positive law, the judge is ensuring that the jury reaches a “political” rather than a “legal” verdict. This makes those
38 convicted of tax crimes into “political prisoners” rather than “criminals”.
- 39 3. Preventing enforcement of the Constitution, which is law and a contract, by the jury and against the government, in
40 reaching a verdict. Indirectly, this is a violation of the judge’s oath of office to support and defend the Constitution,
41 and amounts to Treason. You can’t in good faith uphold that which you refuse to discuss.

4. Ensuring that the result of the trial would be evil and unjust. The bible says that when “law” is removed from public life, the result will be “abominable”:

*“One who turns his ear from hearing the law, even his prayer is an abomination.”
[Prov. 28:9, Bible, NKJV]*

This is only the tip of the iceberg of courtroom corruption, folks. In 2004, one of our members also visited a federal district courthouse in San Diego and noted that it had an extensive law library. They walked into the law library as a private American to see if we could read the law for ourselves in the books there while serving as a jurist. Remember, this is a PUBLIC building that is PUBLIC, not private property, which any citizen should have access to provided he/she does not take it or misuse it or interfere with use by others. There was NO ONE in the law library except the clerk. They were intercepted at the door by an inquisitive and nervous clerk, who asked them why they were there. They said we were serving on jury duty and that we wanted to read what the law says for ourselves rather than trust the biased judge or the attorneys. Here is what she the clerk told them, and what she said completely stunned them:

1. Federal jurists are NOT allowed to read the law while serving as a jurist.
2. Federal jurists are NOT allowed to enter the courthouse law library while serving as jurists. The clerk running the law library is under strict orders from the chief justice NOT to allow jurists into the courthouse law library. When we asked her why that was, she could not explain the reasoning.
3. Jurists who read the law while serving can be impeached from serving on the jury.

If you want to read the orders of the chief justice, see:

<http://famguardian.org/Disks/TaxDVD/Evidence/JudicialCorruption/GenOrder228C-Library.pdf>

The above statements by the clerk of the district court law library, friends, and the orders from the Chief Justice that lead her to say what she said to us, are not only Treason punishable by death under 18 U.S.C. §2381, but amount to jury tampering in violation 18 U.S.C. §§1503 and 1504. Law is the solemn expression of the will of the “sovereign” within any system of government.

*“Law. . . .That which is laid down, ordained, or established. A rule or method according to which phenomenon or actions co-exist or follow each other. Law, in its generic sense, is a body of rules of action or conduct prescribed by controlling authority, and having binding legal force. United States Fidelity and Guaranty Co. v. Guenther, 281 U.S. 34, 50 S.Ct. 165, 74 L.Ed. 683. That which must be obeyed and followed by citizens subject to sanctions or legal consequences is a law. **Law is a solemn expression of the will of the supreme power of the State.** Calif.Civil Code, §22.”
[Black’s Law Dictionary, Sixth Edition, p. 884]*

The “State” above is “We the People”, and does not include our public servants at all. In our system of government, the “sovereign” is the People both individually and collectively, and is NOT anyone serving in government. Any federal judge who prevents law from being discussed in a courtroom is refusing to recognize the sovereignty of the People who ordained that law, and is interfering with the definition and protection of their sovereign will in courts of justice. All law is a “compact” or a “contract” between the sovereign People and their servants in government. Refusing to discuss tax laws in a court trial is every bit as ludicrous as trying to enforce a contract *without* the contract. In effect, federal judges who refuse to discuss law in the courtroom are interfering with the right to contract of the sovereign “People”, because law is a “compact” or “contract” between us as Sovereigns and our public *servants*. Here is what the Supreme Court said about the authority of the government to impair the obligation of such contracts, and in particular the main contract between the sovereign People and their government servants called the Constitution:

“Independent of these views, there are many considerations which lead to the conclusion that the power to impair contracts [either the Constitution or the Holy Bible], by direct action to that end, does not exist with the general [federal] government. In the first place, one of the objects of the Constitution, expressed in its preamble, was the establishment of justice, and what that meant in its relations to contracts is not left, as was justly said by the late Chief Justice, in Hepburn v. Griswold, to inference or conjecture. As he observes, at the time the Constitution was undergoing discussion in the convention, the Congress of the Confederation was engaged in framing the ordinance for the government of the Northwestern Territory, in which certain articles of compact were established between the people of the original States and the people of the Territory, for the purpose, as expressed in the instrument, of extending the fundamental principles of civil and religious liberty, upon which the States, their laws and constitutions, were erected. By that ordinance it was declared, that, in the just preservation of rights and property, ‘no law ought ever to be made, or have force in the said Territory, that shall, in any manner, interfere with or affect private contracts or engagements bona fide and

1 without fraud previously formed. The same provision, adds the Chief Justice, found more condensed
2 expression in the prohibition upon the States [in Article 1, Section 10 of the Constitution] against impairing the
3 obligation of contracts, which has ever been recognized as an efficient safeguard against injustice; and though
4 the prohibition is not applied in terms to the government of the United States, he expressed the opinion,
5 speaking for himself and the majority of the court at the time, that it was clear 'that those who framed and
6 those who adopted the Constitution intended that the spirit of this prohibition should pervade the entire body
7 of legislation, and that the justice which the Constitution was ordained to establish was not thought by them
8 to be compatible with legislation [or judicial precedent] of an opposite tendency.' 8 Wall. 623. [99 U.S. 700,
9 765] Similar views are found expressed in the opinions of other judges of this court."
10 [Sinking Fund Cases, 99 U.S. 700 (1878)]

11 Now some people might respond to these observations by saying that since the Internal Revenue Code is not "positive law",
12 then the judge is actually preventing a biased trial by keeping discussions of it out of the courtroom. This is partially true,
13 but if the judge either won't allow the Internal Revenue Code to be identified as not being "law", or won't allow other types
14 of real, positive law, such as the Constitution, to be discussed in the courtroom, then he is impairing the right to contract of
15 the sovereign "People" who delegated authority to their government using that positive law. The only basis for interfering
16 with discussing the Constitution as "law" in a federal courtroom is that:

- 17 1. Neither party to the suit inhabits areas in a state of the Union where the Constitution applies....AND
- 18 2. The crime occurred within exclusive federal jurisdiction within a territory or possession of the federal government.

19 In nearly all tax trials, the above false presumptions are invisibly made by both the U.S. attorney prosecutor and the judge.
20 It is made either because of ignorance or because of deliberate malice on the part of the judge. Either way, the resulting tax
21 trial devolves into a witch hunt that is a completely political proceeding that is not founded in any way upon positive law.
22 Don't believe us? Well then watch the movie below:

How to Keep 100% of Your Earnings
<http://famguardian.org/Media/HowToKeep/movie.htm>

23 In the above movie, a jurist at a state income tax trial testifies that the judge manipulated the case against a person accused
24 of willful failure to file by preventing the jurists from seeing the law he was accused of violating. She says on tape that this
25 was a tacit admission by the judge that there is no law requiring anyone to pay income tax!

26 Therefore, any judge, whether state or federal, who interferes with discussing the Constitution at a federal tax trial can only
27 justify such action based on a usually false presumption that the accused is a statutory "citizen" under 8 U.S.C. §1401 who
28 does not inhabit the states of the Union and therefore is not a party to the Federal Constitution. It is up to you to understand
29 and challenge all the false presumptions that your federal persecutors are going to make and to challenge them as early on
30 as possible and get them into your administrative record in all your correspondence. Furthermore, also understand that
31 federal tax trials are unique and different from other types of federal trials. We have sat through several other types of trials
32 in federal district court and found through personal observation that tax trials are the only types of trials where the judges
33 are so tenacious in keeping the discussion of law out of the courtroom. It's perfectly OK to discuss law or the Constitution
34 in most other types of trials, but not in tax trials. As a matter of fact, we sat next to a U.S. attorney who handled criminal
35 law on an airplane flight. We asked them if it was OK to discuss criminal law in the courtroom, and she said "Of course.
36 I've never heard of a trial that operated any other way". She obviously hadn't sat through any tax trials! Do you smell a rat
37 here? WE DO!

38 The only thing left when positive law is completely removed from tax trials are the following unreliable and Satanic forces:

- 39 1. Ignorance
- 40 2. Prejudice
- 41 3. Conflict of interest
- 42 4. Bias on the part of the judge
- 43 5. The opinions of biased "experts" who are subject to IRS and judicial extortion.

44 On that last item above, we must consider what the Bible says about the use of "experts" in court:

45 "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great
46 patience and careful instruction. For the time will come when men [in the legal profession or the judiciary]
47 will not put up with sound [legal] doctrine [such as that found in this book]. Instead, to suit their own
48 desires, they [our covetous public dis-servants] will gather around them a great number of teachers [court-

1 appointed "experts", "licensed" government whores called attorneys and CPA's, and educators in
2 government-run or subsidized public schools and liberal universities] to say what their itching ears want to
3 hear. They will turn their ears away from the truth and turn aside to [government and legal-profession
4 [myths/ and fables]. But you [the chosen of God and His servants must], keep your head in all situations,
5 endure hardship, do the work of an evangelist, discharge all the duties of your [God's] ministry."
6 [2 Tim. 4:2-5, Bible, NKJV]

7 Instead of ensuring justice, keeping law out of the courtroom and replacing it with subjective opinions of biased "experts"
8 who have a conflict of interest simply transforms the court into a unruly lynch mob of angry people ("taxpayers") who want
9 to keep their tax bill down by inducting other tax slaves to join them and share the burden of supporting the federal
10 plantation. This is exactly the tactic, in fact, that was used against Jesus at his trial. A major subject at Jesus' trial was his
11 attitude about taxes, in fact:

12 *And they [the angry democratic lynch mob of atheistic socialists] began to accuse Him [Jesus], saying, "We*
13 *found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ,*
14 *a King [sovereign]."*
15 *[Luke 23:2, Bible, NKJV]*

16 The priests, who were the political enemies of Jesus, fomented negative public opinion against Jesus and caused an angry
17 mob of atheists to bring Jesus before the courts and governor Pilate so that he could be tried for things that weren't even
18 crimes. These vindictive priests turned an exclusively religious ministry of Jesus into a political persecution by an angry
19 lynch mob in order to silence dissent and challenges to their power and authority. The persecution of Jesus literally was a
20 "witch hunt", and not a valid legal process. The goal of his persecutors was to strip Him of His sovereignty, dignity, and
21 life. For further information on this subject, see the article entitled "The Trial of Jesus" at the address below, where a real
22 judge analyzed how Jesus was treated:

23 <http://famguardian.org/Subjects/LawAndGovt/History/TrialOfJesus.htm>

24 What the Department of Justice has learned how to do in terrorizing and illegally persecuting tax honesty advocates is to
25 institutionalize the kind of tyranny, despotism, and violation of due process which Jesus experienced. They have made
26 every tax trial into a witch hunt that exactly replicates the one Jesus experienced. Tax honesty advocates want their
27 sovereignty and rights respected, while the government wants to destroy it and make them into federal serfs who are falsely
28 "presumed" to inhabit the federal plantation called the "United States" as "U.S. citizens". Remember: Jesus was a tax
29 protester! See section 1.10.1 of the Great IRS Hoax, Form #11.302 for evidence of this fact.

30 **9.10 Legal requirements for tithe collection in respect to the Religious Freedom Restoration** 31 **Act**

32 Socialism is a competing religion whose purpose is to destroy and undermine other religions. It's life blood is so-called
33 "taxes", which actually are its voluntary "tithes", collected in many cases from persons and entities who have religious
34 affiliations. This section shall describe the legal requirements that must be demonstrated by any federal government
35 revenue collection agency in the seizure or collection of taxes with respect to any religious person or group. Understanding
36 this process will explain the laws governing how the Socialist Church, which is a parasite upon the body politic, may
37 lawfully obtain it's "tithes" and "donations" from competing churches and believers.

38 As per TITLE 26 - INTERNAL REVENUE CODE, Subtitle F - Procedure and Administration, CHAPTER 64 -
39 COLLECTION, Subchapter D - Seizure of Property for Collection of Taxes, PART I - DUE PROCESS FOR
40 COLLECTIONS; the appeals officer must show us the verification from the Secretary that the requirements of **any**
41 applicable law or administrative procedure have been met including, but not limited to the requirements of the Religious
42 Freedom Restoration Act of 1993. In order to comply the appeals officer must show us the verification from the Secretary
43 that the requirements of the following applicable laws and/or administrative procedures have been met including, but not
44 limited to:

45 *Religious Freedom Restoration Act of 1993*
46 [Per 42 U.S.C. CHAPTER 21B § 2000bb-1](#)
47 *SEC. 3. FREE EXERCISE OF RELIGION PROTECTED*

48 *(c) JUDICIAL RELIEF. -- A person whose religious exercise has been substantially burdened in violation of*
49 *this section may assert that violation as a claim or defense in a judicial proceeding and obtain appropriate*

1 relief against a government. Standing to assert a claim or defense under this section shall be governed by the
2 general rules of standing under article III of the Constitution; (ADMINISTRATIVE PROCEEDINGS are
3 included by inference at § 504(b)(1)(C) of title 5, United States Code.)

4 In order to comply the appeals officer must:

- 5 a. Demonstrate that the government has a compelling interest in collecting any of the eight classes of tax
6 administered by the Internal Revenue Service from the religious group or person (as each tax has different
7 requirements applicable law or administrative procedure must not only have been met but clearly demonstrated in
8 order for there to be a compelling interest);
- 9 b. Demonstrate that the government is not in violation of the First Amendment to the Constitution of the United
10 States of America and that its actions have not been invidious and/or covert concerning our religion and/or beliefs
11 and/or has suppressed and/or supported or advanced a particular religion (religion includes religions defined
12 and/or included in *Torcaso v. Watkins*, 367 U.S. 488 (1961) @ [Footnote 11] Among religions in this country
13 which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism,
14 Ethical Culture, Secular Humanism and others. See *Washington Ethical Society v. District of Columbia*, 101 U.S.
15 App. D.C. 371, 249 F.2d. 127; *Fellowship of Humanity v. County of Alameda*, 153 Cal. App. 2d 673, 315 P.2d.
16 394; II Encyclopaedia of the Social Sciences 293; 4 Encyclopaedia Britannica (1957 ed.) 325-327; 21 id., at 797;
17 *Archer, Faiths Men Live By* (2d ed. revised by Purinton), 120-138, 254-313; 1961 World Almanac 695, 712; Year
18 Book of American Churches for 1961, at 29, 47;
- 19 c. Demonstrate that the government, has not created a danger of religious censorship;
- 20 d. Demonstrate that the government, has not placed a direct condition and/or burden on the dissemination of religious
21 views;
- 22 e. Demonstrate that the government, has not attempted to affirmatively compel the religious group or person, by
23 threat of sanctions, to refrain from religiously motivated activities;
- 24 f. Demonstrate that the government, has not attempted to affirmatively compel the religious group or person, by
25 threat of sanctions, to engage in conduct that we find objectionable for religious reasons and therefore violate our
26 rights;
- 27 g. Demonstrate that the government, through the Social Security Administration and the Social Security
28 Administration’s collection arm the Internal Revenue Service have not attempted to levy a tax to support religious
29 activities or institutions, “**whatever they may be called, or in whatever form they may adopt**” *Everson v.*
30 *Board of Education of Ewing TP.*, 330 U.S. 1 (1947); *Rosenberger v. University of Virginia*, ___ U.S. ___ (1995);
31 *Torcaso v. Watkins*, 367 U.S. 488 (1961); *Tilton v. Richardson*, 403 U.S. 672 (1971); *Grand Rapids School*
32 *District v. Ball*, 473 U.S. 373 (1985); *Board of Education v. Allen*, 392 U.S. 236 (1968); *Mccollum v. Board Of*
33 *Education* , 333 U.S. 203 (1948);
- 34 h. Demonstrate that the government has not selected one group or one type of religion “**whatever it may be called,**
35 **or in whatever form it may adopt**” for preferred treatment;
- 36 i. Demonstrate that the government internal revenue taxes are wholly neutral in religious terms, and have applied all
37 laws, codes, regulations, publications, forms, etc. in a uniform manner toward all religions “**whatever they may**
38 **be called, or in whatever form they may adopt**”;

39 In demonstrating (a) through (i) (above) the government is not authorized to substantially burden any religious belief.

40 **10 Manifestations of the New Civil Religion of Socialism**

41 **10.1 Description of the symptoms of Socialism in Contemporary America**⁷⁹

42 We memorialize those valiant pioneers who settled this great country. They were a people persecuted and driven out of
43 what was then the United States because of their religious beliefs. They came seeking to worship Almighty God according
44 to the dictates of their own conscience.

45 Almost three centuries before, in a like manner, God-fearing believers, most notable of which were the Pilgrims, left
46 Europe with its state religions and came to America to seek freedom of worship. As a consequence of this, the deepest
47 taproots of the U.S. and Utah in the past have lain in the very essence of our humanity—our faith in God. Some of our

⁷⁹ Adapted from a speech by Elder James E. Faust, Quorum of the Twelve Apostles, Mormon Church, given on 19 July 1992 to celebrate “Pioneer Day”.
See: <http://famguardian.org/Subjects/Spirituality/ChurchvState/NewCivilReligion.htm>

1 coins still contain the phrase “In God We Trust.” Our pledge of allegiance states that we are “one nation under God,
2 indivisible, with liberty and justice for all.”

3 The recent controversy the nation regarding the constitutionality of certain public prayers casts a serious cloud over the
4 reality and meaning of the sacred in our society.

5 There seems to be developing a new civil religion. The civil religion I refer to is a secular religion. It has no moral
6 absolutes. It is nondenominational. It is nontheistic. It is politically focused. It is antagonistic to religion. It rejects the
7 historic religious traditions of America. It feels strange. If this trend continues, nonbelief will be more honored than belief.
8 While all beliefs must be protected, are atheism, agnosticism, cynicism, and moral relativism to be more safeguarded and
9 valued than Christianity, Judaism, and the tenets of Islam, which hold that there is a Supreme Being and that mortals are
10 accountable to him? If so, this would, in my opinion, place America in great moral jeopardy.

11 For those who believe in God, this new civil religion fosters some of the same concerns as the state religions that prompted
12 our forefathers to escape to the New World. Nonbelief is becoming more sponsored in the body politic than belief. History
13 teaches well the lesson that there must be a unity in some moral absolutes in all societies for them to endure and progress.
14 Indeed, without a national morality they disintegrate. In Proverbs, we are reminded that “righteousness exalteth a nation:
15 but sin is a reproach to any people.” (Prov. 14:34.) The long history and tradition of America, which had its roots in
16 petitions for divine guidance, is being challenged.

17 The new civil religion is different from that envisioned by Benjamin Franklin, who seems to have first used the term “civil
18 religion.” (M. Marty, *Pilgrims in Their Own Land*, 1984, pp. 155-66.) Franklin’s “civil religion,” as I understand it, was
19 envisioned to replace the state religions of Europe, with their forced taxation and oppression. Franklin no doubt envisioned
20 that this vacuum would be filled with a patriotism reflected by national symbolism, pride, ethics, values, and purpose. His
21 eloquent statement concerning divine intervention in the Constitutional Convention clearly indicated he was not opposed to
22 religiosity.

23 **Free Exercise Clause**

24 The new civil religion isn’t really a religion as you and I would use that term to describe a faith or a church or a synagogue
25 of people that worship Almighty God and espouse a code of moral conduct. This new civil religion teaches a sectarian
26 philosophy that is hostile to traditional religion. It has its own orthodoxy. It could even end up in an ironic violation of the
27 U.S. Constitution that says that there shall be no religious basis for office. (Article IV, U.S. Constitution.) Will irreligion
28 become a test for office? May I share with you several examples that illustrate this?

29 Every American has been taught that the “freedom of religion” is the “first freedom” guaranteed by the Bill of Rights. The
30 First Amendment to the Constitution recognizes the “free exercise of religion” as the preeminent position among
31 constitutional rights as intended by the Founding Fathers.

32 Most Americans are unaware, however, that two years ago this most fundamental right was substantially eroded. For
33 decades, whenever government tried to pass a law that interfered with any right guaranteed under the Constitution, the law
34 was given careful scrutiny by the courts. Government was required to show that first, it had a “compelling governmental
35 interest” that justified the interference with a constitutional right, and second, that this “compelling governmental interest”
36 could not be achieved through some other, less intrusive means. This strict scrutiny of law was applied even to rights that
37 have been created by the courts, though they are not specifically found in the Constitution—such as the right to privacy,
38 which is the basis for the legalization of abortion.

39 In the case of *Oregon Employment Division v. Smith* (110 Supreme Ct., 1595, 1990), however, this strict scrutiny and the
40 burden on government to demonstrate a “compelling interest” was abandoned in cases involving the free exercise of
41 religion. According to the court, religious exclusions to public policy are “a luxury we can no longer afford.”

42 As a result, any government (federal, state, or local) can now pass any law that infringes upon individual religious liberty as
43 long as the law applies generally to everyone.

44 **Establishment Clause**

1 The civil secular religion also teaches that the establishment clause of the First Amendment—companion to the “free
2 exercise” clause—should be applied to prevent religious organizations from working cooperatively with the government to
3 bring about worthwhile public policy. There are many laudatory public purposes, such as education, literacy, public health,
4 welfare, and assistance to the poor where charitable institutions, including churches, can and should work with government
5 assistance programs for the public good.

6 There are numerous examples, however, where governments have tried to provide accommodation to religious institutions
7 which provide public service through tax incentives, grants of educational materials, or other commodities—only to be
8 challenged in court for fostering religion in violation of the establishment clause.

9 I have chosen to emphasize this subject because the twin religious clauses of the Bill of Rights—“Congress shall make no
10 law respecting an establishment of religion nor prohibit the free exercise thereof” (First Amendment, U. S. Constitution)—
11 are golden threads which in the past have permitted those who believe in God to publicly affirm that there is a higher power
12 that “rules in the affairs of men.” These religious clauses have fostered the creative impulses and the vitality of religion in
13 an open heterogeneous society. They have freed this country from the terrible religious violence that has existed in Europe
14 over the centuries and from which our forefathers in this country sought to escape. One author described these religious
15 clauses in the Constitution as “the Articles of Peace.” (Father J. Murray, *We Hold These Truths*, 1960, p. 45.)

16 The establishment and free exercise clauses should be read together to harmonize the importance of religious liberty with
17 freedom from government regulation. Rather, today in our nation the establishment clause is being used to restrict religious
18 institutions from playing a role in civic issues, and the free exercise clause denies to individuals their religious liberty. It
19 does not accord the equivalent to what the Constitution accords to secularism—the new civil religion.

20 One basic difference between Franklin’s concept of a civil religion and the new secular religion is that the new secular
21 religion rejects in large measure the basic concept of Anglo-Saxon-American jurisprudence. Our traditional jurisprudence
22 has held that God is the source of all of our basic rights, and that the principal function of government is only to secure
23 those rights for its citizenry. May I quote from the Declaration of Independence: “We hold these truths to be self-evident,
24 that all men are created equal; that they are endowed by their Creator with certain inalienable rights; ... that to secure these
25 rights, governments are instituted among men.”

26 In contrast, the new civil religion I speak of finds its source of rights by invoking the power of the state. It seems to have
27 little purpose, few common values for morality except self-interest. Most recently that power was invoked by the Supreme
28 Court in a case known in legal circles as *Lee v. Weisman*. This is the case that resulted in the Supreme Court’s banning
29 ceremonial prayer at public school exercises. Commenting on the case, Edwin Yoder, distinguished columnist for the
30 *Washington Post*, observed that “the decision is more than a natural extension of the original school prayer decision of
31 1962. It more closely resembles a promotion of secularity in the public forum—a result which some of the framers of the
32 First Amendment establishment clause probably did not so much as dream of.”

33 Yoder further states: “Religion has a legitimate public ceremonial and community function which may be stunted by such
34 decisions. It is far from clear why children, even of tender years, need to be protected from religion, even on special
35 ceremonial occasions.” There are natural safeguards in a God-fearing people that promote respect for law and order,
36 decency, and public civility. That restraining influence is the belief that the citizenry will be accountable to their Creator for
37 their conduct under a high moral law. This respect for and adherence to moral law transcends the constraints of the civil and
38 criminal codes. In a people who are not God-fearing, however, these characteristics are notably absent.

39 When recently viewing residents of Los Angeles lawlessly looting business establishments and happily carrying out stolen
40 goods, when viewing the daily television fare, and when confronted with the overwhelming social ills of this country, we
41 can hardly say that our citizenry have been overexposed to moral teachings. One of the responsibilities of government
42 under their police powers is to protect the health, safety, and morals of the citizenry. Our governments have not succeeded
43 well in this duty of protecting morals, especially to the coming generation.

44 The new civil religion is, in my opinion, coming dangerously close to become a de facto state religion of secularism.
45 Litigation—and the fear of litigation—have made school boards and local governments reluctant to publicly defend moral
46 principles. As a consequence, fewer public institutions are willing to take the stand in defense of moral values.

47 With the public religion now turning increasingly toward the secular, I wonder how this nation will preserve its values. In
48 my view, there is a substantial governmental interest within the limits of the religious clauses of the Constitution in public

1 prayer and expressions of all faiths which acknowledge the existence of deity. Such prayer and expressions accommodate
2 the abiding values shared by a great majority of our citizenry. They give meaning to a transcendent spiritual reality and
3 idealism which, in the past at least, were quite firmly held by the people of our society. The very essence of our concern for
4 human welfare and alleviation of human suffering lies in our spiritual feelings and expressions.

5 So now we find ourselves in a situation where, unlike the Pilgrims, the Mormon pioneers, and others, there is nowhere to
6 go to escape a new civil de facto secular state religion that continually limits public religious expression and fosters instead
7 the secular values and expressions. How do we preserve the essence of our humanity?

8 Surely we must begin in our homes. We must teach our children and grandchildren.

9 The moral teachings of all our churches must have an honored place in our society. The general decline in the moral fabric
10 of the citizenry places a greater responsibility on homes and churches to teach values—morality, decency, respect for
11 others, patriotism, and honoring and sustaining the law.

12 We can exercise our right, with all other citizens, to vote for men and women who reflect our own values. We can also
13 express our views as all other citizens have a right to do in the legislative process of both the state and the nation. With all
14 others, we can claim our rights of free expression. We can petition for the redress of grievances.

15 We must hold to our beliefs and do what we can, for there is no desert to flee to in order to have full freedom. There is no
16 place across the waters for the Pilgrims.

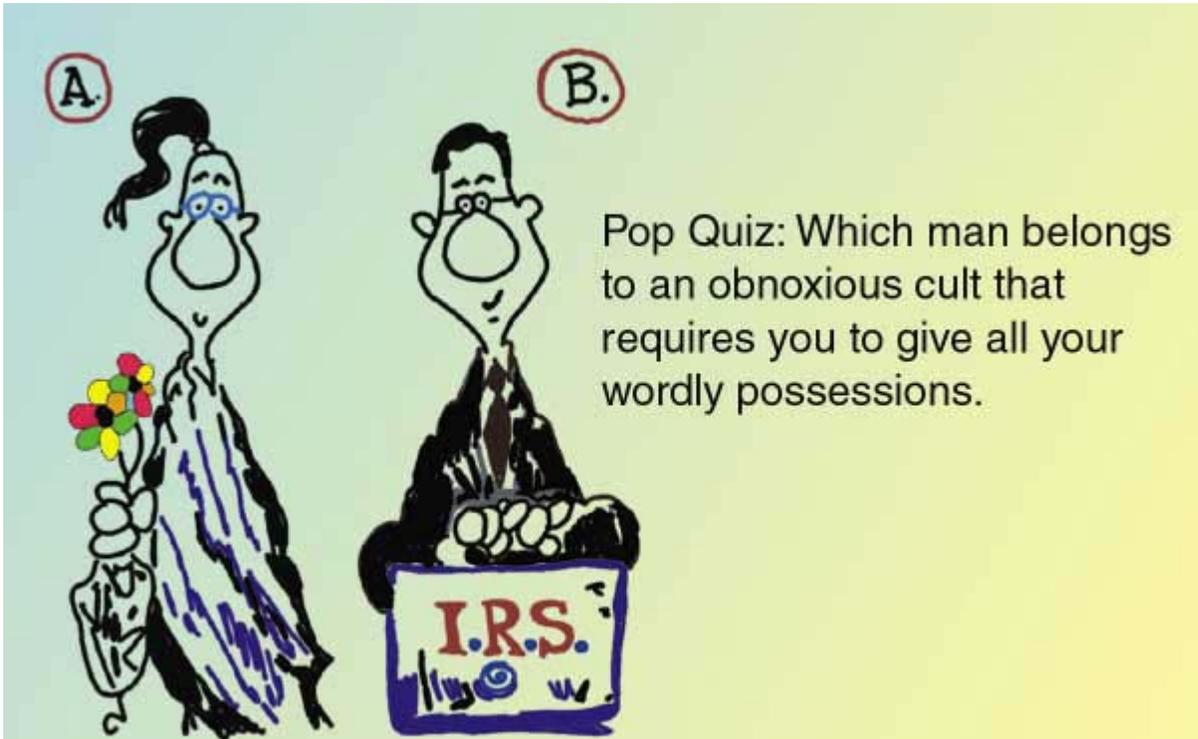
17 **10.2 Proof that government in America has become a false socialist “god”**

18 *“Tyranny is the inevitable consequence of rule from above, a point that the Founding Fathers understood well*
19 *when they separated the powers of a small and restrained government.*

20 *“Liberty is a human achievement, the product of a 1,000-year struggle. We have taken too lightly our obligation*
21 *to “earn it anew.” Consequently, we are ceasing to possess ‘that which thy fathers bequeathed thee.’ Our*
22 *legislative political order has become an administrative state in which ‘We the People’ are increasingly fearful*
23 *of the government that we allegedly control.*

24 *“If Thomas Jefferson was right, we cannot get self-rule back without a revolution.”*
25 *[Jeff Bowman]*

26 **Figure 10: Government Religion Cartoon**



1

2 God, in Exodus 20:3, as part of the Ten Commandments, said:

3 *"You shall have no other gods before Me."*

4 Our life as Christians should revolve around putting God at the top of our priority list. That means supporting His causes
 5 with the first fruits of our labor and tithing to the church. Here's the scripture to back up this assertion:

6 *"Honor the Lord with your possessions, and with the firstfruits of all your increase; so your barns will be
 7 filled with plenty, and your vats will overflow with new wine."
 8 [Prov. 3:9-10, Bible, NKJV]*

9 But how can we tithe to the church and put God first, if we illegally pay almost 50% of our income to all the following
 10 combined taxes before God even gets his first dime in our tithes?:

- 11 1. Federal income tax (25% of our income).
- 12 2. State income tax. (15% of our income)
- 13 3. Property tax. (5% of our income)
- 14 4. Sales tax. (2% of our income)
- 15 5. Estate (Death) taxes. (up to 100% of our income and our assets over a lifetime!)

16 Instead, the first fruits of our labor and almost 50% of our living income (and 100% of our assets when we die) go to the
 17 GOVERNMENT first in the form of income taxes, before we ever even see a dime of our own income, and we put way too
 18 much emphasis and reliance on the government to help us. In effect, we allow or permit or volunteer ourselves to become
 19 government slaves and they become our masters and thus we lose our sovereignty and thereby make God of secondary
 20 importance, presumably because we want a hand-out and government "security". But listen to what God says about this
 21 type of abomination:

22 *"Cursed is the one who trusts in man [and by implication, governments made up of men], who depends on
 23 flesh for his strength and whose heart turns away from the Lord. He will be like a bush in the wastelands; he
 24 will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no
 25 one lives. But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree
 26 planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are
 27 always green. It has no worries in a year of drought and never fails to bear fruit."*

By surrendering our sovereignty and letting government become our god or our cult, we have committed idolatry: relying more on government and man than we do on God or ourselves to meet our needs. Jesus Himself, however, specifically warned us not to do this:

“Away with you , Satan! For it is written, ‘You shall worship the Lord your God, and Him ONLY [NOT the government!] you shall serve.’”
 [Matt. 4:10, Bible,NKJV]

This kind of pernicious evil violates Psalm 118:8-9, which says: "It is better to trust in the Lord than to put confidence in man. It is better to trust the Lord than to put confidence in princes." I translate “princes” to mean “government”. Likewise, such idolatry also violates Psalm 146:3, which says: “Put not your trust in princes, [nor] in the son of man, in whom [there is] no help.”

But can government REALLY be a religion from a genuine legal perspective and can we prove this in court? Absolutely! Let’s look at the definition of “religion” from Black’s Law Dictionary to answer this question, and notice the highlighted words:

“Religion. Man’s relation to Divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. *Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.*”
 [Black’s Law Dictionary, Sixth Edition, p. 1292]

Now let’s will take the highlighted words from this definition of “religion” above and put them into a table and compare worship of God on the left to worship of government on the right. The results are very surprising. The attributes in the left column of the table below are listed in the same sequence presented in the above definition and have asterisks next to them. Those attributes without asterisks provide additional means of comparison between worship of God and worship of government (god with a little “g”).

Table 9: Worship of God (Christianity) v. Worship of Government (idolatry)

<i>Attributes of “religion”</i>	<i>Worship of God (Christianity: “God” with a Big “G”)</i>	<i>Worship of Government (Idolatry: “god” with a little “g”) Government=“The Beast”: Rev. 13:11-18</i>
Lawgiver	God (see Isaiah 33:22)	Legislature or democratic majority
Law	Bible	1. Constitution, statutes, and regulations (in a republic) 2. Whatever judge or ruler says (tyranny or oligarchy)
Purpose of obedience to Law	Protection (see Isaiah 54:11-17)	Protection (see section Great IRS Hoax, Form #11.302, section 4.3.2)
Method of rendering “worship”	1. Faith 2. Prayer 3. Fasting 4. Service to fellow man/family 5. Reverencing (respecting) God	1. Paying income taxes 2. Surrendering rights to judicial jurisdiction and government authority 3. Not questioning or challenging authority. 4. Dying in defense of (if serving in military).
“Submission to mandates and precepts of”*	God	Man (The Beast/Satan)
“Superior being”*	God	President/Congressmen/Mammon (the BEAST/Satan)
What makes “superior beings” superior	Agents of a sovereign God	Not subject to the <u>same</u> laws as everyone else (hypocrisy)
Method of expressing “faith” in and obedience to “superior being”	Trust, obedience, worship, church attendance	1. “Presumption” that government servants have the authority of law. 2. Dependency on and trust in socialistic

Attributes of “religion”	Worship of God (Christianity: “God” with a Big “G”)	Worship of Government (Idolatry: “god” with a little “g”) Government=“The Beast”: Rev. 13:11-18
		government welfare programs
“Exercising power”*	1. Church or clergy discipline, censure, or excommunication while alive. 2. Authority over your destiny after you die.	Jurisdiction within the territorial limits of the sovereign
Source of power	Love	Fear, insecurity
“Rules of conduct”*	God’s law (Bible or Natural Law)	Man’s law (statutes)
“Future rewards”*	Eternal life	Absence of IRS harassment for not paying taxes
“Future punishment”*	1. Slavery to sin for those who disobey. 2. Eternal damnation	Harassment, oppression for those who challenge government authority
“Bond uniting man” to “superior being”*	Love	Government- granted “Privileges”, covetousness, limited liability (in the case of corporations)
Source of “virtue”*	“God” and his worship	“Self” and “Vain Rulers” and their aggrandizement
Object of belief/faith*	Trust in God (see Psalm 118:8-9)	Trust in man/the flesh (see Jeremiah 17:5-8)
Influence spread through	Evangelizing	1. Fear, uncertainty, insecurity introduced through media and demagoguery. 2. Propaganda 3. Military and political warfare. 4. Bribing sheep into submission with government benefits derived from stolen/extorted tax money.
Spokesperson	Pope/prophet	Judge (witchdoctor)
How spokespersons are appointed	Ordained	Appointed by President/Governor
Representatives of spokesperson	Priests	Lawyers (scumbag Pharisees)
Attire of spokesperson	Black Robe	Black robe
Title of spokesperson	“Pastor”	“Your honor”
Disciples called	Apostles (qty 12)	Grand Jury (qty 12) Petit Jury (qty 12)
How representatives are appointed	Ordained	Licensed by state Supreme Court
Persons who violate laws are	Sinners (G od’s law)	Criminals (man’s/ g od’s law)
Submission	“...knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.” (see Gal. 2:16)	“I am a criminal because no one can obey all of man’s laws. There are too many of them!” (see section 5.15 entitled “The Government’s REAL approach to tax law”)
Obedience	“If you love me, keep my commandments” (see John 14:15)	Follow the law or we will throw you in jail and steal your property! (fear)
Control by “superior being” imposed through	Holy Spirit/conscience	Criminal punishment for violating law.
Ultimate punishment exists in	Hell	Jail
Result of punishment is:	Separation from God	Separation from Society (neo-god)
Worship service	Sunday service	Court (worship the judge/lawyers)

<i>Attributes of “religion”</i>	<i>Worship of God (Christianity: “God” with a Big “G”)</i>	<i>Worship of Government (Idolatry: “god” with a little “g”) Government=“The Beast”: Rev. 13:11-18</i>
<i>Place of worship</i>	Church	Courthouse
<i>Language of worship service</i>	Latin (Roman Catholic church)	Latin (habeus corpus, malum prohibitum, ex post facto, etc)
<i>Method of removing evil from the world</i>	Exorcism	Court and/or jail
<i>Pleadings to the superior being (Sovereign) for help take the form of</i>	Prayer	Prayer (petitions to courts used to be called “prayers” and those that go in front of the Supreme Court are still called “prayers” in some cases).
<i>Source of truth</i>	God’s law	Whatever the judge says
<i>Truth is</i>	Absolute and sovereign	Relative to whoever is in charge (and whatever corrupted politicians will let even more corrupted judges get away with before they get removed from office for misconduct)
<i>Method of supporting “superior being”</i>	Tithes (10%)	Taxes (50-100%)
<i>Power expanded by</i>	Evangelism	1. Obfuscating law 2. Attorney licensing 3. Legal “terrorism” (excessive or unwarranted or expensive litigation) 4. Unconstitutional or unlawful acts 5. Lies, propaganda, and deceit 6. Judges allowing juries to rule only on facts and not law of each case.

1 Isn't that interesting? The other thing you MUST conclude after examining the above table is that if anyone in government
2 is a “superior being” relative to any human in the society they govern, then the government unavoidably becomes an idol
3 and a god to be “worshipped” and submitted to as if the government or its servants individually were a religion. In the
4 feudal system of British Common Law from which our legal system derives, they even call judges “Your Worship”:

5 *“worship 1. chiefly Brit: a person of importance—used as a title for various officials (as magistrates and some*
6 *mayors) 2: reverence offered a divine being or supernatural power; also: an act of expressing such reverence*
7 *3: a form of religious practice with its creed and ritual 4: extravagant respect or admiration for or devotion to*
8 *an object of esteem <~ the dollar>.”*
9 *[Webster’s Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-510-X, p. 1361]*

10 We started with a government of law and not of men but we ended up with the opposite because of our apathy and
11 ignorance:

12 *“The government of the United States has been emphatically termed a government of laws, and not of men.*
13 *It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested*
14 *legal right.”*
15 *[Marbury v. Madison, 5 U.S. 137; 1 Cranch 137, 2 L.Ed. 60 (1803)]*

16 A government run by judges, instead of law is called a “kritarchy”. Such a government is described as a government of
17 men and not of law. Since judges are also “public servants”, then a “kritarchy” also qualifies as a “dulocracy”:

18 *“Dulocracy. A government where servants and slaves have so much license and privilege that they domineer.”*
19 *[Black’s Law Dictionary, Sixth Edition, p. 501]*

20 The book of Judges in the Bible shows what happens to a culture that trusts in man and the flesh and their own feelings
21 rather than in God’s law for their sense of justice and morality. Below is an excerpt from our Bible introducing the Book of
22 Judges to make the moral lessons contained in the book crystal clear:

1 The Book of Judges stands in stark contrast to Joshua. In Joshua an obedient people conquered the land
2 through trust in the power of God. **In Judges, however, a disobedient and idolatrous people are defeated time
3 and time again because of their rebellion against God.**

4 In seven distinct cycles of sin to salvation, Judges shows how Israel had set aside God's law and in its place
5 substituted "what was right in his own eyes" (21:25). **The recurring result of abandonment from God's law is
6 corruption from within and oppression from without.** During the nearly four centuries spanned by this book,
7 God raises up military champions to throw off the yoke of bondage and to restore the nation to pure worship.
8 But all too soon the "sin cycle" begins again as the nation's spiritual temperance grows steadily colder.

9 ...

10 The Book of Judges could also appropriately be titled "The Book of Failure."

11 **Deterioration** (1:1-3:4). Judges begins with short-lived military successes after Joshua's death, but quickly
12 turns to the repeated failure of all the tribes to drive out their enemies. The people feel the lack of a unified
13 central leader, but the primary reasons for their failure are a lack of faith in God and lack of obedience to Him
14 (2:1-2). Compromise leads to conflict and chaos. Israel does not drive out the inhabitants (1:21, 27, 29, 30);
15 instead of removing the moral cancer [IRS, Federal Reserve?] spread by the inhabitants of Canaan, they
16 contract the disease. The Canaanite gods [money, sex, covetousness] literally become a snare to them (2:3).
17 Judges 2:11-23 is a microcosm of the pattern found in Judges 3-16.

18 **Deliverance** (3:5-16:31). In verses 3:5 through 16:31 of the Book of Judges, seven apostasies (fallings away
19 from God) are described, seven servitudes, and seven deliverances. **Each of the seven cycles has five steps:
20 sin, servitude, supplication, salvation, and silence. These also can be described by the words rebellion,
21 retribution, repentance, restoration, and rest. The seven cycles connect together as a descending spiral of sin
22 (2:19).** Israel vacillates between obedience and apostasy as the people continually fail to learn from their
23 mistakes. Apostasy grows, but the rebellion is not continual. The times of rest and peace are longer than the
24 times of bondage. The monotony of Israel's sins can be contrasted with the creativity of God's methods of
25 deliverance.

26 **Depravity** (17:1-21:25). Judges 17:1 through 21:25 illustrate (1) religious apostasy (17 and 18) and (2) social
27 and moral depravity (19-21) during the period of the judges. Chapters 19-21 contain one of the worst tales of
28 degradation in the Bible. **Judges closes with a key to understanding the period: "everyone did what was right
29 in his own eyes" (21:25) [a.k.a. "what FEELS good"].** The people are not doing what is wrong in their own
30 eyes, but what is "evil in the sight of the Lord" (2:11).
31 [*The Open Bible*, New King James Version, Thomas Nelson Publishers, Copyright 1997, pp. 340-341]

32 The hypocrisy and idolatry represented by a government of judges or of men rather than law not only violates the first and
33 greatest Commandment in the Bible found in Exodus 20:3 and Matt. 22:37-38, but is also more importantly violates the
34 First Amendment to the U.S. Constitution:

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

38 How do government servants make themselves or the government they are part of into a "superior being"? Here are just a
39 few highly unethical and evil ways:

- 40 1. Write laws that apply to everyone but them.
- 41 2. Manipulate the enforcement of laws so that government servants don't have to obey.
- 42 3. Exceed their jurisdiction or lawful authority and not be punished or prosecuted for it.
- 43 4. Abuse official immunity or sovereign immunity with the blessing and collusion of a corrupted judiciary to protect
44 themselves from punishment for their wrongdoing.
- 45 5. Lie to or mislead a grand jury and not be held accountable for it because they would have to prosecute themselves if
46 they did.
- 47 6. Judges setting courtroom policy prohibiting audio or video recording of any proceeding so that they cannot be held
48 accountable for their own violations of law in the courtroom.
- 49 7. Judges suppressing admission of evidence in court that would undermine their power or control over society.
- 50 8. Judges making cases unpublished where the government was litigated against and lost, thus preventing them from
51 being cited as precedent. See:

Nonpublication.com

<http://www.nonpublication.com/>

- 1 9. Judges telling juries that they must rule in the case based on what the judge says is the law rather than based on a
2 reading of the actual law themselves.
- 3 10. Judges issuing general orders to the law librarian in the public/government courthouse prohibiting jurists or litigants
4 from using the law library so as to make their profession into a priesthood and prevent jurists from ensuring that they
5 are following the law. See:
6 <http://famguardian.org/Disks/IRSDVD/Evidence/JudicialCorruption/GenOrder228C-Library.pdf>
- 7 11. Government judges and prosecutors abusing the purpose of the legal system to terrorize and persecute Americans for
8 their political activities or to coerce them into giving up some right that the law entitles them to. Most Americans can't
9 afford legal representation and government abuses this vulnerability by litigating maliciously and endlessly against
10 their enemies to terrorize them into submission and run up their legal bills. This makes their victims into a financial
11 slave of an expensive attorney who is licensed by the same state he is litigating against, which imparts a conflict of
12 interest that prejudices the rights of his client.

13 [TITLE 18](#) > [PART 1](#) > [CHAPTER 77](#) > Sec. 1589.
14 Sec. 1589. - Forced labor

15 Whoever knowingly provides or obtains the labor or services of a person -

16 (3) by means of the abuse or threatened abuse of law or the legal process.

17 shall be fined under this title or imprisoned not more than 20 years, or both. If death results from the violation
18 of this section, or if the violation includes kidnapping or an attempt to kidnap, aggravated sexual abuse or the
19 attempt to commit aggravated sexual abuse, or an attempt to kill, the defendant shall be fined under this title or
20 imprisoned for any term of years or life, or both

21 By making itself a “superior being” relative to the people it governs and serves and using the color but not actual *force* of
22 law to compel the people to pay homage to and “worship” and to serve it with their stolen labor (extorted through illegally
23 enforced income taxes), Congress has mandated a religion, with all the many necessary characteristics found in the legal
24 definition of “religion” indicated above, and this is clearly unconstitutional. The only way to guarantee the elimination of
25 the conflict of law that results from putting government above the people is to:

- 26 1. Make God the sovereign over all of creation.
27 2. Make the people **servants to God** and His *fiduciary agents*.
28 3. Create government as a **servant to the People** and their fiduciary agent. Make the only source of government
29 authority that of protecting the people from evil, injustice, and abuse.

30 There is no other rational conclusion one can reach based on the above analysis. There is simply no other way to solve this
31 logical paradox of government becoming a religion in the process of making itself superior to the people or the “U.S.
32 citizens”. The definition of “religion” earlier confirmed that God must be the origin of a earthly government, when it said:

33 “Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being
34 and **principle of all government of things.**”

35 One of our readers, Humberto Nunez, wrote a fascinating and funny article showing just how similar government and most
36 religions really are:

37 GOVERNMENT IS A PAGAN CULT AND WE'VE ALL BEEN DRINKING THE KOOL AID
38 By: Humberto Nunez

39 Government is a pagan cult. When you join the Armed Forces, the first thing they do is shave your head. Just
40 like in many cults, where they shave your head. The Army also uses sleep deprivation in Boot Camp, just like
41 many cults do, to brainwash their people.

42 Secret Service Agents are willing to “die for their beliefs” (in defense of The President: their cult leader).

43 Many men say that they would “die for their country”. This is a form of pagan Martyrdom for the pagan cult
44 State.

45 Many today say that “religion has caused more war... “ and blah blah blah.

1 But the fact is that governments send out draft cards, not churches. Governments started WWI and WWII, not
2 religion. In fact, during times of peace governments hate religion because religion is the governments' #1
3 competition for allegiance, and during times of war, governments use religion for their own agenda.

4 Another similarity to cults: FBI Agents even dress similar to Mormons, and have the same type of haircuts.
5 Many cults have a dress code of some kind, just like in the Army, and even in the Corporate world.

6 When you join the Moonies you would probably end up selling flowers for them, and the Moonies will keep all
7 the profits from the work you do. When you work today, the pagan cult State takes your profits (in the form of
8 income taxes), and they won't let you leave their cult (the State). If you attempt to not pay your taxes, you would
9 be arrested and branded a criminal.

10 Now, I did a little research into the symptoms and signs of a cult and found these 5 Warning Signs: (to
11 distinguish a cult from a 'normal' religion)

- 12 3. The organization is willing to place itself above the law; this is probably the most important
13 characteristic.
- 14 4. The leadership dictates, (rather than suggests) important personal (as opposed to spiritual) details of
15 followers' lives, such as whom to marry, what to study in college, etc.
- 16 5. The leader sets forth ethical guidelines members must follow but from which the leader is exempt.
- 17 6. The group is preparing to fight a literal, physical Armageddon against other human beings.
- 18 7. The leader regularly makes public assertions that he or she knows is false and/or the group has a policy of
19 routinely deceiving outsiders.

20 Now, let's break these down one by one.

- 21 1. The organization is willing to place itself above the law; this is probably the most important characteristic.

22 Example: Death Penalty.

23 What is the purpose and intention behind State sponsored Death Penalty? The primary purpose and intention
24 behind State sponsored Death Penalty is not to deter crime, nor is it to be tough on crime. To understand the
25 purpose and intent behind this, we must study psychology, in particular, behavioral psychology; like in training
26 a dog. To train a dog, one must use behavioral modification techniques. For example, the primary purpose and
27 intention behind anti-smoking laws is to get you to obey the State. Before you can train a dog to kill, you must
28 first train the dog to obey simple commands; like sit, and roll over. The same is true of recycling laws. Glass
29 bottles are actually much safer for the environment than plastic bottles. The primary purpose and intention
30 behind recycling laws is not to save the environment, it is a behavioral modification technique to get the people
31 to obey the Government.

32 Now, back to State sponsored death penalty laws. The primary purpose and intention behind Death Penalty
33 laws is to get people used to the idea that the State is above the law. It is illegal for people to kill and to murder.
34 With State sponsored Death Penalty laws, the State is Above the Law.

35 There you have symptom #1:

- 36 1. The organization is willing to place itself above the law; this is probably the most important characteristic.
- 37 2. The leadership dictates, (rather than suggests) important personal (as opposed to spiritual) details of
38 followers' lives, such as whom to marry, what to study in college, etc.

39 I can give a dozen examples of this behavioral modification ploy of cults. Recycling and anti-smoking laws were
40 two examples I explained above. Dictating the behavior of Americans today is pervasive throughout our entire
41 society.

- 42 3. The leader sets forth ethical guidelines members must follow but from which the leader is exempt.

43 We can see this today very clearly when it comes to violence. Many Americans today are forced to attend Anger
44 Management Courses while at the same time the State uses violence (like in the Iraq War).

- 45 4. The group is preparing to fight a literal, physical Armageddon against other human beings.

46 Three words: War on Terrorism

- 47 5. The leader regularly makes public assertions that he or she knows is false and/or the group has a policy of
48 routinely deceiving outsiders.

1 I don't think that last symptom (of a cult) needs further explanation.

2 Well there you have it; the Government has all of the 5 major signs/symptoms of being a cult.

3 For the philosophy behind The Nature of Government I recommend this read:

4 http://www.apfn.org/apfn/nature_gov.htm

5 It is A MUST READ for all Americans and all freedom loving peoples of the world. It is so good that if I start
6 quoting from it, I'll just end up pasting the entire article here in my article. So I'll just leave it at that and say
7 you the reader here MUST READ IT.

8 Now, the atheist says "Show me God." I say, "Show me government." I do not believe in the existence of
9 government. Now hold your horses, I know that sounds silly at first, but let me explain.

10 Let's say you were on a ship full of people. Now the people in that ship went insane and started hallucinating,
11 thinking that you were an alien from another planet and that you must be killed. If those people on that ship
12 killed you, you would really be dead, literally. Just because of the reality of the consequences of that mass
13 hallucination (you being dead) does not prove that you were really an alien. It just proves that the people were
14 suffering from mass hallucination. So, just because the so-called 'government' can arrest you and put you in
15 jail, that does not prove the existence of government. It just proves mass hallucination.

16 Let's start again now:

17 The atheist says "Show me God." I say, "Show me government." Now don't tell me the White House. That is
18 not 'government'. That is a building. That's just as if I were to show an atheist a church (a building), that
19 would not prove the existence of God.

20 Ok now, you might show me a Police Officer in uniform, and offer proof on how he can actually arrest me, to
21 prove the existence of Government.

22 Well, I can show an atheist a priest in uniform, but that would not prove the existence of God. Even if Congress
23 gave priests the authority to arrest people on the streets that would still not prove the existence of God to an
24 atheist. Just like a cop in uniform does not prove the existence of government, it only proves that the people are
25 suffering from mass hallucination.

26 People today are obsessed with the laws of the pagan-cult State. The Constitution, the Bill of Rights, etc. etc,
27 people meditating day and night on the 'laws' of the pagan-cult State, as opposed to the Law of God. Thomas
28 Jefferson, Benjamin Franklin, these men have become cult figures. They have replaced Abraham, Isaac, Jacob,
29 Noah, Moses, as the men of God to be pondered on and studied.

30 **Sacrifice for Protection**

31 In ancient times, people performed human sacrifice to their pagan false gods for 'Protection' from the gods.
32 They believed their gods also played the role of 'Provider' by performing human sacrifice for rain for their
33 crops for example.

34 Today, the US Fed. Govt. is asking for "Sacrifice for Protection". The State today is now saying that the people
35 must sacrifice their Freedoms and Liberties for 'Protection' from terrorism (demons, evil spirits, etc.) and that
36 the State will then 'Provide' them with safety.

37 This is metaphorically a form of human sacrifice. It is not a human sacrifice where you literally kill someone
38 (like in the Death Penalty), but it is a "human" sacrifice. I mean, the State is not asking the animals to sacrifice
39 their Freedoms and Liberties, it is asking us humans, so it is a "human" sacrifice as opposed to an 'animal'
40 sacrifice in that sense. Also, there is death involved; the death of our Freedoms and Liberty.

41 By the way, State sponsored Death Penalty is another form of human sacrifice for the pagan-cult State, and
42 State sponsored abortion is a form of child sacrifice for this pagan-cult State.

43 **Black Robes: Judges and Devil worshippers**

44 Judges wear Black Robes just like Devil worshippers. The Judges' Desk is the altar of baal. They bring men
45 tied up in handcuffs before the altar (Judges' desk) and these men are for the human sacrifice and the entire
46 court proceeding is a satanic ritual.

1 *Sounds crazy? Is it a coincidence that the 'language of the court' is Latin (ex: Habeas Corpus) just like the*
2 *'language of a Catholic Exorcism' is also in Latin? Lawyers speak Latin in the court room just like Priests use*
3 *Latin when performing exorcisms when you have a 'case' of full DEMONIC POSSESSION.*

4 *Also, the same type of 'respect' a Priest would expect from a visitor to his church is the same type of respect a*
5 *Judge expects in his court room. There's even a penalty for disobeying this 'respect'; it's called "Contempt of*
6 *Court".*

7 *Another psychological conditioning behavior modification technique being applied on the American Public is*
8 *this: Television shows like Judge Judy, Judge Joe, all these People's Courts television shows. The primary*
9 *intention and purpose behind these so-called Court Room Justice shows is to condition the public to get used to*
10 *entering a court room with NO Trial by Jury. In not one of any of these types of shows do you ever see a Trial*
11 *by Jury; that is not a mistake, it is intentional, and by design.*

12 *I can go on and on with this article and offer a million more details.*

13 *To conclude, if the US Govt. plans to attack Iran, North Korea, etc. in the future. And if there is the possibility*
14 *that this War on Terrorism might lead to WWII. Then, that is nothing but pagan-cult MASS SUICIDE. And*
15 *the US Govt. is a pagan cult, and WE'VE ALL BEEN DRINKING THE KOOL AID. [Does Jim Jones from*
16 *Ghana ring a bell?]*

17 *Now, some readers of this article (especially neo-conservatives) would automatically brand me an Anarchist. I*
18 *am not an Anarchist, what I am questioning is the role of government. According to the Founding Fathers of*
19 *America, the role of government was to protect your Individual Rights. NOT TO TAKE THEM AWAY.*

20 *And finally, if the people will not serve God, they will end up serving and being slaves of government. I am sure*
21 *many Christians would believe this, and even some followers of eastern philosophies; for this is a form of 'Bad*
22 *Karma'.*

23 *And, if man will not serve God, then woman will not serve man. This is also a form of 'bad karma' [and it may*
24 *also explain why the divorce rate is so high].*

25 Another fascinating and funny article that helps to clarify just how God-like our government has become is as follows:

26 **The Ten Commandments of the U.S. Government**

27 *I. I am the Lord of the Talmud, thou shalt have no Biblical God before me.*

28 *II. Thou shalt not make unto thee any but Satanic images: the witch, symbol of the city government and police*
29 *department of Salem, Massachusetts; the five-pointed occult pentagram of Sirius, of the state religion of Egypt,*
30 *emblem of the Department of Defense and our Armed Forces, and the badge of US law enforcement at all*
31 *levels; the pyramid of Pharaoh, capped by the all-Seeing Eye of Horus, emblazoned on the currency in the*
32 *denomination of one shekel.*

33 *III. Thou shalt not take the name of thy god in vain: thou shalt not blaspheme the name Rabbi, Israeli, Zionism,*
34 *"U.S. government", or any politician or agency.*

35 *IV. Remember the Wal Mart sale on the Sabbath Day, and keep it holy by spending. Seven days must thou labor,*
36 *that thereby thou shalt spend ever more.*

37 *V. Honor thy son and thy daughter. Neither spank nor say no to them when they seek to consume the sex and*
38 *violence that is dangled before them from every lawful venue. Thy daughter shalt dress like a cheap harlot from*
39 *the age of eight onward, and thy son shall engage in bloody video games, likewise from his eighth year. All of*
40 *these are legal and profitable, saith the Lord.*

41 *VI. Thou shalt not kill the molester of 150 children in his prison cell, and thou shalt condemn the convict who*
42 *executes the molester, lest such justice be encouraged, and lest it be known that the convict had greater*
43 *common sense and honor than a legion of our judges.*

44 *VII. Thou shalt commit adultery and televise and popularize it throughout the land, and broadcast it into*
45 *Afghanistan and Iraq, that thereby the Muslims shall be vouchsafed a share in our democracy and freedom.*

46 *VIII. Thou shalt not steal from us, for we detest competition.*

47 *IX. Thou shalt indeed bear false witness, for by perjury our Law is established.*

1 X. Covet thy neighbor's goods and thy neighbor's wife, for thereby doth our Order prosper.

2 I'll bet you never even dreamed that there were so many parallels between Christianity and government, did you? I'll bet
3 you also never thought of government as a religion, but that is exactly what it has become. The idea of making government
4 a religion or creating false idols for the people to worship is certainly not new. Here is an example from the bible, where
5 "cities" are referred to as "gods". Notice this passage also criticizes evolutionists when it says "Saying to.. a stone 'you
6 gave birth to me.'" Evolutionists believe that we literally descended from rocks that evolved from a primordial soup:

7 *"As the thief is ashamed when he is found out,*
8 *So is the house of Israel ashamed;*
9 **They and their kings and their princes, and their priests and their prophets,**
10 **Saying to a tree, "You are my father,"**
11 **And to a stone, "You gave birth to me."**
12 *For they have turned their back to Me, and not their face.*
13 *But in the time of their trouble*
14 *They will say, "Arise and save us."*
15 *But where are your gods [governments] that you have made for yourselves?*
16 *Let them arise,*
17 *If they can save you in the time of your trouble;*
18 **For according to the number of your cities**
19 **Are your gods, O Judah."**
20 *[Jeremiah 2:26-28, Bible, NKJV]*

21 Leaders know that if you can get people to worship false idols and thereby blaspheme God with their sin, then you can use
22 this idolatry to captivate and enslave them. For instance, in the Bible in 1 Kings Chapters 11 and 12, we learn that Solomon
23 disobeyed the Lord by marrying foreign wives and worshipping the idols of these foreign wives. When Solomon died, his
24 son Rehoboam hardened his heart against God and alienated his people. Then he fought a competitor named Jeroboam
25 over the spoils of his vast father's remnant kingdom (1 Kings 12). The weapon that Jeroboam used to compete with
26 Rehoboam was the creation of a false idol for the ten tribes of Israel that were under his leadership. This false idol
27 consisted of two calves of solid gold. The false idol distracted ten of the 12 tribes of Israel from wanting to reunite with the
28 other two tribes and worship the true God. To this day, the twelve tribes have never again been able to reunite, because
29 they were divided by idolatry toward false gods. Here is a description of how Jeroboam did it from 1 Kings 12:25-33:

30 Golden Calves at Bethel and Dan

31 ²⁵ Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there. From there he went out and
32 built up Peniel.
33 ²⁶ Jeroboam thought to himself, "The kingdom will now likely revert to the house of David. ²⁷ If these people
34 go up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their
35 lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam."
36 ²⁸ After seeking advice, the king made two golden calves. He said to the people, "It is too much for you to go
37 up to Jerusalem. Here are your gods, O Israel, who brought you up out of Egypt." ²⁹ One he set up in Bethel,
38 and the other in Dan. ³⁰ And this thing became a sin; the people went even as far as Dan to worship the one
39 there.
40 ³¹ Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were
41 not Levites. ³² He instituted a festival on the fifteenth day of the eighth month, like the festival held in Judah, and
42 offered sacrifices on the altar. This he did in Bethel, sacrificing to the calves he had made. And at Bethel he
43 also installed priests at the high places he had made. ³³ On the fifteenth day of the eighth month, a month of his
44 own choosing, he offered sacrifices on the altar he had built at Bethel. So he instituted the festival for the
45 Israelites and went up to the altar to make offerings.
46 *[1 Kings 12:25-33, Bible, NIV]*

47 Similar to Jeroboam, our present government conquers the people by encouraging them to become distracted with false
48 idols. These false idols include:

- 49 1. **Government**. This translates into worship of and slavery to government through the income tax and an obsession
50 with petitioning government to protect people from discrimination or punishment for the consequences of their
51 sins, including homosexuality, dishonesty, and infidelity.
- 52 2. **Money**. They use this lust for money to divide and conquer and control families by getting them fighting over
53 money within their marriage. They encourage people to get marriage licenses they never needed in order to get
54 jurisdiction over the spouses and their assets, and then they make it so easy to get divorced that it becomes
55 economically attractive to marry people for their money. This means that people get married for all the wrong

1 reasons, and make themselves into slaves of the state in the process of using the state courts as a vehicle to plunder
2 their partner using community property laws.

- 3 3. **Sex.** A fixation with sex, homosexuality, fornication, and adultery. People who are obsessed with anything, and
4 especially sex, are far less likely to be informed about the law or vigilant about holding their government
5 accountable.
- 6 4. **Sports and television.** People who are hooked on Monday night football or the latest host soap or sitcom aren't
7 likely to be caught visiting the law library or reading the Bible as God says they should.
- 8 5. **Materialism.** This manifests itself in an obsession to acquire and keep "things".
- 9 6. **Sin.** In the past, the government outlawed gambling and lotteries. Now most states have actually institutionalized
10 this kind of sin. The government holds lotteries and even advertises them. Indian reservations have become
11 havens for legalized gambling.

12 Have you ever visited a doctor's office for minor surgery? What the doctor does is administer a local anesthetic to numb
13 your senses in the area he will be cutting and operating on so you won't experience pain or feel what he is doing. The
14 government does the same thing. Before they hook you up to "The Matrix" using their umbilical called the "income tax" to
15 painfully suck you dry, they use a "local anesthetic" that numbs your senses and your discretion. This "local anesthetic" is
16 the sin and hedonism and idolatry they try to get you addicted to and distracted with that they use to make you into a slave:

17 *"Most assuredly, I say to you, whoever commits sin is a slave of sin."
18 [Jesus in John 8:34, Bible, NKJV]*

19 Once you are a slave to your sin, you are far less likely to give them any trouble about being a host organism for the federal
20 parasite that sucks your life and your labor and your property dry. They supplement this local anesthetic called "sin" with a
21 combination of cognitive dissonance, lies and propaganda, ignorance generated by the public fool (school) system, and an
22 occasional media report about how they trashed a famous person to keep you in fear and immobilized to oppose their
23 organized extortion and racketeering. This trains you never to trust or respect your own judgment well enough to even
24 conceive of questioning authority or challenging their jurisdiction.

25 *"Surely oppression destroys a wise man's reason.
26 And a [compelled] bribe [called income tax] debases the heart."
27 [Ecclesiastes 7:7, Bible, NKJV]*

28 The concept of government as a religion especially applies to the field of taxation. The Internal Revenue Code is 9,500
29 pages of very fine print. We know because we have a personal copy and read it often. Our own former Treasury Secretary
30 Paul O'Neill calls it, and I quote:

31 *"9,500 pages of gibberish."
32 [See this quote in a news article at: [http://fanguardian.org/TaxFreedom/Evidence/OrgAndDuties/IRSExhibit-
33 PaulONeill-IRSCo9500PgsOfGibberish.pdf](http://fanguardian.org/TaxFreedom/Evidence/OrgAndDuties/IRSExhibit-PaulONeill-IRSCo9500PgsOfGibberish.pdf)]*

34 How many people have taken the time to read the Internal Revenue Code in its entirety, and even among those very few
35 people who have read it completely, how many believe that they fully and completely understand it well enough to swear
36 under penalty of perjury that facts they reveal and statements they might make about their own personal tax liability would
37 be completely consistent with it? If you don't meet these two criteria of having read it completely and often and having a
38 full and accurate understanding about it that is truthful and consistent with its legislative intent, then any statement you
39 make on a tax return that is based on your state of mind in that instance becomes simply a matter of usually misinformed or
40 ignorant "belief". There's a good word for this condition of believing something without knowing all the facts. It is called
41 "faith" and it is the foundation of all religions in the world!:

42 *"Now faith is the substance of things hoped for, the evidence of things not seen."
43 [Heb. 11:1, Bible, NKJV]*

44 Isn't "faith" based on a "belief" in something which you have not seen sufficient scientific evidence to prove? If you are
45 like most Americans who have never read or even seen any part of the Internal Revenue Code, which is the only admissible
46 "evidence" of your legal tax obligation, then any action you might take and any statement you might make regarding your
47 tax "liability" under such circumstances could be rationally described only as an act of "faith" and "belief". Here's the
48 legal definition of "faith":

1 “**Faith.** Confidence; credit; reliance. Thus, an act may be said to be done ‘on the faith’ of certain
2 representations.

3 “**Belief; credence; trust.** Thus, the Constitution provides that ‘full faith and credit’ shall be given to the
4 judgments of each state in the courts of the others.

5 Purpose; intent; sincerity; state of knowledge or design. This is the meaning of the word in the phrase “good
6 faith” and “bad faith”. See Good faith.”
7 [Black’s Law Dictionary, Sixth Edition, p. 599]

8 Even when you hire an expensive professional to prepare your tax return, you still have all of the responsibility and liability
9 for the content and the accuracy of the return and if the IRS institutes a penalty for errors or omissions, isn’t it you rather
10 than your tax preparer who has to pay the penalty? What exactly are you “trusting” (see the definition of “faith” above)
11 when you sign a tax return and state under penalty of perjury that it is truthful without even reading or knowing or
12 understanding the tax code? What you are in fact “trusting” is “man” or your “government”. You are trusting what the IRS
13 told you in its publications, right? Or you’re trusting an ignorant and greedy and unethical tax lawyer or a misinformed
14 accountant to tell you what your legal responsibilities are, aren’t you? That is called trusting “man” because a man wrote
15 those publications or gave you the advice that you formed your “belief” from. The Bible says we shouldn’t trust men or a
16 “worthless” government, and instead ought to trust only Him:

17 “Cursed be he that confirmeth not all the words of this law [God’s Law, not Caesar’s law] to do them. And all
18 the people shall say, Amen.”
19 [Deu 27:26, Bible, NKJV]

20 “Behold, the nations are as a drop in the bucket, and are counted as the small dust on the scales.”
21 [Isaiah 40:15, Bible, NKJV]

22 “All nations before Him are as nothing, and they are counted by Him less than nothing and worthless.”
23 [Isaiah 40:17, Bible, NKJV]

24 “Cursed is the one who trusts in man [or by implication man-made government], who depends on flesh for
25 his strength and whose heart turns away from the Lord. He will be like a bush in the wastelands; he will not
26 see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one
27 lives. But blessed is the man who trusts in the Lord, whose confidence is in Him. He will be like a tree planted
28 by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always
29 green. It has no worries in a year of drought and never fails to bear fruit.”
30 [Jeremiah 17:5-8, Bible, NIV]

31 Now if our government had stuck to its original charter to be “a society of laws and not men”, then we wouldn’t be forced
32 to have to depend on “men” to know what our tax responsibilities are because we would be able to read the law ourselves
33 without consulting an “expert” and KNOW what we are supposed to do:

34 “The government of the United States has been emphatically termed a government of laws, and not of men.
35 It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested
36 legal right.”
37 [Marbury v. Madison, 5 U.S. 137; 1 Cranch 137, 2 L.Ed. 60 (1803)]

38 If our government had remained honorable and honest, the laws would be simple and clear and short. Read the earlier tax
39 laws: they are very short and easy to understand. These laws were KNOWABLE by the common man. The easiest way to
40 make the law respectable is to make it short and simple enough so that every person can read and understand it. When it
41 grows too large and/or too complicated to be knowable by every citizen, then at that point, we have transformed our society
42 from a society of laws to a society of men, which is the root and the foundation of tyranny and the very reason we rebelled
43 against English monarchs to form this country! That kind of corruption of our laws began starting in around 1913, shortly
44 after the Federal Reserve Act and the Sixteenth Amendment were passed. At that point, our government became a gigantic
45 parasite completely unrestrained by the Constitutional limits that had kept it under control. It became a socialist
46 bureaucracy bent on destroying our liberties and making itself into a false god.

47 The IRS publications are the only thing that most Americans have ever read that even comes close to claiming to represent
48 what is in the real tax code found in the Internal Revenue Code. Because most people can’t afford a high-priced lawyer or
49 accountant who understands the tax code completely, and don’t have the time to read the entire IRC or buy and read a
50 comprehensive and complete book on taxes, then Americans in effect are economically coerced into relying on and having
51 a “religious faith” in the IRS publications as their only source to understand what the tax code requires. Add to that the

1 legal ignorance perpetuated in them by our government schools and you have additional government duress. Worst yet, the
2 federal courts have said that none of these IRS publications are credible and that they “confer no rights”. Read the article
3 on the Family Guardian website about this scam because it will blow your mind!:

4 <http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm>

5 Even the IRS says you can't rely on their own publications in their Internal Revenue Manual:

6 *"IRS Publications, issued by the National Office, explain the law in plain language for taxpayers and their*
7 *advisors... While a good source of general information, publications should not be cited to sustain a position."*
8 *[IRM 4.10.7.2.8 (05-14-1999)]*

9 So once again, if you haven't personally read the entire Internal Revenue Code, don't understand it completely, or have
10 trusted the IRS publications, then your “faith” is ill-founded and in effect becomes “bad faith” because you are relying on a
11 completely unaccountable, criminal, and lawless organization called the IRS to define and fulfill your purported legal
12 responsibilities, and that can only be described as despicable, morally wrong, and biblically unsound:

13 ***“Bad faith.** The opposite of “good faith,” generally implying or involving actual or constructive fraud, or a*
14 *design to mislead or deceive another, or a neglect or refusal to fulfill some duty or some contractual obligation,*
15 *not prompted by an honest mistake as to one's rights or duties, but by some interested or sinister motive. Term*
16 *“bad faith” is not simply bad judgment or negligence, but rather it implies the conscious doing of a wrong*
17 *because of dishonest purpose or moral obliquity; it is different from the negative idea of negligence in that it*
18 *contemplates a state of mind affirmatively operating with furtive design or ill will...*
19 *[Black's Law Dictionary, Sixth Edition, p. 139]*

20 You are not alone in your compelled depravity and violation of God's law because most Americans, including us, are just
21 like you. But you have to trust “somebody” on this tax subject don't you, because if you don't file the government is going
22 to go after you and penalize you, aren't they? So you are compelled to have “faith” in something, right? You get to choose
23 what that “something” is, but the result is a compelled “faith” or “trust” in “something” because of demands the
24 government is making on you to satisfy your alleged tax responsibilities.

25 Now if the Constitution says in the First Amendment that “*Congress shall make no law respecting an establishment of*
26 *religion, or prohibiting the free exercise thereof*”, and yet the IRS tells you under the “color of law” that you have to in
27 effect trust or have “religious faith” in “something” in order to satisfy their criminal extortion under the “color of law”, then
28 isn't the government in effect “making a law respecting the establishment of a religion”? When corrupt judges make
29 rulings on tax issues that violate the Constitution and prejudice our sacred rights, aren't they making law? Isn't this kind of
30 judicial activism called “judge-made law” and isn't Congress' failure to discipline such tyrant judges the equivalent of
31 allowing them to write law that will then be used as precedent in the future? Isn't the object of that “religious faith” and
32 “trust” that the government compels us to have the fraudulent IRS Publications directly, and the IRS who prepares them
33 indirectly? So in effect, if the income tax is indeed an “enforced” or “compelled” tax, then the government has established
34 “faith in the IRS” as a religion by the operation of law. And then the federal courts of that same government have turned
35 around and said that even though the only basis for most people's beliefs is the IRS publications, they aren't trustworthy
36 nor credible, and in fact, you can be penalized for relying on what the IRS told you in them! So you are in effect being
37 compelled to trust or have “religious faith” in a lie, aren't you? But then out of the other side of that same hypocritical and
38 criminal government's mouth, the U.S. supreme Court says:

39 ***“Courts, no more than the Constitutions, can intrude into the consciences of men or compel them to believe***
40 ***contrary to their faith or think contrary to their convictions,** but courts are competent to adjudge the acts men*
41 *do under the color of a constitutional right, such as that of freedom of speech or of the press or the free exercise*
42 *of religion and to determine whether the claimed right is limited by other recognized powers, equally precious*
43 *to mankind. So the mind and the spirit of man remain forever free, while his actions rest subject to necessary*
44 *accommodation to the competing needs of his fellows.”*

45 ***“If all expression of religion or opinion, however, were subject to the discretion of authority, our unfettered***
46 ***dynamic thoughts or moral impulses might be made only colorless and sterile ideas. To give them life and***
47 ***force, the Constitution protects their use.** No difference of view as to the importance of the freedoms of press*
48 *or religion exist. They are “fundamental personal rights and liberties” *Schneider v. State*, 308 U.S. 147, 161,*
49 *60 S.Ct. 146, 150, 84 L.Ed. 155. To proscribe the dissemination of doctrines or arguments which do not*
50 *transgress military or moral limits is to destroy the principal bases of democracy, --knowledge and discussion.*
51 *One man, with views contrary to the rest of his compatriots, is entitled to the privilege of expressing his ideas by*
52 *speech or broadside to anyone willing to listen or to read. ...*

1 "Ordinances absolutely prohibiting [or penalizing] the exercise of the right to disseminate information are, a
2 fortiori, invalid."

3 [*Jones v. City of Opelika*, 316 U.S. 584, 62 S.Ct. 1231 (1942), *Emphasis added*]

4 And when we raise the issue in court that the payment of federal income taxes violates our religious beliefs as documented
5 here, then the courts frequently say that our arguments are "frivolous". See section 4.19 of the *Great IRS Hoax*, Form
6 #11.302 and *U.S. v. Lee*, 455 U.S. 252 (1982) for further confirmation of how the government essentially labels our
7 religious beliefs as being frivolous in the process of enforcing their "love for your money" in the courts. That too is a
8 government action to create a religion, because all of the arguments here are based on the law and words right out of the
9 mouths of the government's own judges and lawyers. Indirectly, they are saying that their own words are frivolous! That's
10 religion and idolatry, and the object of worship is the almighty dollar. The result of them calling our claims "frivolous" is a
11 maximization of federal revenues and personal retirement benefits of federal judges through illegal and unconstitutional
12 extortion. That too violates Christian beliefs, which say that "covetousness" is idolatry, which is the religious worship of
13 idols:

14 "Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire,
15 and covetousness, which is idolatry."

16 [*Colossians 3:5*, Bible, NKJV]

17 "Behold, to obey [God and His Law] is better than sacrifice, and to heed than the fat of rams. For
18 rebellion is as the sin of witchcraft, and stubbornness is an iniquity and
19 idolatry. Because you have rejected the word of the Lord, He also has
20 rejected you from being king [or sovereign over government]."

21 [*1 Sam. 15:22-28*, Bible, NKJV]

22 The implication of the above scripture is that when public *servants* in the government violate God's law, they cease to be
23 part of the government and are acting as *private individuals* absent the authority of law. They are no longer the sovereigns
24 who are serving the public they are there to protect. Instead they are serving *themselves* mainly and thereby violating the
25 fiduciary relationship they have as part of the public trust and federal corporation known as the "United States government"
26 (see section 2.1 of the *Great IRS Hoax*, Form #11.302 for details). Christians are supposed to disobey such unlawful and
27 immoral actions, including those of courts.

28 "We ought to obey God rather than men."

29 [*Acts 5:27-29*, Bible, NKJV]

30 So we have a paradox, folks. Either Subtitle A income taxes are *mandatory* and *enforced* and "religious faith in the IRS"
31 has become the new religion, or the taxes are instead entirely "voluntary" donations and therefore do not conflict with
32 religious views or the First Amendment. We can't have it both ways, but the government's fraudulent way of calling them
33 *mandatory* conflicts with so many aspects of our Constitution that we may as well throw the whole Bill of Rights in the
34 toilet and tell everyone the truth: which is that all their freedoms are suspended to pay for the extravagant debts of an out-
35 of-control government and everyone is an economic slave and a serf to the government.

36 In our time, government has not only become a religion, it has also become an *anti-religion* intent on driving Christianity
37 out of public life so that its only competitor (God) can be eliminated and it can continue to grow in power without
38 resistance and graduate to that of a totalitarian communist state. Christianity, it turns out, is the *only* competitor to
39 government at the moment for the worship of the people, and the one thing that most minority groups focused on rights
40 (homosexuals, women's liberation, abortion, etc) have in common is a hate for Christianity, because Christianity is the only
41 check on their corruption and hedonism. Christianity is the salt, the preservative, and the immune system for our society,
42 and when you want to overtake society with sin and disease and death, the first thing you have to attack is its immune
43 system.

44 The kind of idolatrous thinking that accepts the income tax as legal therefore leads to socialism ultimately, and turns the
45 government into a tyrannical police state that robs citizens of their assets and puts them to use for the alleged "common
46 good." It is a product of mobocracy masquerading as democracy, where less privileged or poorer groups use their voting
47 power to compel the government to plunder the assets of wealthier people for their personal benefit. This is the central
48 approach the demagogues (I mean democrats) use: buy votes with money extorted from hard-working citizens. The
49 Supreme Court agreed precisely with these conclusions below in the case of *Loan Association v. Topeka*, 20 Wall. 655
50 (1874):

1 *"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on*
2 *favoured individuals.. is none the less robbery because it is done under the forms of law and is called taxation.*
3 *This is not legislation. It is a decree under legislative forms."*

4 The only way a socialist state can justify its existence is to assert that the government knows better how to take care of you
5 than you do, and past experience, especially with the Soviet Union, proves that approach *doesn't work!* Forcing you to
6 have "faith" in the government is a violation of the First Amendment by establishing government as a "religion". Worship
7 of government as a religion is the essence of socialism. Socialism has never worked throughout all of history, because the
8 corruption of men at the highest levels who are in charge of the public funds always leads to usury, abuse, evil, and
9 tyrannical oppression of the people they are supposed to serve.

10 *"Remember the word that I said to you . 'A servant is not greater than his master.' If they persecuted Me, they*
11 *will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you*
12 *for My name's sake, because they do not know Him who sent Me."*
13 *[Jesus speaking in the Bible, John 15:20-21]*

14 Our own country was formed by Christian patriots more than 200 years ago because they rejected this very thing happening
15 to us! They founded the *first* country whose legal system was based entirely on Natural Law and Natural Order, which is
16 further explained in sections 3.4 and 4.1 of the *Great IRS Hoax*, Form #11.302.

17 Socialism also makes us into unwitting slaves of the government. Would anyone argue that we don't already have a police
18 state, where the Gestapo are the tyrants at the IRS, and fear of the IRS is what keeps us paying our "tribute to the king" in
19 the form of income taxes? Would anyone argue that we are not a country full of cowards when it comes to facing our
20 oppressors? Realistically speaking: How long can cowards remain free and sovereign? Remember that the original
21 American colonies waged an entire violent war of independence and risked *everything* they had to fight against Britain
22 when their taxes to Britain were only 7%? Now some of us are paying 50% of our income in taxes without even flinching
23 or whimpering or fighting. We're a bunch of wimps if you ask me!

24 The point is that it's much more difficult to put God first with federal income taxes because out of the remaining 50% of
25 our income left after we pay taxes, we have to feed our families and pay our bills. Is it any wonder then that less than 1%
26 of Christians tithe 10% of their income to the church as the Bible requires in Malachi 3:8-10? They can't afford to because
27 they are being taxed/raped and financially enslaved by the government illegally! And then the IRS compels churches to
28 shut up about this kind of abuse by taking away their 501(c)(3) tax-exempt status if they speak up!

29 But if you didn't have to pay income taxes and the IRS would honor your right to do so legally (why does the IRS call it
30 "voluntary compliance" if we can't choose *not* to pay?), wouldn't you give MUCH more to God and put God first? I
31 certainly would! Therefore, implementing the advice found in this document will, in the long run, result in equipping you
32 with the income you need to be more generous to your local church and to the noble causes and preservation of American
33 liberties and freedoms that we all believe in.

34 **HOWEVER:** *If your intent is to take the money you saved in taxes as a result of following the*
35 *guidance in this document and spend it on your own selfish desires and not on the church (whatever*
36 *church you belong to) or helping others, then you are violating the copyright on this document and*
37 *acting illegally. We demand that you destroy this book and **NOT** read or use this document because*
38 *we would submit that you are a less than honorable steward over the gracious gifts that God (whatever*
39 *God you believe in) has bestowed upon you and deserve to have your income taken away by the tyrants*
40 *at the IRS. Selfishness and deceit are their own best avengers, and we should rightly reap what we*
41 *sow. Anything less would be to promote anarchy, hypocrisy, injustice, and oppression in our society.*
42 *Recall that it was selfishness and vanity on the part of government employees which created the*
43 *problems so clearly documented in this book to begin with. You can't cure selfishness with more*
44 *selfishness, and you will be maligning the tax honesty movement and other noble patriots by abusing*
45 *these materials for your own selfish gain and associating yourself with them in so doing.*

46 The above comment is based on the following scriptures:

47 *"A man with an evil eye hastens after riches, and does not consider that poverty will come upon him."*

1 [Prov. 28:22, Bible, NKJV]

2 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves [the IRS and
3 the government] break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust
4 destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be
5 also."

6 [Matt. 6:19-21, Bible, NKJV]

7 Now some of you, in fear, might say that we need to obey the government and not make any noise. When should a
8 Christian disobey the civil government? (Rom. 13:7; Acts 5:27-29) When a civil government refuses people the liberty to
9 worship and obey God freely or violates God's law, it has lost its mandate of authority from God. Then the Christian
10 should feel justified and maybe even compelled in disobeying. How are we to worship God freely? With the first fruits of
11 our labor and our income!

12 Ben Franklin , who incidentally was one of the attendees at the Constitutional Convention, believed that when a
13 government began to be tyrannical, it was the right and even the DUTY of the citizens to rebel against that government.
14 Here is what he said:

15 "Resistance to tyrants is obedience to God."

16 The Christian, however, is called to bear with his government whenever possible, but there must be a limit to that
17 forbearance.

18 "Those who stand for nothing will fall for anything." Alex Hamilton

19 Jesus did not call for revolution against Rome, even though it was an oppressive conqueror of Israel. On the other hand, the
20 apostles refused to obey a government order not to preach and teach in Jesus' name (Acts 5:27-29). On that occasion, one
21 of Jesus' apostles said:

22 "We ought to obey God rather than men."

23 Whenever the civil government forbids the practice of things that God has commanded us to do, or tells us to do things He
24 has commanded us not to do, then we are on solid ground in disobeying the government. Blind obedience to government is
25 never right or biblically sound. However difficult or costly it may be, we all must reserve the right to say no to things that
26 we consider oppressive or immoral or sinful. If we don't and we make government our unquestioned god, here is the future
27 that awaits us:⁸⁰

28 The 23rd Psalm (A present-day Lamentation)

29 *The politician is my shepherd...I am in want;*
30 *He maketh me to lie down on park benches,*
31 *He leadeth me beside still factories;*
32 *He disturbeth my soul.*
33 *Yea, thou I walk through the valley of the shadow of depression and recession,*
34 *I anticipate no recovery, for he is with me.*
35 *He prepareth a reduction in my salary in the presence of my enemies;*
36 *He anointeth my small income with great losses;*
37 *My expenses runneth over.*
38 *Surely unemployment and poverty shall follow me all the days of my life,*
39 *And I shall dwell in a mortgaged house forever.*

40 **10.3 The coming Civil War Over Private Property**

41 The U.S. Supreme Court first addressed the corrupting effects of socialism upon a republican government, how it makes the
42 government unstable, and eventually destroys the government when it ruled against Congress' first attempt to implement an
43 income tax in Pollock v. Farmers' Loan and Trust:

⁸⁰ A parody of the Bible, Psalm 23. Submitted by Pastor Wayne Teel and authored by Bob Phillips in his book *The Best of the Good Clean Jokes*.

1 *“Nothing can be clearer than that what the constitution intended to guard against was the exercise by the*
2 *general government of the power of directly taxing persons and property within any state through a majority*
3 *made up from the other states. It is true that the effect of requiring direct taxes to be apportioned among the*
4 *states in proportion to their population is necessarily that the amount of taxes on the individual [157 U.S. 429,*
5 *583] taxpayer in a state having the taxable subject-matter to a larger extent in proportion to its population*
6 *than another state has, would be less than in such other state; but this inequality must be held to have been*
7 *contemplated, and was manifestly designed to operate to restrain the exercise of the power of direct taxation to*
8 *extraordinary emergencies, and to prevent an attack upon accumulated property by mere force of numbers. “*

9 [...]

10 *“Here I close my opinion. I could not say less in view of questions of such gravity that they go down to the very*
11 *foundations of the government. If the provisions of the Constitution can be set aside by an act of Congress,*
12 *where is the course of usurpation to end?*

13 *The present **assault upon capital** is but the beginning. **It will be but the stepping stone to others larger and***
14 ***more sweeping**, until our political contest will become war of the poor against the rich; a war of growing*
15 *intensity and bitterness.”*
16 *[Pollock v. Farmers’ Loan & Trust Co., 157 U.S. 429, 158 U.S. 601 (1895).]*

17 In effect, what the U.S. Supreme Court ruled against above was the abuse of state power at the federal level to steal from
18 richer states and give to poorer states. That same conflict is now occurring at the PERSONAL level, whereby the have nots
19 are abusing their right to vote to STEAL from the haves. Either way, the results are the same: Corruption of the
20 government by transforming it into a criminal “protection racket” and mafia. Based on the above, we predict an eventual
21 civil war in America over socialism:

22 Takers v. Taken: Civil War II

23 Not unlike the first civil war, the next civil war will be a conflict over property and ownership. Who has the right to own,
24 and who has the privilege to take away that right?

25 Do you absolutely own yourself, your labor, that which you trade your labor for?

26 Do you absolutely own your land, your home, your tools and all that is upon your land?

27 Those questions will be resolved in C.W.2.

28 Oddly enough, those absolute rights of ownership were protected from day one, under the original U.S. Constitution.
29 However, due to lack of full disclosure, and erosion of education, modern Americans are unaware of their heritage and
30 birthright.

31 In fact, since 1935, most Americans have been tricked into voluntary servitude, via a compact entered into, when applying
32 for an account in Social Security (Federal Insurance Contribution Act). Contrary to popular belief, there is no law
33 compelling all Americans to participate before they can work in their own country. Nor is there any law punishing any
34 American who does not participate it is 100% voluntary. And by your consent, you are theirs to command.

35 In essence, the original promises made to the people of the United States of America were sidestepped by that clever tactic
36 unknowing consent. That fraud was used to get that consent is ignored by the government, for it is the major beneficiary of
37 the ignorance of the people. If ever the people withdrew their consent, the regime would implode. Not only would the
38 government dissolve as the various servants swiftly emigrated to nations that do not extradite to the USA, but the dollar bill
39 would have no value in trade. The instant that 51% of the human resources cease to be collateral, the bubble will burst. For
40 the trillions of paper notes have no par value, are nonredeemable in lawful money, and only have legal tender status upon
41 obligated parties (like the government and enumerated socialists).

42 Tragically, the well indoctrinated Americans are totally ignorant of the republican form and assume that their only option is
43 participation in the democratic form. That is why there is no remedy in the ballot box. You cannot impose your will upon
44 public servants who are technically superior to you. Citizenship, by definition, is submission to the State. However, under
45 the republican form, the PEOPLE are the sovereigns, served by the government. And that government is served by its
46 citizenry.

1 After decades of socialist democracy, wherein the opinion polls, popularity contests, and overt bribery determined the
2 administration of government, the Takers have gone too far. Their burden upon the Taken has finally stirred the masses to
3 react. Unfortunately, it will be for naught. The many angered victims of parasitic infestation are assuming that by voting out
4 one gang of thieves, the next gang will perform differently. But it will not end well.

5 The framework of socialism has been built too well. By bribing millions, via entitlements, benefits, grants, and other
6 disbursements from the public treasury, the recipient class was made too powerful. No elected official can balk their power.

7 Thus we shall witness the conflagration between the productive victims and consuming parasites, waged in sound bites,
8 political slogans, and public demonstrations or worse riot.

9 The irony is that the Taken, by evidence in the public record, are willing accomplices in their own demise. So the
10 government can innocently point the finger of blame at everyone else but themselves.

11 Instead of a civil war, there may be another option to consider: bitter medicine - a worming of the parasites from the body
12 politic.

13 To avoid the collapse of the U.S.A., the following changes should be enacted:

- 14 1. Eliminate conflicts of interest - any recipient of public funds, wages, benefits, entitlements is barred from voting for
15 two years - including office holders. Public service must be a step down in status - to the bottom rung - lest the servant
16 becomes the master. Recipients cannot exercise the franchise for "Beggars cannot be choosers".
- 17 2. Eventually eliminate all pensions funded from the public treasury... starting with every retired public officer, official
18 and employee.
- 19 3. Eventually eliminate the socialist entitlement system, and the bureaucracy that administers it.... or better yet, by full
20 disclosure, the people will withdraw their consent from that abomination.
- 21 4. Reduction of the federal and state governments to essential functions : securing rights via the justice system (courts,
22 etc), military (securing the nation), and nothing more. And for those who do give consent - they may be governed,
23 restricted, regulated, and taxed to death.
- 24 5. Severe penalties for bribery - whether giving or receiving - should be enacted. (Life imprisonment at hard labor or
25 capital punishment.) "Bringing home the bacon" will stop when it is a capital offense.
- 26 6. No contract for usury (interest) can be enforced in any court of the United States of America, for fraud is the basis of
27 all usury, and fraud vitiates all agreements. Usury is not outlawed, but it is not enforceable by government. And woe to
28 any usurer who deliberately injures his debtors.
- 29 7. Abolish the privilege of limited liability, and hold all enterprises liable for the harm they do - whether artificial person,
30 partnership, corporation, or any other organized enterprise.

31 Remember, government has only two jobs:

- 32 1. Secure rights (endowed by our Creator) and
- 33 2. Govern those who consent.

34 Anything more is suspect. Anything less is unacceptable.

35 Summed up

36 The bitter medicine to save America is nothing less than the disenfranchisement of any recipient of public funds.

37 Anyone who receives public funds is barred from voting for at least two years. Beggars can't be choosers. Can't bite the
38 hand that feeds you - nor can you choose whose hand does the feeding.

39 Once there is no political advantage gained by pandering to the recipient class, the elected public servants might see the
40 merit in frugal management and careful disbursement of the public's money.

41 And the Takers will no longer hold political power over the Taken.

10.4 Welcome to Amerika, Comrade: Home of the Slave and Hazard to the Brave

"Education is the best security for maintaining liberties, and, 'a nation of well-informed men who have been taught to know and prize the rights which God has given them cannot be enslaved. It is in the region of ignorance that tyranny reigns.'"
[Benjamin Franklin, Autobiography]

"We have staked the whole future of American Civilization not upon the power of Government, far from it. We have staked the future... upon the capacity of each and all of us to govern ourselves according to the Ten Commandments of God."
[James Madison (1751-1863)]

We used to call America "land of the free and the home of the brave". Not so anymore. Now the only proper name for it is "land of the slave and hazard to the brave". A generation of prosperity following WWII, removal of God from the schools and public life by the supreme Court in 1962, disintegrating families caused by widespread defiance of God's plan for the family in the Bible, and passivity by Christians toward liberalization of our culture has allowed evil to flourish to the severe detriment of everyone in society. It has created a "me generation" which selfishly thinks only about #1, and leaves everyone else, including our own children, up to a gigantic, monolithic and constantly growing totalitarian socialist democratic government.

"Am I my brother's keeper?"

Where have we heard that before? For a clue, see Gen. 4:9, where Cain, who murdered his brother, said that very same thing. We would argue that most people with that attitude are selfish murderers just like Cain.

At this time in our young country's history, 70% of Americans now believe there is no absolute standard of right and wrong. This was not always so. Moral relativism, a.k.a. "immorality", is the result, and it is a cancer on the body politic every bit as evil and insidious as the income tax itself. Is it any wonder then why we now see so much scandal and corruption in political and corporate life? That is what happens when we turn our backs on God: "Self" and an idolatrous government that glorifies "self" then takes over as a counterfeit god. See the article below on the web below for more insight on this subject:

[The New Jesus Called Tolerance](http://famguardian.org/Subjects/Spirituality/ChurchvState/TheNewJesus.htm)

<http://famguardian.org/Subjects/Spirituality/ChurchvState/TheNewJesus.htm>

But we must remember what it means to be brave as Americans. We must be vigilant to protect our liberties by continually doing things that make us worthy to be called "brave" Americans. Here are a few examples of "brave behaviors":

1. Serve enthusiastically in the military and defend your country and your God-given rights.
2. Serve on jury duty enthusiastically when called so you protect one more person from government abuse caused by a misinformed populace that trusts the attorney general more than he deserves.
3. Don't steal from the next generation to fund your own high-rolling lifestyle. You should leave more than just a legacy of debt to your children and grand children and we all have a moral obligation to leave the world better than we found it. If debt is all you have left them when you die, then your chief gift will be financial slavery to pay off the debt. This applies to both public/government as well as private debts.
4. Watch your elected representatives like a hawk and torment them mercilessly when they get out of line.
5. Involve yourself in political life and/or run for office to make a positive difference in your community.
6. Take 100% responsibility for yourself and don't rely on any government handout or program, including Socialist Security.
7. When you do something wrong, admit it completely and truthfully and take your licks. We would need far fewer lawyers, courts, and government servants if more people did this.
8. When someone you know and/or love does something wrong, then rebuke them as the Apostle Paul says in Eph. 5:11. If you remain silent when you see people sin, then you have acquiesced to their sin and it will spread.
9. Don't expect the government to educate your kids properly in the public schools because it is a conflict of interest for them to do so. Put your kids in private schools and petition vociferously for school vouchers to take your hard earned money out of the public schools and put it in the private schools
10. Help your neighbor and the less fortunate on a routine basis by giving to your favorite charity either your time or money or both.

1 11. Transmit your values and the lessons you have learned during your long life to your children and grand children. This
2 is the most lasting and valuable contribution you can make to the good of mankind.

3 The above items are what being a “brave” American is all about in our opinion. Those who *haven’t* done any of the above
4 things frequently or even thought about doing them aren’t “brave” and don’t deserve to be called American for that matter.
5 Socialist maybe, but not brave and not American. This section painfully demonstrates the immediate and direct
6 consequences of *not* being brave on a large scale: universal slavery to a ruling class, who in America have done an
7 excellent job at making themselves invisible and untouchable so the slaves never wise up and break their chains.

8 **10.4.1 Karl Marx's Communist Manifesto: Alive and Well In America**⁸¹

9 **Title 8 United States Code Section 1101(a)(40).**

10 *“The term ‘world communism’ means a revolutionary movement, the purpose of which is to establish eventually*
11 *a Communist totalitarian dictatorship in any or all the countries of the world through the medium of an*
12 *internationally coordinated Communist political movement.”*

13 Most Americans are completely unaware that the graduated income tax we have in America today is the 2nd plank in the
14 10-plank Communist Manifesto, written by Karl Marx in 1848 as the very blueprint for socialism.

15 **THE COMMUNIST MANIFESTO**

- 16 1. Abolition of property in land and application of all rents of land to public purposes.
- 17 2. A heavy progressive or graduated income tax.
- 18 3. Abolition of all rights of inheritance.
- 19 4. Confiscation of the property of all emigrants and rebels.
- 20 5. Centralization of credit in the banks of the state, by means of a national bank with state capital and an exclusive
21 monopoly.
- 22 6. Centralization of the means of communication and transport in the hands of the state.
- 23 7. Extension of factories and instruments of production owned by the state. The Bringing into cultivation of waste lands,
24 and improvement of the soil generally in accordance with a common plan.
- 25 8. Equal obligation of all to work. Establishment of industrial armies, especially for agriculture.
- 26 9. Combination of agriculture with manufacturing industries, Gradual abolition of all the distinction between town and
27 country by a more equitable distribution of the populace over the country.
- 28 10. Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination
29 of education with the industrial production.

30 T. Coleman Andrews, former Commissioner of the Internal Revenue, understood this perfectly as exemplified in the
31 following quote printed in the May 24, 1956 issue of the *U.S. News & World Report*:

32 *“I don't like the income tax. Every time we talk about these taxes we get around to the idea of 'from each*
33 *according to his capacity and to each according to his needs'. That's socialism--its written into the Communist*
34 *Manifesto. Maybe we ought to see that every person who gets a tax return receives a copy of the Communist*
35 *Manifesto with it so he can see what's happening to him.”*

36 And leaving office, Mr. Andrews began to speak out against what he perceived as being "rapacious tax enactments. In the
37 article he wrote in the April 22, 1956 issue of *The American Weekly*, he shared these reflections:

38 *“As Commissioner of Internal Revenue I often thought how far we have gone toward excessive and unjust*
39 *taxation. We have failed to realize, it seems to me, that through our tax system we have been playing right into*
40 *the hands of the Marxists, who gleefully hail the income tax as the one sure instrument that will bring*
41 *capitalism to its knees.”*

42 Mr. Andrews also explained how special-interest groups have exempted themselves from taxation, and that the true targets
43 of the Internal Revenue Code are the middle class. He stated:

⁸¹ *Losing Your Illusions*, Gordon Phillips, p. 37.

1 *"Whether you believe it or not, everybody is being overtaxed and the middle class is being taxed out of*
2 *existence, and the nation, thereby, is being robbed of its surest guarantee of continued sound economic*
3 *development and growth and its staunchest bulwark against the ascendancy of socialism."*

4 Probably, one of the finest exposes of special interest groups receiving tax deductions, credits, and partial or total
5 exemptions can be found in the Philadelphia Enquirer in an article called "The Great Tax Giveaway" which ran in that
6 paper April 10th through the 16th, 1988. Thirty-six pages in length, it cited specific passages in the Internal Revenue Code
7 proving that equality in the tax code does not exist.

8 For example, specific items controlled by specific friends of certain influential congressmen were
9 exempted from particular tax, such as any ship manufactured at certain place on certain date and being of
10 such an exact length and of precisely so many tons. Of course, there was only one vessel in existence that
11 matched these exact criteria. The newspaper ran photographs of the CEO's of corporations for whom such
12 exclusive legislation was personally written, posing at the end of their mahogany board room tables,
13 smiling from ear to ear.

14 Author and researcher Gary Allen explains in his landmark book *None Dare Call It Conspiracy* that Karl Marx was hired
15 by a mysterious group who called themselves the League of Just Men. This secret society was simply an extension of the
16 Order of the Illuminati founded seventy two years earlier on May 1st, 1776 by Adam Wishaupt as an ultra-secret society
17 formed to plan eventual world conquest.

18 All Marx really did was to codify the same revolutionary plan that had been laid down by Wishaupt. Marx understood that
19 the greatest threat and obstacle to the wealthy ruling class was the middle class, if left affluent enough to afford the leisure
20 time to read, study and vigilantly assert and defend its freedoms. But with the wealthy of the middle class gradually eroded
21 through a steady, persistent combination of engineered devaluation of the money supply coupled with a gradual income tax,
22 the majority of families would eventually require not one, but two breadwinners each of whom would likely have more than
23 one job. Sound familiar?

24 The children of many such families would spend more time most days with teachers in a government funded public school
25 or with day care workers than they would with their own parents. The Census Bureau reports that during the fifteen year
26 period from 1979 to 1994, the top 5% of income earners in the U.S. enjoyed a 45% increase income while the bottom 40%
27 dropped 18.5%. Could this have resulted by sheer accident? Or could it have been planned?

28 The 10th plank in Marx's *Communist Manifesto* called for free government funded public education, to ensure that a
29 government's agenda would be inculcated into young minds from kindergarten.

30 Vladimir Lenin once said:

31 *"Give me your four year-olds and in a generation I will build a socialist state..destroy the family and the society*
32 *will collapse."*

33 Ironically, isn't the above exactly what we are doing by:

- 34 1. Keeping prayer and God out of the schools (communists are atheists)?
- 35 2. Letting the government decide how to educate our children? (letting our children be propagandized)
- 36 3. Letting homosexuals and liberals educate them and giving them birth control pills and even abortions at school without
37 telling the parents? (corrupting their morals)
- 38 4. Suppressing school choice by preventing school vouchers because of powerful teacher union lobbies that slander
39 school voucher campaigns every time they get on the ballot, for instance in California and Michigan in the most recent
40 election of 2000?

41 **10.4.2 Public (Government) Schooling**⁸²

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

⁸² *Losing Your Illusions*, Gordon Phillips, p. 38.

1 *"Above all things I hope the education of the common people will be attended to; convinced that on their good*
2 *sense we may rely with the most security for the preservation of a due degree of liberty."*
3 *[Thomas Jefferson to James Madison, 1787. Madison Version FE 4:480]*

4 *"Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like evil spirits at*
5 *the dawn of day."*
6 *[Thomas Jefferson to Pierre Samuel Dupont de Nemours, 1816. ME 14:491]*

7 "Our schools have been scientifically designed to prevent overeducation from happening. The average
8 American (should be) content with their humble role in life, because they're not tempted to think about any
9 other role."
10 [U.S. Commissioner of Education, William T. Harris, 1889]

12 "The children who know how to think for themselves spoil the harmony of the collective society that is coming,
13 where everyone would be interdependent. [1899]

14 Independent self-reliant people would be a counterproductive anachronism in the collective society of the future
15 where people will be defined by their associations." [1896]
16 [John Dewey, educational philosopher, proponent of modern public schools]

18 "A general State education is a mere contrivance for molding people to be exactly like one another; and as the
19 mold in which it casts them is that which pleases the dominant power in the government, whether this be a
20 monarch, an aristocracy, or a majority of the existing generation; in proportion as it is efficient and successful, it
21 establishes a despotism over the mind, leading by a natural tendency to one over the body."
22 [John Stuart Mill, 1859]

23 *"Every child in America entering school at the age of five is insane because he comes to school with certain*
24 *allegiances toward our Founding Fathers, toward his parents, toward our elected officials, toward a belief in a*
25 *supernatural being, and toward the sovereignty of this nation as a separate entity. It's up to you, teachers, to*
26 *make all these sick children well by creating the international child of the future."*
27 *[Chester Pierce, a Professor of Educational Psychiatry at Harvard]*

28 "Education is what you must acquire without any interference from your schooling. "
29 [Mark Twain]

30 Under the Department of Education's Goals 2000 and Outcome Based Education programs, today's public schools more
31 often than not emphasize how the student feels about learning rather than the acquisition of such basic skills as reading,
32 writing, arithmetic and analytical thinking. Math and verbal S.A.T. scores have steadily plummeted since 1963 when
33 federal legislation placed psychiatrists, psychologists and their programs directly into the public schools. Supreme court
34 rulings around that time also took prayer and God out of the schools, making them essentially into breeding grounds for
35 atheistic evolutionists teaching. 100 points were recently added to all S.A.T. scores across the board in an attempt to make
36 up for this national embarrassment.

37 Has the psychiatric profession had a role in the process of converting our public schools into government funded, mental
38 health laboratories? Consider that there is now a large set of officially categorized psychiatric disorders for public school
39 children. Find a diagnostic pigeonhole to place the student in, and the school becomes eligible for federal funding. One
40 disorder is known as Opposition Defiance Disorder which in my day was simply talking back to parents or teachers.
41 Another is Arithmetic Dysphoric Disorder, where a child may be slow in learning math. Another diagnosed malady is the
42 now famous Attention Deficit Disorder.

43 How about you? Did you ever exhibit any of these behaviors as a child during certain developmental stages? Did you ever
44 talk back, fidget or fail to complete an assignment? Were you a little slow in learning trigonometry? Whatever happened
45 to tutoring?

46 And what is today's solution? Make that behavior into a disease or a mental illness and prescribe a mind altering drug for
47 it! Over two million public school students are currently on Ritalin and other mind altering drugs. Is there an agenda
48 behind this?

2 **10.4.3 The Socialist's Plan to Make America Communist**

3 *"For every new mouth to feed, there are two hands to produce."*
4 *[Peter T. Bauer]*

5 *"Intelligence and wisdom differ in that the former is the understanding of a thing and the later is the judgment*
6 *of the thing understood. Thus, the problem with Leftists isn't stupidity, but a lack of wisdom. In essence, Leftism*
7 *is intelligence without wisdom, which is a poison without an antidote."*
8 *[Barret Kallelis]*

9 So it would appear that the 10th plank of Karl Marx's Communist Manifesto calling for government controlled public
10 school education has pretty well been nailed down, too. And just how well have Marx's other planks been implemented in
11 modern America?

12 You might find it interesting to note that all ten planks have now been fully installed. The absolute right to inheritance has
13 been compromised through estate taxes, although such taxes are being misapplied against citizens within the states of the
14 union since they are a direct tax on property and, as such, are prohibited under Article 1, Section 2, Clause 3 of the
15 Constitution as we will learn later.

16 The absolute right to the ownership of private property has been obliterated through laws allowing dozens of federal
17 agencies to seize private property with no charges brought against the owner, in total violation of the 5th Amendment
18 which states that private property shall not be taken for public use without just compensation.

19 As much as the television- and internet pornography- and sports-addicted citizenry of our country--supposedly the greatest
20 and freest on earth--don't want to believe it, government-sanctioned theft happens every day. So I guess the first of Marx's
21 ten planks, abolition of private property, is pretty well in place, too.

22 As to Marx's remaining planks, the centralization of credit in the hands of a national bank and the central planner's control
23 over the means of communication, transportation, production, agriculture and labor are all firmly in the grip of the Federal
24 Reserve System, the Federal Communications Commission, the Department of Commerce, the Department of Energy, the
25 Department of Agriculture, and the Department of Labor.

26 Normal Thomas, for many years the U.S Socialist Presidential candidate, once stated:

27 *The American people will never knowingly adopt socialism. But, under the name of 'liberalism', they will adopt*
28 *every fragment of the socialist program, until one day America will be a socialist nation, without knowing how*
29 *it happened.*

30 In 1928, Thomas wrote a pamphlet titled *Democratic Socialism* in which he stated:

31 *"..here in America, more measures once praised and denounced as Socialist have been adopted than once I*
32 *should have thought possible, short of a Socialist victory at the polls."*

33 In the Congressional Record for April 17, 1958, Thomas is quoted as stating:

34 *"The United States is making greater strides toward Socialism under Eisenhower than ever under Roosevelt,*
35 *particularly in the fields of federal spending and welfare legislation."*

36 And in the October 19, 1962 issue of the *Cleveland Plan Dealer*, Thomas is quoted as follows:

37 *"The difference between Democrats and Republicans is [that] Democrats have accepted some ideas of*
38 *Socialism cheerfully, while Republicans have accepted them reluctantly.*

39 I believe it was the former Premiere of the Soviet Union, Nikita Khrushchev, who stated that communism was merely
40 socialism in a hurry.

41 **10.4.4 The Commie Lesson**

1 *"There's only one way to kill capitalism-- by taxes, taxes, and more taxes."*
2 *[Karl Marx]*

3 I ACTUALLY AM A VISITOR FROM ANOTHER PLANET. This is not too hard to believe, as my critics, who are many,
4 will tell you without blushing that I am definitely something from another planet.

5 Now, correct me if I'm wrong, I am told that you people spend somewhere approaching a quarter Trillion dollars a year
6 (that's 250 Billion with a "B" dollars per year) on a military establishment. And I was in the restaurant here, being from
7 outer space, I was talking to this fellow, who told me he was a Christian, and he apparently thought this was great.

8 So I asked him, "why do you spend all this money?"

9 And he scratched his head, and said "Well gee, now that the Soviet Union is all dissolved, I don' t know."

10 I said "well, why did you used to spend a quarter Trillion dollars a year on your military establishment?" And he said "Oh!
11 We wanted to defend ourselves from communism!"

12 And I asked "what is communism?"

13 And he said "Communism is a foreign and alien ideology that threatens by military force to impose itself over our objection
14 and against our will."

15 I thought that was kind of interesting, and I told him that I know a little something about communism, and I asked him if he
16 knew what communism was and he said, "well, no".

17 And I asked him if he had been trained in the public schools, and he said "yes." So I walked him through the communist
18 manifesto, as I will you now.

19 The communist manifesto was created by a fellow named Moses Mordecai Levi. You Americans out here know him a Karl
20 Marx, he was the son of a rabbi, and I asked why this guy went by an alias? The discussion fairly quickly elevated to the
21 status level of Battle-Stations Missile:

22 I said, "The first plank of the communist manifesto is:

23 Abolition of all property and land ownership and the application of all rents for public purposes."

24 And I asked this Christian, "Do you own your own home?"

25 He said "Yep."

26 I said, "What happens if you stop paying the property tax?

27 He said "The sheriff will sell it."

28 I said, "I am woefully confused, of course, I am from another planet. How can the sheriff sell what you own?"

29 He was sorrowfully silent. So I said "isn't it a fact that you hold title and that you are not an "allod" on the land and isn't
30 your problem actually that you have an equity position in real property and the state wherein you live owns the land and
31 that's why they can move your butt off of it when you don't pay their rent?" And as he stared into the ceiling, I said "if you
32 pay property tax you practice the first plank of the communist manifesto. On the spaceship down here I was reading this big
33 thick book called the Bible, the Bible you Christians use, and I understand that you are in violation of [Leviticus 25:23](#) if
34 you do that." He looked puzzled...

35 The second plank of the communist manifest is: Heavy progressive income tax.

1 You people don't fill out Illinois state form 1040's here do you, and you don't fill out form 1040's for the federal
2 government do you? Because if you do, you practice the second plank of the communist manifesto and you are in violation
3 of your Bible at [Malachi 3:8](#) and [Deuteronomy 4:13](#).

4 He loosened his tie...

5 I said the third plank of the communist manifesto is: Abolition of all rights of inheritance.

6 I said "How long have you lived in Illinois?" He said "All my life." I said "You don't have any probate courts here, do you?
7 You don't have a legal profession that is wall to wall teaching you to fill out wills instead of create trusts, do you? Because
8 if you know anyone who has been through probate court, or if you have personally been through probate court, you have
9 practiced the third plank of the communist manifesto and you are in violation of [Deuteronomy 21:15-17](#) and [Numbers](#)
10 [18:20-24](#)." . He loosened his tie a little more...

11 The fourth plank of the communist manifesto is: Confiscation of property of all immigrants & rebels.

12 "You don't turn on the TV around April 1st in Illinois and see them drag some tax protestor off to jail, do you?" "Annually,"
13 was the reply. "Well", I said, "if you participate in that or allow that to happen, or if that has happened to you, that's the
14 fourth plank of the communist manifesto, and it is a violation of [Leviticus 26:17](#) and [Proverbs 28:1](#)." His eyes started to
15 glaze over.

16 I looked at him and said the fifth plank of the communist manifesto is: Centralization of credit by the creation of a national
17 bank.

18 I said, "You pay your debts at law, in silver, don't you? You don't discharge your obligations in equity, do you?" He started
19 to squirm. I said "if you rely on this green paper money for your sustenance, if your mind thinks in terms of this green paper
20 when you go to purchase things, you practice the fifth plank of the communist manifesto, and you are in violation of
21 [Leviticus 19:35-36](#), [Deuteronomy 25:13-16](#) and the aforementioned nasty and nefarious [Exodus 20:15](#).

22 [Exodus 20:15](#) reads THOU SHALT NOT STEAL."

23 He started to become uneasy....

24 I said, the sixth plank of the communist manifesto is: Centralization of the means of communication & transport in the
25 hands of the state.

26 "You don't have ports of entry out here on the Interstate, do you? Your trucks don't have to drive in and out of these scales,
27 do you? You don't drive automobiles with the admiralty flag of the state of Illinois on the back with the yearly rental fee
28 stuck in the middle on a sticker, do you? Because if you do, you practice the sixth plank of the communist manifesto and
29 you are in violation of [Deuteronomy 7:2](#) and [Exodus 23:32-33](#)." He started to fidget uncomfortably.

30 I said the seventh plank of the communist manifesto is: Government control of factories and the instruments of production
31 owned by the state; the bringing in to cultivation of wastelands and the improvement of the soil generally in accordance
32 with a common plan.

33 I said, "You don't have a Bureau of Land management, do you? You don't live under the administrative circumstance of the
34 Department of Agriculture, do you? And you don't have companion circumstances in the state law along with EPA and a
35 host of other things, because if you allow yourself to live under that system, you practice the seventh plank of the
36 communist manifesto and you are in violation of [Leviticus 25:1-7](#), actually [Leviticus 25: 1-10](#). He closed his eyes.

37 I said the eight plank of the communist manifesto reads: Equal obligation of all to work. Establishment of industrial armies,
38 especially for agriculture.

39 I said, "Do you have a Social Security number?" He as he shook his head up and down sorrowfully, I said "well doesn't that
40 mean that you're a fourteenth Amendment juristic person a merchant in interstate commerce under contract over time for
41 profit and gain in a regulated enterprise and you have waived all your constitutional rights under contract in exchange for
42 privileges, franchises and immunities?" He said "Privileges?" I said "yes, privilege! PRIVATE LAW: Privilege." He put his

1 chin in his solar plexus. I said "If you have a Social Security number, you practice the eighth plank of the communist
2 manifesto, and you are in violation of your Bible at [Leviticus 19:13](#) and [Deuteronomy 24:14&15](#)." He became physically
3 agitated.

4 Number nine, I said: A combination of agriculture with manufacturing industries. Gradual abolition of the distinction
5 between town and country by a more equitable distribution of population over the country.

6 "You don't have a Federal Emergency Management Association in Illinois, Do you? You don't have FEMA at the state
7 level, do you? Because if you do, you practice the ninth plank of the communist manifesto and you're in violation of
8 [Leviticus 25: 1-7](#). By this time he was just plain angry.

9 I finished by quoting the tenth plank of the communist manifesto: Free education for all children in public schools.
10 Abolition of children's factory labor in its present form. Conform education with industrial productions.

11 I said "Are you a homeowner?" He said "yeah." I said "you pay the property tax?" He said "Yeah." I said "Do you know
12 where 75% of the property tax goes in this state?" He said "no." I said "It goes to support the public fool ..ahh .. the public
13 school system. I looked at him, I said "You don't tithe your children to the state, do you? You raise them at home the way
14 Yahweh told Moses to tell you to do, don't you?" As he got up and walked away, I said "If you support the public education
15 establishment, you are in violation of Deuteronomy 4: 9-10, [Deuteronomy 6:1-25](#) and [Deuteronomy 11:19](#). And you
16 practice the tenth plank of the communist manifesto."

17 And I went and got him and brought him back and sat him down and I said "You know, I am from outer space and one of
18 the reasons they sent me to this planet is that I'm not the brightest firecracker that ever went off in our galaxy. But what I'm
19 trying to figure out is why the hell would you spend 250 Billion "Dollars" a year defending yourselves against something
20 that you willfully and premeditatively do, under the color of law, and practice every second of every minute of every hour
21 of every day all year long?

22 He said, "My God, I never thought about that! What do you think we should do?"

23 I said, "I don' t know. Did the communists ever run a presidential candidate?" He said, "Oh yeah, Gus Hall, the venerable
24 ancient 80 year old president of the communist party used to run every time until the Democrats took over the Congress
25 after WWII."

26 I said to him, "If Gus Hall would have been elected President of the United States, do you think he would have abolished
27 property tax, do you think he would have abolished the income tax, do you think he would have instructed the legal
28 profession to only create trusts for families to hold property in, and that he would have abolished the probate courts? Do
29 you think he would have stopped the incarceration of so-called Tax rebels? Do you think Gus Hall would have closed the
30 federal reserve? Do you think he would have shut down the federal communications commission and allowed you to flip
31 through the dials on your TVs here in Chicago and watch television stations unlicensed by the government? Do you think
32 he would have eliminated all the bureaucracies that control trade, commerce, business, industry and agriculture? Do you
33 think he would have dumped the Social Security Administration and admitted that there was no trust fund, and that the
34 whole thing was just a gigantic chain letter used to alter your citizenship status in the thirties and redistribute your wealth?
35 That Roosevelt, he was a pretty crafty guy, wasn't he?"

36 I said "Do you think Gus Hall would have closed the public school system and sold the public schools back to the families
37 in the neighborhoods wherein they existed?" As I opened up the copy of the Bible the motel clerk told me I could keep for
38 free, my Christian friend got up and left, and I couldn't bring him back.

39 The above is a transcript of a tape by:

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42 c/o P O Box 211
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2
3 "The Law is the Weapon
4 the Courtroom the Battlefield
5 the Judge is Your Enemy
6 Your Lawyer is an Enemy Spy"

7 **10.4.5 IRS Secret Police/KGB in Action!**

8 *"The tax collector must love poor people--he's creating so many of them."*
9 *[Bill Vaughan]*

10 *"In a free society, government protects citizens from threats against their persons and property. In a police*
11 *state, government deploys its law enforcement assets to protect itself against the "threat" posed by its own*
12 *subjects."*
13 *[W.N. Grigg]*

14 The following article was extracted off the MSN Money website verbatim. It helps to show that the IRS doesn't hesitate to
15 use the same tactics as the Communists to enforce the payment of its slave tax, the income tax. Recall that the Communists
16 in the Soviet Union made everyone into informants by paying family members to snitch on each other! Would anyone
17 argue that isn't exactly what is going on below?

18 **IRS pays informants to squeal on tax cheats**

19 While it may seem Orwellian, thousands of people each year take advantage of the IRS program.

20 Here's how it works.

21 By Jeff Schnepfer

22 <http://moneycentral.msn.com/articles/tax/basics/5399.asp>

23 "He's dead meat if he doesn't pay me. I won't sue him . . . I'll destroy him with one phone call!"

24 Don't make Dave Cohen angry.

25 Dave is a New Jersey tax attorney. His clients pay their bills or they suffer the hell of an IRS civil
26 and criminal investigation. What Dave does is clearly unethical (that's why we can't use his real
27 name), but he can't be caught. Dave is a snitch for the IRS.

28 Dave had a client who was a restaurant owner. He gave Dave a \$1,000 cash deposit, but refused to
29 pay the balance of his bill. The restaurant owner was pocketing lots of cash income that never
30 made it to his tax return -- a clear civil and criminal violation. As an attorney, Dave couldn't
31 publicly violate attorney-client privilege, so he had a friend call the IRS with enough information
32 to start an investigation.

33 **Swarms of agents descend**

34 Tips are important to the IRS. Annually, it collects more than \$100 million and pays out from \$2
35 million to \$5 million to snitches. If you've ever heard the horror stories about the invasiveness of a
36 normal IRS audit, they pale in comparison to a criminal investigation.

37 In the case of the not-so-innocent restaurant owner, swarms of agents descended upon and
38 paralyzed his business. For the next nine months, the owner endured the torture of Treasury agents
39 peeling away every layer of his financial life, resulting in multiple thousands of dollars in taxes,
40 fines, penalties and interest.

41 He avoided jail only by hiring another attorney to negotiate a settlement with the IRS. The non-
42 paying owner ended up spending more money on legal fees than on the tax he should have paid
43 originally.

1 Dave's friend even received a substantial reward for the information. And, of course, Dave's legal
2 bill was finally paid.

3 **Motive isn't profit but revenge**

4 While the Internal Revenue Service doesn't publicly encourage tax informers, its representatives
5 admit that many investigations couldn't be successfully conducted, or even started, without the use
6 of paid informants or the direct purchase of evidence.

7 Most informants are former employees of a business that has been underreporting its income. A
8 disgruntled employee who doesn't inform on the business itself may squeal on its owner or a
9 disliked manager.

10 But a neighbor who objects to your loud stereo at midnight or becomes jealous of your new car
11 each year may just as quickly turn informer. The emotional whirlpool of divorce is another great
12 breeding ground for IRS informants, so be kind to your former spouse.

13 Anyone who provides information that leads to the detection and punishment of any violation of
14 the tax code may be eligible for a reward (except for federal workers who get the information in
15 pursuit of their duties). However, don't think this is the path to riches. Since 1960, only about 8%
16 of filed claims have resulted in rewards.

17 **How to claim a reward**

18 IRS Publication 733 details the regulations for claiming a reward. You must complete Form 211,
19 Application for a Reward for Original Information, which can be requested from the IRS by
20 calling (800) TAX-FORM. Neither document is available on the IRS Web site. Your information
21 can be delivered personally to any IRS office, or in writing to:

22 Head of the Criminal Investigation Division
23 Internal Revenue Service
24 Washington, DC 20224

25 If a recovery is made as a direct result of information you provided, you may qualify for a reward
26 of 15% of the amount recovered including taxes, fines and penalties, but not interest -- with a
27 maximum payment of \$2 million.

28 If your information was valuable, although not specific, in determining liability, you may be
29 rewarded with as much as 10% of the amount recovered, again with a \$2 million cap.

30 If your information was the originating cause of the investigation, but had no direct relationship to
31 the determination of tax liability, the reward is 1% of the amount recovered, again with that \$2
32 million limit.

33 **Using an assumed name**

34 If you're not claiming a reward for the information, you can use an assumed name. But if you want
35 to claim a reward, you must use your own name. The IRS is legally prohibited from disclosing the
36 identity of an informer to unauthorized persons.

37 The IRS heard from 9,530 informants and paid out 650 rewards totaling \$3.5 million in the fiscal
38 year ending Sept. 30, 1996, the most recent year for which statistics were available. In that year,
39 the IRS collected an extra \$102.7 million in taxes, fines and penalties because of the informants.

1 No matter what you tell the IRS, and no matter how much they collect, all rewards are
2 discretionary, not mandatory. The IRS is never obligated to pay a reward, unless you negotiate a
3 signed contract in advance of providing the information. Moreover, all rewards are taxable
4 income.

5 Reasons why a reward might not be paid include:

- 6 • The information was of no value, or
- 7 • The information was already known by the IRS, or
- 8 • The information was available in public records.

9 Rewards are paid only after the tax is recovered, and that can take as long as five years or more.
10 The informant isn't kept posted as to the progress of the investigation, but can check to see if the
11 claim for a reward is still under active IRS consideration.

12 The idea of informing on neighbors, colleagues or business associates is distasteful to most
13 people; it's Orwellian. Yet, it's the honest taxpayer who winds up paying for tax fraud, and it's not
14 just nickels and dimes. The IRS estimates that the gap between taxes owed and taxes paid is \$127
15 billion. That's \$1,000 extra in taxes for every individual return filed last year.

16 And by the way, I always pay "Dave."

17 **10.4.6 U.S. Government Communists Can Legally Install Surreptitious Tracking Devices on** 18 **Your Car!**

19 IRS Criminal Tax Bulletin number 200007002 reveals that the communist IRS has authority from our corrupt courts to
20 install electronic tracking devices on your vehicle to learn *everything* they want about where you travel. Here is the
21 summary of the court ruling from their bulletin:

22 ***No Fourth Amendment Violation in Placing a Tracking Device on a Suspect's Vehicle***

23 *In United States v. McIver, 186 F.3d. 1119 (9th Cir. 199), United States Forest Service officers identified*
24 *McIver's vehicle from surveillance video taken of a marijuana patch located in a national forest. They traced*
25 *the tag and learned McIver's address. The officers surreptitiously placed two tracking devices on the*
26 *undercarriage of McIver's vehicle which was parked outside the curtilage of his residence. McIver ultimately*
27 *was convicted of conspiracy to manufacture marijuana and appealed his conviction to the Ninth Circuit*
28 *arguing, among other things, the warrantless placement of the tracking devices on his vehicle constituted an*
29 *unreasonable search and seizure.*

30 *Though a question of first impression, the Ninth Circuit found adequate precedent to rule the placement of*
31 *the devices on the vehicle did not constitute a search. There is no reasonable expectation of privacy in the*
32 *exterior of a car because the exterior of a car is thrust into the public eye and thus to examine it does not*
33 *constitute search. United States v. Class, 475 U.S. 106 (1986). The undercarriage is part of the car's exterior,*
34 *and as such, is not afforded a reasonable expectation of privacy. United States Rascon-Ortiz, 944 F.2d. 749*
35 *(19th Cir. 1993). Here, the officers do not pry into a hidden or enclosed area and McIver produced no evidence*
36 *to show he intended to shield the undercarriage of his vehicle from inspection by others.*

37 *The court also rejected McIver's assertion that the placement of the devices on the vehicle constituted a*
38 *unlawful seizure. In United States v. Kar, 468 U.S. 706 (1984) the Supreme Court held a "seizure" occurs*
39 *when there is some meaningful interference with an individual's possessory interests in property. The Karo*
40 *court ruled the placement of a beeper in a can of ether before selling and tracking it to the suspect, was at most*
41 *a technical trespass on the space occupied by the beeper and was of marginal relevance to establishing*
42 *constitutional violation. Applying this principle, the Ninth Circuit found McIver presented no evidence the*
43 *device deprived him of dominion and control of his vehicle or caused any damage to the electronic components*
44 *in the vehicle. Thus, no seizure occurred because there was no meaningful interference with McIver's*
45 *possessory interest in the vehicle.*

46 *[IRS Criminal Tax Bulletin number 200007002]*

47 If you want to read the above bulletin yourself, refer to the address below:

48 <http://www.irs.gov/pub/irs-cbbs/0007002.pdf>

1 We live in a police state, folks. The communists have already taken over! There is a clear violation of the Constitution,
2 ethics, and morality here, no matter how technical the courts got on the issue to evade the truth. The First Amendment
3 guarantees us a right of free speech and free expression. That right includes the right to NOT communicate with your
4 government. What the government has done in the above anecdote, not unlike what the Communists did in the Soviet
5 Union, is created a *society of snitches* and *informants* by turning both *people* and *things* against others. The Soviets used
6 *people* as informants and our *communist U.S. government* is just a little more sophisticated than that: they engineer and
7 employ *things* instead of *people as snitches*, but the result is the same: violation of the First Amendment right to NOT
8 communicate with your government. George Orwell's 1984 book predicted this kind of tyranny would happen and it's in
9 our midst now. What are we going to do about it? Recall that in Orwell's book, a camera watched your every move in
10 your own home and if you did anything unauthorized, the government would persecute and punish you. Today's
11 government is doing exactly that already by making a person's property into a *snitch* and an *informant* on its owner. This
12 transgression will become increasingly important in a computer and technological age, where no doubt the government will
13 eventually try to install ID chips inside of people and pass laws to force software manufacturers to program their
14 applications to *snitch* on their owners. This causes one's "property", in effect to "express" the location of its owner to the
15 government, and this violates "freedom of expression" guaranteed by the First Amendment. Freedom of expression
16 involves more than just speaking, it involves any type of communication or conveyance of intelligence or information,
17 including computer transmissions, radio transmitters, and GPS tracking device records: all of these devices *express*
18 information about the owner of the property to the government in an unwanted manner.

19 *Expression. 1 a: an act, process, or instance of representing in a medium (as words): UTTERANCE <freedom*
20 *of ~> b (1): something that manifests, embodies, or symbolizes something else <this gift is an ~ of my*
21 *admiration for you> (2): a significant word or phrase (3): a mathematical or logical symbol or a meaningful*
22 *combination of symbols (4): the detectable effect of a gene: also EXPRESSIVITY 2 a: a mode, means, or use of*
23 *significant representation or symbolism: esp: felicitous or vivid indication or depiction of mood or sentiment*
24 *<read the poem with ~> b (1): the quality or fact of being expressive (2): facial aspect or vocal intonation as*
25 *indicative of feeling 3: an act or product of pressing out –expressional.*
26 [Webster's Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-508-8, p. 439]

27 The natural right of the ownership of "property" includes the right of "enjoyment" of it. Look at the definition of
28 "property" and see for yourself:

29 *"Property. That which is peculiar or proper to any person; that which belongs exclusively to one. In the strict*
30 *legal sense, an aggregate of rights [including First Amendment rights] which are guaranteed and protected by*
31 *the government. Fulton Light, Heat & Power Co. v. State, 65 Misc.Rep. 263, 121 N.Y.S. 536. The term is said*
32 *to extend to every species of valuable right and interest. More specifically, ownership; the unrestricted and*
33 *exclusive right to a thing; the right to dispose of a thing in every legal way, to possess it, to use it, and to*
34 *exclude every one else from interfering with it [including causing it to communicate or express your*
35 *whereabouts]. That dominion or indefinite right [unlimited, including the right to NOT communicate with your*
36 *possessions] of use or disposition which one may lawfully exercise over particular things or subjects. The*
37 *exclusive right of possessing, enjoying, and disposing of a thing. The highest right a man can have to*
38 *anything; being used to refer to that right which one has to lands or tenements, goods or chattels, which no way*
39 *depend on another man's courtesy...."*

40 *"Property embraces everything which is or may be the subject of ownership, whether a legal ownership, or*
41 *whether beneficial, or a private ownership...."*

42 How can the owner of property "enjoy" having property that *snitches* on him or her? The only thing that kind of ownership
43 implies is anxiety and fear of government persecution. This is clearly tyranny and must be stopped, folks! It impinges on
44 our sovereignty and makes us live a life of fear and oppression. The exercise of one right, that is the right of property,
45 cannot and should not imply the **oppression** or denigration of any other right, and especially if that oppression of other
46 rights, such as First Amendment rights, was **not** done deliberately and willfully by the owner of the property. In the above
47 case, the exercise of property rights by the owner became a means to eliminate *other* rights of the owner, in this case First
48 Amendment rights, and this case makes the whole Bill of Rights inconsistent with itself and eliminates the possibility that
49 all of our rights can peacefully coexist together without impingement from the government. In the words of the Supreme
50 Court, the purpose of the Bill of Rights is to "keep the government off our backs." How does the above ruling further that
51 end?

52 *"The First Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was*
53 *designed to keep the government off the backs of the people. The Bill of Rights was added to keep the*
54 *precincts of belief and expression, of the press, of political and social activities free from surveillance. The*
55 *Bill of Rights was designed to keep agents of government and official eavesdroppers away from Assemblies of*
56 *People. The aim was to allow men to be free and independent to assert their rights against government. There*

1 *can be no influence more paralyzing of that objective than Army [government] surveillance. When an*
2 *intelligence officer looks over every nonconformist's shoulder in the library, or walks invisibly by his side in a*
3 *picket line, or infiltrates his club [or forces him to submit an income tax return and then scrutinizes it for*
4 *personal information or illegal activity], the America once extolled as the voice of liberty heard around the*
5 *world no longer is [408 U.S. 1, 29] cast in the image which Jefferson and Madison designed, but more in the*
6 *Russian [Communist!] image, depicted in Appendix III to this opinion.”*
7 *[Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972)]*

8 **10.5 The Socialist (Social) Security Number: Mark of the Beast**

9 *“16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right*
10 *hand, or in their foreheads:*

11 *17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his*
12 *name.*

13 *18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a*
14 *man; and his number is Six hundred threescore and six.”*
15 *[Revelation 13:16-18, the Bible]*

16 The Socialist Security Number in today's society has become a very powerful tool for restraint of individual liberties and
17 for tracking people down mercilessly like hunted animals and then controlling and abusing them. The Bible calls this mark
18 the “Mark of the Beast”, as shown above in Rev. 13:16-18. The Bible even identifies who the “beast” is!:

19 *“**And I saw the beast, the kings [political rulers] of the earth, and their armies,** gathered together to make war*
20 *against Him [Jesus] who sat on the horse and against His army.”*
21 *[Revelation 19:19, Bible, NKJV]*

22 The beast therefore consists of corrupt totalitarian governments, their armies, and the politicians who run them who are
23 against God and His Law. The Socialist Security Number has basically become the chief tool of organized extortion by
24 these Satanic government “beasts”. It is a key tool used by law enforcement, for instance, for locating individuals who are
25 wanted. Given a person's social security number, you can, for a fee, use national databases to determine the following
26 information about a person without their consent:

- 27 1. Credit cards and loans.
- 28 2. Credit history.
- 29 3. Income tax returns filed.
- 30 4. Government benefits received, including social security and Medicare benefits.
- 31 5. Vehicles that have loans on them.
- 32 6. Real property that has loans on it.
- 33 7. Bank accounts.
- 34 8. Safe deposit boxes.
- 35 9. Driver's licenses and current address using driver's license number.

36 This information is most useful to the IRS in tracking tax protesters down and destroying their lives by confiscating and
37 levying their assets, even if they owe no taxes, without a trial or due process of law. The only way for a person to protect
38 his or her privacy from such abuse is to ensure that they never apply for or use a social security number, do not provide it
39 when asked for it, and remove themselves from the Social Security System immediately so they can get rid of the "mark of
40 the beast". One has to wonder, doesn't the 4th Amendment protect our privacy? How is it that a bank can legally refuse
41 serving us and force us to give up our privacy and get a number on our forehead just to be able to have a bank account?

42 For detailed information on Socialist Security Numbers, refer to the website: <http://www.nossn.com/>. This site is very
43 interesting. Also, if you want to free yourself of the coercion you feel about having to participate in social security, refer to
44 Section 10.4.1 of our *Tax Freedom Solutions Manual* entitled “Social security asseveration of coercion”.

45 **10.6 A Legal Con Game (Forbes Magazine, March 27, 1995)**

46 by: Dr. Thomas Sowell. An economist and a senior fellow at the Hoover Institution in Stanford, CA.

1 *"If Social Security were run by private business people, they would have been locked up long ago."*

2 Even the most gung ho budget-cutters in Washington make it a point to say that Social Security is off-limits. From a purely
3 political point of view, it is easy to see why. People who are retired and dependent for at least part of their support (or
4 amenities) on their Social Security checks would of course be outraged and up in arms if the federal government reneged on
5 its promises and pulled the rug out from under them.

6 While this is the strongest argument against cutting Social Security, it is also the most transient argument. If we are trapped
7 by the promises of the past, we can at least stop making the same promises for the future. Assure all those currently
8 receiving Social Security checks that they will not lose one red cent. Say it loud and clear. Say it on every appropriate
9 occasion and on a few inappropriate ones.

10 Give the same assurances to those within a decade of their eligibility for Social Security. But there is no reason to continue
11 forever subsidizing everyone who reaches a certain age--and it is certainly unconscionable to do so with a regressive tax on
12 the young, who generally have lower incomes and fewer assets than their elders, whom they are subsidizing.

13 If there are elderly people who are needy, let them be subsidized out of general revenues, from which a transitional phase-
14 out of Social Security could also be financed.

15 Among those who want Social Security to be left alone, Senator Daniel Patrick Moynihan makes the case as well as it can
16 be made when he says that "welfare is not the idea behind Social Security," that it was "envisioned from the beginning as a
17 social-insurance" is not the same thing as an "entitlement." But even this strongest case cannot withstand scrutiny.

18 What does it matter what Social Security was envisioned as? I may envision myself as another Rudolf Nureyev, but that
19 will not stop others from saying that I am a klutz on the dance floor.

20 As for the argument that people who have put contributions in are not welfare recipients when they take money out, that of
21 course all depends on how much they put in and how much they take out. I have been faithfully putting money into a local
22 bank for more than a decade, but if I present the teller with a withdrawal slip for a million dollars, the bank is not about to
23 honor it.

24 Even if I were as eloquent as senator Moynihan, it would remain stubbornly unconvinced and remind me that I never put a
25 million in.

26 The clincher for those who argue like Senator Moynihan is that Social Security is currently running a surplus and that its
27 reserve is expected to reach \$3 trillion by the year 2020. Even if we assume that foresight, like hindsight, is 20/20, there is
28 still a lot less to this argument than meets the eye.

29 All of us can run a surplus, if we are allowed to count all our assets and ignore enough of our liabilities. No insurance
30 company can make up its own accounting rules, ignore its accrued liabilities represented by the policies it has promised to
31 pay off, and say that it has a surplus whenever the money it takes in during the morning covers the checks it writes in the
32 afternoon.

33 As for the assets of the Social Security fund, \$3 trillion is certainly a lot of money--but not if you owe \$4 trillion.

34 The words "insurance" and "contribution"--as in the Federal Insurance Contribution Act (FICA)--are among the political
35 strokes of genius which have made Social Security sacrosanct. Like so much political genius, these words represent pure
36 fraud.

37 The word "insurance serves the political purpose of removing the onus of its being a handout like welfare or other
38 entitlement programs. But a genuine insurance system collects money and invests it in assets which cover its liabilities. It
39 is not insurance but a pyramid scheme in which those who enrolled earlier get what is paid in by those who enroll later.

40 This worked like a charm as long as the pyramid kept expanding, with the baby boomers' contribution being used to support
41 the smaller generation before it. Not only could the first generation receive back far more than it put in, all sorts of new
42 goodies could be added to the Social Security program by a bountiful Congress. But when the baby boomers themselves

1 reach their retirement age, the system will be faced with the same financial problems as other pyramid schemes when the
2 pyramid stops growing.

3 Senator Moynihan says that any future problems can be taken care of if we just "bump up the contribution rate a little." But
4 why is such "bumping up" even necessary, if all the talk about a "surplus" and about people getting back what they
5 contributed is not just political smoke and mirrors?

6 If a system is said to be sound because it can always be rescued later with more tax money, then the same could have been
7 said of the savings and loan industry before its debacle.

8 **10.7 The Legal Ponzi Scheme (Forbes Magazine, October 9, 1995)**

9 by: Rita Koseika.

10 *"Younger Americans have come to understand that for them, Social Security isn't a benefit, it's just another*
11 *tax."*

12 If the U.S. Government were required to keep its books the way businesses are required to keep theirs, the national debt
13 wouldn't be \$5 trillion. It would be about \$17 trillion, an amount equal to about 2.5 times the country's gross domestic
14 product.

15 That \$12 trillion difference is the estimated obligation of the government for its unfunded pension liabilities under Social
16 Security.

17 Karl Borden, a professor of financial economics at the University of Nebraska, has a modest proposal for knocking that
18 number down by a nice round \$6 trillion. The Feds, he says, should offer a deal to all Americans under, say, 47. If they
19 would agree to forgo the right to Social Security, they would no longer have to pay their share of payroll taxes. They could
20 keep the 12.4% that Social Security docks from them and their employers on their before-tax incomes. "They could keep
21 just half of that and they'd be better off," he emphasizes.

22 Without Social Security, who would fund their retirement? They would themselves. They would be allowed to put pretax
23 income into IRA-type accounts. In place of a government pension, they would have a person nest egg to draw on the
24 retirement. With any luck they would earn a much higher return than their money is worth in the Social Security system.

25 But why would millions of people want to give up their pension rights, after having paid into Social Security for years?
26 "It's a sucker bet for most of the population," Borden says.

27 When President Clinton pushed his big tax increase through Congress in 1993, 85% of the Social Security pension became
28 taxable income to people with substantial amounts of other income. This despite the fact that they had already been taxed
29 on the money they put in. If you have savings and a private pension, the U.S. government taxes your Social Security
30 contributions twice--before they go in and when they come out.

31 That broken promise is probably only a starter. Congress will almost certainly do such things as raise the pensionable
32 retirement age and make Social Security need-based--a safety net rather than a pension plan. In the end only the disabled
33 and seriously needy 70-year olds may get the pension we all paid for.

34 Uncle Sam won't have much choice but to renege. That \$12 trillion in unfunded pension liabilities grows every year with
35 the number of workers who enter the system.

36 Even if they don't know the specifics, most younger Americans have very low expectations of Social Security. Millions of
37 them might well give up their claims in return for being allowed out of the system.

38 In our system there is no automatic accounting to the individual, and what he gets at the other end is presented as largesse
39 from our kind Uncle Sam.

40 Under Borden's proposals the Social Security dropouts, as well as new entrants to the labor force, would join a system
41 modeled after Chile's, which privatized its bankrupt social security system in 1981. In Chile, workers are required to put

1 10% of their pretax wages in private pension funds; New York based Bankers Trust owns one of the largest fund managers.
2 The funds are carefully regulated, and workers can switch among them for better returns and lower costs. They get periodic
3 statements.

4 At retirement, Chileans take their money to buy an annuity. Whatever is left can be passed on to their heirs. If there isn't
5 enough to provide a decent living, the government steps in, guaranteeing a minimum.

6 Note the critical difference between Chile's system and ours. In ours, your Social Security dollars go to help fund the
7 federal deficit. Thus the only assets of the Social Security trust fund are a log of federal I.O.U.s. The trust fund invests not
8 a penny in productive assets. The average current return on that federal paper in the trust fund is around 8%. Had the
9 money been invested in stocks, over the past 25 years the average return would have been more like 11.5% and the
10 pensions would have been far more generous.

11 While you can't credit the entire advantage to its revamped social security system, Chile enjoys a wonderfully high savings
12 rate, well over 20% of gross domestic product. Contrast that with the U.S.' abysmal 3.2%.

13 "Social Security has been a horrifically bad investment for Americans," says economist William Shipman, who co-chairs a
14 study project on Social Security privatization financed by Washington's Cato Institute think tank.

15 "Social Security is the classic playout of a Ponzi pyramid scheme," says Borden. "There are only a few things you can do
16 at this state. One is look for new suckers." His proposal would enable the younger suckers to escape.

17 Borden has nothing but scorn for the Social Security "reform" proposed in May by senators Bob Kerry and Alan Simpson.
18 It would actually broaden the system by including state and local employees in Social Security. Affluent retirees--those
19 earning in the top two-thirds--would have to keep paying into the fund. About the only advantage of this "reform" is that it
20 strips away the pretense that Social Security payments are anything other than another federal tax.

21 A shift to a private system would not be without its problems. Pensions would be vulnerable to a stock market crash and to
22 stock market booms and busts. People could lose their nest eggs by picking the wrong stocks at the wrong time. But
23 averaged over time, the returns will fund higher benefits than pensions in the current system. Also, the private pension
24 money would find its way into investment rather than into financing the federal deficit, and those investments could only
25 raise productivity and the overall American standard of living.

26 Such reforms would not solve the problem of current retirees who have been promised benefits from money that has been
27 ,essentially, wasted by the government. Forbes columnist Steven Hanke has a partial solution for this: He says the federal
28 government could sell off some of its huge land holdings and earmark the proceeds for funding the unfunded pensions.
29 "We're not talking about Yosemite here, just the commercially used federal land. Old Faithful is not going on the block,"
30 Hanke assures those who worry about preserving the American wilderness.

31 But however we fund it, the money will have to be found. Says Borden: "That debt exists. Its' s sunk cost. Whatever
32 changes, we still owe people \$12 trillion."

33 **10.8 The Church of the Immaculate Incorporation: Congress has made a religion through law** 34 **irrespective of establishment**

35 Welcome to the sideshow citizens of the Republic! Step right up to see how Congress has made a religion through law
36 irrespective of establishment. Marvel as the deceit is exposed in this seemingly benevolent monster created by Congress.
37 Be astounded by the hoards of strongly deluded as they blindly follow the lulling mantra of a myopic Cyclops called, "The
38 Church of the Immaculate Incorporation." Watch as devout followers of this monster are continually trampled under its
39 feet while attempting to remove the beam lodged in its eye.

40 **10.8.1 The First Amendment: The beam in the eye of Cyclops**

41 Let's first look at the rules, or better yet the restrictions placed on Congress as found in the First Amendment. It may still be
42 safe to say that we can all agree on the actual words recorded in Amendment One of the Bill of Rights, but then again
43 perhaps not. Just to make sure, and in case you're desperately clinging to the dizzying beam being tossed to-and-fro within

1 the revolving eye of the Cyclops, please let go of it for a moment. Now, block your ears from the crying rhetoric of the
2 Cyclops being spewed over the airways to confuse and entice you into participating in the freeing of the Cyclops from its
3 throbbing ocular pain. Now focus your eyes on and say aloud the words used that torments this beast.

4 "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;*
5 *or abridging the freedom of speech, or of the press, or of the right of the people to peaceably assemble, and to*
6 *petition the Government for a redress of grievances.*"
7 [*Amendment I to the Constitution of the United States of America*]

8 "*Congress shall make no law respecting an establishment of religion,...*" Let's start and stop there with the examination of
9 those ten simple words. First these five words, "*Congress shall make 'no law'...*" Sounds simple enough for Congress so far.
10 But what do legislators do when they go to Congress? They make laws, hard for them not to. Funny thing, but did you
11 know a fundamental part of all formally organized religions is the following of laws? It's true! Gosh, what an opportunity
12 for legislators! Laws, religion, hey, they go hand in hand don't they? Brilliant! But *whoa big fella*, no law is to be made!
13 Did you know the First Amendment bars Congress from interfering with any citizen of this country to make up their own
14 religion and practice it any way they wish? How so you ask? Well, with this clause consisting of words eleven through
15 sixteen, "*...or prohibiting the free exercise thereof;...*" . Those additional six words prohibit Congress from making any law
16 prohibiting you from establishing your own religion, or following someone else's religion for that matter, more or less. The
17 only prerequisite when practicing any religion is that it doesn't violate someone else's personal space to the inalienable
18 rights of life, liberty, and the pursuit of happiness. If a religion does violate this prerequisite it will have to answer to the
19 Creator from whom these inalienable rights derived.

20 Our country's founders believed and agreed that those inalienable rights came from the "Law's of Nature" and "of Nature's
21 God," or to be more direct, the "Creator". These inalienable rights did not come from man or governments instituted here
22 on earth. Lawful government can only administer these inalienable rights for the benefit of all, as we shall see [*ref.*
23 *Declaration of Independence*]. Sorry, but that is our history and them's the rules, or should I say the existential Liberty the
24 Framers of the Constitution reserved for us. To exemplify this point you can come up with your own religion, staying
25 within the framers guidelines of course. To see how successful your newly created religion is go on out and try and make
26 some converts. Congress has. Their religion is quite successful. They even managed to do it without violating the First
27 Amendment. They're crafty sons-of-bitches them lawyers. Congress' religion revolves around the service of mammon, and
28 you'll soon understand why we have named this blinded Cyclops of religion, "*The Church of the Immaculate*
29 *Incorporation*". The Cyclops has many followers. You may even be one, as all followers of this religion are either hanging
30 on to the permanently lodged beam within the eye of this Cyclops, or can be found trampled underneath its feet.

31 **10.8.2 Join the Body of Cyclops' believers in its struggle**

32 Anyone, and most anything can *apply* for membership in the Cyclops's "*The Church of the Immaculate Incorporation*".
33 Yet, Congress is smart. They didn't make a law saying participation would be mandatory or exclusionary in their religion.
34 Anyone or any other religious organizations may apply to be part of their congregation, so they aren't even respecting the
35 establishment of their own religion. How nice of them. Further, Congress has made no law violating this clause of the First
36 Amendment, "*...or prohibiting the free exercise thereof;...*" Other religions that wish not to be a part of "*The Church of the*
37 *Immaculate Incorporation*" just abstain from joining. No violation of the First Amendment there. Moving on.

38 **10.8.3 How to join "The Church of the Immaculate Incorporation"**

39 Before one can be ordained to chase the fruit of mammon in this church, they must become a member of Congress' religion.
40 Congress must first recognize the applicant for membership as "legit", "legitimate", "legal", or "lawful". Remember,
41 Congress has made *NO Law* respecting the establishment of religion; they have only made determinations as to what is to
42 be "legally recognized" within their religion, and only after a voluntary application has been made through what is known
43 as the incorporation process.

44 The first step to joining "*The Church of the Immaculate Incorporation*" is administering the rite of recognition. The first
45 step requires drinking the sacrament known as incorporation. This sacrament is administered by priests, which are called
46 lawyers. The lawyers then send notice of the applicant member's intentions to the father of the Mother Church. This
47 "father" is called the Secretary of State. The Secretary of State then breathes life into its new creation if he finds it
48 acceptable and, *voila*, a new creature is immaculately conceived! The creature is now made manifest in the body of "*The*
49 *Church of the Immaculate Incorporation*", and can do its master's bidding.

10.8.4 Awww..., the Creature's first new steps

Being young and full of life, this new entity is ready to take its first new step and now apply for the coveted membership status in the Cyclops's religion. The new creature would like to receive the same level of worship as its master, with the praise title of: "TAX-EXEMPT". This title of "tax-exempt" not only allows the creature to worship its master to the full extent, but proves to its followers that its really serious about making it BIG.

If this new creature promises to be good by obeying all the laws that are administered in "*The Church of the Immaculate Incorporation*", and plays nice with other parishioners within the church, and most importantly pays tribute yearly to the elders of the Mother Church, then the elders who are called the Tax Men will certainly grant them their mammon-extracting license. After all, if all new religious creatures play fair and don't make waves then their benevolent Cyclops will allow its corporate board to share in the loot derived from their devout followers. They may even be rewarded in the future with some redistributed tax money in the form of "faith based initiatives"! Of course, this will all be decided by the administration that either sits at the "right" or the "left" of political power at that time.

For those contemplating marrying themselves to "*The Church of the Immaculate Incorporation*," be warned! They should know that the bibles they are required to follow are rather lengthy and often times confusing. If a dispute should arise, parishioners may have to petition a High Priest to intervene. High Priests are recognized by their black dresses sitting in elevated podiums in sanctuaries called courtrooms. These judges tend to be a bit harsh, and can hand out stiff penance for violators of the faith. High Priests interpret the law bibles for the benefit of all who exercise their faith in "*The Church of the Immaculate Incorporation*".

10.8.5 The Creature is growing and getting hungry

Personally, I don't wish to be a contributing congregation member, yet alone even visit with a body knowingly or worse willingly participating in "*The Church of the Immaculate Incorporation*". Seems like that body of believers is constantly involved in futile wrestling points in false doctrine, whining for more bread to attain favor through works, or jostling for higher position within the seats of the company, but more on this later. Further, what a heresy it is when we intertwine our faith and beliefs with theirs, and then to be pressured into feeding this growing and unruly mob, please! I enjoy my freedom to exercise my First Amendment rights fully, and profess my faith without having to join some recognized religious organization. But boy, that Cyclops sure is getting BIG. Only a matter of time before it grows so large that it can't help but step on me too since many are marrying their religions to this beast. Wonder why?

Most certainly it is because people really like money; so much so that you might even say they love it. The lure of "*The Church of the Immaculate Incorporation*" is that it openly encourages, no, demands that members show how much they love money by reporting it to the beast yearly, and tithe a percentage of it back to the Mother Church if necessary. The yearly ritual of alms reporting to the beast by way of his or her own religious front is where a good portion of the worship time centers in "*The Church of the Immaculate Incorporation*". Except those who hold the title of TAX-EXEMPT get a bit of a break, because they truly love the Cyclops. However the Cyclops conveniently fails to tell its followers that their religious sect gets to keep all of the alms received regardless of the fact that they may even be members of "*The Church of the Immaculate Incorporation*". Why? Again, because of these magic words from the Framers of the Constitution "...or prohibiting the free exercise thereof;..." . Maybe this is why the Cyclops wants to keep its members occupied as they fight amongst themselves over how to best free the First Amendment beam lodged within its eye? For if followers of this Cyclops ever learned that the beam they clutch was deliberately being thrown back and forth to keep them from this truth, then the monster would have no one to worship it, and trample upon. And if the Cyclops has no worshippers, then the priests shall have no clients.

10.8.6 Worship and trample, trample and worship, watch the Cyclops dance

Remember how I said I don't wish to be part of "*The Church of the Immaculate Incorporation*" because of all the futile debating matches over their false doctrine, gathering of mammon to obtain favor through works, or climbing Esau's corporate ladder. Forget that, now I wish not to be trampled to death! Time to let the sparks fly!

Join the order of priests today! Support the ACLU or the ACLJ! Sounds like a bit of an advertisement doesn't it? Depending upon political persuasion, a person can worship on either the "left" side or the "right" side of the Cyclops. It really makes no

1 difference. Worshipers on either side are just as profitable for those priests operating within "*The Church of the Immaculate*
2 *Incorporation*".

3 For example, I've noticed that the American Civil Liberties Union [ACLU] likes to encourage its body of members to tattle
4 on the *other side* when they violate the laws of incorporation or take off their "free speech" muzzle that came with their
5 pseudo tax-exemption. While the American Center for Law and Justice [ACLJ] encourages its members to pander at the
6 feet of their masters and false prophets in Congress, better described as political whores, when the swaying beam in the
7 Cyclops' eye causes it to stumble to the right and trample its supporters. The dance of the Cyclops is in essence a well-
8 coordinated balancing act conducted at the hands of the priests within the ACLU and the ACLJ. Each side cites the spec of
9 misunderstanding about the First Amendment in their brother's eye when they feel violated, then they instruct their
10 followers to support their briefs and pleadings and grab hold of the beam to steady the Cyclops as they lobby the High
11 Priests as to the direction in which the First Amendment beam in the Cyclops eye should swing. God forbid the Cyclops
12 might fall over and die! Thus ending both priestly orders and their mutual interests in mammon gathering and hence, the
13 continued worship within the body of "*The Church of the Immaculate Incorporation*."

14 The ACLU and the ACLJ lobby their High Priests in court to referee fairly on how to make the beast dance best to maintain
15 its "fair and balanced" composure. The pounding feet of the Cyclops always ensures some casualties and victories on both
16 sides involved in the political tug-'o-war. In the end their converts either rush in to pick up the casualties left on the court
17 room floor, celebrate their temporal victories, or bask in their spoils of mammon. Outsiders looking in who have no
18 foundation in the liberty secured for them in the First Amendment are soon convinced they too must get onboard and
19 eagerly join Congress' religion. Yes indeed, they must become converts to partake in the ceremony of decision or else
20 suffer alone should they decide to implement the remainder of the clause granting them the right to "...*the freedom of*
21 *speech, or of the press, or of the right of the people to peaceably assemble, and to petition the Government for a redress of*
22 *grievances*."

23 As for me and my "religion," I guess you can say it is not of this world, and I don't plan on becoming a convert of "*The*
24 *Church of the Immaculate Incorporation*". I'll gladly stand aside and objectively report what I see to those who wish to
25 understand Liberty, and what my brother Paul said to do. "*Stand fast therefore in the liberty wherewith Christ hath made us*
26 *free, and be not entangled again with the yoke of bondage*."

27 Just a few groups who've made it BIG with the help of the big happy family in: "*The Church of the Immaculate*
28 *Incorporation*":

- 29 • People for the American Way, Inc. <http://www.pfaw.org>
- 30 • Christian Coalition, Inc. <http://www.cc.org>
- 31 • Planned Parenthood, Inc. <http://www.plannedparenthood.org>
- 32 • Focus on the Family, Inc. <http://www.family.org>
- 33 • Church of Satan and/or Hells Kitchen Productions, Inc. <http://www.churchofsatan.com>
- 34 • Coral Ridge Ministries Media, Inc. <http://www.coralridge.org>
- 35 • The Atheist Alliance, Inc. <http://www.atheistalliance.org>
- 36 • Plus myriads upon myriads of other steepled and non-steepled corporations masquerading as religious
37 organizations, such as: synagogues, mosques, churches, and parrot church organizations.

38 [Bryan Rusch](#) is the National Representative for the [Save-A-Patriot Fellowship](#). He is active promoting the reestablishment
39 of [Free Churches](#), and the reeducation of citizens to the First Amendment, as well as the Founders doctrine on the
40 separation of Church and Satan.

41 **10.9 Neil Boortz Graduation Commencement Speech**

42 Commencement Address (Texas A&M). This should be considered must-reading for every adult in North America. It is
43 extremely rare that anyone speaks the truth like this at any College or High School Commencement Address.

44 Neal Boortz is a Texan, a lawyer, a Texas AGGIE (Texas A&M), and now a nationally syndicated talk show host from
45 Atlanta. His commencement address to the graduates of the year 2008 A&M class is far different from what either the
46 students or the faculty expected. His views are thought provoking:

2 I am honored by the invitation to address you on this august occasion. It's about time. Be warned, however, that I am not
3 here to impress you; you'll have enough smoke blown up your bloomers today. And you can bet your tassels I'm not here to
4 impress the faculty and administration. You may not like much of what I have to say, and that's fine. You will remember it
5 though. Especially after about 10 years out there in the real world. This, it goes without saying, does not apply to those of
6 you who will seek your careers and your fortunes as government employees.

7 This gowned gaggle behind me is your faculty. You've heard the old saying that those who can - do. Those who can't -
8 teach. That sounds deliciously insensitive. But there is often raw truth in insensitivity, just as you often find feel-good
9 falsehoods and lies in compassion. Say good-bye to your faculty because now you are getting ready to go out there and do.
10 These folks behind me are going to stay right here and teach.

11 By the way, just because you are leaving this place with a diploma doesn't mean the learning is over. When an FAA flight
12 examiner handed me my private pilot's license many years ago, he said, 'Here, this is your ticket to learn.' The same can be
13 said for your diploma. Believe me, the learning has just begun.

14 Now, I realize that most of you consider yourselves Liberals. In fact, you are probably very proud of your liberal views.
15 You care so much. You feel so much. You want to help so much. After all you're a compassionate and caring person, aren't
16 you now? Well, isn't that just so extraordinarily special. Now, at this age, is as good a time as any to be a liberal; as good a
17 time as any to know absolutely everything. You have plenty of time, starting tomorrow, for the truth to set in.

18 Over the next few years, as you begin to feel the cold breath of reality down your neck, things are going to start changing
19 pretty fast.... including your own assessment of just how much you really know.

20 So here are the first assignments for your initial class in reality: Pay attention to the news, read newspapers, and listen to the
21 words and phrases that proud Liberals use to promote their causes. Then, compare the words of the left to the words and
22 phrases you hear from those evil, heartless, greedy conservatives. From the Left you will hear 'I feel.' From the Right you
23 will hear 'I think.' From the Liberals you will hear references to groups -- The Blacks, the Poor, The Rich, The
24 Disadvantaged, The Less Fortunate. From the Right you will hear references to individuals. On the Left you hear talk of
25 group rights; on the Right, individual rights.

26 That about sums it up, really: Liberals feel. Liberals care. They are pack animals whose identity is tied up in group
27 dynamics. Conservatives think -- and, setting aside the theocracy crowd, their identity is centered on the individual.

28 Liberals feel that their favored groups have enforceable rights to the property and services of productive individuals.
29 Conservatives, I among them I might add, think that individuals have the right to protect their lives and their property from
30 the plunder of the masses.

31 In college you developed a group mentality, but if you look closely at your diplomas you will see that they have your
32 individual names on them. Not the name of your school mascot, or of your fraternity or sorority, but your name. Your
33 group identity is going away. Your recognition and appreciation of your individual identity starts now.

34 If, by the time you reach the age of 30, you do not consider yourself to be a conservative, rush right back here as quickly as
35 you can and apply for a faculty position. These people will welcome you with open arms. They will welcome you, that is,
36 so long as you haven't developed an individual identity. Once again you will have to be willing to sign on to the group
37 mentality you embraced during the past four years.

38 Something is going to happen soon that is going to really open your eyes. You're going to actually get a full time job!

39 You're also going to get a lifelong work partner. This partner isn't going to help you do your job. This partner is just going
40 to sit back and wait for payday. This partner doesn't want to share in your effort, but in your earnings.

41 Your new lifelong partner is actually an agent; an agent representing a strange and diverse group of people; an agent for
42 every teenager with an illegitimate child; an agent for a research scientist who wanted to make some cash answering the
43 age-old question of why monkeys grind their teeth. An agent for some poor demented hippie who considers herself to be a
44 meaningful and talented artist, but who just can't manage to sell any of her artwork on the open market.

1 Your new partner is an agent for every person with limited, if any, job skills, but who wanted a job at City Hall. An agent
2 or tin-horn dictators in fancy military uniforms grasping for American foreign aid. An agent for multi-million- dollar
3 companies who want someone else to pay for their overseas advertising.. An agent for everybody who wants to use the
4 unimaginable power of this agent's for their personal enrichment and benefit.

5 That agent is our wonderful, caring, compassionate, oppressive government. Believe me, you will be awed by the
6 unimaginable power this agent has. Power that you do not have. A power that no individual has, or will have. This agent
7 has the legal power to use force, deadly force to accomplish its goals.

8 You have no choice here. Your new friend is just going to walk up to you, introduce itself rather gruffly, hand you a few
9 forms to fill out, and move right on in. Say hello to your own personal one ton gorilla. It will sleep anywhere it wants to.

10 Now, let me tell you, this agent is not cheap. As you become successful it will seize about 40% of everything you earn. And
11 no, I'm sorry, there just isn't any way you can fire this agent of plunder, and you can't decrease its share of your income.
12 That power rests with him, not you.

13 So, here I am saying negative things to you about government. Well, be clear on this: It is not wrong to distrust
14 government. It is not wrong to fear government. In certain cases it is not even wrong to despise government for government
15 is inherently evil. Yes ... a necessary evil, but dangerous nonetheless ... somewhat like a drug. Just as a drug that in the
16 proper dosage can save your life, an overdose of government can be fatal.

17 Now let's address a few things that have been crammed into your minds at this university. There are some ideas you need to
18 expunge as soon as possible. These ideas may work well in academic environment, but they fail miserably out there in the
19 real world.

20 First is that favorite buzz word of the media and academia: Diversity! You have been taught that the real value of any
21 group of people - be it a social group, an employee group, a management group, whatever - is based on diversity. This is a
22 favored liberal ideal because diversity is based not on an individual's abilities or character, but on a person's identity and
23 status as a member of a group. Yes, it's that liberal group identity thing again.

24 Within the great diversity movement group identification - be it racial, gender based, or some other minority status - means
25 more than the individual's integrity, character or other qualifications.

26 Brace yourself. You are about to move from this academic atmosphere where diversity rules, to a workplace and a culture
27 where individual achievement and excellence actually count. No matter what your professors have taught you over the last
28 four years, you are about to learn that diversity is absolutely no replacement for excellence, ability, and individual hard
29 work. From this day on every single time you hear the word 'diversity' you can rest assured that there is someone close by
30 who is determined to rob you of every vestige of individuality you possess.

31 We also need to address this thing you seem to have about 'rights.' We have witnessed an obscene explosion of so-called
32 'rights' in the last few decades, usually emanating from college campuses.

33 You know the mantra: You have the right to a job. The right to a place to live. The right to a living wage.. The right to
34 health care. The right to an education. You probably even have your own pet right - the right to a Beemer for instance, or
35 the right to have someone else provide for that child you plan on downloading in a year or so.

36 Forget it. Forget those rights! I'll tell you what your rights are! You have a right to live free, and to the results of 60% -75%
37 of your labor. I'll also tell you have no right to any portion of the life or labor of another.

38 You may, for instance, think that you have a right to health care. After all, Hillary said so, didn't she? But you cannot
39 receive healthcare unless some doctor or health practitioner surrenders some of his time - his life - to you. He may be
40 willing to do this for compensation, but that's his choice. You have no 'right' to his time or property. You have no right to
41 his or any other person's life or to any portion thereof.

42 You may also think you have some 'right' to a job; a job with a living wage, whatever that is. Do you mean to tell me that
43 you have a right to force your services on another person, and then the right to demand that this person compensate you
44 with their money? Sorry, forget it. I am sure you would scream if some urban outdoorsmen (that would be 'homeless

1 person' for those of you who don't want to give these less fortunate people a romantic and adventurous title) came to you
2 and demanded his job and your money.

3 The people who have been telling you about all the rights you have are simply exercising one of theirs - the right to be
4 imbeciles. Their being imbeciles didn't cost anyone else either property or time. It's their right, and they exercise it
5 brilliantly.

6 By the way, did you catch my use of the phrase 'less fortunate' a bit ago when I was talking about the urban outdoorsmen?
7 That phrase is a favorite of the Left. Think about it, and you'll understand why.

8 To imply that one person is homeless, destitute, dirty, drunk, spaced out on drugs, unemployable, and generally miserable
9 because he is 'less fortunate' is to imply that a successful person - one with a job, a home and a future - is in that position
10 because he or she was 'fortunate.' The dictionary says that fortunate means 'having derived good from an unexpected place.'
11 There is nothing unexpected about deriving good from hard work. There is also nothing unexpected about deriving misery
12 from choosing drugs, alcohol, and the street.

13 If the Liberal Left can create the common perception that success and failure are simple matters of 'fortune' or 'luck,' then it
14 is easy to promote and justify their various income redistribution schemes. After all, we are just evening out the odds a little
15 bit. This 'success equals luck' idea the liberals like to push is seen everywhere. Former Democratic presidential candidate
16 Richard Gephardt refers to high-achievers as 'people who have won life's lottery.' He wants you to believe they are making
17 the big bucks because they are lucky. It's not luck, my friends. It's choice. One of the greatest lessons I ever learned was in a
18 book by Og Mandino, entitled 'The Greatest Secret in the World.' The lesson? Very simple: 'Use wisely your power of
19 choice.'

20 That bum sitting on a heating grate, smelling like a wharf rat? He's there by choice. He is there because of the sum total of
21 the choices he has made in his life. This truism is absolutely the hardest thing for some people to accept, especially those
22 who consider themselves to be victims of something or other - victims of discrimination, bad luck, the system, capitalism,
23 whatever. After all, nobody really wants to accept the blame for his or her position in life. Not when it is so much easier to
24 point and say, 'Look! He did this to me!' than it is to look into a mirror and say, 'You S. O. B.! You did this to me!'

25 The key to accepting responsibility for your life is to accept the fact that your choices, every one of them, are leading you
26 inexorably to either success or failure, however you define those terms.

27 Some of the choices are obvious: Whether or not to stay in school. Whether or not to get pregnant Whether or not to hit the
28 bottle. Whether or not to keep this job you hate until you get another better-paying job. Whether or not to save some of
29 your money, or saddle yourself with huge payments for that new car.

30 Some of the choices are seemingly insignificant: Whom to go to the movies with. Whose car to ride home in. Whether to
31 watch the tube tonight, or read a book on investing. But, and you can be sure of this, each choice counts. Each choice is a
32 building block - some large, some small. But each one is a part of the structure of your life. If you make the right choices,
33 or if you make more right choices than wrong ones, something absolutely terrible may happen to you. Something
34 unthinkable. You, my friend, could become one of the hated, the evil, the ugly, the feared, the filthy, the successful, the
35 rich.

36 The rich basically serve two purposes in this country. First, they provide the investments, the investment capital, and the
37 brains for the formation of new businesses. Businesses that hire people. Businesses that send millions of paychecks home
38 each week to the un-rich.

39 Second, the rich are a wonderful object of ridicule, distrust, and hatred. Few things are more valuable to a politician than
40 the envy most Americans feel for the evil rich.

41 Envy is a powerful emotion. Even more powerful than the emotional minefield that surrounded Bill Clinton when he
42 reviewed his last batch of White House interns. Politicians use envy to get votes and power. And they keep that power by
43 promising the envious that the envied will be punished: 'The rich will pay their fair share of taxes if I have anything to do
44 with it. The truth is that the top 10% of income earners in this country pays almost 50% of all income taxes collected. I
45 shudder to think what these job producers would be paying if our tax system were any more 'fair.'

1 You have heard, no doubt, that the rich get richer and the poor get poorer. Interestingly enough, our government's own
2 numbers show that many of the poor actually get richer, and that quite a few of the rich actually get poorer. But for the rich
3 who do actually get richer, and the poor who remain poor ... there's an explanation -- a reason. The rich, you see, keep
4 doing the things that make them rich; while the poor keep doing the things that make them poor.

5 Speaking of the poor, during your adult life you are going to hear an endless string of politicians bemoaning the plight of
6 the poor. So, you need to know that under our government's definition of 'poor' you can have a \$5 million net worth, a
7 \$300,000 home and a new \$90,000 Mercedes, all completely paid for. You can also have a maid, cook, and valet, and a
8 million in your checking account, and you can still be officially defined by our government as 'living in poverty.' Now
9 there's something you haven't seen on the evening news.

10 How does the government pull this one off? Very simple, really. To determine whether or not some poor soul is 'living in
11 poverty,' the government measures one thing -- just one thing. Income. It doesn't matter one bit how much you have, how
12 much you own, how many cars you drive or how big they are, whether or not your pool is heated, whether you winter in
13 Aspen and spend the summers in the Bahamas, or how much is in your savings account. It only matters how much income
14 you claim in that particular year. This means that if you take a one-year leave of absence from your high-paying job and
15 decide to live off the money in your savings and checking accounts while you write the next great American novel, the
16 government says you are 'living in poverty.'

17 This isn't exactly what you had in mind when you heard these gloomy statistics, is it? Do you need more convincing? Try
18 this. The government's own statistics show that people who are said to be 'living in poverty' spend more than \$1.50 for each
19 dollar of income they claim. Something is a bit fishy here. Just remember all this the next time Charles Gibson tells you
20 about some hideous new poverty statistics.

21 Why has the government concocted this phony poverty scam? Because the government needs an excuse to grow and to
22 expand its social welfare programs, which translates into an expansion of its power. If the government can convince you, in
23 all your compassion, that the number of 'poor' is increasing, it will have all the excuse it needs to sway an electorate
24 suffering from the advanced stages of Obsessive-Compulsive Compassion Disorder.

25 I'm about to be stoned by the faculty here. They've already changed their minds about that honorary degree I was going to
26 get. That's OK, though. I still have my PhD. in Insensitivity from the Neal Boortz Institute for Insensitivity Training. I
27 learned that, in short, sensitivity sucks. It's a trap. Think about it - the truth knows no sensitivity. Life can be insensitive.
28 Wallow too much in sensitivity and you'll be unable to deal with life, or the truth. So, get over it.

29 Now, before the dean has me shackled and hauled off, I have a few random thoughts.

- 30 • You need to register to vote, unless you are on welfare. If you are living off the efforts of others, please do us the
31 favor of sitting down and shutting up until you are on your own again.
- 32 • When you do vote, your votes for the House and the Senate are more important than your vote for president. The
33 House controls the purse strings, so concentrate your awareness there.
- 34 • Liars cannot be trusted, even when the liar is the president of the country. If someone can't deal honestly with you,
35 send them packing.
- 36 • Don't bow to the temptation to use the government as an instrument of plunder. If it is wrong for you to take
37 money from someone else who earned it -- to take their money by force for your own needs -- then it is certainly
38 just as wrong for you to demand that the government step forward and do this dirty work for you.
- 39 • Don't look in other people's pockets. You have no business there. What they earn is theirs. What you earn is yours
40 Keep it that way. Nobody owes you anything, except to respect your privacy and your rights, and leave you the
41 hell alone.
- 42 • Speaking of earning, the revered 40-hour workweek is for losers. Forty hours should be considered the minimum,
43 not the maximum. You don't see highly successful people clocking out of the office every afternoon at five. The
44 losers are the ones caught up in that afternoon rush hour. The winners drive home in the dark.

- 1 • Free speech is meant to protect unpopular speech. Popular speech, by definition, needs no protection.
- 2 • Finally (and aren't you glad to hear that word), as Og Mandino wrote:
 - 3 1. Proclaim your rarity. Each of you is a rare and unique human being.
 - 4 2. Use wisely your power of choice.
 - 5 3. Go the extra mile .. drive home in the dark.

6 Oh, and put off buying a television set as long as you can. Now, if you have any idea at all what's good for you, you will get
7 the hell out of here and never come back.

8 Class dismissed'

9 **11 Government Wanted Poster**

10 **-WANTED-**

11 **JESUS CHRIST**

12 By the FBI, NEA, ADL, IRS, FDA, OSHA etc.

- 13 1. WANTED by the FBI for teaching that there is a higher power and authority than the government.
- 14 2. WANTED by the FDA for turning water into wine without a license.
- 15 3. WANTED by the EPA for feeding a crowd of 5000 in the wilderness without a permit.
- 16 4. WANTED by the AMA for practicing medicine without a license.
- 17 5. WANTED by the NEA for teaching without certification.
- 18 6. WANTED by the ADL for calling Pharisees the children of hell.
- 19 7. WANTED by the IRS for failing to report income.
- 20 8. WANTED by the NAACP for teaching people to work and depend on GOD rather than the welfare dole.
- 21 9. WANTED by NOW for never having a woman as an apostle.
- 22 10. WANTED by the FEDERAL RESERVE for driving the money changers out of the Temple.
- 23 11. WANTED by the Abortion Rights League for saying that whoever harms children it is better that they were never born.
- 24 12. WANTED by the U.S. Judicial System for refusing to swear an oath or bear witness against Himself.
- 25 13. WANTED by the Human Rights Bureau for condemning all other religions as false by announcing that no one can get
26 to the Father except through Him.

27 WANTED DEAD—BOUNTY OFFERED

28 30 Pieces of Silver in the form of welfare benefits, government pensions, IRS exemptions, Witness Protection.

29 **12 Official Proclamation and Warning of the Establishment of a Civil Religion by** 30 **the United States Government**

31 An Official Proclamation in Opposition and Warning of the Establishment of a Civic Religion by the United States.

32 The Following is an official Statement of Beliefs and Doctrines concerning the deceitful chicanery establishing the great
33 and abominable church, which is the whore of all the earth, prophesied of in Revelation. It is a Religion, philosophy,
34 ethical culture, civic/secular religion (whatever it may be called or whatever form it may adopt) that is being and has been
35 established as the State religion of the United States and the United States of America. It is the anti-Christ Religion of the
36 Beast, the great whore which does corrupt the earth with her fornications, and does shed the blood of Christ's servants. It
37 was created by Lucifer, himself, as the anti-Christ religion to deceive and enslave even the most righteous of men and
38 women.

1 This Civic religion that has been established by the United States has no moral absolutes. It is nondenominational. It has
2 its own orthodoxy. It is politically focused. It is antagonistic to all religions that believe in a deity OTHER than political
3 rulers and the governments they serve in.

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

7 *"But the thing displeased Samuel when they said, 'Give us a king to judge us.' So Samuel prayed to the Lord.
8 And the Lord said to Samuel, 'Heed the voice of the people in all that they say to you; for they have rejected
9 Me, that I should not reign over them. According to all the works which they have done since the day that I
10 brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so
11 they are doing to you also [government becoming idolatry]."*
12 *[1 Sam. 8:4-8, Bible, NKJV]*

13 The civil religion rejects American historic religious traditions. If it continues to be forced upon we Christians, nonbelief
14 will be more honored than belief and our religion will continue to be ground under the foot of this oppressive Satanic
15 religion. Its unspoken yet clear motto is freedom FROM religion. Atheism, agnosticism, cynicism, and moral relativism
16 have, in America, become safeguarded and valued while Christianity, and other faiths, which hold that there is a Supreme
17 Being and that mortals are accountable to Him, are allowed to practice their faith only if followers of that Eternal Sovereign
18 which directs the affairs of men, bow to this Government established Corporate supported Secular religion fabricated by the
19 likes of Rousseau, Machiavelli, the Rothschilds, Marx, Hitler, Lenin, Woodrow Wilson, Franklin Roosevelt, Mao Tse-
20 Tung, Richard Nixon, Bill Clinton and the Bush family. These and other prophets, practitioners and protagonists of this
21 anti-Christ religion have worked to undermine the Gospel of Liberty and have, to a greater extent, succeeded in the United
22 States of America. Satan is still trying to force God and His children to bow down and worship him with our first fruit
23 through hidden and withheld taxes (tithes) and offering.

24 This religion of the Beast is a subtle religion that:

- 25 1. Uses "presumption" as a substitute for faith. A presumption that is not based on evidence or which is not required in a
26 court of law to be based on evidence is the equivalent of faith. All religion is simply a belief that cannot be directly
27 proved with evidence or which has never been proved with evidence.⁸³
- 28 2. Uses deception and "words of art" to induct new members into the state-sponsored church.⁸⁴
- 29 3. Inducts persons into tithing to the state-sponsored church through "excise taxes", which are paid mainly because of
30 willful deception and omission of the truth by public servants from government publications.⁸⁵
- 31 4. Uses the hidden forces of economic law to compel participation:
 - 32 4.1. Through deception of private employers, forces workers to submit W-4 forms, which are contracts, and thereby
33 compels them to contract with the government to become "public officers" of Lucifer's cult instead of public
34 officers and fiduciaries of God's government on earth.

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

- 38 4.2. Abuses the banking system to create false presumption that everyone is a "U.S. person"⁸⁶ who works for the U.S.
39 government as a "public officer" ("trade or business") subject to the sovereign will of Congress wherever he or
40 she may be situated. In fact, the average American is a nonresident alien to this foreign jurisdiction whose legal
41 ignorance and the indiscretion it produces is the mean method of inducting new cult members.⁸⁷

⁸³ See: *Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction*, Form #05.017
<http://sedm.org/Forms/FormIndex.htm>

⁸⁴ See: *Great IRS Hoax*, Form #11.302
<http://sedm.org/Forms/FormIndex.htm>

⁸⁵ See: *Reasonable Belief About Income Tax Liability*, Form #05.007
<http://sedm.org/Forms/FormIndex.htm>

⁸⁶ As defined in 26 U.S.C. §7701(a)(30)

⁸⁷ See: *Nonresident Alien Position*, Form #05.020
<http://sedm.org/Forms/FormIndex.htm>

4.3. Deprives men and women of the ability to function in the commercial market place who do not accept the Mark of the Beast, the Social Security Number or Taxpayer Identification Number:

*He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, 17 and that no one may buy or sell except one who has the mark or [f] the name of the beast, or the number of his name.
[Rev. 16:17-17, Bible, NKJV]*

5. Promotes and exploits the human weaknesses of hedonism and pursuit of irresponsibility to destroy the tranquility of nations by gradual and silent encroachments in a manner which not one man in a million is able to diagnose.
6. Turns the government into a liability insurance salesman that encourages all through “social insurance” to abandon responsibility for their old age (Social Security), for being unemployed (unemployment insurance), and their responsibilities as parents (public schools). This is the same function that pagan I.R.C. 501(c)(3) churches do to Jesus: Make him into a liability insurance salesman against the wrath of hell but not a sovereign LORD or lawgiver. These churches emulate their parens patriae, the socialist cult, and become trustees of the government by pursuing government privileged I.R.C. 501(c)(3) status.
7. Through the Declaratory Judgments Act⁸⁸, and the fact that judges are both “taxpayers” subject to IRS extortion and beneficiaries of the plunder it collects, it gags judges from exposing the abuses and usurpations of efforts to expand the pagan religion and unwittingly induct new members into the cult.

*“The mouth which eats does not talk.”
[Chinese proverb]*

8. By and through the Anti Injunction Act⁸⁹, and its misapplication to “nontaxpayers” not subject to it, it makes government into a pagan deity to which no one may avoid making offerings and sacrifices to the Beast.

*“He who sacrifices to any god, except to the LORD only, he shall be utterly destroyed.”
[Exodus 22:20, Bible, NKJV]*

*“They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.”
[Lev. 17:7, Bible, NKJV]*

9. Violates the notion of equal protection, by denying essential government services to all but those who take the Mark of the Beast, the Socialist Security Number. In that sense, it makes EVERYTHING the government does into a franchise which transforms all rights into revocable privileges.

*“No outsider [person who has not taken the Mark of the Beast] shall eat the holy offering [revenues collected from involuntary human sacrifices to the pagan cult by the IRS or the SSA]; one who dwells with the priest [judges are the priests of the civil religion], or a hired servant [licensed attorneys, who are the deacons of the church appointed by the chief priests at the Supreme Court], shall not eat the holy thing. But if the priest [the judge] buys a person with his money [his court order to induct a new cult member by compelling participation in excise taxable activities such as a “trade or business”], he may eat it; and one who is born in his [court] house [or is a fellow “public officer” of the government engaged in a “trade or business”] may eat his food.”
[Lev. 22:10-11, Bible, NKJV]*

We do hereby call upon all practitioners of Christianity to petition the governments of the United States and the States of the Union to stop the establishment and enforcement of this subtle secular/civic religion and return to the mandates of the God given Constitution that was established by God inspired men for the benefit of mankind. That it must be the first duty of Citizens in remembrance of the noblest characteristics of the American Revolution, to take alarm against even the smallest experiments on our liberties. That we have a duty owed to our Creator, endower of our unalienable rights, in precedent both in order of time and degree of obligation, to the claims of Civil Society. That every man who is or becomes a member of this Civil Society must do it with a saving of his allegiance to the Universal Sovereign. We maintain, therefore, that in matters of Religion, no man's right to refuse to practice or support a Civic Religion can be lawfully abridged by the institution of Civil Society, and that Religion is wholly exempt from society's cognizance. That when a legislative act, for we cannot call them law, or practices by the executive or judicial branches create a long train of abuses

⁸⁸ Declaratory Judgments Act, 28 U.S.C. §2201(a).

⁸⁹ Anti Injunction Act, 26 U.S.C. §7421.

1 and usurpations, pursuing invariably the same object evinces a design to reduce We the People under absolute Despotism, it
2 is our right, it is our duty, to throw off such Government through peaceful means, and to provide new Guards for our future
3 security. That we must do this by peaceful means and refusal to obey allege legislative acts and executive and judicial
4 usurpations that cannot be understood or are virtually impenetrable maze with so-called rules that are unintelligible to most
5 Citizens including those who hold advanced degrees and include many who specialize in such so-called law. That laws
6 must be made by men of their own choice and that regulations cannot be established by unelected Corporatists placed
7 unconstitutionally in charge of authorities and duties, assigned by the Constitution upon Congress alone. That if the laws
8 be so voluminous that they cannot be read, or so incoherent that they cannot be understood that they are not law but just a
9 part of the deception of the used by the Beast, the Whore of the Earth, to confound and enslave Americans through
10 Verbicide and incessant and unpublished changes so that that no man, who knows what the law is to-day, can guess what it
11 will be to-morrow. That law is defined to be a rule of action; but that it cannot be a rule, which is little known, and less
12 fixed.

13 That Christian Americans must peacefully demand that they are made able to know what words mean within the laws. That
14 government must address petitions for redress of grievances or they are not a legitimate government. That when
15 government officials cannot define the words used in legislative acts in clear and unequivocal terms that the law is
16 necessarily void, even if the courts, that are filled with the followers of the Beast, tell Americans they are clear, when the
17 fact is that all sane men of reason know in their hearts that nothing could be further from the truth.

18 That Christians must refuse to obey acts of Congress that are so voluminous that they cannot be read, or so filled with
19 undefined or vague terms that they cannot be known, even if it causes our deaths or imprisonments. For we cannot follow
20 laws that force us to commit perjury or swear before God that a Federal reserve note is a dollar when no government
21 official can swear before God that a Federal reserve note is a dollar. That to be forced to do so is to force upon us the
22 practice the Satanic civic religion, whatever it may be called or whatever from it may adopt, whose forefathers and
23 sycophants include Rousseau, Machiavelli, the Rothschilds, Marx, Hitler, Lenin, Woodrow Wilson, Franklin Roosevelt,
24 Mao, Richard Nixon, Bill Clinton and the Bush family. That we must, by following the law and Constitution, exercise
25 every legal means at our disposal, including peaceful disobedience against legislative “acts” that do not conform to the
26 original intent of our Republican form of government. For we cannot serve both God and mammon. That We the People
27 must expose this unconstitutional establishment of this Satanic Fascist Communist Socialist Civic religion, which is like
28 unto the Mark of the Beast. Therefore if we do not oppose it and refuse to practice it our names will not be found written in
29 the book of life and we will be cast into the lake of fire established for the practitioners of the Religion of the Great Whore
30 of the Earth which is Socialism in all its forms.

31 *The Proclamations of Three Angels*

32 *Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to*
33 *those who dwell on the earth—to every nation, tribe, tongue, and people— saying with a loud*
34 *voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him*
35 *who made heaven and earth, the sea and springs of water.”*

36 *And another angel followed, saying, “**Babylon is fallen, is fallen, that great city, because she has***
37 ***made all nations drink of the wine of the wrath of her fornication.**”*

38 *Then a third angel followed them, saying with a loud voice, “**If anyone worships the beast and his***
39 ***image, and receives his mark on his forehead or on his hand, he himself shall also drink of the***
40 ***wine of the wrath of God, which is poured out full strength into the cup of His indignation. He***
41 ***shall be tormented with fire and brimstone in the presence of the holy angels and in the presence***
42 ***of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest***
43 ***day or night, who worship the beast and his image, and whoever receives the mark of his name.**”*
44 *[Rev. 14:6-11, Bible, NKJV]*
45

46 *First Bowl: Loathsome Sores*

47 *So the first went and poured out his bowl upon the earth, and **a foul and loathsome sore came***
48 ***upon the men who had the mark of the beast and those who worshiped his image.***
49 *[Rev. 16:2, Bible, NKJV]*
50

51 *The Saints Reign with Christ 1000 Years*

1 *And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the*
2 *souls of those who had been beheaded for their witness to Jesus and for the word of God, who*
3 *had not worshiped the beast or his image, and had not received his mark on their foreheads or*
4 *on their hands. And they lived and reigned with Christ for a thousand years. But the rest of the*
5 *dead did not live again until the thousand years were finished. This is the first resurrection.*
6 *Blessed and holy is he who has part in the first resurrection. Over such the second death has no*
7 *power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.*
8 *[Rev. 20:4-6, Bible, NKJV]*

9 Those rights, which God and the God of nature have established, such as life and liberty, are to be inviolate and no human
10 legislature has power to abridge or destroy them.⁹⁰ That all laws which are repugnant to the Constitution are null and void.
11 That an unconstitutional act is not law; it confers no rights; it imposes no duties; affords no protection; it creates no office;
12 it is in legal contemplation, as inoperative as though it had never been passed.⁹¹ That where rights secured by the
13 Constitution are involved, there can be no rule making or legislation which would abrogate them.⁹² That all acts of the
14 legislature apparently contrary to natural rights and justice are and must be in the nature of things be considered void and
15 we are in conscience bound to disobey.⁹³ That when laws are so vague that the average man cannot understand them and
16 the government is so corrupt that they will not even define the words in the laws then that government has become the
17 Whore of the Earth. That government is no longer Republican but tyrannical. It is no longer a government but has become
18 wholly religious in its adoration and worship of the Luciferian cult.

19 *"What, then, is legislation?*

20 *It is an assumption by one man, or body of men, of absolute, irresponsible dominion over all other men whom*
21 *they can subject to their power.*

22 *It is an assumption by one man, or body of men, of a right to subject all other men to their will and their*
23 *service.*

24 *It is an assumption by one man, or body of men, of a right to abolish outright all the natural rights, all the*
25 *natural liberty of all other men; to make all other men their slaves; to arbitrarily dictate to all other men what*
26 *they may, and may not do; what they may, and may not, have; what they may, and may not, be.*

27 *It is, in short, the assumption of a right to banish the principle of human rights, the principle of justice itself,*
28 *from off the earth, and set up their own personal will, pleasure, and interest in its place.*

29 *All this, and nothing less, is involved in the very idea that there can be any such thing as legislation that is*
30 *obligatory upon those upon whom it is imposed."*
31 *[Lysander Spooner in 1882]*

32 The United State Supreme Court, back in the days just after the birth of the United States of America, in its August Term of
33 1798 in a case entitled *Calder v. Bull* (3 U.S. 386) explained what a legitimate government can and cannot do. The United
34 States has fully embraced all of those things that it cannot legitimately do and rejected its limitations. Here is what the
35 Court ruled and which we embrace as our religious doctrine:

36 *"I cannot subscribe to the omnipotence of a State Legislature, or that it is absolute and without control;*
37 *although its authority should not be expressly restrained by the Constitution, or fundamental law, of the State.*
38 *The people of the United States erected their Constitutions, or forms of government, to establish justice, to*
39 *promote the general welfare, to secure the blessings of liberty; and to protect their persons and property from*
40 *violence. The purposes for which men enter into society will determine the nature and terms of the social*
41 *compact; and as they are the foundation of the legislative power, they will decide what are the proper objects of*
42 *it: The nature, and ends of legislative power will limit the exercise of it. This fundamental principle flows from*
43 *the very nature of our free Republican governments, that no man should be compelled to do what the laws do*
44 *not require; nor to refrain from acts which the laws permit. There are acts which the Federal, or State,*
45 *Legislature cannot do, without exceeding their authority. There are certain vital principles in our free*
46 *Republican governments, which will determine and over-rule an apparent and flagrant abuse of legislative*
47 *power; as to authorize manifest injustice by positive law; or to take away that security for personal liberty, or*

⁹⁰ Sir William Blackstone, *Commentaries on the Law of England in Two volumes and Four Books*, Volume 1, p. 54, 1908.

⁹¹ *Norton v. Shelby County*, 118 U.S. 425 (1885).

⁹² *Miranda v. Arizona*, 384 U.S. 436 (1966).

⁹³ *Stanley v. Colt*, 72 U.S. 119, 133 (1866).

1 private property, for the protection whereof of the government was established. An ACT of the Legislature (for I
2 cannot call it a law) contrary to the great first principles of the social compact, cannot be considered a rightful
3 exercise of legislative authority. The obligation of a law in governments established on express compact, and on
4 republican principles, must be determined by the nature of the power, on which it is founded. A few instances
5 will suffice to explain what I mean. A law that punished a citizen for an innocent action, or, in other words, for
6 an act, which, when done, was in violation of no existing law; a law that destroys, or impairs, the lawful private
7 contracts of citizens; a law that makes a man a Judge in his own cause; or a law that takes property from A
8 and gives it to B: It is against all reason and justice, for a people to entrust a Legislature with SUCH powers;
9 and, therefore, it cannot be presumed that they have done it. The genius, the nature, and the spirit, of our State
10 Governments, amount to a prohibition of such acts of legislation; and the general principles of law and reason
11 forbid them. The Legislature may enjoin, permit, forbid, and punish; they may declare new crimes; and
12 establish rules of conduct for all its citizens in future cases; they may command what is right, and prohibit what
13 is wrong; but they cannot change innocence into guilt; or punish innocence as a crime; or violate the right of
14 an antecedent lawful private contract; or the right of private property. To maintain that our Federal, or State,
15 Legislature possesses such powers, if they had not been expressly restrained; would, in my opinion, be a
16 political heresy, altogether inadmissible in our free republican governments.
17 [Calder v. Bull, 3 U.S. 386 (1798)]

18 And yet our governments have passed acts (for we cannot call them law) that take property from A. and gives it to B. It is
19 against ALL reason and justice. They have taken a power that was given by We the People, to Coin money and regulate the
20 value thereof and given it first to the private bankers of the Federal Reserve and they have sold it to the International
21 Monetary Fund. Such bills of credit are, according to George Read of Delaware and a Constitutional Convention delegate
22 thought if allowed to the government in the Constitution, “would be as alarming as the mark of the Beast in Revelations.”⁹⁴
23 And yet these followers of the Beast demanded we Christians calculate the value of gold and silver coins, that are minted
24 by this very government in compliance with the Constitution, in Federal reserve notes which cannot be redeemed and are in
25 all effect worthless I.O.U.s and in doing so “violate the right of an antecedent lawful private contract; [and] the right of
26 private property” and create a system of unequal weights and measures that are an abomination to God. Prov. 20:10 Divers
27 weights, and divers measures, both of them are alike abomination to the LORD.

28 We have, within this Proclamation, defined the civic religion, established by the Federal legislature, upheld by the Courts
29 and enforced by the Executive branch of this Luciferian cult. And now we must see if the government will enforce the
30 Constitution as intended and the Religious Freedom Restoration Act that requires the government to demonstrate their
31 compelling governmental interest in taking property from A and giving it to B. In having legislative acts that are so
32 voluminous they cannot be read and that change incessantly. That are so vague on the most important of terms that not
33 even government officials can or will clearly and unequivocally define them with any reasonable certainty. That make “a
34 man a Judge in his own cause” by allowing judges that have a pecuniary interest in the conviction of anyone that dares to
35 challenge the enforcement of this religion which takes property from A. and gives it to B and is obviously against ALL
36 reason and justice.

37 But we must live free of die for we like our valiant ancestors have counted the cost of this contest, and find nothing so
38 dreadful as voluntary slavery. – Honour, justice, and humanity, forbid us tamely to surrender that freedom which we
39 received from our gallant ancestors, and which our innocent posterity have a right to receive from us. We cannot endure
40 the infamy and guilt of resigning succeeding generations to that wretchedness which inevitably awaits them, if we basely
41 entail hereditary bondage upon them.

42 And in the words of Thomas Jefferson we seek:

43 “the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and
44 planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy
45 with His providence and our riper years with His wisdom and power, and to whose goodness I ask you to join in
46 supplications with me that He will so enlighten the minds of your servants, guide their councils, and prosper
47 their measures that whatsoever they do shall result in your good, and shall secure to you the peace, friendship,
48 and approbation of all nations.”

49 In the name of Jesus Christ, Amen and Amen.

⁹⁴ Debates of the Federal Convention of 1787, reported by James Madison, August 16, 1787.

1 **13 Quitting and repudiating the state-sponsored Socialist Cult Church**

2 **13.1 Are you a Practicing Marxist and Can the Religious Freedom Restoration Act (RFRA)**
3 **Provide a Defense Against the State Sponsored Religion?**

4 The following is for those of you that do not wish to wait for someone else to free you from tyranny but want to pledge
5 your own life, fortune and sacred honor to the cause of liberty... especially personal liberty.

6 Can the [Religious Freedom Restoration Act \(RFRA\)](#), 42 U.S.C. Chapter 21B (42 U.S.C. §2000bb-1 et seq), be used to Free
7 Christians and other traditional religion adherents from the slavery of the Cult of Marxism/Obamaism/Bushism?

8 Let us take a look at both the law and the facts and then you can make your own choice.

9 The United States government has established a religious cult whose stated purpose is to "[free\[\] the workers from their](#)
10 [belief in life after death ...](#)" This statements and many more concerning the need to free people from 'fog' of traditional
11 religions was made by a man that was, according to [Leon Trotsky "the greatest executor of the testament"](#) which testament
12 came from the "tables of the law" that had been written by the "prophet Marx." (see the report at the Seventh All Russian
13 Party conference of April 5th, 1923 as published in LENIN by Blue Ribbon Books, New York,1925).

14 That man was Marx's Apostle. We know him as Lenin.



1 Many believe that the RFRA cannot allow people to avoid the payment of Marxist religious taxation. They rely on such
2 faulty logic as was used in *Browne v. U.S.* 176 F.3d. 25, 26 (C.A.2 (Vt.),1999):

3 *"The Brownes' RFRA claim must also fail because voluntary compliance is the least restrictive means by which*
4 *the IRS furthers the compelling governmental interest in uniform, mandatory participation in the federal income*
5 *tax system.*

6 The 2nd Circuit may have forgotten that the United States Supreme Court in [Engel v. Vitale 370 U.S. 421, 433, \(U.S.N.Y.](#)
7 [1962\)](#) ruled:

8 *"[T]he fact that the prayer may be denominationally neutral nor the fact that its observance on the part of the*
9 *students is voluntary can serve to free it from the limitations of the Establishment Clause, as it might from the*
10 *Free Exercise Clause, of the First Amendment..."*

11 The IRS is limited by the establishment clause and even more so by the RFRA. There can be no compelling government
12 interest that allows the government to establish a religion. (See [Flast v. Cohen](#) 392 U.S. 83, 106, 88 S.Ct. 1942, 1956
13 (U.S.N.Y. 1968) Also, there was no Establishment Clause violation claim noted in *Browne v. U.S.* nor was there a claim
14 that the government has acted in an invidious and/or covert manner to establish a religion or discriminate against a religion,
15 whatever form it may take.

16 *"[T]he Supreme Court has established that uniform, mandatory participation in the Federal income tax system,*
17 *irrespective of religious belief, is a compelling governmental interest." Adams v. Commissioner IRS, 110 T.C.*
18 *No. 13 (March 3, 1998) (citations omitted). It is beyond peradventure that the Government's interests in areas*
19 *such as national defense, public safety and the funding of public health and welfare plans are sufficiently*
20 *compelling to require general compliance with income tax laws."*
21 *[Browne v. U.S. 22 F.Supp.2d 309, 313 (D.Vt.,1998)]*

22 So is income tax mandatory or voluntary?

23 *Adams v. Commissioner IRS* is only an Article IV "particularized tribunal" strictly for adjudicating differences arising out
24 of Congressionally created statutory right[s] for ""persons seeking to vindicate that right" (See [Northern Pipeline Const. Co.](#)
25 [v. Marathon Pipe Line Co.](#) 458 U.S. 50, 84,(U.S.Minn.,1982) and holds no precedent in Article III Courts. But *Adams* does
26 cite [United States v. Lee](#) which stated:

27 *"[W]idespread individual voluntary coverage under social security ... would undermine the soundness of the*
28 *social security program." ... Moreover, a comprehensive national social security system providing for voluntary*
29 *participation would be almost a contradiction in terms and difficult, if not impossible, to administer. Thus, the*
30 *Government's interest in assuring mandatory and continuous participation in and contribution to the social*
31 *security system is very high.*
32 *[U.S. v. Lee 455 U.S. 252, 259, 102 S.Ct. 1051, 1056 (U.S.Pa.,1982)]*

33 *Lee* continues:

34 *Because the broad public interest in maintaining a sound tax system is of such a high order, religious belief in*
35 *conflict with the payment of taxes affords no basis for resisting the tax.*
36 *[U.S. v. Lee 455 U.S. 252, 260, 102 S.Ct. 1051, 1057 (U.S.Pa.,1982)]*

37 *Lee* was decided BEFORE the RFRA was passed into law. Congress did not look to *Lee* to reestablish religious liberty they
38 felt that the Court had rejected and sought to reestablish under the RFRA. *Lee* is also in conflict with [Hein v. Freedom](#)
39 [From Religion Foundation, Inc.](#) 551 U.S. 587, 593, 127 S.Ct. 2553, 2559 (U.S.,2007) concerning standing to challenge
40 "taxing and spending" on First Amendment grounds. Here the Court was clear that Americans can challenge taxing and
41 spending if they violate the First Amendment.

42 *In Flast v. Cohen, 392 U.S. 83, 88 S.Ct. 1942, 20 L.Ed.2d. 947 (1968), we recognized a narrow exception to the*
43 *general rule against federal taxpayer standing. Under Flast, a plaintiff asserting an Establishment Clause claim*
44 *has standing to challenge a law authorizing the use of federal funds in a way that allegedly violates the*
45 *Establishment Clause.*

46 *Flast* is very clear:

47 *We have noted that the Establishment Clause of the First Amendment does specifically limit the taxing and*
48 *spending power conferred by Art. I, s 8. Whether the Constitution contains other specific limitations can be*

1 *determined only in the context of future cases. However, whenever such specific limitations are found, we*
2 *believe a taxpayer will have a clear stake as a taxpayer in assuring that they are not breached by Congress.*
3 *[Flast v. Cohen, 392 U.S. 83, 106, 88 S.Ct. 1942, 1956 (U.S.N.Y. 1968)]*

4 Claims of conflicts concerning taxing and spending power conferred by Art. I, s 8 because they are in violation of "specific
5 limitations" with the limiting restrictions found in the First Amendment have now arisen and the Supreme Court has not
6 decided this issue except that "voluntary compliance" is not a viable or least restrictive means of violating the
7 Establishment clause. Remember:

8 *"[T]he fact that the prayer may be denominationally neutral nor the fact that its observance on the part of the*
9 *students is voluntary can serve to free it from the limitations of the Establishment Clause, as it might from the*
10 *Free Exercise Clause, of the First Amendment..."*
11 *[Engel v. Vitale 370 U.S. 421, 433, (U.S.N.Y. 1962)]*

12 One must presume that a voluntary taxation must be voluntary or it is not voluntary.

13 Therefore no complaint that can be made with what the government does with moneys it relieves from these voluntary
14 contributions as long as the taxing and spending power conferred by Art. I, s 8 does not violate the clear limitations upon
15 those taxing and spending powers. For if either or both the taxing or spending power is used to inhibit the free exercise of
16 religion or to establish a religion, [whatever it may be called or whatever form it may adopt](#), then Americans do have the
17 standing to challenge any such taxing or spending and *U.S. v. Lee* 455 U.S. 252, (U.S.Pa.,1982) does not apply. Even *Lee* at
18 footnote 11 states that they did not make a ruling concerning the Establishment Clause.

19 *Nor do we need to decide whether...conflicts with the Establishment Clause would arise.*

20 In order for the IRC to be a compelling government interest the IRC must not violate the Establishment Clause and if it has
21 violated the Establishment Clause then it will also violate the Free Exercise Clause and the RFRA because: "No tax in any
22 amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or
23 whatever form they may adopt to teach or practice religion." [Torcaso v. Watkins](#) 367 U.S. 488, 493, 81 S.Ct. 1680, 1683
24 (U.S. 1961) Neither can the government " aide one religion, aid all religions, or prefer one religion over another. Neither
25 can [state nor the Federal Government] force nor influence a person to go to or to remain away from church against his will
26 or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing
27 religious beliefs or disbeliefs, for church attendance or non-attendance." [Torcaso v. Watkins](#) 367 U.S. 488, 493, 81 S.Ct.
28 1680, 1683 (U.S. 1961)

29 Being forced or influenced by threat, duress and/or coercion, aka by being indicted or harassed or sent threatening letters by
30 the IRS, into signing a 1040 Form under penalty of perjury when a person does not believe it is even possible, to the best of
31 their knowledge and belief for the 1040 form to be true and correct due to so many legal and factual discrepancies and
32 vagaries, is forcing him to profess a belief or disbelief in any religion and to be punished for entertaining or professing
33 religious beliefs or disbeliefs.

34 Such a person must choose between possible civil or criminal sanctions or becoming a practicing member of the Cult of
35 Marxism. There is more compulsion to practice this, the [2nd commandment \(a graduated income tax\)](#) established by the
36 prophet Marx (see Trotsky) than there was upon a high school student to refrain from attending an optional graduation
37 ceremony and hearing a prayer given there. (See [Lee v. Weisman](#) 505 U.S. 577(U.S.R.I.,1992)) Yet the Supreme Court
38 ruled that such a prayer was an Establishment violation because "In this society, high school graduation is one of life's most
39 significant occasions, and a student is not free to absent herself from the exercise in any real sense of the term 'voluntary.'" *Lee v. Weisman*, 505 U.S. 577, 578-579, 112 S.Ct. 2649, 2651 (U.S.R.I.,1992)

41 If voluntary participation in a prayer violates the Establishment Clause when tradition religions are the subject of the
42 controversy then "voluntary compliance" (see *Browne v. U.S.* 176 F.3d. 25, 26 (C.A.2 (Vt.),1999)) with the Internal
43 Revenue Code, if it is establishing or aiding one religion must be held to the same standard or Americans are not equal.

44 In Section (d) Of the ruling in *Lee v. Weisman*, 505 U.S. 577, 578-579, 112 S.Ct. 2649, 2651 (U.S.R.I.,1992) the court
45 defines voluntary:

46 *(d) Petitioners' argument that the option of not attending the ceremony excuses any inducement or coercion in*
47 *the ceremony itself is rejected. In this society, high school graduation is one of life's most significant*
48 *occasions, and a student is not free to absent herself from the exercise in any real sense of the term*

1 *"voluntary."* Also not dispositive is the contention that prayers are an essential part of these ceremonies
2 because for many persons the occasion would lack meaning without the recognition that human achievements
3 cannot be understood apart from their spiritual essence. This position fails to acknowledge that what for many
4 was a spiritual imperative was for the Weismans religious conformance compelled by the State. It also gives
5 insufficient recognition to the real conflict of conscience faced by a student who would have to choose whether
6 to miss graduation or conform to the state-sponsored practice, in an environment where the risk of compulsion
7 is especially high. Pp. 2659-2660.
8 [Lee v. Weisman, 505 U.S. 577, 578-579, 112 S.Ct. 2649, 2651 (U.S.R.I.,1992)]

9 In the dicta in the same case the Court confirms what voluntary in matter of religion means.

10 *A school rule which excuses attendance is beside the point. Attendance may not be required by official decree,*
11 *yet it is apparent that a student is not free to absent herself from the graduation exercise in any real sense of the*
12 *term "voluntary," for absence would require forfeiture of those intangible benefits which have motivated the*
13 *student through youth and all her high school years. Graduation is a time for family and those closest to the*
14 *student to celebrate success and express mutual wishes of gratitude and respect, all to the end of impressing*
15 *upon the young person the role that it is his or her right and duty to assume in the community and all of its*
16 *diverse parts.*
17 [Lee v. Weisman, 505 U.S. 577, 595, 112 S.Ct. 2649, 2659 (U.S.R.I.,1992)]

18 *To say that a student must remain apart from the ceremony at the opening invocation and closing benediction is*
19 *to risk compelling conformity in an environment analogous to the classroom setting, where we have said the*
20 *risk of compulsion is especially high. See supra, at 2658-2659. Just as in Engel v. Vitale, 370 U.S., at 430, 82*
21 *S.Ct., at 1266, and School Dist. of Abington v. Schempp, 374 U.S., at 224-225, 83 S.Ct., at 1572-1573, where*
22 *we found that provisions within the challenged legislation permitting a student to be voluntarily excused from*
23 *attendance or participation in the daily prayers did not shield those practices from invalidation, the fact that*
24 *attendance at the graduation ceremonies is voluntary in a legal sense does not save the religious exercise.*
25 [Lee v. Weisman, 505 U.S. 577, 596, 112 S.Ct. 2649, 2660 (U.S.R.I.,1992)]

26 *More recently, in Wallace v. Jaffree, 472 U.S. 38, 105 S.Ct. 2479, 86 L.Ed.2d. 29 (1985), we held that an*
27 *Alabama moment-of-silence statute passed for the sole purpose of "returning voluntary prayer to public*
28 *schools," id., at 57, 105 S.Ct., at 2490, violated the Establishment Clause even though it did not encourage*
29 *students to pray to any particular deity. We said that "when the underlying principle has been examined in the*
30 *crucible of litigation, the Court has unambiguously concluded that the individual freedom of conscience*
31 *protected by the First Amendment embraces the right to select any religious faith or none at all." Id., at 52-53,*
32 *105 S.Ct., at 2487-2488.*
33 [Lee v. Weisman, 505 U.S. 577, 610, 112 S.Ct. 2649, 2667 (U.S.R.I.,1992)]

34 If the word "voluntary" cannot mean that a child that must choose to miss a strictly optional graduation ceremony or listen
35 to a prayer or it is not in any real sense of the term "voluntary" then "voluntary compliance" cannot mean that a person must
36 choose between prison or being forced to commit perjury by lying and saying that a 1040 Form that would say a person
37 understands what the true value of a dollar is or that they owe a tax when they cannot find a law that says they do and the
38 IRS will not assist them or violate their deeply held religious beliefs cannot be voluntary in any real sense of the term
39 "voluntary."

40 To claim that the word 'voluntary' has these two entirely different meanings is the same as claiming that the word "religion"
41 in the First Amendment has two different meanings. One for the Establishment Clause that can allow for
42 Marxism/Socialism/Welfare State to be declared not to be a religion so that welfare programs and the taking of property
43 from A. and giving it to B. is not a religion while at the same time it allows for Secular Humanists and members of the
44 Ethical Culture movement to obtain liberty under the free exercise clause.

45 Either the word 'voluntary' means what the Court said it meant in *Lee v. Weisman* or the word has been verbicided and
46 makes the Constitution a worthless scrap of paper. Verbiicide is a powerful and dangerous weapon in American Law that
47 has been used by the enemies of liberty to quietly steal liberty and destroy the Constitution. Senator Sam Ervin, of
48 Watergate hearing fame, understood this verbiicide and its possible effects on law and the Constitution. He said:

49 *"[J]udicial verbiicide is calculated to convert the Constitution into a worthless scrap of paper and to replace*
50 *our government of laws with a judicial oligarchy."*
51 [Senator Sam Ervin]

52 This type of dual definitions that create verbiicide is addressed in *Malnak v. Yogi, 592 F.2d. 197, 211 (C.A.N.J., 1979).*

53 *Another commentator has come to the same conclusion, apparently for the same underlying reasons:*

1 To borrow the ultimate concern test from the free exercise context and use it with present establishment clause
2 doctrines would be to invite attack on all programs that further the ultimate concerns of individuals or entangle
3 the government with such concerns. Doctrinal chaos might well result, and with it might come the wholesale
4 invalidation of programs which, if analyzed in light of the values underlying the establishment clause, would be
5 found benign. [FN47]

6 FN47. Note, *Toward a Constitutional Definition of Religion*, 91 Harv.L.Rev. 1056, 1084 (1978). The Harvard
7 illustration differs from Tribe's: For example, the Secularization movement in contemporary Christianity is
8 unquestionably deserving of protection under the free exercise clause. Yet, the conclusion that Secularization
9 Theology is a religion for establishment clause purposes might lead some to conclude that numerous
10 humanitarian government programs should be regarded as unconstitutional. Id.

11 If such dual definitions can be used for religion because it may jeopardize "numerous humanitarian government programs"
12 then the establishment of [Rousseau's civil religion](#) of Socialism/ Leninism/ Marxism has been made complete and all other
13 religions must bow before this state religion or practitioners that do not embrace this civil religion must be "banished" to
14 prisons just as Rousseau required.

15 The Seventh Circuit Court of Appeals was clear about this exact issue.

16 *The First Amendment prohibits the establishment of religion but does not define religion. There seems to be an*
17 *unresolved issue as to whether the definition of religion should be the same for the Establishment Clause as it is*
18 *for the Free Exercise Clause. While one view believes that one definition will suffice, another view sees only*
19 *one definition as absolutely unworkable. Compare Everson v. Board of Educ., 330 U.S. 1, 32, 67 S.Ct. 504, 519,*
20 *91 L.Ed. 711 (1947) (Rutledge, J. dissenting) (" 'Religion' appears only once in the [First] Amendment. But the*
21 *word governs two prohibitions and governs them alike. It does not have two meanings, one narrow to forbid 'an*
22 *establishment' and another, much broader, for securing 'the free exercise thereof.' 'Thereof' brings down*
23 *'religion' with its entire and exact content, no more and no less...."); with Grove, 753 F.2d. at 1537 (Canby, J.*
24 *concurring) ("While a generous functional (and even idiosyncratic) definition best serves free exercise values,*
25 *the same expansiveness in interpreting the establishment clause is simply untenable in an age of such pervasive*
26 *governmental activity.").*

27 *This is not much of a problem when referring to the recitation of the Lord's Prayer, readings from the Bible,*
28 *and the distribution of Gideon Bibles, i.e. when "traditional religions" are at issue. The problem is evident*
29 *where, as here, the "religion" that is allegedly being established is much less widespread or cohesive. Where a*
30 *district court has before it one who swears or (more likely) affirms that he sincerely and truthfully holds certain*
31 *beliefs which comport with the general*688 definition of religion,FN5 we are comfortable those beliefs*
32 *represent his "religion." FN6 In this case, however, the district court had and we have before us a party*
33 *claiming that the use of a collection of stories, a very few of which resonate with beliefs held by some people,*
34 *somewhere, of some religion, has established this religion in a public school. This allegation of some*
35 *amorphous religion becomes so much speculation as to what some people might believe. This amorphous*
36 *character makes it difficult for us to reconcile the parents' claim with the purpose of the Establishment Clause.*

37 FN5. A general working definition of religion for Free Exercise purposes is any set of beliefs addressing
38 matters of "ultimate concern" occupying a " 'place parallel to that filled by ... God' in traditionally religious
39 persons." *Welsh v. United States*, 398 U.S. 333, 340, 90 S.Ct. 1792, 1796, 26 L.Ed.2d. 308 (1970).
40 [*Fleischfresser v. Directors of School Dist.* 200 15 F.3d. 680, 687 -688 (C.A.7,1994)]

41 This "pervasive government activity" (aka socialism) is exactly what is [invidious and/or covert](#) about the establishment of
42 the religion founded by the prophet Marx ([see statements by Trotsky](#)) and there can be no doubt that one of
43 Marxism/Communism's goals was to establish Communism as a replacement for "God in traditionally religious persons."
44 Indeed all that is needed to establish a religion is for the government to label that religion to be strictly secular.

45 "Lenin the greatest executor of the testament" according to Trotsky in *Socialism and Religion*, was in addressing matters of
46 "ultimate concern" occupying a " 'place parallel to that filled by ... God' in traditionally religious persons." Lenin said:

47 *Religion is one of the forms of spiritual oppression which everywhere weighs down heavily upon the masses of*
48 *the people, over burdened by their perpetual work for others, by want and isolation. Impotence of the exploited*
49 *classes in their struggle against the exploiters just as inevitably gives rise to the belief in a better life after death*
50 *as impotence of the savage in his battle with nature gives rise to belief in gods, devils, miracles, and the like.*
51 *Those who toil and live in want all their lives are taught by religion to be submissive and patient while here on*
52 *earth, and to take comfort in the hope of a heavenly reward. But those who live by the labour of others are*
53 *taught by religion to practise charity while on earth, thus offering them a very cheap way of justifying their*
54 *entire existence as exploiters and selling them at a moderate price tickets to well-being in heaven. Religion is*
55 *opium for the people. Religion is a sort of spiritual booze, in which the slaves of capital drown their human*
56 *image, their demand for a life more or less worthy of man.*

1 *But a slave who has become conscious of his slavery and has risen to struggle for his emancipation has already*
2 *half ceased to be a slave. The modern class-conscious worker, reared by large-scale factory industry and*
3 *enlightened by urban life, contemptuously casts aside religious prejudices, leaves heaven to the priests and*
4 *bourgeois bigots, and tries to win a better life for himself here on earth. The proletariat of today takes the side*
5 *of socialism, which enlists science in the battle against the fog of religion, and frees the workers from their*
6 *belief in life after death by welding them together to fight in the present for a better life on earth.*
7 *[Lenin Collected Works, Progress Publishers, 1965, Moscow, Volume 10, pages 83-87]*

8 This Civil Religion of Leninism and Marxism is unconstitutional:

9 *The suggestion that government may establish an official or civic religion as a means of avoiding the*
10 *establishment of a religion with more specific creeds strikes us as a contradiction that cannot be accepted.*
11 *[Lee v. Weisman, 505 U.S. 577, 590, 1992]*

12 *[T]he State may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing*
13 *hostility to religion, thus 'preferring those who believe in no religion over those who do believe.' Zorach v.*
14 *Clauson, supra, 343 U.S., at 314, 72 S.Ct., at 684, 96 L.Ed. 954.*
15 *[School Dist. of Abington Tp., Pa. v. Schempp, 374 U.S. 203, 225, U.S.Md. 1963]*

16 So what are the characteristics of a civic/civil religion? According to the Yale law Journal these civil religions are nonsacral
17 and politically motivated.

18 *A second characteristic of civil religion is its essentially political, nonsacral character. While traditional*
19 *religions have, at least in the West, taken politics very seriously, they have generally done so in the name of*
20 *something sacred. Civil religions, on the other hand, train their gaze on politics. Political life is the source of*
21 *their concerns and provides the raw material for rituals, moments and imagery.*
22 *[95 Yale L.J. 1237 May, 1986, CIVIL RELIGION AND THE ESTABLISHMENT CLAUSE by Yehudah Mirsky]*

23 Therefore we need to look, not to the characteristics of traditional religion but to the defined characteristics of a civil
24 religion that trains its gaze upon politics because political life is the source of their concerns and provides the raw material
25 for rituals, moments and imagery.

26 In *Malnak v. Yogi*, 592 F.2d. 197, 212 (C.A.N.J., 1979) Circuit Judge, Adams wrote a thought provoking concurring
27 opinion concerning what is and what is not religion when considering the establishment clause in which he stated:

28 *A more difficult question would be presented by government propagation of doctrinaire Marxism, either in the*
29 *schools or elsewhere. Under certain circumstances Marxism might be classifiable as a religion and an*
30 *establishment thereof could result.*

31 Therefore we must determine if Marxism can be classifiable as a religion and if an establishment could result. Webster's
32 defines Marxism as:

33 *the political, economic, and social principles and policies advocated by Marx; especially : a theory and*
34 *practice of socialism including the labor theory of value, dialectical materialism, the class struggle, and*
35 *dictatorship of the proletariat until the establishment of a classless society "marxism."*
36 *[Merriam-Webster Online Dictionary. 2009]*

37 Webster's defines 'dialectical materialism' as:

38 *"the Marxist theory that maintains the material basis of a reality constantly changing in a dialectical process*
39 *and the priority of matter over mind."*
40 *[Merriam-Webster Online Dictionary. 2009]*

41 Because Marxism proclaims that "reality" is "constantly changing" then dialectical materialism is a Marxist theory that
42 promotes an "ultimate reality" (See [Rosenberger v. Rector and Visitors of University of Virginia](#) 515 U.S. 819, 819,
43 (U.S.Va.,1995)) or an "ultimate concern" for believers and followers which occupies a place parallel to that filled by God in
44 traditionally religious persons according to the C.A. 7 in 1994.

45 *A general working definition of religion for Free Exercise purposes is any set of beliefs addressing matters of*
46 *"ultimate concern" occupying a " 'place parallel to that filled by ... God' in traditionally religious persons."*
47 *Welsh v. United States, 398 U.S. 333, 340, 90 S.Ct. 1792, 1796, 26 L.Ed.2d. 308 (1970).*
48 *[Fleischfresser v. Directors of School Dist. 200 15 F.3d. 680, 688 (C.A.7,1994)]*

1 In TOWARD A CONSTITUTIONAL DEFINITION OF RELIGION from the Harvard Law Review 91 HVLR 1056 it is
2 clear that political philosophies can become civic religions.

3 *Even political and social beliefs may be religious. Tillich suggests: "If a national group makes the life and*
4 *growth of the nation its ultimate concern ... [e]verything is centered in the only god, the nation" [FN91]*
5 *This point has been variously made about "civil religion in America," [FN92] Communism, [FN93] Marxism,*
6 *[FN94] Nazism, Italian Fascism, and Japanese militarism. [FN95]*

7 *[FN91]. P. TILLICH, supra note 66, at 44.*

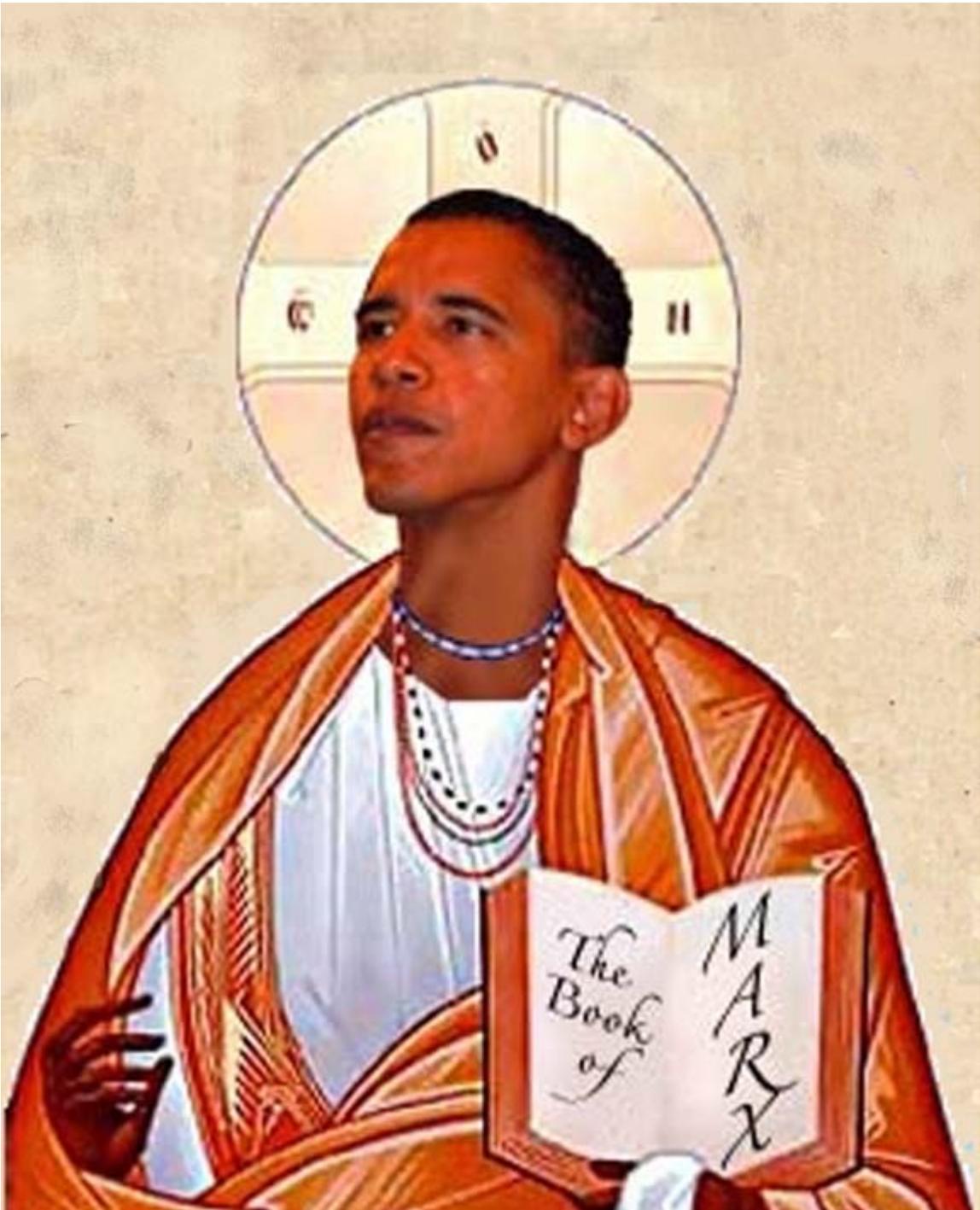
8 *[FN92]. Bellah, Civil Religion in America, 96 DAEDALUS 1, 1-9 (1967). See also Cousins, La Politique*
9 *Comme Religion aux Etats-Unis, in RELIGION ET POLITIQUE: ACTES DE COLLOQUE ORGANISÉ PAR LE*
10 *CENTRE INTERNATIONAL D'ETUDES HUMANISTES ET PAR L'INSTITUT D'ETUDES PHILOSOPHIQUES*
11 *DE ROME, JANVIER 3-7, 1978 (forthcoming, 1978).*

12 *[FN93]. J. BENNETT, CHRISTIANITY AND COMMUNISM 87-88 (1970). See also J. MURRY, THE*
13 *NECESSITY OF COMMUNISM (1932) (arguing that Communism is the world's one living religion).*

14 *[FN94]. See L. DEWART, THE FUTURE OF BELIEF 56-58 (1966).*

15 *[FN95]. See E. SHILLITO, NATIONALISM: MAN'S OTHER RELIGION (1933).*

16 The following is from *Engel v. Vitale*. Everyone that wants to understand what "voluntary compliance" should mean if we
17 have a religious objection to the taxing and spending Congress has established should read this many times. They have used
18 these Court Ruling to remove Christianity from the Marxist inspired schools (Tenth plank) and from the public square. Let
19 us pick up these weapons and turn them upon our Marxist Priests to free ourselves from their New American Civil Religion
20 of Obamaism/Marxism.



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There can be no doubt that New York's state prayer program officially establishes the religious beliefs embodied in the Regents' prayer. The respondents' argument to the contrary, which is largely based upon the contention that the Regents' prayer is 'nondenominational' and the fact that the program, as modified and approved by state courts, does not require all pupils to recite the prayer but permits those who wish to do so to remain silent or be excused from the room, ignores the essential nature of the program's constitutional defects. Neither the fact that the prayer may be denominationally neutral nor the fact that its observance on the part of the students is voluntary can serve to free it from the limitations of the Establishment Clause, as it might from the Free Exercise Clause, of the First Amendment, both of which are operative against the States by virtue of the Fourteenth Amendment. Although these two clauses may in certain instances overlap, they forbid two quite different kinds of governmental encroachment upon religious freedom. The Establishment Clause, unlike the

1 *Free Exercise Clause, does not depend upon any showing of direct governmental compulsion and is violated by*
2 *the enactment of laws which establish an official religion whether those laws operate directly to coerce*
3 *nonobserving individuals or not. This is not to say, of course, that laws officially prescribing a particular form*
4 *of religious worship do not involve coercion of such individuals. When the power, prestige and financial*
5 *support of government is placed behind a particular religious belief, the indirect coercive pressure upon*
6 *religious minorities to conform to the prevailing officially approved religion is plain. But the purposes*
7 *underlying the Establishment Clause go much further than that. Its first and most immediate purpose rested on*
8 *the belief that a union of government and religion tends to destroy government and to degrade religion. The*
9 *history of governmentally established religion, both in England and in this country, showed that whenever*
10 *government had allied itself with one particular form of religion, the inevitable result had been that it had*
11 *incurred the hatred, disrespect and even contempt of those who held contrary beliefs. That same history showed*
12 *that many people had lost their respect for any religion that had relied upon the support for government to*
13 *spread its faith. The Establishment Clause thus stands as an expression of principle on the part of the Founders*
14 *of our Constitution that religion is too personal, too sacred, too holy, to permit its 'unhallowed perversion' by a*
15 *civil magistrate. Another purpose of the Establishment Clause rested upon an awareness of the historical fact*
16 *that governmentally established religions and religious persecutions go hand in hand.FN16 The Founders knew*
17 *that only a few years after the Book of Common Prayer became the only accepted form of religious services in*
18 *the established Church of England, an Act of Uniformity was passed to compel all Englishmen to attend those*
19 *services and to make it a criminal offense to conduct or attend religious gatherings of any other kindFN17-a*
20 *law *433 which was consistently flouted by dissenting religious groups in England and which contributed to*
21 *widespread persecutions of people like John Bunyan who persisted in holding 'unlawful (religious) meetings * **
22 ** to the great disturbance and distraction of the good subjects of this kingdom * * *.'* And they knew that similar
23 *persecutions had received the sanction of law in several of the colonies in this country soon after the*
24 *establishment of official religions in those colonies.FN19 It was in large part to get completely away from this*
25 *sort of systematic religious persecution that the Founders brought into being our Nation, our Constitution, and*
26 *our Bill of Rights with its prohibition against any governmental establishment of religion. The New York laws*
27 *officially prescribing the Regents' prayer are inconsistent both with the purposes of the Establishment Clause*
28 *and with the Establishment Clause itself.*
29 *[Engel v. Vitale 370 U.S. 421, 433, 82 S.Ct. 1261, 1268 (U.S.N.Y. 1962)]*

30 While many people think Marx was an economist, it is clear that they don't pay attention to what's under their noses...or
31 what's disappearing quickly from their wallets.

32 MARX, as history has shown in every country where his religion is practiced (even today as Marxian economics costs
33 people their jobs), WAS A LOUSY, STUPID, UNINFORMED, INTELLECTUALLY PRETENTIOUS ECONOMIST.
34 Even the communist Chinese have figured that out and have become the most capitalistic of communist countries...even
35 suggesting their people acquire gold and silver money based on honest (i.e. moral) weights and measures.

36 So, why is Marx so popular? Because he is a theologian. He does what all religions do. He appeals (with nothing to back it
37 up except his brain farts) to the intangible hopes for a better life (here if not hereafter). He made altruistic, abstract
38 promises that create hope in people...that if you follow his 10 commandments, which are the ten planks of the Communist
39 Manifesto, and put yourself entirely under the protection of Obama and Pelosi-esque gods and goddesses, and make your
40 whopping big donations, you will have a better life. If you don't follow his commandments you will be a slave (Marx was
41 also ironic) to the man who built the factory in your town and gave you your job and pays you competitive wages. Other
42 examples of such illogic about:

- 43 1. Jansenists: If you despised your body for the evil thing it is you would be saved. If you wore lipstick and wiggled your
44 booty you would go to hell.
- 45 2. Obamanationists: If you buy our health insurance you will have peace of mind. If you don't buy our health insurance
46 you will go to debtors' prison...after we bankrupt you with fines.
- 47 3. Rooseveltianists: If you sacrifice the fruits of your labor so the unproductive can have a chicken in their pot at your
48 expense you will be taken care of when you become unproductive. If you don't sacrifice the fruits of your labor so the
49 unproductive can eat at your expense, you will go to jail.
- 50 4. Catholics: If you don't eat meat on Friday, you will be free of sin. If you do eat meat on Friday, you will go to
51 hell...unless you go to confession and seek forgiveness.

52 That's what's the same about all religions: They all promise to make things better in some way and call for some form of
53 human sacrifice to achieve the goal sought. But there is a major difference between a civic religion and a church related
54 religion.

- 55 1. Church related religions are morally and spiritually coercive (e.g. instilling fear of hell fire).

1 2. Civic religions are morally coercive..."pay your fair share". And physically coercive as well..."if you don't buy our
2 health insurance you will go to jail and pay huge fines". "if you don't voluntarily comply with our compelling
3 government interest that you pay unspecified taxes that don't apply to you...you will lose your property and go to jail."

4 The point here is that most Americans are much more faithful to their Marxist beliefs than to their Baptist, Presbyterian,
5 catholic (etc.) beliefs. But they don't even know they're practicing another religion than the one they profess because they
6 have been so deceived by a manipulated media, privileged I.R.C. 501(c)(3) churches that have been gagged by Caesar from
7 telling them the truth to keep their privileged status, and public schools run by civic rulers who are using this platform to
8 indoctrinate and program their own children to espouse socialism and communism.

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

12 Most Americans think communism is about atheism. And it is. And atheism is all about God! Isn't it? You can't deny
13 something that doesn't exist. As soon as you speak of someTHING you've acknowledged it or created it...at least as an idea
14 that you might want to refute. That's how God created the world when he looked into the void...with words...

15 *"In the beginning was the Word, and the Word was with God, and the Word was God."*
16 *[John 1:1, Bible, NKJV]*

17 This section should help you formulate the legal/judicial exposition of American civic religion needed to challenge it toe to
18 toe in court, and also suggests how Americans might leave that church and find their way back to God (who never coerces
19 us...but invites us to contract with him in truly beneficial covenants with all of the material facts FULLY disclosed rather
20 than stealthily hidden within the intricacies of a private law franchise agreement that doesn't even disclose to the reader its
21 voluntary nature.)

22 **13.2 Quitting Social Security**

23 A document is available which allows the reader to quit this new civil religion:

[Resignation of Compelled Social Security Trustee](http://sedm.org/Forms/FormIndex.htm), Form #06.002
<http://sedm.org/Forms/FormIndex.htm>

24 **13.3 Quitting the Tax System**

25 An free exhaustive study into the illegal enforcement of our income tax laws is available below:

[Great IRS Hoax](http://sedm.org/Forms/FormIndex.htm), Form #11.302
<http://sedm.org/Forms/FormIndex.htm>

26 **13.4 Accepting and imitating Jesus, who was an Anarchist**⁹⁵

27 By: James Redford

Editorial: At the beginning of our treatment of socialism in section 0 earlier, we explained that "anarchism" is the
opposite of socialism and that the Bible and Jesus both taught anarchism. This article will explain in detail why Jesus was
an anarchist, and opposed socialism and statism of every sort. This will:

1. Offer an alternative to socialism for non-Christians which embodies all that is necessary for liberty and human happiness.
2. Allow Christians to mature their faith and integrate it with a world and political view that opposes socialism as a matter of Biblical doctrine.

⁹⁵ Downloaded from: <http://www.anti-state.com/redford/redford4.html>

We do not mean to suggest by including the article below that Christ was a Libertarian. We see nothing where Christ believes there should be no national borders. We see nothing that allows for homosexuals to marry or to be welcome into fellowship. We see nothing that does not allow for government created by God, which the US of A Constitution was and is to establish laws that are, according to the Declaration of independence, "to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness." Men have to right to make laws that seem most likely to effect THEIR safety and Happiness. Libertarians want no laws. They want to be able to walk naked through the streets and expect that no law should be able to do anything about it even though it negatively effects We the People's Happiness. The key is to keep government as local as possible so that small groups can have laws that effect their safety and happiness even if it excludes others. This includes drug law (which we oppose) if those laws will make the people of the area happy. The same is true of abortion, homosexuality, promiscuity, polygamy, etc. Some laws need to be available on a national level to protect individual rights. The main one being the right to travel so if they do not like the local laws they can leave and establish their own small government elsewhere.

1 The above title may seem like strong words, for surely that can't be correct? Jesus an anarchist? One must be joking, right?

2 But you read correctly, and I will demonstrate exactly that. At this point you may be incredulous, but I assure you that I am
3 quite serious. If you are a Christian and find the above title at all hard to believe then you of all people owe it to yourself to
4 find out what the basis of this charge is, for if the above comes as news to you then you still have much to learn about Jesus
5 and about the most vitally important struggle which has plagued mankind since the dawn of history: mankind's continuing
6 struggle between freedom and slavery, between value producers and the violent parasitical elite, between peace and war,
7 between truth and deception. This is the central struggle which defines mankind's history and, sadly, continues to do so. As
8 Christians and as people in general, what we choose to believe and accept as the truth is equally as vitally important, for
9 ultimately it is people's beliefs about the world that will shape and determine what outcomes transpire in the world. If the
10 mass of people believe in political falsehoods and deceptions then mankind will continue to repeat the same gruesome
11 mistakes, as it does presently, and the aforementioned struggle will continue to be no closer to a desirable resolution.
12 Genuine change must first come by changing one's mind, and if what one had believed before was in error then one cannot
13 expect good results to proceed forth from it. And all change starts with the individual. You can help change the world by
14 simply changing your mind. All I ask of you is to believe in the truth--know the truth and the truth will make you free (John
15 8:32).

16 It is the purpose of this document to demonstrate the above claim, and if you are a Christian then I submit that it should be
17 your task to honestly consider what is presented here, for if the above claim comes as a surprise then I will show that what
18 you thought you knew about Jesus was not the whole story: Jesus is far more radical than many would have you believe,
19 and for good reason--it threatens the status quo. For the consequence of this truth becoming understood and accepted by
20 even one-tenth of the population would be quite dramatic indeed: governments would topple like so many dominoes. For as
21 the 16th century Frenchman Étienne de la Boétie observed in *The Politics of Obedience: The Discourse of Voluntary*
22 *Servitude* (<http://www.blancmange.net/tmh/articles/laboetie.html>), all governments ultimately rest on the consent of the
23 governed, even totalitarian dictatorships. Now this "consent" does not have to be in the form of active promotion and
24 support of the State, it could simply be in the form of hopeless resignation, such as accepting the canard "nothing's as sure
25 as death and taxes." All governments can only exist because the majority--in one form or another--accept them as at least
26 being inevitable. They believe in the deception that even though government may be evil that it is nevertheless a necessary
27 evil, and therefore cannot conceive of a better alternative. But if such were true then Jesus Christ's whole message is a
28 fallacy. But such is not the truth, there is an alternative: liberty. And I will show that Jesus has called us to liberty, and that
29 liberty and Christ's message are incompatible with government.

30 You may wonder where I got the one-tenth figure from in the above if all governments require the acceptance of their rule
31 by the majority of their population. Again, the reason is because this acceptance doesn't have to be active support but
32 merely resigned, as it usually is. If just one-tenth of the population strongly believed that government was itself the greatest
33 moral evil and that there was a better alternative it would be enough to turn the tide. Since most people are followers and
34 uncritically accept the reigning political opinions, those who do not accept the status quo and who are able to form and
35 articulate a critical alternative will come to be the intellectual leaders by default when the popular regime suffers a crisis
36 and people begin to look for alternatives. If the history of governments teach us anything it is that such crisis is a regular
37 occurrence, for governments by their nature tend toward instability. If it be asked Why then do we still have government?,
38 it is here answered that it is because no viable alternative to government has been articulated by a critical mass at such a
39 crisis, in that most people throughout history have accepted the deception that government is a necessary evil and could not
40 conceive a better alternative.

1 Now I will articulate that better alternative, the one that Christ commanded us. I will show that Jesus and His message are
2 necessarily anarchistic. And what better place to start than in the beginning?:

3 **13.4.1 Jesus' Very Life Began in an Act of Defiance to Government (And Would Later End in** 4 **Defiance to Government)**

5 If it were not for Joseph and Mary's intentional act of defying that which they knew to be king Herod the Great's will and
6 escaping with baby Jesus from out of Herod's mid as fugitives to the land of Egypt then Jesus would have been mercilessly
7 killed and needless to say His ministry and the fulfillment of Scripture would have never come about. Thus in the most
8 fundamental of regards, there is a great antagonism from the very start between Jesus and government (to say the least):
9 Jesus was born into the world as a criminal and would later be killed as a criminal--a criminal as so regarded by the
10 government, that is. And what was baby Jesus' crime? From Matthew 2:1-6 we find the answer:

11 *Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East*
12 *came to Jerusalem, saying, "Where is He who has been born King of the Jews? For we have seen His star in the*
13 *East and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with*
14 *him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them*
15 *where the Christ was to be born. So they said to him, "In Bethlehem of Judea, for thus it is written by the*
16 *prophet: 'But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you*
17 *shall come a Ruler Who will shepherd My people Israel.' "*
18 *[NKJV, as elsewhere unless noted otherwise.]*

19 So here we learn that Herod became troubled at the thought that there might be someone else that people would come to
20 regard as their king other than Herod. Herod regarded Jesus as a threat to his power: was his fear unjustified? It is my
21 judgment and this document's central thesis that Herod was correct in his assessment of Jesus as being a threat to his power--
22 although not just to Herod as an individual but to all that Herod represents, in a word: government; along with the unholy
23 usurpation, deception and subjugation of people that it necessarily entails. For as I will show, Jesus' Kingdom is to be the
24 functional opposite of any Earth-bound kingdom which has ever existed. And for government, this is the ultimate crime of
25 which Jesus was guilty, and which required His extermination.

26 Here we read of this pivotal act of holy defiance to government, without which there would be no Christ as we know of:

27 *Matthew 2:13-15: Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream,*
28 *saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for*
29 *Herod will seek the young Child to destroy Him." When he arose, he took the young Child and His mother by*
30 *night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken*
31 *by the Lord through the prophet, saying, "Out of Egypt I called My Son."*

32 As well, so enraged was Herod upon learning that the wise men had disobeyed his order to report back to him on the
33 location of baby Jesus that he ordered the extermination of all the male children in Bethlehem and the surrounding areas
34 from age two and younger, all in the hopes that baby Jesus would be among the slaughtered (Matt. 2:12,16-18). It was only
35 after king Herod the Great had perished that Joseph brought his family out of the land of Egypt, and then only to Nazareth
36 as Herod's son Archelaus was then reigning over Judea (Matt. 2:19-23).

37 How very considerate indeed Jesus was being when He advised His disciples in Mark 8:15:

38 *Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."*

39 At the time Jesus offered the above advice He would have been referring to Herod Antipas. Jesus would later be mocked
40 and ridiculed by Herod Antipas before finally being put to death as a common criminal by the Roman government (Luke
41 23:8-12). In handling the case of Jesus, Herod Antipas asked Jesus many questions, but Jesus refused to answer any of
42 Herod's questions (Luke 23:9). Thus, not only did Jesus' very life begin in an act of holy defiance to government but it
43 would also end in holy defiance to government. It was also Herod Antipas who beheaded John the Baptist (Matt. 14:1-12;
44 Mark 6:14-29; Luke 9:7-9).

45 The story of Jesus' life can in part be summed up as suffering through this unjust Satanic world system for having preached
46 the Truth, with government being chief among the culprits of this Satanic world system. All one has to do is review the life
47 story of Jesus to plainly see that government--far from being instituted by God--is and has been a demonic tool of Satan
48 used to oppress the righteous. And I will demonstrate that Jesus and the early Church leaders--as recorded the Bible--knew

1 this to be the case and preached the same. The instrument which Satan used in an attempt to snuff-out that Truth in an act of
2 deicide was government--from the beginning of Jesus' life to the very end, it was government which sought to exterminate
3 this most dangerous threat of all to its power.

4 **13.4.2 The Golden Rule Unavoidably Results in Anarchism**

5 Jesus commanded us that in all things we are to treat others as we would want others to treat us. Thus:

6 *Matthew 5:17-18: "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to*
7 *fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass*
8 *from the law till all is fulfilled."*

9 *Matthew 7:12: [...] "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the*
10 *Prophets." (See also Luke 6:31.)*

11 By saying that this commandment is "the Law and the Prophets" Jesus is saying that by following this one commandment
12 that one is thereby fulfilling the Law of Moses and the principles of the Prophets--in other words Jesus is saying that it is
13 the be-all and end-all when it comes to the proper ethic of social relations. This ultimate social ethic which Jesus
14 commanded everyone to follow is commonly known as the Golden Rule.

15 But if indeed Jesus actually meant what He said when He spoke these words--and He most certainly did--then this alone is
16 more than enough to prove that Jesus is of necessity an anarchist, and not just any kind of anarchist, but a libertarian, free-
17 market anarchist in particular.

18 The reason this would necessarily have to be the case is because it is impossible for any actual government to actually abide
19 by the Golden Rule even in theory, let alone in practice. All governments must of necessity violate the Golden Rule,
20 otherwise they would not be governments but would be something else instead.

21 To understand why this is unalterably true, one must first have a clear and precise understanding of just what a
22 "government" is and just what it is not, i.e., the distinguishing characteristics of Government which differentiates it from all
23 other things that are not Governments.

24 (When the word is used in the sense above) Government (i.e., a State) is that organization in society which attempts to
25 maintain, and is generally successful at maintaining, a coercive regional monopoly over ultimate control of the law (i.e., on
26 the courts and police, etc.)--this is a feature of all Governments; as well, historically speaking it has always been the case
27 that it is the only organization in society that legally obtains its revenue not by voluntary contribution or payment for
28 services rendered but by coercion.

29 It is here where we find why it is quite impossible for any government to actually abide by Jesus' ultimate commandment.
30 The reason quite simply is because all governments do to their subjects what they outlaw their subjects to do to them. That
31 is, all governments, in order to be a government, must enforce a coercive monopoly on ultimate control of the law--this is a
32 necessary feature of all governments. All governments set up courts and enforce control over ultimate judicial decision,
33 while outlawing others from engaging in the same practice. Thus, for example, if a group of people become dissatisfied
34 with the judicial services that the government is providing and decide to set up shop offering their own private arbitration
35 and protection services on the market without seeking the permission of the government to do so then the government will
36 attack these people and put an end to their competitive judicial services, and would thereby enforce its monopoly on
37 ultimate control over the law. If the government failed to enforce its monopoly on ultimate control over the law then it
38 would cease to be a government, but would instead become just another private protection agency offering its services on a
39 competitive market.

40 The above scenario leaves out something extremely vital though, as it merely assumes that this government in question
41 somehow obtains its revenue by voluntary contribution and not by coercion. Yet all actual governments throughout history
42 have obtained their revenue not by voluntary contribution or payment for contracted services but by coercion. Thus all
43 governments throughout history steal and extort wealth from their subjects which they call "taxes," yet at the same time
44 governments make it illegal for their subjects to steal from each other or from the government. Thus here again in taxes we
45 see that historically all governments do to their subjects what they outlaw their subjects to do to them. I say "historically"
46 because while although all governments throughout history have found it necessary to fund their operations through theft
47 and extortion, it is not necessarily the case that all governments in theory must be supported by taxes: one could imagine

1 that most people in a certain society simply voluntarily donate their money to fund a government, as unlikely as that
2 possibility is in practice. So while although a monopoly on ultimate control of the law is a logical necessity of all
3 governments, taxes are not--taxes have simply been a practical necessity throughout all of history in order for governments
4 to function.

5 And so we find that all governments must of necessity continuously violate Jesus' ultimate social commandment even to
6 simply exist. The principle which all governments are founded upon and follow may properly be termed the "Luciferian
7 Principle." This logically follows, because to not follow the Golden Rule is to do the opposite of the Golden Rule: i.e.,
8 rather than doing to others what you would want others to do to you, you would instead be doing to others what you do *not*
9 want others to do to you. Hence, if we may term the Golden Rule the "Christ Principle," or otherwise the "Christian
10 Principle," then it certainly follows that the opposite of this principle would properly be termed the "Luciferian Principle":
11 which is none other than doing to others what you do *not* want others to do to you.

12 It is for this reason that anyone that takes Jesus' ultimate ethical commandment seriously must of necessity advocate the
13 abolition of all Earthly governments wherever and whenever they may exist, as governments are necessarily incompatible
14 with Jesus' ultimate ethical commandment and diametrically opposed to it. In passing, it's important for me to distinguish
15 "Earthly governments" from what is sometimes called the "Kingdom of God" or the "Kingdom of Christ." In the above
16 discussion I have been analyzing governments as they are operated by men here on Earth--but as I will show, the
17 "Kingdom" which Christ is to establish on Earth will be the functional and operational opposite of any kingdom which has
18 ever existed on Earth before, i.e., it won't actually be a government in the sense in which I defined above and will in fact be
19 perfectly consistent with the Golden Rule.

20 Above I also stated that Jesus' commandment of the Golden Rule not only proves that He is an anarchist, but also
21 necessarily a libertarian, or free market, anarchist to be specific. The reason that this is so is because an anarchist is simply
22 someone who desires no government to exist: only this and nothing more. Thus, one could desire no government to exist
23 and yet still feel that it is alright to, say, slap people upside the head for no reason. Yet someone who follows the Golden
24 Rule must not do to others what they do not want others to do to them--this necessarily means that one must respect the
25 autonomy of other people's person and their just property: which unavoidably leads to not just anarchism, as was
26 demonstrated above, but also to the free-market, voluntarist, libertarian order. The rigorous proof of this is that everyone,
27 by definition, objects to others aggressing against what they regard as their own property. If such were not the case then, by
28 definition, such action would not be an aggression but a voluntary action. But ultimately *all* just property titles can be
29 traced back by way of voluntary transactions (which would thus be consistent with the Golden Rule) to the homesteading of
30 unused resources; or (2) in the case in which such resources were expropriated from a just owner and the just owner or his
31 heir(s) can no longer be identified or are deceased, where the first non-aggressor possesses the resource (which can then be
32 considered another form of homesteading). Thus, for anyone to come into possession of property which either was not
33 homesteaded by themselves or which was not obtained by a voluntary transaction would thereby be violating the Golden
34 Rule, for to do so would mean that they are obtaining a good by involuntary means from another who can trace their
35 possession of the resource either to direct homesteading or through voluntary transactions leading back to homesteading
36 (i.e., of either of the two types given above). Yet, by definition, this aggressor would not want others to take his property
37 against his will which he had come into possession of by voluntary means--and surely everyone possesses such property,
38 even if it is just their own body.

39 Hence, if Jesus was serious about the Golden Rule--and He most certainly was--then it necessarily means that He is a
40 consistent libertarian, as the Golden Rule as a political ethic is completely congruent with the libertarian Non-Aggression
41 Principle, i.e., that no person or group of people may initiate the use of force against another, or threaten to initiate force
42 against another.

43 **13.4.3 Jesus does not Respect the Person of Men**

44 According to the Bible, every person is equally subject to the commands of God, and one does not become exempt from
45 God's law simply because one has managed to receive some sort of title of nobility. We are instructed to treat everyone by
46 the same law. Yet this automatically rules out the possibility that governments could ever be legitimate, as they can only
47 exist do to a privilege of monopoly on the ultimate control over the law which they enforce while excluding all competitors.
48 As well, they collect taxes, which they call "theft" and "extortion" if anyone else engages in the same behavior against them
49 or others.

1 As it is recorded in the Gospels, it seems that the people that knew of Jesus in His day were aware that He did not regard
2 the person of men (i.e., titles of nobility, etc.):

3 *Matthew 22:16: And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You*
4 *are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of*
5 *men." (See also Mark 12:14.)*

6 Yet this would have been merely conforming to people's expectation that Jesus would have been following the Old
7 Testament commands not to regard the person of men (Lev 19:15; Deu. 1:17; 16:19; Job 32:21; 34:19; Prov. 28:21.). But
8 that this is indeed the case was confirmed in the apostles' writings:

9 *Galatians 2:6: But from those who seemed to be something--whatever they were, it makes no difference to me;*
10 *God shows personal favoritism to no man--for those who seemed to be something added nothing to me.*

11 And:

12 *James 2:8,9: If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as*
13 *yourself," you do well; but if you show partiality, you commit sin, and are convicted by the law as*
14 *transgressors.*
15 *[See also 1 Peter 1:16.]*

16 Yet consider what James's above admonition means as it concerns Jesus' ultimate ethical command of the Golden Rule
17 (Matt. 7:12; Luke 6:31). If we as Christians were to take Jesus' command seriously and apply it to everyone without
18 partiality, then it would necessarily require that we demand the abolition of all governments wherever they may exist, as
19 they can only exist by a continuous violation of the Golden Rule (see above).

20 **13.4.4 Jesus on Taxes: Nothing is (Rightly) Caesar's!**

21 The story of Jesus commanding us to give unto Caesar that which is Caesar's (Matt. 22:15-22; Mark 12:13-17; Luke 20:20-
22 26) is commonly misrepresented as His commanding us to give to Caesar the denari which he asks for (i.e., to pay taxes to
23 government) as--it is assumed--the denari are Caesar's, being that they have Caesar's image and name on them. But Jesus
24 never said that this was so! What Jesus did say though was an ingenious case of rhetorical misdirection to avoid being
25 immediately arrested, which would have interfered with Old Testament prophecy of His betrayal as well as His own
26 previous predictions of betrayal.

27 When the Pharisees asked Him whether or not it is lawful to pay taxes to Caesar they did so as a ruse in the hopes of being
28 able to either have Him arrested as a rebel by the Roman authorities or to have Him discredited in the eyes of His followers.
29 At this time in Israel's history it was an occupied territory of the Roman Empire, and taxes--which were being used to
30 support this occupation--were much hated by the mass of the common Jews. Thus, this question was a clever Catch-22
31 posed to Jesus by the Pharisees: if Jesus answered that it *is not* lawful then the Pharisees would have Him put away, but if
32 He answered that it *is* lawful then He would appear to be supporting the subjection of the Jewish people by a foreign power.
33 Luke 20:20 makes the Pharisees' intent in asking this question quite clear:

34 *So they watched Him, and sent spies who pretended to be righteous, that they might seize on His words, in*
35 *order to deliver Him to the power and the authority of the governor.*

36 Thus, Jesus was not free to answer in just any casual manner. Of the Scripture prophecies which would have gone
37 unfulfilled had He answered that it was fine to decline paying taxes and been arrested because of it are the betrayal by Judas
38 (Psalm 41:9; Zech. 11:12,13), and His betrayer replaced (Psalm 109:8--see Acts 1:20); see also Acts 1:15-26 and Psalm
39 69:25. Here is a quote from Peter on this matter from Acts 1:16:

40 *"Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David*
41 *concerning Judas, who became a guide to those who arrested Jesus."*

42 In Matt. 26:54,56 and Mark 14:49 Jesus testifies to this exact same thing after He was betrayed by Judas. As well, Jesus
43 Himself twice foretold of His betrayal before He was asked the question on taxes--see Matt. 17:22; 20:18; Mark 9:31;
44 10:33; and Luke 9:44; 19:31. See also John 13:18-30, which testifies to the necessity of the fulfillment of Psalm 41:9, as
45 Jesus here foretells of His betrayal by Judas.

1 In addition, it appears that the only reason Jesus paid the temple tax (and by supernatural means at that) as told in Matt.
2 17:24-27 was so as not to stir up trouble which would have interfered with the fulfillment of Old Testament Scripture and
3 Jesus' previous prediction of His betrayal as told in Matt. 17:22--neither of which would have been fulfilled had Jesus not
4 paid the tax and been arrested because of it. Jesus Himself supports this view when He said of it "Nevertheless, lest we
5 offend them . . ." (NKJV), which can also be translated "But we don't want to cause trouble" (CEV). He said this after in
6 effect saying that those who pay customs and taxes are not free (v. 25,26)--yet one reason Jesus came was to call us to
7 liberty (Luke 4:18; Gal. 4:7; 5:1,13,14; 1 Cor. 7:23; 2 Cor. 3:17; James 1:25; 2:12).

8 It should be remembered in all of this that it was Jesus Himself who told us "Behold, I send you out as sheep in the midst of
9 wolves. Therefore be wise as serpents and harmless as doves." (Matt. 10:16). Jesus was being wise as a serpent as He never
10 told us to pay taxes to Caesar, of which He could have done and still fulfilled Scripture and His previous predictions of
11 betrayal. But the one thing He couldn't have told people was that it was okay not to pay taxes as He would have been
12 arrested on the spot, and Scripture and His predictions of betrayal would have gone unfulfilled. Yet the most important
13 thing in all this is what Jesus *did not* say. Jesus never said that all or any of the denari were Caesar's! Jesus simply said
14 "Give to Caesar that which is Caesar's." But this just begs the question, What is Caesar's? Simply because the denari have
15 Caesar's name and image on them no more make them his than one carving their name into the back of a stolen TV set
16 makes it theirs. Yet everything Caesar has been taken by theft and extortion, therefore nothing is rightly his.

17 **13.4.5 Tax Collectors are Sinners!**

18 A further demonstration that Jesus considered the institution of taxation to be unjust is given in the below story:

19 *Matthew 9:9-13: As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He*
20 *said to him, "Follow Me." So he arose and followed Him. Now it happened, as Jesus sat at the table in the*
21 *house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. And when*
22 *the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?"*
23 *When Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are*
24 *sick. But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the*
25 *righteous, but sinners, to repentance."*
26 *[See also Mark 2:14-17; Luke 5:27-32.]*

27 It's important to point out here that Jesus actually made a stronger case against the unrighteousness of tax collectors than the
28 Pharisees originally had in questioning Jesus' disciples about it: the Pharisees actually separated the tax collectors from the
29 sinners when they asked "Why does your Teacher eat with tax collectors and sinners?" Yet when Jesus heard this He
30 answered the Pharisees by lumping the two groups together under the category of sinners--thus: "For I did not come to call
31 the righteous, but sinners, to repentance."

32 Yet since this is the story of Matthew the tax collector being called to repentance by Jesus we will do well to ask how it was
33 that Matthew obtained repentance. The answer: By first giving up tax collecting! And from this beginning Matthew would
34 thus go on to become one of Jesus' twelve disciples.

35 **13.4.6 On Paul and Romans 13 and Titus 3:1**

36 It is often claimed that Christians are required to submit to government, as this is supposedly what Paul commanded that we
37 are supposed to do in Romans 13. Thus:

38 *Romans 13:1-7: Let every soul be subject to the governing authorities. For there is no authority except from*
39 *God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the*
40 *ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good*
41 *works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from*
42 *the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword*
43 *in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Therefore you must be*
44 *subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they*
45 *are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom*
46 *taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.*

47 But in actual fact Paul never does tell us in above excerpt from Romans 13 to submit to government!--at least certainly not
48 as they have existed on Earth and are operated by men. In fact, Paul would be an outright, boldfaced hypocrite were he to
49 command anyone to do such a thing: for Paul himself did not submit to government, and if he had then he would not even
50 have been alive to be able to write Romans 13. For Paul himself disobeyed government, and it is a good thing that he did as

1 we would not even know of a Paul in the Bible had he not disobeyed government. As when Paul was still only known as
2 Saul he escaped from the city of Damascus as he knew that the governor of that city, acting under the authority of Aretas
3 the king, was coming with a garrison to arrest him in order that he be executed. This was right after Saul's conversion to
4 Jesus Christ on the road to Damascus. The Jews in Damascus, hearing of Saul's conversion, plotted to kill him as a traitor to
5 their cause in persecuting the Christians. Saul was let out of a window in the wall of Damascus under cover of night by
6 some fellow disciples in Christ (see Acts 9:23-25). In none of Paul's later writings does he divest himself, or disassociate
7 himself, from these actions that he took in knowingly and purposely disobeying government: in fact, this very event is one
8 of the things that he later cites in demonstration of his unwavering commitment to Christ (see 2 Cor. 12:22-33)!

9 Indeed, ever since Paul's conversion to Jesus Christ, he spent the rest of his entire life in rebellion against mortal
10 governments, and would at last--just as with Jesus before him--be executed by government, in this case by having his head
11 chopped off. Paul was continuously in and out of prisons throughout his entire ministry for preaching the gospel of Christ;
12 he was lashed with stripes 39 times by the "authorities" for preaching Christ; he was beaten with rods by the "authorities"
13 for preaching Christ; and none of these rebellions of his did he ever disavow: indeed he cited them all as evidence of his
14 commitment to Jesus (again, see 2 Cor. 12:22-33)!

15 But even more importantly, if Paul is saying in Romans 13 what many people have said he meant, i.e., that people should
16 obey mortal, Earthly governments, then it is questionable whether Paul could even be a genuine Christian. For as was
17 pointed out above, Jesus would not even have existed as we know of today had it not been for Joseph and Mary
18 intentionally disobeying king Herod the Great and escaping from his reach when they knew that Herod desired to destroy
19 baby Jesus (see Matt. 2:13,14). Thus, if indeed Paul meant in Romans 13 that we are to obey Earthly governments then this
20 would mean that Paul would rather have Joseph and Mary obey king Herod the Great and turn baby Jesus over to be killed.

21 So what in the world is going on here with Paul and Romans 13? Is Paul a hypocrite? Is Paul being contradictory? Actually,
22 *No* to both. Once again, as with Jesus' answer to the question on taxes, this is another ingenious case of rhetorical
23 misdirection. Paul was counting on the fact that most people who would be hostile to the Christian church--the Roman
24 "authorities" in particular--would, upon reading Romans 13, naturally interpret it from the point of view of legal positivism:
25 i.e., that such people would take for granted that the "governing authorities" and "rulers" spoken of must refer to the men
26 who operate the governments on Earth. But never does Paul anywhere say that this is so! (*Legal positivism* is the doctrine
27 that whichever gang is best able to overpower others with arms and might and thereby subjugate the populace and who then
28 proceed to proclaim themselves the "authority" are on that account the rightful "Authority.")

29 But before proceeding with the above analysis, what would the motive be for Paul to include such rhetorical misdirection in
30 his letter to the people at the church of Rome? In answering this, it must be remembered that just as with Jesus, Paul was
31 not free to say just anything that he wanted. The early Christians were a persecuted minority under the close surveillance of
32 the Roman government as a possible threat to its power. Here is Biblical proof of this assertion written by Paul himself:

33 *Galatians 2:4,5: And this occurred because of false brethren secretly brought in (who came in by stealth to spy*
34 *out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield*
35 *submission even for an hour, that the truth of the gospel might continue with you.*

36 Paul never intended that his letter to the Roman church be kept secret, and he knew that it would be copied and distributed
37 amongst the populace, and thus inevitably it would fall into the hands of the Roman government, especially considering
38 that this letter was going directly into the belly of the beast itself: the city of Rome. Thus by including this in the letter to
39 the church at Rome he would help put at ease the fears of the Roman government so that the persecution of the Christians
40 would not be as severe and so that the more important task of the Church, that of saving people's souls, could more easily
41 continue unimpeded. But Paul wrote it in such a way that a truly knowledgeable Christian at the time would have no doubt
42 as to what was actually meant.

43 The Church leaders at the time would have known that Paul obviously couldn't have meant the people who control the
44 mortal governments as they exist on Earth when he referred to the "governing authorities" and "rulers" in Romans 13, for
45 that would have made Paul a shameless hypocrite and also meant that he would desire that baby Jesus had been killed (for
46 surely the histories of Paul and Jesus' lives would have been fresh on their minds). The only answer that can make any
47 sense of this seeming riddle is that one doesn't actually become a *true* "governing authority" or "ruler" simply because one
48 has managed by way of deception, terror, murder and might to subjugate a certain population and then proceed to thereby
49 proclaim oneself the "King" or the "Authority" or the "Ruler." Instead, what Paul is saying is that the only *true* and *real*
50 authorities are only those that God appoints, i.e., one cannot become a *real* authority or ruler in the eyes of God simply
51 because through force of arms one has managed to subjugate a population and then proclaim oneself the potentate. Thus, by

1 saying this Paul was actually rebuking the supposed authority of the mortal governments as they exist on Earth and are
2 operated by men!

3 "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that
4 exist are appointed by God." (Rom. 13:1.) leaves wide open the possibility that those who control the mortal governments
5 on Earth are not true authorities as appointed by God. The fallacy most people make when encountering a statement such as
6 this is to unthinkingly and automatically assume that Paul must be referring to the people in control of the mortal
7 governments that exist on Earth--for after all, don't these people who run these Earthly governments call themselves the
8 "governing authorities"? Do they not teach their subjects from birth that they are the "rulers" and the "authorities"? But
9 when we factor in the life history of both Jesus and Paul, then it can leave no room for doubt: Paul most certainly could not
10 have been referring in Romans 13 to the people who control the mortal governments as they exist on Earth--otherwise Paul
11 would be an outright hypocrite as well as an advocate of deicide against baby Jesus. Indeed, God Himself directly confirms
12 this very thing:

13 *Hosea 8:4: "They set up kings, but not by Me; They made princes, but I did not acknowledge them."*

14 But, some may inquire, what about Paul telling us to pay taxes in Romans 13:6-7? Thus:

15 *Romans 13:6,7: For because of this you also pay taxes, for they are God's ministers attending continually to*
16 *this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear*
17 *to whom fear, honor to whom honor.*

18 But does Paul really tell us to pay taxes here? Again, just as with Jesus, nowhere does Paul actually tell anyone to pay any
19 taxes! Paul continues with the rhetorical misdirection that he started in the beginning of Romans 13, knowing--just as Jesus
20 knew before him--that those who would be hostile to the Christian church would automatically assume what they are
21 predisposed to assume: i.e., that the taxes and customs "due" are due to those in control of the governments who levy them.
22 But here Paul was being wise as a serpent and harmless as a dove, as Paul never said any such thing. For when Paul says
23 "Render therefore to all their due: taxes to whom taxes are due, customs to whom customs" this just begs the question: to
24 whom are taxes and customs due? The answer to which could quite possibly be "No one." And this is precisely how Paul
25 proceeds to answer his own question-begging statement, in Romans 13:8-10:

26 *Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the*
27 *commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not*
28 *bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this*
29 *saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is*
30 *the fulfillment of the law.*

31 So there we have it in no uncertain terms: Owe no one anything except to love one another! Yet since when have taxes ever
32 had the slightest thing to do with love? As was explained above, all mortal governments throughout history steal and extort
33 wealth from their subjects which they call "taxes," yet at the same time governments make it illegal for their subjects to
34 steal from each other or from the government. Thus in taxes we see that historically all governments do to their subjects
35 what they outlaw their subjects to do to them. Thus, all Earthly, mortal governments, by levying taxes, break the Golden
36 Rule which Jesus commanded everyone as the supreme law.

37 In the earlier discussion on Jesus and taxes we learned that when Jesus said "Give on to Caesar that which is Caesar's and
38 give unto the Lord that which is the Lord's" he was, in effect, actually saying that one need not give anything to Caesar: as
39 nothing is rightly his, considering that everything that Caesar has been taken by theft and extortion.

40 And what of Paul writing in Titus 3:1: "Remind them to be subject to rulers and authorities, to obey, to be ready for every
41 good work"? As was clearly demonstrated above, Paul was referring to the *true* higher authorities as recognized by God,
42 not to the diabolical, Satanic, mortal governments as they have existed on Earth--as Paul spent his entire ministry in
43 rebellion against the Earth-bound, mortal "authorities," and was at last put to death by them. (For other cases of righteous
44 disobedience to government in the Bible, see Exo. 1:15-2:3; 1 Sam. 19:10-18; Esther 4:16; Dan. 3:12-18; 6:10; Matt. 2:12-
45 13; Acts 5:29; 9:25; 17:6-8; 2 Cor. 11:32,33.)

46 And as further proof of this, consider Paul's advice to Christians as regarding being judged by what the government
47 considers the "authority":

1 *1 Corinthians 6:1-8: Dare any of you, having a matter against another, go to law before the unrighteous, and*
2 *not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by*
3 *you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much*
4 *more, things that pertain to this life? If then you have judgments concerning things pertaining to this life, do*
5 *you appoint those who are least esteemed by the church to judge? I say this to your shame. Is it so, that there is*
6 *not a wise man among you, not even one, who will be able to judge between his brethren? But brother goes to*
7 *law against brother, and that before unbelievers! Now therefore, it is already an utter failure for you that you*
8 *go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be*
9 *cheated? No, you yourselves do wrong and cheat, and you do these things to your brethren!*

10 Paul said that the government judges "are least esteemed by the church to judge"! It is clear that he considered them to be
11 no authority at all!

12 But moreover, even Jesus didn't consider the Earthly, mortal "rulers" to be true rulers and authorities! Thus:

13 *Mark 10:42-45: But Jesus called them to Himself and said to them, "You know that those who are considered*
14 *rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be*
15 *so among you; but whoever desires to become great among you shall be your servant. And whoever of you*
16 *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*
17 *give His life a ransom for many."*

18 By saying this Jesus was in fact rebuking the supposed "authority" of the Earthly "rulers"! Just because mortals on Earth
19 may consider someone to be an "authority" and "ruler" does not mean that God considers them to be so!

20 **13.4.7 On Peter and 1 Peter 2:13-18**

21 Another Bible passage that is sometimes cited by statistis in an attempt to demonstrate that people ought to submit to mortal
22 government is 1 Peter 2:13-18:

23 *Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or*
24 *to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do*
25 *good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--as*
26 *free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the*
27 *brotherhood. Fear God. Honor the king. Servants, be submissive to your masters with all fear, not only to the*
28 *good and gentle, but also to the harsh.*

29 But Peter himself did not so submit! Peter and the apostles were arrested in Jerusalem by the Sadducees for preaching the
30 gospel of Jesus and brought before the Sanhedrin court for questioning:

31 *Acts 5:27-32: And when they had brought them, they set them before the council. And the high priest asked*
32 *them, saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem*
33 *with your doctrine, and intend to bring this Man's blood on us!" But Peter and the other apostles answered and*
34 *said: "We ought to obey God rather than men. The God of our fathers raised up Jesus whom you murdered by*
35 *hanging on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel*
36 *and forgiveness of sins. And we are His witnesses to these things, and so also is the Holy Spirit whom God has*
37 *given to those who obey Him."*

38 So here we have it from Peter himself: We ought to obey God rather than men! Yet Jesus already commanded that the
39 ultimate Law is for everyone to treat others as they themselves would want to be treated--therefore, according to Peter, any
40 command by men that are contrary to this ultimate Law are automatically null and void.

41 Once again one must consider that the Christians at this time were a persecuted minority under the surveillance of the
42 mortal "authorities" as possible insurrectionists, and so statements like what is written in 1 Peter 2:13-18 were included to
43 pacify such "authorities" so that the most important task of saving people's souls could continue--yet, just as Paul included
44 an "escape clause" in Romans 13 ("Owe no one anything except to love one another"), Peter also includes an escape clause
45 contained in 1 Peter 2:13-18, which is the 16th verse therein:

46 *For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--[verse 16:]*
47 *as free, yet not using liberty as a cloak for vice, but as bondservants of God.*

48 The NIV Bible translates verse 16 as "Live as free men, but do not use your freedom as a cover-up for evil; live as servants
49 of God." Most other modern English Bible versions translate the beginning of this passage as either "Live as free" or "Act

1 as free." So in other words, when this is combined with what Peter said in Acts 5:29, we can take the entire passage of 1
2 Peter 2:13-18 to mean that we ought to obey all the ordinances of men: except for all such ordinances that happen to
3 conflict with our God-given liberty and Jesus' ultimate commandment--which is virtually every single one of them! But
4 other than that, do indeed obey every other ordinance of man, for in so doing one will merely be obeying Jesus'
5 commandment--in which case the ordinances of man which one ought to obey are merely redundant!

6 Also, consider the following statement by Peter which some statist might try to construe in their favor:

7 *2 Peter 2:9,10: [...] then the Lord knows how to deliver the godly out of temptations and to reserve the unjust*
8 *under punishment for the day of judgment, and especially those who walk according to the flesh in the lust of*
9 *uncleanness and despise authority. They are presumptuous, self-willed. They are not afraid to speak evil of*
10 *dignitaries, [...]*

11 As has already been pointed out, the statist fallacy when encountering such statements is to automatically deem the
12 "authorities" and "dignitaries" spoken of in these cases as necessarily being the "authorities" and "dignitaries" that the
13 *positive law* (i.e., the government's law) so regards--but such cannot be the actual case, as it is written:

14 *Hosea 8:4: "They set up kings, but not by Me; They made princes, but I did not acknowledge them."*

15 As well, Jesus Himself rebuked the supposed "authority" of the Earthly "rulers":

16 *Mark 10:42-45: But Jesus called them to Himself and said to them, "You know that those who are considered*
17 *rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be*
18 *so among you; but whoever desires to become great among you shall be your servant. And whoever of you*
19 *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*
20 *give His life a ransom for many."*

21 **13.4.8 The Ruler and God of This World and Age which All Mortal Governments Worship is** 22 **Satan (A.K.A. Lucifer)**

23 The Bible is quite explicit as to who it is that really controls all the mortal governments on Earth, and which god is the god
24 that the mortal rulers worship:

25 *Luke 4:4-8: Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a*
26 *moment of time. And the devil said to Him, "All this authority I will give You, and their glory; for this has been*
27 *delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours."*
28 *And Jesus answered and said to him, "Get behind Me, Satan! For it is written, 'You shall worship the Lord your*
29 *God, and Him only you shall serve.'*
30 *[See also Matt. 4:1-11; Mark 1:12,13; Luke 4:1-13.]*

31 This is one of the offers Satan made to Christ during the forty days in which Satan tempted Jesus, an event now sometimes
32 referred to as the Temptation of Christ. Satan wasn't lying when he made the above offer to Jesus: it was an absolutely real
33 offer that Satan would have delivered on. This is necessarily the case, as Luke even writes in verse 2 of the above chapter
34 that here Jesus was "tempted for forty days by the devil"--thus, this had to be a real offer or else it could hardly qualify as a
35 real temptation, as certainly Jesus would have known whether or not what Satan said here was true: if what Satan was
36 saying here were false then Jesus would have already known that, and hence Satan's offer could not have been the least bit
37 tempting to Jesus.

38 How true indeed Satan was being when he said that all the kingdoms of the world have been delivered to him, and that he
39 gives them to whomever he wishes: which are those who worship him as their God! All Earthly, mortal potentates have
40 quite literally made a pact with Satan!--every last one of them has literally sold their soul to Satan in return for Earthly
41 power! As God spoke in Hosea 8:4: "They set up kings, but not by Me; They made princes, but I did not acknowledge
42 them."

43 And Jesus later said on two separate occasions that Satan is the ruler of this world--thus in John 12:31: "Now is the
44 judgment of this world; now the ruler of this world will be cast out." And in John 14:30: "I will no longer talk much with
45 you, for the ruler of this world is coming, and he has nothing in Me."

46 And Paul in two separate letters writes that Satan is the god and ruler of this age:

1 2 Corinthians 4:3,4: *But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the*
2 *god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the*
3 *image of God, should shine on them.*

4 And in Ephesians 6:11,12:

5 *Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not*
6 *wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of*
7 *this age, against spiritual hosts of wickedness in the heavenly places.*

8 All one has to do to realize just how literal and true Satan, Jesus and Paul were being when they made the above statements
9 is to consider that more than four times the amount of non-combatants have been systematically murdered for purely
10 ideological reasons by their own governments within the past century than were killed in that same time-span from wars.
11 From 1900 to 1923, various Turkish regimes killed from 3,500,000 to over 4,300,000 of its own Armenians, Greeks,
12 Nestorians, and other Christians. Communist governments have murdered over 110 million of their own subjects since
13 1917. And Germany committed genocide against some 16 million people--6 million of them Jews. (The preceding figures
14 are from Prof. R.J. Rummel's website: <http://www.hawaii.edu/powerkills>.) Over 800,000 Christian Tutsis in Rwanda were
15 hacked to death with machetes between April and July of 1994 by the Hutu-led military force after the Tutsis had been
16 disarmed by governmental decree in the early 1990s, of which disarmament decree the United Nations helped to enforce.
17 On several occasions, United Nations soldiers stationed in Rwanda actually handed over helpless Tutsi Christians under
18 their protection to members of the Hutu military. They then stood by as their screaming charges were unceremoniously
19 hacked to pieces. This massacre happened one year after the United Nations helped to put in a national ID card in Rwanda,
20 and it was that very national ID card system which the Hutus used to track-down and identify the Christian Tutsis. Needless
21 to say, all of the subject populations of the above mass murders had been disarmed beforehand.

22 The wars and mass murders which the mortal governments routinely engage in are literal human-sacrifice orgies that the
23 Earthly rulers of those governments offer up to appease their God Satan, a.k.a. Lucifer!

24 Government, throughout all of recorded history, has been the most methodical and efficient human-meat grinder to ever
25 exist. It is a purely Satanical machination masquerading as humanity's salvation, but has always been--and forever will be
26 so long as it exists--the scourge of mankind and its decline.

27 **13.4.9 Jesus Defended the Right to Freely Contract and Private Property Rights**

28 Besides the Golden Rule which Jesus commanded as the ultimate social ethic, another Biblical account of Jesus' teachings
29 which clearly demonstrates His attitude toward the institution of private property and the free and voluntary trade thereof is
30 given in His below Parable of the Workers in the Vineyard:

31 *Matthew 20:1-16: "For the kingdom of heaven is like a landowner who went out early in the morning to hire*
32 *laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his*
33 *vineyard. And he went out about the third hour and saw others standing idle in the marketplace, and said to*
34 *them, 'You also go into the vineyard, and whatever is right I will give you.' So they went. Again he went out*
35 *about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out and found others*
36 *standing idle, and said to them, 'Why have you been standing here idle all day?' They said to him, 'Because no*
37 *one hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.' So when*
38 *evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them their wages,*
39 *beginning with the last to the first.' And when those came who were hired about the eleventh hour, they each*
40 *received a denarius. But when the first came, they supposed that they would receive more; and they likewise*
41 *received each a denarius. And when they had received it, they complained against the landowner, saying,*
42 *'These last men have worked only one hour, and you made them equal to us who have borne the burden and the*
43 *heat of the day.' But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree*
44 *with me for a denarius? Take what is yours and go your way. I wish to give to this last man the same as to you.*
45 *Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good? So the last*
46 *will be first, and the first last. For many are called, but few chosen.'*

47 It never ceases to amaze me when Socialists sometimes try to claim that Jesus was some sort of proto-Socialist or
48 Communist. Anyone who is the least bit familiar with the Socialists' attitude toward such matters would know that the
49 typical Socialist response to such a landowner's actions towards his workers would be to scream bloody murder! Of course,
50 a Socialist government's response to such a land owner would be to exterminate him. Yet here Jesus reinforces the
51 correctness of the libertarian creed on the absoluteness of lawfully being able to do what one wishes with their own
52 possessions, as well as being able to freely and voluntarily contract said possessions as one sees fit--even if doing so greatly

1 upsets others! So long as one has kept one's word in the contracts in which one has agreed to--and so long as one's actions
2 pertain to their own property--then the right of the individual to make decisions concerning their property remains absolute!

3 **13.4.10 Greatness is in Serving**

4 One of the things which most clearly demonstrates just how different Jesus' Kingdom is to be from the mortal, Earthly
5 kingdoms and governments--and also why we should be very careful to never confuse the two together--is given in the
6 story of when the apostles James and John came to Jesus asking if they may have the favor granted to them of being able to
7 sit on either side of Jesus' throne, one to the right and the other to His left, and this is how Jesus answered them:

8 *Mark 10:42-45: But Jesus called them to Himself and said to them, "You know that those who are considered*
9 *rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be*
10 *so among you; but whoever desires to become great among you shall be your servant. And whoever of you*
11 *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*
12 *give His life a ransom for many." (See also Matt. 18:4; 20:25-28 Mark 9:35; Luke 22:26.)*

13 How diametrically opposite the Kingdom of Christ is indeed from that of the mortal, Earthly governments! Thus, when it is
14 claimed herein that Jesus is an "anarchist" it needs to be born in mind that this is in relation to how all mortal governments
15 on Earth have operated. If one wishes to refer to the "Government of Christ" or the "Kingdom of Christ" this is fine so long
16 is one realizes that the Government of Christ will in no sense be an actual government as they exist on Earth and are
17 controlled by mortals.

18 It needs to also be pointed out here that above in Mark 10:42 Jesus rebukes the supposed "authority" of the Earthly "rulers"!
19 Thus He says of them "You know that those who are considered rulers over the Gentiles lord it over them, and their great
20 ones exercise authority over them"--here is clear proof that just because mortals on Earth may consider someone to be a
21 "ruler" does not mean that God considers them to be genuine rulers! In the eyes of God, those who are the greatest among
22 men are those who seek to serve their fellow men, not those who seek to be served by their fellow men!

23 **13.4.11 Slaves Obey Your Masters?**

24 While although not directly related to the issue of the ethical status of government *per se*, some individuals have asserted
25 that certain statements in the New Testament by Paul and Peter condone the institution of slavery, and for this reason it is
26 important as it concerns social relations in general. Thus:

27 *Ephesians 6:5-9: Bondservants, be obedient to those who are your masters according to the flesh, with fear and*
28 *trembling, in sincerity of heart, as to Christ; not with eyeservice, as men-pleasers, but as bondservants of*
29 *Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men,*
30 *knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.*
31 *And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in*
32 *heaven, and there is no partiality with Him.*

33 *Colossians 3:22-4:1: Bondservants, obey in all things your masters according to the flesh, not with eyeservice,*
34 *as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and*
35 *not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord*
36 *Christ. But he who does wrong will be repaid for what he has done, and there is no partiality. Masters, give*
37 *your bondservants what is just and fair, knowing that you also have a Master in heaven.*

38 *1 Timothy 6:1,2: Let as many bondservants as are under the yoke count their own masters worthy of all honor,*
39 *so that the name of God and His doctrine may not be blasphemed. And those who have believing masters, let*
40 *them not despise them because they are brethren, but rather serve them because those who are benefited are*
41 *believers and beloved. Teach and exhort these things.*

42 *Titus 2:9,10: Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not*
43 *answering back, not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior*
44 *in all things.*

45 *1 Peter 2:18-25: Servants, be submissive to your masters with all fear, not only to the good and gentle, but also*
46 *to the harsh. For this is commendable, if because of conscience toward God one endures grief, suffering*
47 *wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do*
48 *good and suffer, if you take it patiently, this is commendable before God. For to this you were called, because*
49 *Christ also suffered for us, leaving us an example, that you should follow His steps:*

1 *"Who committed no sin,*
2 *Nor was deceit found in His mouth";*

3 *who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed*
4 *Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having*
5 *died to sins, might live for righteousness--by whose stripes you were healed. For you were like sheep going*
6 *astray, but have now returned to the Shepherd and Overseer of your souls.*

7 But to quote the above passages as condoning the institution of slavery, one would thereby be confusing the offering of
8 pragmatic advice on how to best handle a bad situation as granting the rightness of that situation. Yet obviously Peter and
9 Paul didn't so regard the institution of slavery as being at all just, for then there would have been no cause for Peter
10 compare the slave's suffering to that of Jesus in 1 Peter 2:21-25--as certainly any true Christian regards the scourging and
11 execution of Jesus to have been unjust, to say the very least. Thus the fact that Peter did compare the slave's suffering to
12 that of Jesus is by itself enough to demonstrate that he considered it to be unjust.

13 So what of the actual ethical status of the institution of slavery as it concerns Jesus' own teachings? On this question there
14 can be no doubt, as one of the main reasons Jesus came was to call us to liberty! Jesus said this Himself as recorded in Luke
15 4:16-21:

16 *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue*
17 *on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had*
18 *opened the book, He found the place where it was written:*

19 *"The Spirit of the LORD is upon Me,*
20 *Because He has anointed Me*
21 *To preach the gospel to the poor;*
22 *He has sent Me to heal the brokenhearted,*
23 *To proclaim liberty to the captives*
24 *And recovery of sight to the blind,*
25 *To set at liberty those who are oppressed;*
26 *To proclaim the acceptable year of the LORD."*

27 *Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the*
28 *synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing."*

29 So here we have it: Jesus Himself said that He came to proclaim liberty to the captives and to set at liberty the oppressed!

30 The word "liberty" in Luke 4:18 is a translation of the Greek word *aphesis*, and means: release from bondage or
31 imprisonment; forgiveness or pardon, i.e., remission of the penalty. Thus, it is a complete and absolute negation of the
32 condition of being a slave. And since there exists no recorded instance of Jesus qualifying the above statement, it then
33 becomes quite clear that Jesus is very much against the institution of slavery--besides of course slavery being totally
34 incompatible with the Golden Rule.

35 So how are we to make better sense of Paul and Peter's above statements, since it is clear that the institution of slavery is
36 very anti-Christian in the most literal sense of the word (i.e., as it concerns the actual doctrine as preached by Jesus Christ)?

37 One must bear in mind that Paul and Peter knew better than most of the injustices contained within this Satanic world
38 system--Paul himself was continuously in and out of prisons during his ministry, and would at last be beheaded by
39 government for preaching the gospel of Christ, just as John the Baptist was beheaded by government before him for
40 preaching the same. In 1 Corinthians 9:19-23 Paul clarifies his above statements while at the same time declaring the
41 absoluteness of his God-given rightful liberty:

42 *For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the*
43 *Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might*
44 *win those who are under the law; to those who are without law, as without law (not being without law toward*
45 *God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak,*
46 *that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I*
47 *do for the gospel's sake, that I may be partaker of it with you.*

48 It is here where the seeming contradiction of certain passages in the Bible whereby Paul and Peter admonish slaves to "obey
49 their masters" (see Eph. 6:5; Col. 3:22; 1 Tim. 6:1; Tit. 2:9; 1 Peter 2:18) is cleared up. Such an admonition is a pragmatic
50 one, not an categorical moral one--as Paul himself declared his absolute rightful freedom from all men (and also called for

1 people to "Imitate me, just as I also imitate Christ," 1 Cor. 11:1)! So rather than laying hands on one's Earthly "master," or
2 trying to run away--which in the end would probably only affect one's freedom in a negative way--a much better and
3 effective solution would be to convert one's Earthly "master" to Jesus, and if one has truly succeeded in doing so--i.e.,
4 whereby one's Earthly "master" becomes in filled with the Holy Spirit--then one will have at once gained one's God-given
5 absolute liberty, at least in relation to what the positive law considers one's "master." The reason that this is necessarily the
6 case is because Jesus commanded the absolute law as treating others as you would want others to treat you (Matt. 7:12;
7 Luke 6:31), yet the very institution of slavery is founded upon the exact opposite principle, as Abraham Lincoln pointed out
8 (if only it had been that Lincoln himself had bothered to follow the logic of his below argument!):

9 *If A. can prove, however conclusively, that he may, of right, enslave B.--why may not B. snatch the same*
10 *argument, and prove equally, that he may enslave A?--*

11 *You say A. is white, and B. is black. It is color, then; the lighter, having the right to enslave the darker? Take*
12 *care. By this rule, you are to be slave to the first man you meet, with a fairer skin than your own.*

13 *You do not mean color exactly? You mean the whites are intellectually the superiors of the blacks, and,*
14 *therefore have the right to enslave them? Take care again. By this rule, you are to be slave to the first man you*
15 *meet, with an intellect superior to your own.*

16 *But, say you, it is a question of interest; and, if you can make it your interest; you have the right to enslave*
17 *another. Very well. And if he can make it his interest, he has the right to enslave you. (Abraham Lincoln,*
18 *Fragments on Slavery, c. April 1, 1854)*

19 In the above discussion on the Golden Rule as commanded by Jesus it was pointed out that to not follow the Golden Rule is
20 to do the opposite of the Golden Rule: i.e., to treat others as you would *not* want others to treat you--of which ethic was
21 termed the Luciferian Principle (see the above discussion on this as to why such a designation logically follows). Yet this is
22 the very principle on which the institution of slavery necessarily rests.

23 And in further support of my contention that the conversion of a slave's Earthly "master" to Jesus would be the most
24 effective and practical solution in obtaining one's God-given absolute liberty--at least in relation to what the positive law
25 considers one's "master"--consider Paul's own words on this matter:

26 *2 Corinthians 3:17: Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*

27 The word "liberty" in 2 Corinthians 3:17 is a translation of the Greek noun *eleutheria* and is completely congruent in
28 meaning with the English word "liberty," i.e., as in "freedom from slavery," "independence," "absence of external restraint,"
29 "a negation of control or domination," "freedom of access," etc. Thus, it is the complete negation of a state of slavery. But
30 in fact, Paul even goes further than this in the very passages above which some have contended condone the institution of
31 slavery. Thus in Ephesians 6:9 Paul writes:

32 *And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in*
33 *heaven, and there is no partiality with Him.*

34 Yet it is plainly clear that if a slave's "master" were to actually and truly give up *threatening*--of all things--then there can
35 hardly even be said to exist a state of slavery any more in relation to what the positive law considers the "master" and the
36 "slave," as the very institution of slavery is enforced by the threat of either physical harm for non-compliance or recapture
37 in the case of escape. Thus, this passage is actually a case of advocating the *de facto* abolition of slavery even while a state
38 of *de jure* slavery--as considered by the positive law--may still be in place!

39 It is for the above reasons why the above cited passages which some have contended condone the institution of slavery can
40 only make any sense within the Christian point of view as pragmatic advice on how best to handle a bad and unjust
41 situation, and certainly cannot be regarded as commentary on the ethical rightfulness of the institution of slavery; nor for
42 that matter as a categorical moral imperative as to how one is always to conduct oneself--as Paul and Peter were often in
43 rebellion to what the positive law considered their "masters." Extreme problems arise for those who would try and contend
44 otherwise--for just one example of the problems presented to those who would thus contend, consider the following
45 statement by Paul:

46 *1 Timothy 5:23: No longer drink only water, but use a little wine for your stomach's sake and your frequent*
47 *infirmities.*

1 Yet this statement by Paul is completely unqualified, and far more direct than his above advice to slaves. Thus, for those
2 who would contend that Paul was giving a categorical moral imperative as to how a slave is always to conduct himself in
3 relation to his "master"--as opposed to merely offering advice as to the best and most practical way in which a slave could
4 go about obtaining his God-given liberty in relation to his "master"--such individuals, if they are to be consistent, would
5 also have to contend that according to Paul it is a sin not to drink wine! In fact the case for this contention would actually
6 be much stronger than in that of Paul's advice to slaves, for unlike in his advice to slaves nowhere does Paul qualify the
7 above statement! Yet obviously to make such a contention would be absurd, as in both cases it would be confusing
8 pragmatic advice with a categorical moral imperative.

9 But moreover, here is what Jesus Himself had to say about the serving of masters:

10 *Matthew 6:24: "No one can serve two masters; for either he will hate the one and love the other, or else he will*
11 *be loyal to the one and despise the other. You cannot serve God and mammon."*
12 *[See also Luke 16:13]*

13 Yet what in the world is the institution of slavery if not mammon? If the institution of slavery does not qualify as mammon
14 then there is nothing that possibly could! For it is a method of obtaining wealth that is a complete and utter violation of
15 Jesus' ultimate ethical commandment:

16 *Matthew 7:12: "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the*
17 *Prophets."*
18 *[See also Luke 6:31.]*

19 Thus it becomes clear that the institution of slavery is just another product of this sick Satanic world system--of which
20 system Jesus is to ultimately overthrow in the time of His Judgment. Mammon indeed!

21 **13.4.12 Jesus Supported the Collecting of Interest (Usury)**

22 One of the Socialists' great bugbears has been the institution of usury, or otherwise the collecting of interest. Yet in the only
23 instance in which Jesus commented upon this He was clearly in favor of the concept, as is given in His Parable of the
24 Talents, in which a man traveling to a far-away country leaves his three servants with some talents to make use of in the
25 best way they see fit while he is away--the first two servants invest the talents and receive more talents from their initial
26 investment, and this makes the lord of the estate happy to hear this upon his return; but here is what Jesus says of the third
27 servant:

28 *Matthew 25:24-27: "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard*
29 *man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid,*
30 *and went and hid your talent in the ground. Look, there you have what is yours.' But his lord answered and said*
31 *to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not*
32 *scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have*
33 *received back my own with interest.'" (See also Luke 19:21-23.)*

34 Now obviously this parable is a lesson on how Christians should be ever vigilant in converting people to salvation in Christ,
35 in that we should not keep the Gospel of Christ to ourselves but always seek to increase the number of Christians in the
36 world. But even so, it nevertheless demonstrates that Jesus was hardly hostile to the concept of the collecting of interest,
37 considering that this was his only commentary given on the subject. But moreover, it ties in quite appropriately with Jesus'
38 attitude toward the absolute lawfulness of an individual doing what they wish with their own property--including freely
39 contracting thereof--as told by Jesus in his Parable of the Workers in the Vineyard as recorded in Matthew 20:1-16.

40 **13.4.13 The Cleansing of the Temple: Righteous Libertarian Vigilantism**

41 The only recorded act of violence by Jesus was what is now known as "the cleansing of the temple":

42 *Matthew 21:12,13: Then Jesus went into the temple of God and drove out all those who bought and sold in the*
43 *temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to*
44 *them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.' "*
45 *[See also Mark 11:15-17; Luke 19:45,46; John 2:14-17.]*

46 Now this event is often misinterpreted as being some sort of revolt by Jesus on the bad aesthetics of commerce being
47 conducted inside of God's temple, and so is given as anti-libertarian and free-market commentary. But if that were really

1 what this episode was about then there would have been no cause for Jesus to accuse the priests of turning the temple into a
2 "den of thieves."

3 Jesus was being literal when he said that. To understand what Jesus was talking about one has to understand the nature of
4 what was being bought and sold in the temple as well as the function of the "money changers." What was being bought and
5 sold in the temple were animals which were to be sacrificed as a sin offering, and the function of the money changers was
6 to convert the Gentile Roman money into the Jewish money which would then be suitable to present inside the temple for
7 purchase of the sacrificial animals. The people who bought these animals did not get to take them home to eat--if they had
8 then Jesus would have had no good reason to object the commerce being conducted at the temple, and certainly would have
9 no grounds to accuse the priests of thievery. Rather, the animals stayed in the temple to be sacrificed by the Levitical
10 priests, which by so doing would (as it was supposed) atone for the sins of the purchaser of the sacrificed animal. So when
11 Jesus accused the priests who conducted this practice of being thieves what he was saying was that the people who bought
12 these animals to be sacrificed to atone for their sins were being ripped-off--i.e., that the animal sacrifices weren't doing
13 anything for their sins. In other words, the priests were selling religious snake-oil--misrepresenting their product as curing
14 something it couldn't cure; hence they were committing fraud (per libertarian rights theory).

15 Now realize what is at stake here: Jesus came to save people's very souls, and here people are being deceived and defrauded
16 into believing that sacrificing these animals is setting their souls right with God. As it is written in Hebrews 10:4-7:

17 *For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He came into the*
18 *world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt*
19 *offerings and sacrifices for sin You had no pleasure.*

20 *Then I said, 'Behold, I have come--In the volume of the book it is written of Me--To do Your will, O God.' "*
21 *Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had*
22 *pleasure in them" (which are offered according to the law) [...]*

23 If we assume that Jesus is God's Messiah then He was in a particularly unique position to accurately determine whether or
24 not these animal sacrifices were achieving what was being claimed for them, and having determined that the priests were
25 defrauding their patrons He took appropriate libertarian action (per Rothbardian theory in particular) by using retaliatory
26 force against these thieves. It is important to point out that it is only a true Messiah from God which could have rightly
27 taken such action, for any normal man would not have possessed the requisite information in order to make that
28 determination honestly. Thus, not only was Jesus' only use of force quite libertarian, but it was also in a situation which
29 would have been inappropriate for most anyone else.

30 **13.4.14 Jesus on the War on Drugs (and all Forms of Prohibition)**

31 In the modern era one of the most virulent scourges which has plagued the Western societies in particular is the so-called
32 "drug problem," i.e., the use of, and combating the use of, illegal drugs. Yet, why has the "drug problem" only become such
33 a problem within, predominately, the last century? What is the cause of this? But first, before we answer this question, the
34 more important issue from the Christian's viewpoint is: what is Jesus' position on the so-called "drug problem," i.e., whether
35 it is called "the War on Drugs" or "Prohibition"? More directly, what does Jesus have to say about prohibiting by law the
36 use of certain drugs, or inebriants?

37 Most people at this point will probably be thinking that the issue only concerns *which* drugs or inebriants ought to be
38 prohibited and how severe the penalty for their use should be--as those calling themselves Christians have traditionally
39 been at the forefront of not only the Prohibition of alcohol during the '20s in the U.S., but so also with the continuing War
40 on Drugs. So, first of all, what does Jesus have to say about which substances ought to be outlawed?

41 On this question Jesus is quite clear about it in no uncertain terms--although the answer may come as a surprise to some:
42 absolutely no law ought to exist prohibiting the consumption of any substance whatsoever! Jesus says quite clearly in the
43 strongest of terms that there is no substance a man can consume that could possibly defile him--thus we read in Mark 7:15-
44 23:

45 *"There is nothing that enters a man from outside which can defile him; but the things which come out of him,*
46 *those are the things that defile a man. If anyone has ears to hear, let him hear!" When He had entered a house*
47 *away from the crowd, His disciples asked Him concerning the parable. So He said to them, "Are you thus*
48 *without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,*
49 *because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?" And He said,*

1 *"What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil thoughts,*
2 *adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy,*
3 *pride, foolishness. All these evil things come from within and defile a man."*
4 *[See also Matt. 15:11, 17-20.]*

5 This is the only directive that Jesus gives in the entire Bible as to what substances should be, or should not be, prohibited.
6 Some may claim that Jesus was only talking about food in the above, and not psychotropic drugs. Yet if this were truly the
7 case then Jesus' above claim is a false one: Jesus saying "There is nothing that enters a man from outside which can defile
8 him" would be wrong, for then there would indeed be something which could thereby defile a man--namely: psychotropic
9 drugs! Yet Jesus is absolutely clear on this issue: there is no substance a person can consume which could possibly defile
10 them! Also, there is not even any clear distinction between "drugs" and "food" in the first place: just about any drug, in
11 principle, can also be made into a food--and traditionally often have been and continue to be: thus, the drug ethanol is
12 almost always consumed not by itself, but in combination with non-inebriants as a drink; the drug caffeine is almost always
13 consumed as the beverage known as coffee; marijuana has often been consumed as an edible baked into brownies; cocaine
14 was once an ingredient in the original formulation of the name-brand soft-drink Coca-Cola; etc. If the modern-day
15 Prohibitionists desire to maintain that Jesus did not mean to include substances such as psychotropic drugs when He gave
16 this clear directive then the burden is on them to show where in the Bible Jesus qualifies His above statement to include the
17 possibility that psychotropic drugs are an exception to His above all-inclusive directive. But search the Bible high and low
18 and no such alternate, qualifying directive is anywhere to be found.

19 Some may be quick to point out that the angel sent by Jesus to John the Reveler said in Revelation 9:21 "And they did not
20 repent of their murders or their sorceries or their sexual immorality or their thefts" (see also Rev. 18:23; 22:15) and that the
21 word that is here translated as "sorceries" is in the original Greek *pharmakeia*, i.e., as in "pharmaceutical" or "drugs." But
22 the original sense of this Greek word *pharmakeia* meant the mixing of various ingredients for magical purposes, whether or
23 not they were actually ever intended to be consumed by anyone, or whether or not they had what we would call today
24 "pharmacological" properties: in other words, it was for the most part pure spell-casting--often black-magic in nature, such
25 as casting hexes on people. Thus, the most accurate translation of this word into modern English is indeed "sorceries," and
26 not "drugs"--and this is indeed how almost all English Bible translations have handled this word: whether it be the King
27 James Version or almost all modern translations. But even if such were not the case and one were to maintain that
28 *pharmakeia* here really did mean "drugs" then this would present such a person with quite a serious problem: *which drugs?*
29 If indeed one were to maintain that *pharmakeia* here should be translated as "drugs" then one would logically have to so
30 also maintain that all drugs are thereby meant by it, regardless of whatever psychotropic properties they may or may not
31 have--the reason being is because no *type* of drug in particular would then be specified in the above Bible passages. Thus,
32 there would then be no grounds for singling out psychotropic drugs such as ethanol over, say, penicillin, or any other life-
33 preserving medicine for that matter. To be consistent, some may get around this problem by saying: very well, all drugs,
34 including medicine, are thereby meant by it. But to so maintain this would just create an even bigger problem than the one
35 it just solved: for the Bible teaches that "A merry heart does good, like medicine, but a broken spirit dries the bones" (Prov.
36 17:22); and Ezekiel, in the description of the Heaven on Earth that Jesus is to establish after the Judgment, writes of it, in
37 part:

38 *Ezekiel 47:12: "Along the bank of the river, on this side and that, will grow all kinds of trees used for food;*
39 *their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water*
40 *flows from the sanctuary. Their fruit will be for food, and their leaves for medicine."*

41 So quite simply put, if one were to so maintain that all drugs must be meant by the above passages in Revelation then one
42 would be going against Biblical doctrine, as what little the Bible does have to say about medicinal drugs it is nevertheless
43 clear about: that curative drugs are a good thing. Thus, if these passages in Revelation actually meant "drugs" instead of
44 "sorceries" then the Bible would be contradicting itself here, as the passages in Revelation would thereby be inclusive of *all*
45 drugs, not just any kind in particular. But even if we were to here grant for argument's sake that one could somehow narrow
46 it down to some sort of drug types in particular, one still would not be able to derive that such drugs should therefore be
47 outlawed, as nowhere would these passages in Revelation then so much as even suggest that mortal governments make any
48 laws against such drugs.

49 Thus, even under the most favorable interpretation of the Bible--from the viewpoint of modern-day Prohibitionists--Jesus'
50 declaration that "There is nothing that enters a man from outside which can defile him" would still stand--at least as it
51 concerned all mortal, Earthly forms of judgment.

1 Some diligent readers may now say at this point, to the effect of: "Wait a minute! The Mark of the Beast is an obvious
2 exception to something which possibly enters a man from the outside which can defile him!" (The King James Version
3 translates the Mark of the Beast as being "in" the hand or forehead, while most modern versions translate it as being "on,"
4 although the original Greek can actually be accurately translated either way. I suspect the reason most modern versions
5 have preferred to translate the Mark as being "on" the hand or forehead is because this then, in almost all cases, covers both
6 possibilities: as in almost all cases, in order to put some identifying mark "in" the skin would require that one also leave a
7 mark "on" the skin.) But this would ignore Jesus' follow-up elaboration about all such substances under discussion
8 eventually being "eliminated" from the body by its natural excretion processes, as the Mark of the Beast is meant to be a
9 life-long identifier, and thus is not excreted by the body's natural processes, as are eventually all foods and drugs. But if one
10 still wants to persist in this line of reasoning they may counter that indeed not all drugs are eliminated by the body's natural
11 excretion processes: of those who die of drug over-doses, the drugs which thereby caused their deaths are not then excreted
12 by the body's natural processes. While although this is quite true, one would still not be able to derive therefore from it that
13 there ought to be laws against certain drugs, as all drugs are capable of causing death from over-dose; indeed, most lethal
14 drug over-doses are not caused by illegal psychotropic drugs, but legally used medicines--and hence, one would be
15 presented with the original problem discussed above on this. And, it should be stated in passing, it would also be
16 completely nonsensical to make a law against taking a lethal over-dose of a drug, as the penalty for taking a lethal dose of
17 drugs would be, by definition, an automatic death-penalty: therefore any such law-breaker would automatically be out of
18 the reach of any Earth-bound, mortal law-enforcer.

19 Thus, any which way one slices it, it is simply quite impossible to justify any form of drug-prohibition whatsoever from a
20 Biblical perspective. But even far stronger than such drug-laws being merely unjustifiable from a Biblical perspective, all
21 such laws go directly against Jesus' clear directive that all things which a person may consume cannot possibly defile them!
22 And thus, not only are all drug-laws extra-Biblical in origin, they are all also extremely anti-Christian in the most literal
23 sense of the word! If there should be the slightest shred of doubt left in one's mind as to the veracity of this, then hereby,
24 once and for all, let Paul slay that misplaced sense of doubt:

25 *Colossians 2:20-23: Therefore, if you died with Christ from the basic principles of the world, why, as though*
26 *living in the world, do you subject yourselves to regulations--"Do not touch, do not taste, do not handle," which*
27 *all concern things which perish with the using--according to the commandments and doctrines of men? These*
28 *things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body,*
29 *but are of no value against the indulgence of the flesh.*
30 *[See also Rom. 14:14.]*

31 So we see in no uncertain terms that all forms of drug-prohibition are completely unjustifiable from a Biblical viewpoint,
32 and indeed anti-Christian. If then such drug-laws are extra-Biblical and anti-Christian, how is it that many self-professed
33 Christians came to be on the forefront of all the various forms of drug-prohibition within recent history? Quite amazingly,
34 this very question was already answered almost 2000 years ago by Paul, and in shocking but no uncertain terms:

35 *1 Timothy 4:1-5: Now the Spirit expressly says that in latter times some will depart from the faith, giving heed*
36 *to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared*
37 *with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received*
38 *with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to*
39 *be refused if it is received with thanksgiving: for it is sanctified by the word of God and prayer.*

40 As was already pointed out above, there is no clear distinction, in principle, between "drugs" and "food": just about any
41 drug, in principle, can also be made into a food--and traditionally often have been and continue to be. Indeed, the first truly
42 large-scale form of drug-prohibition in a Western society in the modern era was what was known as simply "Prohibition" in
43 the U.S., which was the outlawing of consuming the drug ethanol, i.e., "alcohol." Yet alcohol is consumed almost
44 exclusively as a food-stuff in mixture with non-inebriating potables! Indeed, strait laboratory-grade ethanol is virtually
45 inedible, if not actually quite painful to so consume. So how very true and accurate Paul was when he wrote the above
46 words, as it was predominately self-professed Christians who lead the movement to outlaw the food of alcoholic beverages!
47 And to grasp the awful extent that these self-professed Christians must have been truly deceived by demons in order to
48 prohibit the food of alcoholic beverages, just consider that the first miracle recorded in the Bible by Jesus was to turn water
49 into wine during the wedding at Cana (see John 2:9-11)! What absolute blasphemy for them to prohibit the resultant
50 product of the first miracle of their self-proclaimed God! Deceived by demons indeed!! Truer words could not have been
51 written by Paul to describe such a perverted situation.

52 Indeed, it was Paul himself that counseled to "No longer drink only water, but use a little wine for your stomach's sake and
53 your frequent infirmities" (1 Tim. 5:23). And Psalm 104:14,15 says of God: "He causes the grass to grow for the cattle, And

1 vegetation for the service of man, That he may bring forth food from the earth, And wine that makes glad the heart of man,
2 Oil to make his face shine, And bread which strengthens man's heart." (See also Judges 9:13.)

3 Many in the Temperance movement responsible for Prohibition had falsely claimed that these Biblical references to "wine"
4 were in reality grape juice. But the Greek word for wine in the New Testament, *oinos*, is a fermented drink, whereas the
5 Greek word for fruitjuice is *khymos*. And besides that, this claim demonstrates either an appalling ignorance of Jesus' own
6 parables or outright deceit, as Jesus even referred to the fermenting of wine in one of his parables:

7 *Matthew 9:16,17: "No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the*
8 *garment, and the tear is made worse. Nor do they put new wine into old wineskins, or else the wineskins break,*
9 *the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are*
10 *preserved."*
11 *[See also Mark 2:22; Luke 5:37.]*

12 In ancient times goatskins were used to hold wine. As the fresh grape juice fermented, carbon dioxide would be generated
13 by the living yeast's metabolism, increasing the volume of gas contained in the wineskin, and so the new wineskin would
14 stretch. But a used wineskin, already stretched, would break. Not only that, but before 1869 it was impossible to store grape
15 juice in temperate to hot climates (which are the climates grapes grow in) without it either quickly going bad or becoming
16 wine. If grape juice is left exposed to the open air then it will quickly go bad due to mold and bacteria--sealing grape juice
17 from the open air protects it from these aerobic microorganisms because the yeast which is present naturally in the grapes
18 creates an atmosphere of carbon dioxide while at the same time making alcohol. Consequently, storing non-alcoholic grape
19 juice was an impossibility until 1869, when Dr. Thomas Bramwell Welch succeeded in applying the process of
20 pasteurization to freshly squeezed must. About the only people who may have been drinking grape juice before 1869 were
21 those who pressed the freshly picked grapes themselves (without refrigeration grapes will quickly go bad, unless they are
22 dried into raisins). It is for this reason that the suggestion that the fruit of the vine that Jesus and the twelve disciples drank
23 during the Last Supper on Passover (Mark 14:23-25) was grape juice is absurd, as the growing season for grapes in
24 Palestine is from April to October (the dry season), yet Passover starts on the 14th of the Jewish month Nisan (the actual
25 Last Supper occurred either on the 14th or 15th of Nisan, it's debatable which day it actually was), which is a lunar month
26 that roughly corresponds with the latter part of March and the first part of April--so quite simply, there would have existed
27 no unfermented grape juice at this time, as no grapes would have existed, since the growing season for them had just
28 started.

29 In the beginning of this discussion on drugs, it was first inquired as to why the "drug problem" has only become such a
30 problem within, predominately, the last century. The reason is precisely because of the very laws against drugs! The
31 government's War on Drugs has turned what once was an individual problem into a social problem by inventing new make-
32 believe "crimes" that aggress against no one, while spawning a whole true crime industry associated with it (just like during
33 Prohibition). The effect of libertarian legalization would be to make drugs an individual problem again instead of the grave
34 social problem that it is today. As they say, we don't have a drug problem, we have a drug-problem problem. Were it not for
35 the government's War on Drugs, the gang turf-wars, theft, and other various true crimes that are associated with the
36 distribution of drugs and the procurement of money in which to support habituations to drugs, of which the price has been
37 artificially inflated, would not exist.

38 How many liquor stores have shoot-outs between each other? Yet when alcohol was illegal the black-market distributors of
39 alcohol found it necessary to have shoot-outs and murders between each other on a regular basis. This was because, being
40 that their business was illegal, they did not have access to the courts in which to settle their disputes; as well, because their
41 business was illegal, this raised the stakes of doing business, for if they got caught then they would go to prison--thus it
42 became profitable to resort to murder in order to solve problems which would otherwise lead to prison. And how many
43 tobacco smokers resort to theft and prostitution in order to support their habit? Yet clinical studies have shown that tobacco
44 is more habit forming than heroin. The reason you don't see tobacco smokers doing such things is because tobacco addicts
45 can afford to support their habit. When Russia experienced an artificial shortage of cigarettes over a decade ago due to its
46 socialist economy, tobacco smokers took to the streets *en masse* rioting--requiring emergency shipments of Marlboros and
47 other cigarette brands from the U.S. in order for it to cease. If heroin or crack were legal it would cost no more (and
48 probably less) than a tobacco habit, and so heroin and crack addicts would be able to support their habit by working at a
49 regular job instead of resorting to theft and prostitution. If one should doubt this last statement, it should be born in mind
50 that the original laws in the U.S. against the use of opium were to punish the Chinese opium-smoking immigrants in the
51 early 1900s, who were so productive that they were taking railway construction jobs away from native White Americans.

1 As a parting note on this subject, I will leave you with what Peter counseled us: "But let none of you suffer as a murderer, a
2 thief, an evildoer, or as a busybody in other people's matters" (1 Peter 4:15). How very much this last admonition applies to
3 all forms of drug-prohibition!

4 **13.4.15 Woe to Lawyers!**

5 In Jesus' day, as well as in modern times, lawyers have had quite a system worked out for themselves. Not only are lawyers
6 the ones that write the laws, but they are also the ones who become rich in prosecuting and defending people from those
7 very laws that they or their colleagues have written in the first place. As well, most politicians, especially in modern times,
8 are also lawyers. Thus, throughout history there has existed a grotesque system whereby the very people responsible for the
9 laws have a perverse incentive in making sure that they are as arcane, unintelligible, Byzantine and numerous as possible--
10 hence, always insuring a healthy demand for their services.

11 This fact was certainly not lost on Jesus, and He made a point to warn lawyers that they are putting their very souls at stake
12 in their chosen profession. Thus:

13 *Matthew 23:13 "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven*
14 *in men's faces. You yourselves do not enter, nor will you let those enter who are trying to." (NIV)*

15 *Luke 11:46,52: And He said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you*
16 *yourselves do not touch the burdens with one of your fingers. [...] [verse 52:] "Woe to you lawyers! For you*
17 *have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you*
18 *hindered."*

19 This is not to say that all lawyers throughout history are unrighteous. There has existed and does exist a few principled
20 lawyers who entered their profession in order to defend righteous people from the unjust laws that their colleagues are
21 responsible for--but they are and have been quite a minority indeed. The simple fact of the matter is that most lawyers are
22 simply in it for the money, and generally have shown little to no interest in rolling back or defending against unjust laws if
23 doing so negatively affects their bottom line. Even the ones that often appear on the surface to be fighting against bad laws
24 are usually being paid quite handsomely in doing so (think ACLU), or are loyal opposition and have already been bought
25 and paid for to purposely lose the case in order to generate bad legal precedent in the case law, etc., etc.

26 So a "Christian lawyer" is not an absolute contradiction in terms, it's just exceedingly rare--and to the extent that such rare
27 individuals do exist God has undoubtedly blessed them for their work in protecting His children against this Satanic world
28 system. But in the main, how true indeed Jesus was being when He warned lawyers that they were jeopardizing their very
29 souls in practicing the profession that they have chosen! Woe to lawyers indeed!

30 **13.4.16 Jesus on Government Courts: Avoid Them!**

31 Another thing which is quite congruent with Jesus' above warning to lawyers is Jesus' advice for the faithful to avoid the
32 government's courts if at all possible:

33 *Matthew 5:25,26: "Agree with your adversary quickly, while you are on the way with him, lest your adversary*
34 *deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Assuredly, I say*
35 *to you, you will by no means get out of there till you have paid the last penny."*

36 And:

37 *Luke 12:57-59: "Yes, and why, even of yourselves, do you not judge what is right? When you go with your*
38 *adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge,*
39 *the judge deliver you to the officer, and the officer throw you into prison. I tell you, you shall not depart from*
40 *there till you have paid the very last mite."*

41 Needless to say, government judges are also lawyers, so Jesus' advice here fits in with His warning to lawyers. It also
42 completely demolishes the notion that Jesus considers what the government's positive law regards as "authorities" to be *true*
43 authorities--or otherwise Jesus would have no problem with such government judges resolving disputes among the faithful.
44 In fact, Paul absolutely confirms this notion in 1 Corinthians 6:1-8:

1 *Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?*
2 *Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy*
3 *to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain*
4 *to this life? If then you have judgments concerning things pertaining to this life, do you appoint those who are*
5 *least esteemed by the church to judge? I say this to your shame. Is it so, that there is not a wise man among you,*
6 *not even one, who will be able to judge between his brethren? But brother goes to law against brother, and that*
7 *before unbelievers! Now therefore, it is already an utter failure for you that you go to law against one another.*
8 *Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? No, you yourselves do*
9 *wrong and cheat, and you do these things to your brethren!*

10 And this also conclusively demonstrates that the "authorities" that Paul spoke of in Romans 13 could not possibly have
11 been the "authorities" as so regarded by the government--as Paul said that the government judges "are least esteemed by the
12 church to judge"! Thus it is clear that he considered them to be no authority at all!

13 And so also James writes in James 2:6:

14 *But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?*

15 It needs to be pointed out that most of the rich in the days in which the above passage was written were rich due to grants of
16 privilege by the government--particularly that of collecting taxes. Thus when James writes in the above of the rich
17 oppressing the faithful and dragging them into the courts he is speaking of actual violations of individuals' just property
18 rights, and not of individuals renegeing on voluntary contracts in which they had entered into. And this brings us naturally to
19 the next point which needs to be made:

20 **13.4.17 Jesus on the Rich**

21 Jesus had this to say about the rich:

22 *Luke 18:18-30: Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"*
23 *So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. You know the*
24 *commandments: "Do not commit adultery," "Do not murder," "Do not steal," "Do not bear false witness," "Honor*
25 *your father and your mother." And he said, "All these things I have kept from my youth." So when Jesus heard*
26 *these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you*
27 *will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he*
28 *was very rich.*

29 *And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter*
30 *the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter*
31 *the kingdom of God." And those who heard it said, "Who then can be saved?" But He said, "The things which*
32 *are impossible with men are possible with God." Then Peter said, "See, we have left all and followed You." So*
33 *He said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or*
34 *children, for the sake of the kingdom of God, who shall not receive many times more in this present time, and in*
35 *the age to come eternal life." (See also Matt. 19:16-30; Mark 10:17-31.)*

36 Some have given this as anti-libertarian commentary. But first of all, in analyzing this statement by Jesus it needs to be
37 pointed out that it is easier for a camel to go through the eye of a needle than for any person whatsoever to enter the
38 Kingdom of God. But Jesus also said that "The things which are impossible with men are possible with God" (verse 27). It
39 is standard Christian doctrine that it is impossible for anyone to enter the Kingdom of God on their own--that the only way
40 in which anyone enters the Kingdom of God is through the saving grace of Jesus Christ alone (see John 14:6). Thus, the
41 rich are by no means unique in this particular aspect. And so also, from this alone it cannot be claimed that Jesus had it in
42 for rich people *per se* more than any other group.

43 Second, when Jesus counseled this particular rich person to sell all that he had and distribute the proceeds to the poor, this
44 was in fact an exceedingly libertarian thing for Jesus to advise this person. For this was not just any kind of rich person--
45 this was a rich person of a particular type: a *ruler*, i.e., one who has some variety of command over an Earthly, mortal
46 government. And thus, the riches that this particular rich person was in possession of had been obtained through extortion
47 and theft, i.e., by the threat and force of arms and might--this particular ruler's opinion to the contrary (verse 21) not
48 withstanding scrutiny: almost no rulers throughout history have ever regarded their wealth as having been obtained through
49 stealing:

50 *Justice being taken away, then, what are kingdoms but great robberies? For what are robberies themselves, but*
51 *little kingdoms? The band itself is made up of men; it is ruled by the authority of a prince, it is knit together by*

1 *the pact of the confederacy; the booty is divided by the law agreed on. If, by the admittance of abandoned men,*
2 *this evil increases to such a degree that it holds places, fixes abodes, takes possession of cities, and subdues*
3 *peoples, it assumes the more plainly the name of a kingdom, because the reality is now manifestly conferred on*
4 *it, not by the removal of covetousness, but by the addition of impunity. Indeed, that was an apt and true reply*
5 *which was given to Alexander the Great by a pirate who had been seized. For when that king had asked the man*
6 *what he meant by keeping hostile possession of the sea, he answered with bold pride, "What thou meanest by*
7 *seizing the whole earth; but because I do it with a petty ship, I am called a robber, whilst thou who dost it with*
8 *a great fleet art styled emperor."*
9 *[St. Augustine, Book 4, Chapter 4 of The City of God.]*

10 Thus, when Jesus offered this counsel to this particular rich person, He was merely telling this person what any good
11 libertarian would have said in the same situation--particularly a natural-rights libertarian such as a Rothbardian.

12 **13.4.18 Jesus Engaged in Conspicuous Consumption when He Could have Provided for the Poor** 13 **Instead**

14 Some have maintained--usually in an effort to make some larger political point--that Jesus was some sort of ascetic who
15 was against individuals having material riches, especially when those material goods could be used to provide for the poor
16 instead. Yet Jesus Himself engaged in conspicuous consumption when He could have provided for the poor instead:

17 *Matthew 26:6-13: And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him*
18 *having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. But*
19 *when His disciples saw it, they were indignant, saying, "Why this waste? For this fragrant oil might have been*
20 *sold for much and given to the poor." But when Jesus was aware of it, He said to them, "Why do you trouble the*
21 *woman? For she has done a good work for Me. For you have the poor with you always, but Me you do not have*
22 *always. For in pouring this fragrant oil on My body, she did it for My burial. Assuredly, I say to you, wherever*
23 *this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."*
24 *[See also Mark 14:3-9; Luke 7:37,38; John 12:1-8.]*

25 Yet here in this case of luxurious consumption on the part of Jesus is purely of ornamental value, i.e., of a purely aesthetic
26 value--and a fleeting one at that! When Jesus' disciples complained about this "waste" Jesus told His disciples to stop
27 bothering the woman about it! At the very least, this demonstrates the notion that Jesus was some sort of austere, principled
28 ascetic to be an untenable one--and thus also, any attempt to make some larger political point out of such a notion is
29 automatically moot.

30 As well, Paul had this to say as to one's ultimate responsibility in providing for others:

31 *2 Thessalonians 3:10: For even when we were with you, we commanded you this: If anyone will not work,*
32 *neither shall he eat.*

33 **13.4.19 Jesus Has Called us to Liberty--Yet Those Who Pay Taxes are not Free!**

34 Another Bible passage that is sometimes cited by statists to supposedly demonstrate that Jesus supported the paying of
35 taxes--but which in actuality demonstrates the exact opposite--is in Matthew 17:24-27:

36 *When they had come to Capernaum, those who received the temple tax came to Peter and said, "Does your*
37 *Teacher not pay the temple tax?"; he said, "Yes." And when he had come into the house, Jesus anticipated him,*
38 *saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons*
39 *or from strangers?" Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free.*
40 *Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when*
41 *you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you."*

42 But it appears that the only reason Jesus paid the temple tax (and by supernatural means at that) as told above in Matt.
43 17:24-27 was so as not to stir up trouble which would have interfered with the necessary fulfillment of Old Testament
44 Scripture (see Psalm 41:9; 69:25; 109:8; Zech. 11:12,13--see also Matt. 26:54,56; Mark 14:49; John 13:18-30; Acts 1:15-
45 26) and Jesus' previous prediction of His betrayal as told in Matt. 17:22--neither of which would have been fulfilled had
46 Jesus not paid the tax and been arrested because of it. Jesus Himself supports this view when He said of it "Nevertheless,
47 lest we offend them . . .," which can also be translated "But we don't want to cause trouble" (CEV)--at any rate, this
48 comment by itself clearly demonstrates that Jesus was hardly enthusiastic about the prospect of paying taxes.

1 But moreover, Jesus said this after in effect saying that those who pay customs and taxes are not free (v. 25,26). This is the
2 necessary implication of this passage, for if the sons of the kings on Earth are free because they are exempt from paying
3 taxes then this certainly implies that those who are required to pay taxes are therefore *not* free on that account--either that or
4 Jesus was merely being insipid when He said this (which at least from the Christian's viewpoint is certainly not something
5 Jesus was ever known for). Yet the fact that Jesus considers those who are required to pay taxes as being unfree is enough
6 to conclusively demonstrate that Jesus is necessarily against taxes, as one of the main reasons Jesus came was to call us to
7 liberty! Jesus said this Himself as recorded in Luke 4:16-21:

8 *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue*
9 *on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had*
10 *opened the book, He found the place where it was written:*

11 *"The Spirit of the LORD is upon Me,*
12 *Because He has anointed Me*
13 *To preach the gospel to the poor;*
14 *He has sent Me to heal the brokenhearted,*
15 *To proclaim liberty to the captives*
16 *And recovery of sight to the blind,*
17 *To set at liberty those who are oppressed;*
18 *To proclaim the acceptable year of the LORD."*

19 *Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the*
20 *synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing."*

21 So here we have it: Jesus Himself said that He came to proclaim liberty to the captives and to set at liberty the oppressed--
22 and yet Jesus also said that those who are required to pay taxes are not free!

23 Some may attempt to get around this glaring fact by pointing out that the word "free" in Matthew 17:26 is a translation of
24 the Greek word *eleutheros*, whereas the word "liberty" in Luke 4:18 is a translation of the Greek word *aphesis*. But
25 *eleutheros* is the adjective form of the noun *eleutheria*, and means: freeborn, i.e., in a civil sense, one who is not a slave, or
26 of one who ceases to be a slave, freed, manumitted; or at liberty, free, exempt, unrestrained, not bound by an obligation--
27 and *aphesis* means: release from bondage or imprisonment; forgiveness or pardon, i.e., remission of the penalty. Thus,
28 when used in the context above these two words are completely congruent in meaning with each other. As well, if one
29 desires to go back further to the original Hebrew of Isaiah 61:1 which Luke 4:18 is quoting from, the word *aphesis* is a
30 translation of the Hebrew word *rwrđ* (which roughly transliterates as "darowr") which is a noun that means: a flowing (as
31 of myrrh), free run, or liberty. And so this word, too, is completely congruent in meaning with *eleutheros* when used in the
32 above context. Indeed, the Greek Septuagint translates this Hebrew word in the above passage as *aphesis*. Thus it cannot be
33 honestly maintained that Jesus had in mind two separate meanings when he spoke the above words, as the only sensible
34 meaning of these separate words are completely congruent with one another when used in their above context.

35 It might be pointed out by some that the New International Version translates the Greek word *eleutheros* in Matthew 17:26
36 as "exempt." But this is a damning example of how some modern Bible translations have been Bowdlerized in order to
37 avoid inconvenient facts--particularly political ones--that are often found in the Bible. As was mentioned before, if indeed
38 this were assumed to be the correct translation of this word, then for Jesus to make such an utterly pointless and vapid
39 comment would have been totally insipid on His part--again, not something Jesus was ever known for, at least from the true
40 Christian's perspective. The only meaning in which this comment by Jesus can be taken which actually makes any point
41 whatsoever and avoids meaningless, inane and idle talk on His part is for the Greek word *eleutheros* in Matthew 17:26 to be
42 translated as "free" (or otherwise "at liberty," etc.)--which is precisely how the King James Version and most other English
43 Bible translations have handled this passage. Again, trying to avoid this most obvious and direct translation renders Jesus'
44 comment here absolutely irrelevant and inane.

45 As well, Paul and the original apostles understood that one of the main reasons Jesus came was to call us to liberty. Thus:

46 *1 Corinthians 7:23: You were bought at a price; do not become slaves of men.*

47 *1 Corinthians 9:19-23: For though I am free [eleutheros] from all men, I have made myself a servant to all, that*
48 *I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law,*
49 *as under the law, that I might win those who are under the law; to those who are without law, as without law*
50 *(not being without law toward God, but under law toward Christ), that I might win those who are without law;*
51 *to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all*
52 *means save some. Now this I do for the gospel's sake, that I may be partaker of it with you.*

1 2 Corinthians 3:17: Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty [eleutheria].

2 Galatians 4:6,7: And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out,
3 "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through
4 Christ.

5 Galatians 5:1: Stand fast therefore in the liberty [eleutheria] by which Christ has made us free [eleutheros],
6 and do not be entangled again with a yoke of bondage.

7 Galatians 5:13,14: For you, brethren, have been called to liberty [eleutheria]; only do not use liberty
8 [eleutheria] as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in
9 one word, even in this: "You shall love your neighbor as yourself."

10 James 1:25: But he who looks into the perfect law of liberty [eleutheria] and continues in it, and is not a
11 forgetful hearer but a doer of the work, this one will be blessed in what he does.

12 James 2:12: So speak and so do as those who will be judged by the law of liberty [eleutheria].

13 1 Peter 2:16: Live as free [eleutheros] men, yet without using your freedom [eleutheria] as a pretext for evil;
14 but live as servants of God. (RSV.)

15 It needs to be pointed out that the Greek noun *eleutheria* is completely congruent in meaning with the English word
16 "liberty," i.e., as in "freedom from slavery," "independence," "absence of external restraint," "a negation of control or
17 domination," "freedom of access," etc. Some have contended that any demarcation of property "restricts liberty," i.e., the
18 liberty of others to use these resources, and so have maintained that the very concept of "total liberty" for everyone is an
19 untenable one. But as Prof. Murray N. Rothbard has pointed out in *Power and Market* (pg. 242):

20 *This criticism misuses the term "liberty." Obviously, any property right infringes on others' "freedom to steal."
21 But we do not even need property rights to establish this "limitation"; the existence of another person, under a
22 regime of liberty, restricts the "liberty" of others to assault him. Yet, by definition, liberty cannot be restricted
23 thereby, because liberty is defined as freedom to control what one owns without molestation by others.
24 "Freedom to steal or assault" would permit someone--the victim of stealth or assault--to be forcibly or
25 fraudulently deprived of his person or property and would therefore violate the clause of total liberty: that
26 every man be free to do what he wills with his own. Doing what one wills with someone else's own impairs the
27 other person's liberty.*

28 **13.4.20 Jesus Will Overthrow All the Governments of the World and Punish All the Rulers in** 29 **the Time of His Judgment (i.e., His Second Coming)**

30 In the above it was clearly demonstrated that the Earthly, mortal governments are firmly under the control of Satan--that it
31 is Satan who is the true god and ruler over this perverted governmental world system wherein power-mad psychotics rule
32 over our existence and exempt themselves from every standard of decency which people would otherwise expect from any
33 common stranger. Yet this diabolical, demonically-controlled government system is not to last forever. The Bible is quite
34 clear and explicit in many passages as to what God's Judgment--i.e., the Second Coming of Christ--is to be about.

35 Lucifer's false Christ--i.e., the Anti-Christ--will come to strengthen and empower government during the last days:
36 cementing together for the first time in human history a world government--of which God will allow to continue for a short
37 time (Rev. 17:9-18). This world government will be the ultimate culmination of the very essence of everything which
38 government represents: in short, it will be the most diabolical government which has ever existed, with mass murder of the
39 righteous on a massive scale (Rev. 20:4). All the rulers of the Earth will whore themselves with this world government and
40 be aligned against Jesus Christ during the final battle of Armageddon (Rev. 16:14; 17:2; 18:3,9; 19:19).

41 Yet the coming of God's true Christ--Jesus Christ--is to be the exact opposite of Satan's Christ! Instead of strengthening
42 government, Jesus Christ will come to abolish and utterly annihilate all the governments of the world: including all the
43 rulers of those governments along with them!

44 As it is written in the Old Testament concerning the End-Times Judgment of God, i.e., Jesus' Second Coming:

45 *Psalm 110:5,6: The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge
46 among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.*

1 And the above prophecy is also mirrored by the prophet Isaiah:

2 *Isaiah 24:21,22: It shall come to pass in that day That the Lord will punish on high the host of exalted ones,*
3 *And on the earth the kings of the earth. They will be gathered together, As prisoners are gathered in the pit, And*
4 *will be shut up in the prison; After many days they will be punished.*

5 This is quite amazing indeed when one realizes that the prophet Ezekiel foresaw this exact thing concerning God's End-
6 Time Judgment--this time as it specifically concerned the rulers over Israel:

7 *Ezekiel 34:1-10: And the word of the LORD came to me, saying, "Son of man, prophesy against the shepherds*
8 *of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: "Woe to the shepherds of Israel*
9 *who feed themselves! Should not the shepherds feed the flocks? You eat the fat and clothe yourselves with the*
10 *wool; you slaughter the fatlings, but you do not feed the flock. The weak you have not strengthened, nor have*
11 *you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought*
12 *what was lost; but with force and cruelty you have ruled them. So they were scattered because there was no*
13 *shepherd; and they became food for all the beasts of the field when they were scattered. My sheep wandered*
14 *through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth,*
15 *and no one was seeking or searching for them." "Therefore, you shepherds, hear the word of the LORD: "As I*
16 *live," says the Lord GOD, "surely because My flock became a prey, and My flock became food for every beast*
17 *of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed*
18 *themselves and did not feed My flock"--therefore, O shepherds, hear the word of the LORD! Thus says the Lord*
19 *GOD: "Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease*
20 *feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their*
21 *mouths, that they may no longer be food for them."*

22 Now obviously when God, speaking here to Ezekiel, refers to "shepherds," He is using this as a metaphor for rulers, just as
23 "flock" is a metaphor for the masses of people. Consider also the following passage by the prophet Zechariah concerning
24 God's End-Times Judgment:

25 *Zechariah 10:3: "My anger is kindled against the shepherds, And I will punish the goatherds. [...]"*

26 Now obviously again, God, speaking here to Zechariah--just as Ezekiel before him--is not talking about literal shepherds
27 and goatherds, but is using these expressions as metaphors for rulers--indeed, this is how the NRSV translates it: "My anger
28 is hot against the shepherds, and I will punish the leaders. [...]"

29 Thus, there is an amazing continuity within the Old Testament prophecies as to what God's End-Times Judgment is, at least
30 in part, to consist of: the punishment of all the Earthly rulers and the abolition of all mortal rulerships! Can there be any
31 doubt left in an honest, true Christian's mind as to just how much Jesus absolutely abhors and detests government? If there
32 should be the slightest shred of doubt left in one's mind, then please, choose to walk in the clear light of Liberty and let Paul
33 slay--once and for all--that last misplaced sense of doubt!:

34 *1 Corinthians 15:23,24: But each one in his own order: Christ the firstfruits, afterward those who are Christ's*
35 *at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to*
36 *all rule and all authority and power.*

37 How could it possibly be stated any clearer?! The governments of the Earth are not of God, they are of Satan, and Jesus will
38 come to utterly destroy them ALL during His Judgment!

39 As it is written:

40 *Revelation 19:19-21: And I saw the beast, the kings of the earth, and their armies, gathered together to make*
41 *war against Him who sat on the horse and against His army. Then the beast was captured, and with him the*
42 *false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast*
43 *and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. And*
44 *the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the*
45 *birds were filled with their flesh.*

46 In the above passage from Revelation, the "rest" referred to being "killed with the sword which proceeded from the mouth"
47 of Jesus in verse 21 are "the kings of the earth, and their armies, gathered together to make war against Him who sat on the
48 horse and against His army," which was previously referred to in verse 19.

1 And so it is found that from the Old Testament through the New Testament that there is a remarkable continuity and
2 agreement as to what the fate of the Earthly governments shall be during God's Judgment. And so also, this all demonstrates
3 unmistakably just how much God is opposed to the ghastly, Satanical machination called government!

4 There can be no honest doubt: Jesus is an anarchist!

5 **13.4.21 God's People are to be Volunteers and Self-Rulers in the Kingdom of Christ**

6 Some may object to the designation of Jesus as an anarchist--as some may counter, What about the Kingdom of Christ that
7 is to be established after the Judgment? But as was pointed out in several places above, the "Kingdom of Christ" will in no
8 sense be an actual government as they have existed on Earth and operated by mortals. For the Kingdom of Christ is to be
9 the diametrically functional opposite of any government which has ever existed on Earth before. Thus, it is perfectly fine to
10 refer to the "Kingdom of Christ" so long as one bears in mind that it has nothing whatsoever to do with any historical
11 government that has ever existed. And so when it is said herein that "Jesus is an anarchist," this is merely an objective
12 designation as it refers to all Earthly, mortal governments, and all governments of their kind. People have been trained from
13 birth by the Satanic, mortal governments to fear this word and to recoil from it, but it is used here only in its most objective
14 sense.

15 It has been said above that the Kingdom of Christ is to be the functional opposite of any government which has ever existed
16 before. What exactly is meant by this?

17 Well, to begin with, unlike all mortal governments, which compel people to support them whether they want to or not--in
18 the form of taxes, etc.--the only thing which anyone can give to God which He does not already have is their voluntary
19 love. God gives to all their very life, and God sustains all (Job 34:14,15; Acts 17:25). The seeking of material possessions
20 means nothing to God as He is what makes their very existence possible. Therefore taxes and their like will have no place
21 in God's Kingdom, as God has no need for such material support, as do the mortal governments.

22 But God is always seeking our love: but true love cannot be forced from someone, real love can only be a voluntary
23 process. Therefore there will be no compulsion on the part of God. As it is written in Psalm 110:3 concerning the
24 establishment of Jesus' Kingdom:

25 *Your people shall be volunteers*
26 *In the day of Your power;*
27 *In the beauties of holiness, from the womb of the morning,*
28 *You have the dew of Your youth.*

29 Thus the people of God's Kingdom shall be volunteers! How different indeed from all the mortal governments which
30 compel people to support them through theft and extortion!

31 And in further elaboration of this, let us consider the following passage from Revelation:

32 *Revelation 5:8-10: Now when He had taken the scroll, the four living creatures and the twenty-four elders fell*
33 *down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the*
34 *saints. And they sang a new song, saying:*

35 *"You are worthy to take the scroll,*
36 *And to open its seals;*
37 *For You were slain,*
38 *And have redeemed us to God by Your blood*
39 *Out of every tribe and tongue and people and nation,*
40 *[verse 10:] And have made us kings and priests to our God;*
41 *And we shall reign on the earth."*
42 *[See also Rev. 1:6.]*

43 Yet what exactly is verse 10 in the above passage talking about? If we righteous shall all be volunteers and all the workers
44 of iniquity have been cast into Hell, then who exactly is left for us to be king over and what exactly shall we be reigning
45 over? Each other? Does that make any sense?

46 Obviously the only *who* for us to be kings over is our own persons and the only *what* for us to reign over shall be our own
47 domain. For the first time in history mankind will truly be free from the yolk of bondage--that Satanic world system of

1 servitude in all of its many guises. For the first time ever we will be self-rulers and our homes truly will be our castles! We
2 shall be complete and absolute sovereigns over our own lives!

3 Because it very much bears repeating, I will leave this section by citing what Paul had to say on this matter one more time,
4 for he said it as well and as plainly as it could possibly be stated:

5 *1 Corinthians 15:23,24: But each one in his own order: Christ the firstfruits, afterward those who are Christ's*
6 *at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to*
7 *all rule and all authority and power.*

8 Amen.

9 **13.4.22 In Closing**

10 *"The Christian ideal has not been tried and found wanting. It has been found difficult, and left untried."*
11 *[Gilbert Keith Chesterton, Part I, Chapter 5, "The Unfinished Temple," in What's Wrong with the World.]*

12 In all of my research into Jesus Christ I have discovered that He is nothing if not a perfectly consistent libertarian, at least
13 as it concerns His political ethic. I could come across not one instance of Him contradicting this position, either in word or
14 in action. I can't say that I was really surprised by this, although I suppose to many it may be surprising to learn this. For
15 one thing, when Jesus gave the Golden Rule as the ultimate social ethic (Matt. 7:12; Luke 6:31), it's clear that He actually
16 meant it. Yet, as was demonstrated above, this ethic is just a different formulation of the libertarian Non-Aggression
17 Principle, at least as a political ethic. As a strictly political ethic it is actually completely congruent with the libertarian
18 Non-Aggression Principle, in that as political ethics they actually prohibit the same activity: i.e., aggression against people's
19 just property--and ultimately *all* just property titles can be traced back by way of voluntary transactions (which would thus
20 be consistent with the Golden Rule) to the homesteading of unused resources; or (2) in the case in which such resources
21 were expropriated from a just owner and the just owner or his heir(s) can no longer be identified or are deceased, where the
22 first non-aggressor possesses the resource (which can then be considered another form of homesteading).

23 What I have shown above is that Jesus has called us to liberty, and that liberty and Christ's message are incompatible with
24 government. Indeed, governments throughout history have been the most demonic force to ever exist on Earth. We need not
25 lament their passing, but instead look forward to it.

26 Before I leave you, there exists a couple of other points that need to be mentioned as to what the importance of this message
27 is:

28 To start with, as Christians how can we be attentive to the cries of the oppressed if we don't even recognize the oppressor?
29 How can we comfort and give aid to someone if we don't even recognize them as a victim? We are liable to be obtuse and
30 uncaring to those who have been unjustly wronged by this Satanic world system if we don't even recognize the main
31 instrument of Satan's power on this Earth. So that is first and foremost: by realizing and understanding the truth as to the
32 diabolical origin of government one will thereby have gained back part of one's humanity which this Satanic world system
33 has worked so hard in making people oblivious to. One need only watch some of the old Nazi propaganda films of
34 thousands of German youths goose-stepping in unison to realize just how effective this demonic world system can
35 sometimes be in stripping people of their humanity.

36 Second, according to the Bible, it makes a difference as to when Jesus' Second Coming will occur depending on our actions
37 in being able to raise the awareness of the world's population. While although I mentioned Étienne de la Boétie in the
38 introduction and pointed out that if a critical mass of the population could come to understand and accept the truth as to the
39 true nature of governments that it would be enough to topple them, this is ultimately true because it would in this case
40 hasten the coming of Jesus Christ! Thus Peter wrote about Christians being able to hasten the coming of Christ:

41 *2 Peter 3:11,12: Therefore, since all these things will be dissolved, what manner of persons ought you to be in*
42 *holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the*
43 *heavens will be dissolved, being on fire, and the elements will melt with fervent heat?*

44 And another extremely important reason for this message presented herein has already been touched on in one of the above
45 sections. The Bible tells of a massive End-Times deception perpetrated by Lucifer upon the masses in the form of the Anti-
46 Christ. Although if one understands what the coming of God's real Christ is to be about--as Paul puts it "Then comes the

1 end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power" (1 Cor.
2 15:24)--then it will be impossible for one to be deceived by the Anti-Christ, as the Anti-Christ will come to strengthen
3 government, not to abolish it. Some Christians mistakenly believe that so long as one accepts a person called "Jesus" as
4 their Lord and Savior then they will have eternal salvation. Yet there will be many people in the End-Times Judgment who
5 will consider themselves to be good Christians worshipping the true Second Coming of Jesus Christ, and yet in doing so they
6 will have condemned themselves to Hell! The Anti-Christ will present himself as being the Second Coming of Jesus! But
7 Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6)! Thus if one
8 worships a lie in place of the truth then the fact that one will have called this lie by the name of "Jesus" will be of no help!
9 In fact, to do so is blasphemy! In order for one to really worship Jesus one first has to know what the truth of Jesus is about.
10 And that, my friends, is the ultimate purpose of this document: that people may come to know the real Jesus. And what
11 Jesus is about is liberty--at least as politics is concerned.

12 But lastly, many unjust government actions have been supported by self-professed Christians, such as with Prohibition and
13 the War on Drugs, even though such unjust laws are completely unjustifiable from a Biblical perspective and indeed very
14 anti-Christian in the most literal sense of the word. As well, such government actions as taxes are also completely anti-
15 Christian. Thus, in clearly demonstrating how Jesus was nothing if not a perfectly consistent libertarian--at least as it
16 concerned His political ethic--from this Christians can get a clear picture as to what their objectives should be as it concerns
17 such matters, instead of "giving heed to deceiving spirits and doctrines of demons" as Paul put it (1 Tim. 4:1). I dread to
18 think how many young men have been raped in the U.S. prison system because they had violated some make-believe
19 "crime" against using or selling certain pharmaceuticals--that aggresses against no one--which people calling themselves
20 Christians had supported. As Christians, we need to be aware of the tricks Satan has used throughout history to get people
21 to support his empowerment. We need to be above all the pettiness and walk in the clear light of liberty which Jesus
22 commanded us and declare everyone to be a sovereign over their own domain, unless they should violate another's right of
23 the same.

24
25 *****

26 Appendix: Articles Everyone Should be Familiar With:
27 The Anatomy of the State
28 by Prof. Murray N. Rothbard:
29 <http://www.mises.org/easaran/chap3.asp>

30
31 Defense Services on the Free Market
32 by Prof. Murray N. Rothbard:
33 <http://www.geocities.com/vonchloride/marketdefense.html>

34
35 The Private Production of Defense
36 by Prof. Hans-Hermann Hoppe:
37 http://www.mises.net/journals/jls/14_1/14_1_2.pdf
38 or:
39 <http://www.mises.org/journals/scholar/Hoppe.pdf>
40 and:

41
42 Fallacies of the Public Goods Theory and the Production of Security
43 by Prof. Hans-Hermann Hoppe:
44 http://www.mises.net/journals/jls/9_1/9_1_2.pdf

45 **14 Conclusions and summary**

46 The following facts have been established beyond a reasonable doubt based on the evidence presented in this pamphlet:

- 47 1. The government has established a religion in violation of the First Amendment.
48 2. The civil religion has "rules of conduct", and these rules are mentioned below. These rules govern all those who either
49 directly work for the government or who partake of federal franchises and thereby also become "public officers":

50 *United States Constitution*
51 *Article 1, Section 8, Clause 14*

1 Congress shall have the power:

2 To make **Rules for the Government** and Regulation of the land and naval Forces;

3
4 United States Constitution
5 Article 4, Section 3, Clause 2

6 The Congress shall have Power **to dispose of and make all needful Rules and Regulations** respecting the
7 Territory or other Property belonging to the United States; and nothing in this Constitution shall be so
8 construed as to Prejudice any Claims of the United States, or of any particular State.
9

10 [TITLE 26 > Subtitle F > CHAPTER 80 > Subchapter A > § 7805](#)
11 [§ 7805. Rules and regulations](#)

12 (a) Authorization

13 Except where such authority is expressly given by this title to any person other than an officer or employee of
14 the Treasury Department, **the Secretary shall prescribe all needful rules and regulations for the enforcement**
15 **of this title [which is a FRANCHISE and therefore PROPERTY of the United States, pursuant to Article 4,**
16 **Section 3, Clause 2],** including all rules and regulations as may be necessary by reason of any alteration of law
17 in relation to internal revenue.

18 For details, see:

[Government Instituted Slavery Using Franchises, Form #05.030](http://sedm.org/Forms/FormIndex.htm)
<http://sedm.org/Forms/FormIndex.htm>

- 19 3. At no time has the U.S. Supreme Court ever defined what a “religion” is. The First Amendment prohibits them from
20 doing this, in fact.

21 *A problem common to both religion clauses of the First Amendment is the dilemma of defining religion. To*
22 *define religion is in a sense to establish it--those beliefs that are included enjoy a preferred constitutional*
23 *status. For those left out of the definition, the definition may prove coercive. Indeed, it is in this latter context,*
24 *which roughly approximates the area covered by the free exercise clause, where the cases and discussion of the*
25 *meaning of religion have primarily centered. Professor Kent Greenawalt challenges the effort, and all efforts,*
26 *to define religion: "No specification of essential conditions will capture all and only the beliefs, practices, and*
27 *organizations that are regarded as religious in modern culture and should be treated as such under the*
28 *Constitution". Greenawalt, Religion As a Concept in Constitutional Law, 72 Cal. L.Rev. 753 (1984)*

29 *The Framers may well have intended to limit religion to the established traditional theistic varieties. But in our*
30 *highly pluralistic society, with its cults and nontheistic belief systems, any such narrow definition is*
31 *unworkable. Not surprisingly, then, the Court rejected limiting religion to theistic religions. Torcaso v.*
32 *Watkins (1961) invalidated a provision of the Maryland constitution which required appointees to public office*
33 *to declare a belief in the existence of God. Justice Black, for the Court in Torcaso, concluded that Everson*
34 *command of neutrality prohibited government favoritism of traditional religions. Government can neither "aid*
35 *all religions against non-believers [nor] can [it] aid those religions based on a belief in the existence of God as*
36 *against those religions founded on different beliefs." This principle extended protection not only to the secular*
37 *humanist who challenged the Maryland law but also to the adherents of other nontheistic religious beliefs such*
38 *as Buddhism, Taoism, and Ethical Culture.*

39 *In a series of cases involving conscientious objection to military service, the Court again confronted the task of*
40 *defining religion. A provision of the Universal Military Training and Service Act exempted from military*
41 *service any person 'who by reason of religious training and belief, is conscientiously opposed to participation*
42 *in war in any form.' At that time, the Act defined 'religious training and belief' as requiring belief in a Supreme*
43 *Being. The Act specifically excluded "essentially political, sociological, or philosophical views or a merely*
44 *personal moral code" In United States v. Seeger (1965), the Court, per Justice Clark, interpreted the Act*
45 *broadly and stated that the relevant test 'is whether a given belief that is sincere and meaningful occupies a*
46 *place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies*
47 *for the exemption."*

48 *The parallel beliefs test of Seeger was taken a step further in Welsh V. United States (1970). A claimant for*
49 *conscientious objector status had deleted the word "religious" from his application and indicated instead that*
50 *his belief system came from readings in history and sociology. Justice Black, in a plurality opinion, held that*
51 *"if an individual deeply and sincerely holds beliefs which are purely ethical or moral in source and content but*
52 *that nevertheless impose upon him a duty of conscience to refrain from participating in any war at any time,*
53 *those beliefs certainly occupy in the life of that individual 'a place parallel to that filled [by] God' in*

1 traditionally religious persons" On the other hand, in *Gillette v. United States*, 401 U.S. 437 (1971), the Court
2 refused to extend the statutory exemption for conscientious objector to those opposed to particular wars.

3 Is it possible to define religion? It will be recalled that the parallel beliefs test approach adopted in *Seeger*
4 attempts to avoid the problem of defining religion solely in terms of the traditional and familiar by extending
5 the protection of the religion clauses to any equivalent belief system. The great theologians, Paul Tillich, may
6 have captured the parallel beliefs system concept when he defined religion to encompass "matters of ultimate
7 concern." Tillich, *Dynamics of Faith* (1958). Drawing upon this idea, it has been suggested that religion
8 extends "to the underlying concern which gives meaning and orientation to a person's whole life." Note,
9 *Toward A Constitutional Definition of Religion*, 91 Harv. L.Rev. 1056 (1978). The author of this Note contends
10 that the approach requires that any such ultimate concern be protected regardless of how secular it may be.
11 Further, he argues that the only one capable of determining what constitutes an ultimate concern is the
12 individual believer.

13 [*First Amendment Law in a Nutshell*, Second Edition, pp. 432-435, Jerome A Barron, West Group, 2000; ISBN
14 0-314-22677-X]

- 15 4. Because the government cannot lawfully define what a "religion" is, they cannot meet the burden of proving we are
16 wrong which is imposed under the Religious Freedom Restoration Act (RFRA).

17 "[a]s the Government bears the burden of proof on the ultimate question of [the challenged Act's]
18 constitutionality, respondents [the RFRA claimants] must be deemed likely to prevail. (Emphasis added)
19 [*Gonzales v. O Centro Espirita Beneficente Uniao do Vegetal*, 126 S.Ct. 1211, 1219 (2006)]

- 20 5. The religion the government has created we call "The Civil Religion of Socialism". In every conceivable way, it
21 functions as a religion as follows:

22 5.1. It fits the legal definition of "religion":

23 "Religion. Man's relation to Divinity, to reverence, worship, obedience, and submission to mandates and
24 precepts of supernatural or superior beings. In its broadest sense includes all forms of belief in the existence of
25 superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards
26 and punishments. Bond uniting man to God, and a virtue whose purpose is to render God worship due him as
27 source of all being and principle of all government of things. *Nikulnikoff v. Archbishop, etc., of Russian*
28 *Orthodox Greek Catholic Church*, 142 Misc. 894, 255 N.Y.S. 653, 663."
29 [*Black's Law Dictionary*, Sixth Edition, p. 1292]

- 30 5.2. The Civil Religion of Socialism is based on "belief" in a superior being, which is the federal judge and our public
31 "servants". This reversal of roles, whereby the public "servants" become the ruling class is called a "dulocracy"
32 in law.

33 "Dulocracy. A government where servants and slaves have so much license and privilege that they domineer."
34 [*Black's Law Dictionary*, Sixth Edition, p. 501]

- 35 5.3. The false pagan government "god" is the "source of all being and principle of all government". Those who refuse
36 to comply are illegally stripped of their property rights, their security, and their government employment by a
37 lawless federal judiciary in retaliation for demanding the rule of written positive law. They cease to have a
38 commercial existence or "being" as a punishment for demanding the "rule of law" instead of "rule of men" in our
39 country. Their credit rating is destroyed and their property is illegally confiscated as punishment for failure to
40 comply with the whims, wishes, and edicts of an "imperial judiciary" of civil priests and its henchmen, the IRS.

- 41 5.4. People join the Civil Religion of Socialism in order to avoid responsibility for themselves and all of their choices.
42 The church functions as a big social insurance company to insulate people from the wrath of God for their
43 violations of His sacred laws. This is similar to Christian churches, which promise limited liability or
44 indemnification for one's sins against God in exchange for faith, worship, allegiance, and obedience to God's
45 laws. In that sense, pagan 501(c) 3 churches who have become corporate "trustees" of the government and
46 "public officers" have made Jesus Christ essentially into a "liability insurance salesman" against the wrath of
47 God, rather than a Sovereign Lord. See:

The Unlimited Liability Universe

<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

- 48 5.5. Church members within the socialist church are called "taxpayers", "citizens", "residents", and "inhabitants" and
49 are referred to with a number rather than a name. Those who refuse to join the socialist church are called
50 "transient foreigners":

51 "Transient foreigner. One who visits the country, without the intention of remaining."

5.6. Those who join the socialist church are assigned a number called the “Mark of the Beast” in the bible. They are referred to with the number instead of the name. See:

Social Security: Mark of the Beast, Form #11.407
<http://sedm.org/Forms/FormIndex.htm>

5.7. Tax returns constitute “confessions” to the priests and deacons of the state-sponsored church.

The information revealed in the preparation and filing of an income tax return is, for purposes of Fifth Amendment analysis, the testimony of a “witness,” as that term is used herein.
[Garner v. U.S., 424 U.S. 648, 96 S.Ct. 1178 (1976)]

“The United States has a system of taxation by confession. That a people so numerous, scattered and individualistic annually assesses itself with a tax liability, often in highly burdensome amounts, is a reassuring sign of the stability and vitality of our system of self-government. What surprised me in once trying to help administer these laws was not to discover examples of recalcitrance, fraud or self-serving mistakes in reporting, but to discover that such derelictions were so few. It will be a sad day for the revenues if the good will of the people toward their taxing system is frittered away in efforts to accomplish by taxation moral reforms that cannot be accomplished by direct legislation. But the evil that can come from this statute will probably soon make itself manifest to Congress. The evil of a judicial decision impairing the legitimate taxing power by extreme constitutional interpretations might not be transient. Even though this statute approaches the fair limits of constitutionality, I join the decision of the Court.”
[U.S. v. Kahriger, 345 U.S. 22, 73 S.Ct. 510 (1953)]

5.8. “Presumption” serves as the equivalent of “faith” within the Civil Religion of Socialism.

Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017
<http://sedm.org/Forms/FormIndex.htm>

5.9. The religious “beliefs” that form this religion are promoted and sustained by:

5.9.1. “Prima facie” law such as the Internal Revenue Code. “Prima facie” means “presumed to be law”.

5.9.2. Propaganda and “brainwashing” by the media and public schools which cannot stand public scrutiny or scientific investigation because it cannot be substantiated.

5.9.3. Deceptive IRS publications that don’t tell the whole truth.

All of the above conclusions about the sources of false belief are scientifically proven in the document below:

Reasonable Belief About Income Tax Liability, Form #05.007
<http://sedm.org/Forms/FormIndex.htm>

5.10. Statutes which are not positive law serve as the equivalent of the state sponsored “bible”. 1 U.S.C. §204 says the Internal Revenue Code is nothing but a “presumption” and not legally admissible evidence. All presumptions which prejudice constitutional rights are crimes within the Civil Religion of Socialism, but the priests of the religion have made it public policy to refuse (omit) to enforce this legal prohibition in order that they may unlawfully enlarge the ranks of the church by abusing presumption to induct new members. See:

Presumption: Chief Weapon for Unlawfully Enlarging Federal Jurisdiction, Form #05.017
<http://sedm.org/Forms/FormIndex.htm>

5.11. Judges are the “priests” of the civil religion.

5.12. The “canon” of the church is found in the rulings and orders of the courts.

5.13. Judges of the supreme court serve as the “chief priests” of the civil religion of socialism.

5.14. The priests of the civil religion wear black robes and chant in Latin just like Catholic priests, using such words as “malum prohibitum”, “ex post facto”, “indebitatus assumpsit”, habeus corpus, etc. Anyone who talks to you in latin is trying to pull a fast one on you! Jesus talked in parables, not a foreign language.

5.15. The public schools are administered by the same pagan government that created the churches/courts so that no one knows anything about the priest’s job, which is the law. Law is the only subject that you can finish 12 years of public school and get a PhD in college and still not know ANYTHING about. This is no accident, but simply evidence that the government has gone to extraordinary lengths to create and perpetuate a privileged class of persons called lawyers and judges who are the “witch doctors” of society and who are the only ones who know anything about their craft. We can’t allow the slaves to possess the key to their chains, now can we?

5.16. The gavel used by the judge serves the same purpose as the incense bowl that the Catholic priest swings in the air.

5.17. Those who commit “blasphemy” against the state sponsored church are called “frivolous” instead of “heretics”, but both words are equivalent.

5.18. The object of worship is the collective majority and money, not the true and living God. See:

How Scoundrels Corrupted our Republican Form of Government
<http://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>

1 5.19. The court building is the “church” of this civil religion.

2 5.20. Obedience to the edicts of the priest serve the function of “worship” in this civil religion.

3 *Obedientia est legis essentia.*

4 *Obedience is the essence of the law. 11 Co. 100.*

5 [*Bouvier’s Maxims of Law, 1856;*

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

7 **“He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who**

8 **loves Me.** *And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”*

9 [*John 14:21, Bible, NKJV*]

10 5.21. Worship services consist of court hearings and trials.

11 5.22. Worship services begin with a religious event.

12 5.22.1. The taking of an oath is a religious event.

13 *Jurare est Deum in testum vocare, et est actus divini cultus.*

14 **To swear is to call God to witness, and is an act of religion.** *3 Co. Inst. 165. Vide 3 Bouv. Inst. n. 3180, note; 1*

15 *Benth. Rat. of Jud. Ev. 376, 371, note.*

16 [*Bouvier’s Maxims of Law, 1856;*

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

18 5.22.2. Before the worship services begin, observers and the jury must stand up when the judge enters the room.

19 This too is an act of “worshipping and reverencing” their superior being, who in fact is a pagan deity.

20 **Religion.** *Man’s relation to Divinity, to reverence, worship, obedience, and submission to mandates and*

21 **precepts of supernatural or superior beings [JUDGES, in this case].** *In its broadest sense includes all forms*

22 *of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of*

23 *conduct, with future rewards and punishments. Bond uniting man to God, and a virtue whose purpose is to*

24 *render God worship due him as source of all being and principle of all government of things. Nikulnikoff v.*

25 *Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.*

26 [*Black’s Law Dictionary, Sixth Edition, p. 1292*]

27 5.23. The worship ceremony, at least in the context of taxes, is conducted in the figurative dark, like a séance. The

28 Bible describes Truth as “light”. Any ceremony where the entire truth is not considered is conducted in the dark.

29 5.23.1. The judge is gagged by the law from speaking the truth by the legislature. [28 U.S.C. §2201\(a\)](#).

30 5.23.2. The judge forbids others from speaking the ONLY truth, which is the law itself. In tax trials, judges very

31 commonly forbid especially defendants from quoting or using the law in front of the jury. Those who

32 disregard this prohibition are sentenced to contempt of court.

33 *“One who turns his ear from hearing the law [God’s law or man’s law], even his prayer [and ESPECIALLY his*

34 *trial] is an abomination.”*

35 [*Prov. 28:9, Bible, NKJV*]

36 5.23.3. Jurists who have never read or learned the law in public school are not even aware of what they are

37 enforcing. Therefore, they become agents of the judge instead of the law.

38 5.23.4. The law library in the court building forbids jurors from going in and reading the law they are enforcing,

39 and especially while serving as jurors. They are supposed to be supervising the judge in executing the law,

40 and they can’t fulfill that duty as long as they have never learned and are forbidden from reading the law

41 while serving as jurors.

42 5.23.5. The judge does everything in his power to destroy the weapons of the nongovernmental opponent by

43 excluding everything he can and excluding none of the government’s evidence. This basically results in a

44 vacuum of truth in the courtroom.

45 *“The first one to plead his cause seems right, Until his neighbor comes and examines him.”*

46 [*Prov. 18:17, Bible, NKJV*]

47 *“The hypocrite with his mouth destroys his neighbor, But through knowledge the righteous will be*

48 *delivered.”*

49 [*Prov. 11:9, Bible, NKJV*]

- 1 5.24. The “deacons” of the church are attorneys who are “licensed” to practice law in the church by the chief priests of
2 the church.
- 3 5.24.1. They too have been “brainwashed” in both public school and law school to focus all their effort on
4 procedure, presentation, and managing their business. They learn NOTHING about history, legislative
5 intent, or natural law, which are the very foundations of law.
- 6 5.24.2. The Statutes At Large published by Congress are the only real law and legally admissible evidence, in
7 most cases. See [1 U.S.C. §204](#). Yet, it is so expensive and inconvenient to read the Statutes At Large
8 online that for all practical purposes, it is off limits to all attorneys. For instance, it costs over \$7 per page to
9 even VIEW the Statutes At Large in the largest online legal reference service, Westlaw.
- 10 5.24.3. Because they are licensed to practice law, the license is used as a vehicle to censor and control the
11 attorneys from speaking the truth in the courtroom. Consequently, they usually blindly follow what the
12 priest, ahem, I mean “judge” orders them to do and when they don’t, they have their license pulled and
13 literally starve to death.
- 14 5.25. The greatest sin in the government church called court is willful violations of the law. All tax crimes carry
15 “willfulness” as a prerequisite. God’s law and Christianity work *exactly* the same way. The greatest sin in the
16 Holy Bible is to blaspheme the Holy Spirit, which is equivalent of doing something that you KNOW is wrong.
17 See Matt. 12:32, Mark 3:29, Luke 12:10.
- 18 5.26. The jury are the twelve disciples of the judge, rather than of the Truth or the law or their conscience. Their
19 original purpose was as a check on government abuse and usurpation, but judges steer them away from ruling in
20 such a manner and being gullible sheep raised in the public “fool” system, they comply to their own injury.
- 21 5.26.1. Those who are not already members of the cult are not allowed to serve on juries. The judge or the
22 judge’s henchmen, his “licensed attorneys” who are “officers of the court”, dismiss prospective jurists who
23 are not cult members during the voir dire (jury selection) phase of the tax trial. The qualifications that
24 prospective jurists must meet in order to be part of the “cult” are at least one of the following:
- 25 5.26.1.1. They collect government benefits based on income taxes and don’t want to see those benefits
26 reduced or stopped. The only people who can collect federal benefits under enacted law and the
27 Constitution are federal employees. Therefore, they must be federal employees. Since jurists are
28 acting as “voters”, then receipt of any federal benefits makes them into a biased jury in the context of
29 income taxes and violates [18 U.S.C. §597](#), which makes it illegal to bribe a voter. The only way to
30 eliminate this conflict of interest is to permanently remove public assistance or to recuse/disqualify
31 them as jurists.
- 32 5.26.1.2. They faithfully pay what they “think” are “income taxes”. They are blissfully unaware that in
33 actuality, the 1040 return is a federal employment profit and loss statement.
- 34 5.26.1.3. They believe or have “faith” in the cult’s “bible”, which is the Infernal Revenue Code and
35 falsely believe it is “law”. Instead, [1 U.S.C. §204](#) legislative notes says it is NOT positive law, but
36 simply “presumed” to be law. Presumption is a violation of due process and therefore illegal under
37 the Sixth Amendment.
- 38 5.26.1.4. They are ignorant of the law and were made so in a public school. They therefore must believe
39 whatever any judge or attorney tells them about “law”. This means they will make a good lemming to
40 jump off the cliff with the fellow citizen who is being tried.
- 41 5.26.2. Juries are FORBIDDEN in every federal courthouse in the country from entering the law library while
42 serving on a jury because judges don’t want jurists reading the law and finding out that judges are
43 misrepresenting it in the courtroom. Don’t believe us? Then call the law library in any federal court
44 building and ask them if jurists are allowed to go in there and read the law while they are serving. Below
45 are the General Order 228C for the Federal District Court in San Diego proving that jurors are not allowed
46 to use the court law library while serving. Notice jurors are not listed as authorized to use the library in this
47 order:
48 <http://famguardian.org/Disks/IRSDVD/Evidence/JudicialCorruption/GenOrder228C-Library.pdf>
- 49 5.26.3. Unlike every other type of federal trial, judges forbid discussing the law in a tax trial. Could it be
50 because we don’t have any and he doesn’t want to admit it?
- 51 5.26.4. Public (government) schools deliberately don’t teach law or the Constitution either, so that the public
52 become sheep that the government can shear and rape and pillage.
- 53 5.26.5. Federal judges also warn juries these days NOT to vote on their conscience, as juries originally did and
54 were encouraged to do. He does this to steer or direct the jury to do his illegal and unconstitutional dirty
55 work. He turns the jury effectively into an angry lynch mob and thereby maliciously abuses legal process
56 for his own personal benefit in violation of [18 U.S.C. §208](#). He helps get the jury angry at the defendant by

1 giving them the idea that their “tax” bill will be bigger because the defendant refuses to “pay their fair
2 share”.

3 5.27. The church of Socialism uses its tithes to compete directly with families and churches in providing charity and
4 grace to the aged and infirm, which is a violation of the separation of church and state which directly undermines
5 the authority of families and churches. Churches tolerate this abuse because it allows them to keep more of the
6 tithes for themselves instead of help others with it. In essence, they are bribed to “shut up” about it with tax
7 deductions. The chief Priests of this church once said that this was illegal

8 “Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be
9 that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of
10 boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights,- 'life, liberty,
11 and the pursuit of happiness;' and to 'secure,' not grant or create, these rights, governments are instituted. That
12 property which a man has honestly acquired he retains full control of, subject to these limitations: First, that
13 he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's
14 benefit; second, that if he devotes it to a public use, he gives to the public a right to control that use; and third,
15 that whenever the public needs require, the public may take it upon payment of due compensation. “
16 [Budd v. People of State of New York, 143 U.S. 517 (1892)]
17

18 “The “establishment of religion” clause of the First Amendment means at least this: neither a state nor the
19 Federal Government can set up a church. Neither can pass laws which aid one [state-sponsored political]
20 religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to
21 or to remain away from church against his will, or force him to profess a belief or disbelief in any religion. No
22 person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or
23 non-attendance. No tax in any amount, large or small, can be levied to support any religious activities or
24 institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.
25 Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious
26 organizations or groups and vice versa.”
27 [Everson v. Bd. of Ed., 330 U.S. 1, 15 (1947)]
28

29 “[T]he Establishment Clause is infringed when the government makes adherence to [a STATE-
30 SPONSORED PAGAN LEGAL] religion relevant to a person's standing in the political community. Direct
31 government action endorsing religion or a particular religious practice is invalid under this approach, because
32 it sends a message to nonadherents that they are outsiders, not full members of the political community, and an
33 accompanying message to adherents that they are insiders, favored members of the political community”.
34 [Wallace v. Jaffree, 472 U.S. 69 (1985)]

35 5.28. The well within the courtroom is the altar to worship the priest or “witch doctor” of the religion. His bench is the
36 altar of Baal.

37 5.29. Human sacrifices are conducted at the altar of Baal against hand-cuffed subjects. Those who do not worship the
38 priest and commit perjury by calling him honorable (“Your Honor”) receive punishment for their heresy.

39 5.30. The “Bailiff” (a.k.a. “Baaliff”) assists the judge in executing human sacrifices at the Altar of Baal.

40 5.31. Income taxes are the “tithes” to the church of socialism. They are collected under the authority of the “bible” of
41 the civil religion, the Infernal (Satanic) Revenue Code

42 5.32. Those who make an “appearance” before the priest are presumed to be there in order to “obey”, a.k.a. “worship”,
43 the priest.

44 appearance. A coming into court as a party to a suit, either in person or by attorney, whether as plaintiff or
45 defendant. The formal proceeding by which a defendant submits himself to the jurisdiction of the court. The
46 voluntary submission to a court's jurisdiction.

47 In civil actions the parties do not normally actually appear in person, but rather through their attorneys (who
48 enter their appearance by filing written pleadings, or a formal written entry of appearance). Also, at many
49 stages of criminal proceedings, particularly involving minor offenses, the defendant's attorney appears on his
50 behalf. See e.g., Fed.R.Crim.P. 43.

51 An appearance may be either general or special; the former is a simple and unqualified or unrestricted
52 submission to the jurisdiction of the court, the latter is a submission to the jurisdiction for some specific
53 purpose only, not for all the purposes of the suit. A special appearance is for the purpose of testing or objecting
54 to the sufficiency of service or the jurisdiction of the court over defendant without submitting to such
55 jurisdiction; a general appearance is made where the defendant waives defects of service and submits to the
56 jurisdiction of court. Insurance Co. of North America v. Kunin, 175 Neb. 260, 121 N.W.2d. 372, 375, 376.
57 [Black's Law Dictionary, Sixth Edition, p. 97]

1 5.33. Pleadings before the court are called “prayers” in many courts. This emphasizes the nature of the proceeding as a
2 religious exercise.

3 5.34. The capitol, Washington D.C., is the “political temple” or headquarters of this false religious cult. Don’t believe
4 us? During the Congressional debates of the Sixteenth Amendment in 1909, one Congressman amazingly
5 admitted as much. The Sixteenth Amendment is the income tax amendment that was later fraudulently ratified in
6 1913. Notice the use of the words “civic temple” and “faith” in his statement, which are no accident.

7 “Now, Mr. Speaker, this Capitol is the civic temple of the people, and we are here by direction of the people to
8 reduce the tariff tax and enact a law in the interest of all the people. This was the expressed will of the people
9 at the polls, and you promised to carry out that will, but you have not kept faith with the American people.”
10 [44 Cong.Rec. 4420, July 12, 1909; Congressman Heflin talking about the enactment of the Sixteenth
11 Amendment]

12 If you want to read the above amazing admission for yourself, see the following:

13 16th Amendment Congressional Debates

14 <http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf>

15 5.35. The Constitution is supposed to serve the function as the equivalent of the “Ten Commandments” for the
16 government’s civil religion. However, “judicial verbicide” and “political heresy” by the “priests” and “chief
17 priests” of the political religion have replaced the Constitution with the Ten Planks of the Communist Manifesto.

18 “[J]udicial verbicide is calculated to convert the Constitution into a worthless scrap of paper and to replace
19 our government of laws with a judicial oligarchy.”
20 [Senator Sam Ervin, of Watergate hearing fame]

21 5.36. Violations of the laws found in the “bible” of the civil religion ultimately results in separation from the pagan
22 “god” of the religion, which is the people collectively. That is why committing “crimes” ultimately lands people
23 in jail, so they can be separated from the pagans outside. This is similar to the consequence of violating the laws
24 of the true and living God, which ultimately consists of permanent and total separation from God by being sent to
25 hell.

26 6. The Civil Religion of Socialism directly competes with the true and living God for the affections and worship and
27 obedience of his people. The essence of worship, in fact, is obedience to the laws of one’s choice of Sovereign.

28 Worship. Any form of religious service showing reverence for Divine Being, or exhortation to obedience to or
29 following the mandates [e.g. “laws”] of such Being. Religious exercises participated in by a number of
30 persons assembled for that purpose, the disturbance of which is a statutory offense in many states.

31 English law. A title of honor or dignity used in addresses to certain magistrates and other persons of rank or
32 office.

33 Public worship. This term may mean the worship of God, conducted and observed under public authority; or it
34 may mean worship in an open or public place, without privacy or concealment; or it may mean the performance
35 of religious exercises, under a provision for an equal right in the whole public to participate in its benefits; or it
36 may be used in contradistinction to worship in the family or the closet. In this country, what is called “public
37 worship” is commonly conducted by voluntary societies, constituted according to their own notions of
38 ecclesiastical authority and ritual propriety, opening their places of worship, and admitting to their religious
39 serves such persons, and upon such terms, and subject to such regulations, as they may choose to designate and
40 establish. A church absolutely belonging to the public, and in which all persons without restriction have equal
41 rights, such as the public enjoy in highways or public landings, is certainly a very rare institution.
42 [Black’s Law Dictionary, Sixth Edition, pp. 1606-1607]

43 This concept is further covered earlier in section 6.1. Some examples proving that those who believe in God cannot
44 also choose to be subject to any of the civil laws of a society that conflict with their beliefs and that the two law
45 systems are in competition: man v. God follows.

46 “No one can serve two masters [God v. government/man]; for either he will hate the one and love the other, or
47 else he will be loyal to the one and despise the other. You cannot serve God and mammon [government].”
48 [Matt. 6:24, Bible, NKJV]

49 “Yet, it is to be remembered, and that whether in its real origin, or in its artificial state, allegiance, as well as
50 fealty, rests upon lands, and it is due to persons. Not so, with respect to Citizenship, which has arisen from the
51 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;

1 allegiance is the offspring of power and necessity. Citizenship is a political tie; allegiance is a territorial
2 tenure. Citizenship is the charter of equality; allegiance is a badge of inferiority. Citizenship is
3 constitutional; allegiance is personal. Citizenship is freedom; allegiance is servitude. Citizenship is
4 communicable; allegiance is repulsive. Citizenship may be relinquished; allegiance is perpetual. With such
5 essential differences, the doctrine of allegiance is inapplicable to a system of citizenship; which it can neither
6 serve to controul, nor to elucidate. And yet, even among the nations, in which the law of allegiance is the most
7 firmly established, the law most pertinaciously enforced, there are striking deviations that demonstrate the
8 invincible power of truth, and the homage, which, under every modification of government, must be paid to the
9 inherent rights of man.....The doctrine is, that allegiance cannot be due to two sovereigns; and taking an oath
10 of allegiance to a new, is the strongest evidence of withdrawing allegiance from a previous, sovereign....”

11 [Talbot v. Janson, 3 U.S. 133 (1795); From the syllabus but not the opinion; SOURCE:
12 <http://www.law.cornell.edu/supct/search/display.html?terms=choice%20or%20conflict%20and%20law&url=/s>
13 [upct/html/historics/USSC_CR_0003_0133_ZS.html](http://www.law.cornell.edu/supct/search/display.html?terms=choice%20or%20conflict%20and%20law&url=/s)]
14

15 “. . .there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a
16 new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its
17 hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a
18 Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic
19 absolutism."96[3] Every law-system must maintain its existence by hostility to every other law-system and to
20 alien religious foundations or else it commits suicide.
21 [The Institutes of Biblical Law, Rousas John Rushdoony, 1973, pp. 4-5, Emphasis added]
22

23 To Madison, then, duties to God were superior to duties to civil authorities-the ultimate loyalty was owed to
24 God above all. Madison did not say that duties to the Creator are precedent only to those laws specifically
25 directed at religion, nor did he strive simply to prevent deliberate acts of persecution or discrimination. The
26 idea that civil obligations are subordinate to religious duty is consonant with the notion that government must
27 accommodate, where possible, those religious practices that conflict with civil law.

28 *562 Other early leaders expressed similar views regarding religious liberty. Thomas Jefferson, the drafter of
29 Virginia's Bill for Establishing Religious Freedom, wrote in that document that civil government could interfere
30 in religious exercise only "when principles break out into overt acts against peace and good order." In 1808,
31 he indicated that he considered " 'the government of the United States as interdicted by the Constitution from
32 intermeddling with religious institutions, their doctrines, discipline, or exercises.' " 11 The Writings of Thomas
33 Jefferson 428-429 (A. Lipscomb ed.1904) (quoted in Office of Legal Policy, U.S. Dept. of Justice, Report to the
34 Attorney General, Religious Liberty under the Free Exercise Clause 7 (1986)). Moreover, Jefferson believed
35 that " '[e]very religious society has a right to determine for itself the time of these exercises, and the objects
36 proper for them, according to their own particular tenets; and this right can never be safer than in their own
37 hands, where the Constitution has deposited it.' " Ibid.

38 George Washington expressly stated that he believed that government should do its utmost to accommodate
39 religious scruples, writing in a letter to a group of Quakers:

40 "[I]n my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness;
41 and it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due
42 regard to the protection and essential interests of the nation may justify and permit." Letter from George
43 Washington to the Religious Society Called Quakers (Oct. 1789), in George Washington on Religious Liberty
44 and Mutual Understanding 11 (E. Humphrey ed.1932).

45 Oliver Ellsworth, a Framers of the First Amendment and later Chief Justice of the United States, expressed the
46 similar view that government could interfere in religious matters only when necessary "to prohibit and punish
47 gross immoralities*563 and impieties; because the open practice of these is of evil example and detriment."
48 Oliver Ellsworth, Landholder, No. 7 (Dec. 17, 1787), reprinted in 4 Founders' Constitution 640. Isaac Backus,
49 a Baptist minister who was a delegate to the Massachusetts ratifying convention of 1788, declared that " 'every
50 person has an unalienable right to act in all religious affairs according to the full persuasion of his own **2185
51 mind, where others are not injured thereby.' " Backus, A Declaration of Rights, of the Inhabitants of the State
52 of Massachusetts-Bay, in Isaac Backus on Church, State, and Calvinism 487 (W. McLoughlin ed.1968).

53 These are but a few examples of various perspectives regarding the proper relationship between church and
54 government that existed during the time the First Amendment was drafted and ratified. Obviously, since these
55 thinkers approached the issue of religious freedom somewhat differently, see Adams & Emmerich 21-31, it is
56 not possible to distill their thoughts into one tidy formula. Nevertheless, a few general principles may be
57 discerned. Foremost, these early leaders accorded religious exercise a special constitutional status. The right to
58 free exercise was a substantive guarantee of individual liberty, no less important than the right to free speech or
59 the right to just compensation for the taking of property. See P. Kauper, Religion and the Constitution 17
60 (1964) ("[O]ur whole constitutional history ... supports the conclusion that religious liberty is an independent

1 liberty, that its recognition may either require or permit preferential treatment on religious grounds in some
2 instances ... ”). As Madison put it in the concluding argument of his “Memorial and Remonstrance”:

3 “‘[T]he equal right of every citizen to the free exercise of his Religion according to the dictates of [his]
4 conscience’ is held by the same tenure with all our other rights.... [I]t is equally the gift of nature; ... it cannot
5 be less dear to us; ... it is enumerated with equal solemnity,*564 or rather studied emphasis.” 2 Writings of
6 James Madison, at 190.

7 Second, all agreed that government interference in religious practice was not to be lightly countenanced.
8 Adams & Emmerich 31. Finally, all shared the conviction that “ ‘true religion and good morals are the only
9 solid foundation of public liberty and happiness.’ ” Curry, *The First Freedoms*, at 219 (quoting Continental
10 Congress); see Adams & Emmerich 72 (“The Founders ... acknowledged that the republic rested largely on
11 moral principles derived from religion”). To give meaning to these ideas-particularly in a society characterized
12 by religious pluralism and pervasive regulation-there will be times when the Constitution requires government
13 to accommodate the needs of those citizens whose religious practices conflict with generally applicable law.
14 [*City of Boerne v. Flores*, 521 U.S. 507, 117 S.Ct. 2157 (U.S.Tex.,1997)]

15 For further detailed information, see:

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

16 7. The tenets of the Civil Religion of Socialism are as follows:

17 7.1. Glorification of politicians and rulers at the expense of those they are intended to serve, in complete disdain for
18 the requirements of natural law, natural justice, or Biblical law. This, incidentally, was the original sin of Satan:

19 *The Fall of Lucifer*

20 “ How you are fallen from heaven,
21 O Lucifer,^[b] son of the morning!
22 How you are cut down to the ground,
23 You who weakened the nations!
24 For you have said in your heart:

25 **‘I will ascend into heaven,**
26 **I will exalt my throne above the stars of God;**
27 *I will also sit on the mount of the congregation*
28 *On the farthest sides of the north;*
29 *I will ascend above the heights of the clouds,*
30 **I will be like the Most High.’**
31 *Yet you shall be brought down to Sheol,*
32 *To the lowest depths of the Pit.*
33 “ Those who see you will gaze at you,
34 And consider you, saying:

35 ‘ Is this the man who made the earth tremble,
36 Who shook kingdoms,
37 Who made the world as a wilderness
38 And destroyed its cities,
39 Who did not open the house of his prisoners?’
40 “ All the kings of the nations,
41 All of them, sleep in glory,
42 Everyone in his own house;
43 But you are cast out of your grave
44 Like an abominable branch,
45 Like the garment of those who are slain,
46 Thrust through with a sword,
47 Who go down to the stones of the pit,
48 Like a corpse trodden underfoot.
49 You will not be joined with them in burial,
50 Because you have destroyed your land
51 And slain your people.
52 The brood of evildoers shall never be named.
53 Prepare slaughter for his children
54 Because of the iniquity of their fathers,

1 *Lest they rise up and possess the land,*
2 *And fill the face of the world with cities.”*
3 *[Isaiah 14:12-21, Bible, NKJV]*

4 7.2. A system of church governance whereby all those who partake of any “benefits” or “privileges” or “franchises”
5 of participating in the Civil Religion of Socialism must become “public officers” and “employees” of the church
6 and forfeit ALL of their constitutional rights. See:

7 7.2.1. Government Instituted Slavery Using Franchises, Form #05.030

8 <http://sedm.org/Forms/FormIndex.htm>

9 7.2.2. Why Your Government is Either a Thief or You are a “Public Officer” for Income Tax Purposes, Form
10 #05.008

11 <http://sedm.org/Forms/FormIndex.htm>

12 7.3. A system of church governments that is a “dulocracy”, where by “servants”, e.g. “public servants” rule and
13 control those who they were elected to serve:

14 *“**Dulocracy.** A government where servants and slaves have so much license and privilege that they domineer.”*
15 *[Black’s Law Dictionary, Sixth Edition, p. 501]*

16 7.4. No private ownership of property:

17 7.4.1. Instead, all private property must be donated to a public use to procure the benefits of the socialist franchise.
18 This is done by connecting the private property to a Socialist Slave Surveillance Number.

19 *“Surely the matters in which the public has the most interest are the supplies of food and clothing; yet can it be*
20 *that by reason of this interest the state may fix the price at which the butcher must sell his meat, or the vendor of*
21 *boots and shoes his goods? Men are endowed by their Creator with certain unalienable rights,- 'life, liberty,*
22 *and the pursuit of happiness;’ and to 'secure,' not grant or create, these rights, governments are instituted. **That***
23 ***property which a man has honestly acquired he retains full control of, subject to these limitations: First, that***
24 ***he shall not use it to his neighbor's injury, and that does not mean that he must use it for his neighbor's***
25 ***benefit; second, that if he devotes it to a public use, he gives to the public a right to control that use; and***
26 ***third, that whenever the public needs require, the public may take it upon payment of due compensation.**”*
27 *[Budd v. People of State of New York, 143 U.S. 517 (1892)]*

28 7.4.2. This gives the government ultimate control over all property, because now it is connected to a “public use”.

29 7.5. A heavy, progressive income tax. This makes the inhabitants into slaves living on a federal plantation, and forces
30 them to send “tribute” to their new master.

31 *“You shall have no other gods [including governments] before Me.*

32 *“You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in*
33 *the earth beneath, or that is in the water under the earth; 5 **you shall not bow down to them nor serve***
34 ***worship, or pay “tribute” to them. For I, the LORD your God, am a jealous God,** visiting the iniquity of the*
35 *fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to*
36 *thousands, to those who love Me and keep My commandments.”*
37 *[Exodus 20:3-4, Bible, NKJV]*

38 7.6. Public education in order to indoctrinate new recruits into the socialist church.

39 *“Give me your four year-olds and in a generation I will build a socialist state..destroy the family and the society*
40 *will collapse.”*
41 *[Vladimir Lenin]*

42 7.7. Removing all legal subjects from the public education curricula so that the slaves are not handed the keys to their
43 chains.

44 7.8. Compelled silence on the part of judges in declaring the truth about the enslavement of the people.

45 7.8.1. The Declaratory Judgments Act, [28 U.S.C. §2201\(a\)](#) prohibits federal judges from declaring the rights or
46 status of the parties in the context of federal taxes. This prohibits them from blowing the whistle on the
47 abuses of the church officers, who commonly induct new members into the church by making
48 unconstitutional presumptions about their status as “taxpayers”.

49 7.8.2. All judges are “taxpayers”, and if they fall out of line, the IRS abuses their enforcement authority to destroy
50 them. This is what gags them from telling the truth and perpetuates the fraud.

1 "An unlimited power to tax involves, necessarily, a power to destroy; because there is a limit beyond which no
2 institution and no property can bear taxation."
3 [M'Culloch v. State, 17 U.S. 316 (1819)]

- 4 8. This false and evil religion meets all the criteria for being described as a "cult", because:
5 8.1. The cult imposes strict rules of conduct that are thousands of pages long and which are far more restrictive than
6 any other religious cult.
7 8.2. Participating in it is harmful to our rights, liberty, and property.
8 8.3. The "cult" is perpetuated by keeping the truth secret from its members. Our *Great IRS Hoax*, Form #11.302
9 contains 1,900 pages of secrets that our public servants and the federal judiciary have done their best to keep
10 cleverly hidden and obscured from public view and discourse. When these secrets come out in federal
11 courtrooms, the judges make the case unpublished so the American people can't learn the truth about the
12 misdeeds of their servants in government. Don't believe us? Read the proof for yourself:
13 <http://www.nonpublication.com/>
14 8.4. Those who try to abandon this harmful cult are threatened and harassed illegally and unconstitutionally by
15 covetous public dis-servants. For an example, see:
16 <http://www.irs.gov/compliance/enforcement/article/0,,id=119332.00.html>
17 9. Representatives of this church/cult, such as the Department of Justice and the IRS, dress the same as Mormon
18 missionaries.
19 10. Those who participate in this cult can write-off or deduct their contributions just like donations to any church. State
20 income taxes, for instances, are deductible from federal gross income.
21 11. The false god/idol called government gets the "first fruits" of our labor, before the Lord even gets one dime, using
22 payroll deductions. Some employers treat the payroll deduction program like it is a law to be followed religiously,
23 even though it is not. This is a violation of Prov. 3:9, which says:

24 "Honor the LORD with your possessions, And with the firstfruits of all your increase;"
25 [[Prov. 3:9](#), Bible, NKJV]

- 26 12. A centralized system of deception and propaganda ensures a steady flow of "new recruits" and "parishioners" into the
27 Civil Religion of Socialism. This is effected by the following devious and deceptive means:
28 12.1. Courts sanctioning and rewarding government employees to lie to the public about their lawful obligations, and
29 yet holding "taxpayers" liable for perjury in any communication they make to the government. See:

Federal Courts and the IRS' Own IRM Say IRS is NOT RESPONSIBLE for Its Actions or its Words or For
Following Its Own Written Procedures
<http://famguardian.org/Subjects/Taxes/Articles/IRSNotResponsible.htm>

- 30 12.2. Willful omissions from government websites and publications that keep the public from hearing the whole truth.
31 The problem is not what these sources say, but what they DON'T say. The *Great IRS Hoax, Form #11.302*
32 contains over 2,000 pages of facts that neither the IRS nor any one in government is willing to reveal to you
33 because it would destroy the gravy train of plunder that pays their bloated salaries and fat retirement in violation
34 of [18 U.S.C. §208](#). See the following for further details:

Great IRS Hoax: Why We Don't Owe Income Tax, Form #11.302
<http://sedm.org/Forms/FormIndex.htm>

- 35 12.3. The use of "words of art" to deceive the people in both government publications and the law itself. See the
36 following for examples.
37 <http://famguardian.org/TaxFreedom/FormsInstr-Cites.htm>

- 38 12.4. Enforcing franchises against non-participants by making self-serving false presumptions about their status and
39 without requiring explicit written consent to the franchise in some form. This includes franchises such as a "
40 [trade or business](#)". See the following for details:

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

- 41 12.5. Public servants using their license to LIE to deceive the public into believing that "private law" that requires their
42 individual explicit consent is actually "public law" that everyone is obligated to obey. See:

Requirement for Consent, Form #05.003
<http://sedm.org/Forms/FormIndex.htm>

43 The nature of the propaganda machinery of the government is described in the following article, if you want more
44 details:

IRS Public Information Officers
<http://famguardian.org/Subjects/Taxes/FalseRhetoric/propaganda.pdf>

1 13. Socialism is completely incompatible with Christianity. 1 John 4:16 says that "God is love". Jesus said that the
2 essence of "love" is obedience to God's commandments. John 14:21. Therefore, the essence of love is to obey God's
3 commandments and thereby "worship" Him. Christians who are reading and obeying God's commandments can only
4 describe themselves and act according to the following:

5 13.1. They are against socialism and cannot participate in the Civil Religion of Socialism. See:

Social Security: Mark of the Beast, Form #11.407

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

6 13.2. We are fiduciaries of God, who is a "[nontaxpayer](#)", and therefore we are "nontaxpayers". Our legal status takes
7 on the character of the sovereign who we represent. Therefore, we become "[foreign diplomats](#)".

8 *"For God is the King of all the earth; Sing praises with understanding."*

9 [[Psalm 47:7](#), Bible, NKJV]

10 *"For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."*

11 [[Isaiah 33:22](#), Bible, NKJV]

12 13.3. The laws which apply to all civil litigation relating to us are from the domicile of the Heavenly sovereign we
13 represent, which are the Holy Bible pursuant to:

14 13.3.1. God's Laws found in the memorandum of law below:

Laws of the Bible, Form #13.001

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

15 13.3.2. [Federal Rule of Civil Procedure 17\(b\)](#)

16 13.3.3. [Federal Rule of Civil Procedure 44.1](#)

17 13.4. Our "[domicile](#)" is the Kingdom of God on Earth, and not within the jurisdiction of any man-made government.
18 We can have a domicile on earth and yet not be in the jurisdiction of any government because the Bible says that
19 God, and not man, owns the WHOLE earth and all of Creation. We are therefore "transient foreigners" and
20 "stateless persons" in respect to every man-made government on earth. See the following for details.

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002

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

21 13.5. We are "[Nonresident aliens](#)" and "[nationals](#)" but not "[citizens](#)" under federal law. The reason this must be so is
22 that a "[citizens of the United States](#)" (who are all born in and resident within exclusive federal jurisdiction under [8](#)
23 [U.S.C. §1401](#)) may not be classified as an instrumentality of a foreign state under [28 U.S.C. §1332](#)(c) and (d) and
24 [28 U.S.C. §1603](#)(b).

25 13.6. We are not and cannot be "[residents](#)" of any earthly jurisdiction without having a conflict of interest and violating
26 the first four Commandments of the [Ten Commandments](#) found in [Exodus 20](#). Heaven is our exclusive legal
27 "[domicile](#)", and our "permanent place of abode", and the source of **ALL** of our permanent protection and security.
28 We cannot and should not rely upon man's vain earthly laws as an idolatrous substitute for Gods sovereign laws
29 found in the Bible. Instead, only [God's laws](#) and the Common law, which is derived from God's law, are suitable
30 protection for our God-given rights.

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

35 [[Ezra 8:21-22](#), Bible, NKJV]

36 13.7. We are "Foreign Ambassadors" and "Ministers of a [Foreign State](#)" called Heaven. The U.S. Supreme Court said
37 in U.S. v. Wong Kim Ark below that "ministers of a foreign state" may not be statutory "citizens of the United
38 States".

39 *"For our citizenship is in heaven [and not earth], from which we also eagerly wait for the Savior, the Lord*
40 *Jesus Christ"*

41 [[Philippians 3:20](#), Bible, NKJV]

42 *"I am a stranger in the earth; Do not hide Your commandments [laws] from me."*

43 [[Psalm 119:19](#), Bible, NKJV]

44 *"I have become a stranger to my brothers, and an alien to my mother's children; because zeal for Your*
45 *[God's] house has eaten me up, and the reproaches of those who reproach You have fallen on me."*

46 [[Psalm 69:8-9](#), Bible, NKJV]

1 "And Mr. Justice Miller, delivering the opinion of the court [legislating from the bench, in this case], in
2 analyzing the first clause [of the [Fourteenth Amendment](#)], observed that "the phrase 'subject to the
3 jurisdiction thereof' was intended to exclude from its operation children of ministers, consuls, and citizens or
4 subjects of foreign states, born within the United States."
5 [U.S. v. Wong Kim Ark, [169 U.S. 649](#), 18 S.Ct. 456, 42 L.Ed. 890 (1898)]

6 13.8. Our dwelling is a "Foreign Embassy". Notice we didn't say "residence", because only "[residents](#)" can have a
7 "residence". See the following for more details on this SCAM.

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

8 13.9. We are protected from federal government persecution by [18 U.S.C. §112](#) and the [Foreign Sovereign Immunities](#)
9 [Act of 1976](#).

10 13.10. We are a "[stateless person](#)" within the meaning of [28 U.S.C. §1332\(a\)](#) immune from the jurisdiction of
11 the [federal courts, which are all Article IV, legislative, territorial courts](#). We are "stateless" because we do not
12 maintain a domicile within the "state" defined in [28 U.S.C. §1332\(d\)](#), which is a federal territory and excludes
13 states of the Union.

14 *Social Security Program Operations Manual System (POMS)*
15 [RS 02640.040 Stateless Persons](#)

16 A. DEFINITIONS

17 *There are two classes of stateless persons:*

- 18 • **DE JURE**—Persons who do not have nationality in any country.
- 19 • **DE FACTO**—Persons who have left the country of which they were nationals and no longer enjoy
20 its protection and assistance. They are usually political refugees. They are legally citizens [really
21 they mean NATIONALS, not statutory CITIZENS] of a country because its laws do not permit
22 denaturalization or only permit it with the country's approval.

23 B. POLICY

24 1. De Jure Status

25 *Once it is established that a person is de jure stateless, he/she keeps this status until he/she acquires nationality*
26 *in some country.*

27 *Any of the following establish an individual is de jure stateless:*

28 a. a "travel document" issued by the individual's country of residence showing the:

- 29 • holder is stateless; and
- 30 • document is issued under the United Nations Convention of 28 September 1954 Relating to the
31 Status of Stateless Persons. (The document shows the phrase "Convention of 28 September 1954"
32 on the cover and sometimes on each page.)

33 b. a "travel document" issued by the International Refugee Organization showing the person is stateless.

34 c. a document issued by the officials of the country of former citizenship showing the individual has been
35 deprived of citizenship in that country.

36 2. De Facto Status

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

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

39 b. establishes that:

- 40 • he/she has taken up residence outside the country of his/her nationality;
- 41 • there has been an event which is hostile to him/her, such as a sudden or radical change in the
42 government, in the country of nationality; and
43 **NOTE:** In determining whether an event was hostile to the individual, it is sufficient to show the
44 individual had reason to believe it would be hostile to him/her.
- 45 • he/she renounces, in a sworn statement, the protection and assistance of the government of the
46 country of which he/she is a national and declares he/she is stateless. The statement must be sworn
47 to before an individual legally authorized to administer oaths and the original statement must be
48 submitted to SSA.

1 *De facto status stays in effect only as long as the conditions in b. continue to exist. If, for example, the*
2 *individual returns [changes his/her domicile, NOT physically returns] to his/her country of nationality, de facto*
3 *statelessness ends.*

4 [SOURCE: Social Security POMS Manual, Section RS 0024640.040

5 <https://s044a90.ssa.gov/apps10/poms.nsf/lxx/0302640040>]

- 6 13.11. We are not allowed under God's law to conduct "[commerce](#)" or "intercourse" with the government by
7 sending to it our money or receiving benefits we did not earn. Black's Law Dictionary defines "[commerce](#)" as
8 "intercourse". The Bible defines "the Beast" as the "kings of the earth"/political rulers in Rev. 19:19:

9 *"And I saw the beast, the kings [heathen political rulers and the unbelieving democratic majorities who control*
10 *them] of the earth [controlled by Satan], and their armies, gathered together to make war against Him [God]*
11 *who sat on the horse and against His army."*

12 [[Revelation 19:19](#), Bible, NKJV]

13 This is consistent with the Foreign Sovereign Immunities Act found in [28 U.S.C. §1605\(a\)\(2\)](#), which says that
14 those who conduct "[commerce](#)" with the "[United States](#)" federal corporation within its legislative jurisdiction
15 thereby surrender their sovereignty. See the following for details:

16 http://travel.state.gov/law/info/judicial/judicial_693.html

- 17 14. Those who speak out or act against the tenets of the Civil Religion of Socialism:

- 18 14.1. If they file a "petition for redress of grievances" protected by the First Amendment which proves that they have
19 lawfully exercised their right to choose NOT to participate in the Civil Religion of Socialism, are fined \$5,000 for
20 simply putting words on paper proving that. See the following proof:

21 IRS Notice 2007-30: Frivolous Positions

<http://famguardian.org/Subjects/Taxes/FalseRhetoric/n-07-30.pdf>

- 22 14.2. Are branded as "political heretics":

23 *"In Calder v. Bull, which was here in 1798, Mr. Justice Chase said, that there were acts which the Federal*
24 *and State legislatures could not do without exceeding their authority, and among them he mentioned a law*
25 *which punished a citizen for an innocent act; a law that destroyed or impaired the lawful private [labor]*
26 *contracts [and labor compensation, e.g. earnings from employment through compelled W-4 withholding] of*
27 *citizens; a law that made a man judge in his own case; and a law that took the property from A [the worker],*
28 *and gave it to B [the government or another citizen, such as through social welfare programs]. 'It is against*
29 *all reason and justice,' he added, 'for a people to intrust a legislature with such powers, and therefore it*
30 *cannot be presumed that they have done it. They may command what is right and prohibit what is wrong; but*
31 *they cannot change innocence into guilt, or punish innocence as a crime, or violate the right of an*
32 *antecedent lawful private [employment] contract [by compelling W-4 withholding, for instance], or the right*
33 *of private property. To maintain that a Federal or State legislature possesses such powers [of THEFT!] if*
34 *they had not been expressly restrained, would, in my opinion, be a political heresy altogether inadmissible in*
35 *all free republican governments.' 3 Dall. 388."*

[[Sinking Fund Cases](#), 99 U.S. 700 (1878)]

- 36 14.3. Become the target of "selective IRS enforcement" in order to squelch dissent. The latest example of that is
37 Attorney Tommy Cryer, who was indicted for failure to file tax return "confessions to the church priests and
38 deacons". He was acquitted, but there was significant evidence of wrongdoing on the part of the judge, who acted
39 as the judge, jury, and executioner and had significant unlawful ex parte communications with the U.S. Attorney
40 who was prosecuting the case. See:

Truth Attack

<http://www.truthattack.org/>

41 15 Resources for Further Study and Rebuttal

42 If you would like to study the subjects covered in this short pamphlet in further detail, may we recommend the following
43 authoritative sources, and also welcome you to rebut any part of this pamphlet after your have read it and studied the
44 subject carefully yourself just as we have:

- 45 1. *Social Security: Mark of the Beast*, Form #11.407- Free book
46 <http://sedm.org/Forms/FormIndex.htm>

- 1 2. *De Facto Government Scam*, Form #05.043-proves that the government we have is de fact, and not de jure. It is a
2 private corporation and "citizens" or "residents" are nothing more than "public officers" or "employees" of this de
3 facto private corporation
4 <http://sedm.org/Forms/FormIndex.htm>
- 5 3. *Keeping the Faith: A Cultural History of the U.S. Supreme Court*, 1998, By [John E. Semonche](#); ISBN Number 0-8476-
6 8985-9. Published in 1998 by Rowman & Littlefield, is available from the publisher or through local or "virtual"
7 bookstores. The hard cover book is 499 pages long. See:
8 <http://www.ibiblio.org/semche/history/newbook.html>
- 9 4. God and the State, Mikhail Bakunin
10 <http://famguardian.org/Subjects/Spirituality/ChurchvState/GodAndTheState/index.htm>
- 11 5. *What Pastors Need to Know about Government and Taxation*, Form #12.006
12 <http://sedm.org/Forms/FormIndex.htm>
- 13 6. Liberty University- Free educational materials for regaining your sovereignty as an entrepreneur or private person
14 <http://sedm.org/LibertyU/LibertyU.htm>
- 15 7. Family Guardian Website, Taxes page
16 <http://famguardian.org/Subjects/Taxes/taxes.htm>
- 17 8. *Great IRS Hoax*, Form #11.302, and especially sections 5.6.11 and 5.6.13 through 5.6.13.12.
18 <http://sedm.org/Forms/FormIndex.htm>
- 19 9. *Civil Religion: The Theory*; Dr. Nikolas K. Gvosdev
20 <http://famguardian.org/Subjects/Spirituality/ChurchvState/CivilReligion.htm>
- 21 10. *God's Justice and Ours*, Justice Antonin Scalia
22 <http://famguardian.org/Subjects/Spirituality/ChurchvState/GodsJustice.htm>
- 23 11. *Blood Sacrifice and the Nation: Revisiting Civil Religion*; Carol Marvin
24 <http://famguardian.org/Subjects/Spirituality/ChurchvState/BloodSacrifice-CivilReligion.htm>

25 Recommended books on the subject of Civil Religion:

- 26 1. Albanese, Catherine L.; *Sons of the Fathers: The Civil Religion of the American Revolution*. Philadelphia: Temple
27 University Press, 1976.
- 28 2. Bellah, Robert N.; *The Broken Covenant: American Civil Religion in Time of Trial*. New York: Seabury Press, 1975.,
29 and Hammond, Phillip E. Varieties of Civil Religion. San Francisco: Harper & Row, 1980.
- 30 3. Bloch, Ruth H.; *Visionary Republic: Millennial Themes in American Thought*, 1756 -- 1800. Cambridge, Eng.:
31 Cambridge University Press, 1985.
- 32 4. Cherry, Conrad, ed.; *God's New Israel: Religious Interpretations of American Destiny*. Englewood Cliffs, NJ: Prentice-
33 Hall, 1971.
- 34 5. Gaustad, Edwin S.; *Faith of Our Fathers: Religion and the New Nation*. San Francisco: Harper R Row, 1987.
- 35 6. Gribbin, William.; *The Churches Militant: The War of 1812 and American Religion*. New Haven: Yale University
36 Press, 1973.
- 37 7. Griffin, Keith L.; *Revolution and Religion: American Revolutionary War and the Reformed Clergy*. New York:
38 Paragon House, 1994.
- 39 8. Hatch, Nathan O.; *The Sacred Cause of Liberty: Republican Thought and the Millennium in Revolutionary New*
40 *England*. New Haven: Yale University Press, 1977.
- 41 9. Herberg, Will.; *Protestant -- Catholic -- Jew*, Rev. ed. Garden City, NY: Doubleday, Anchor Books, 1960.
- 42 10. Hudson, Winthrop S.; *Nationalism and Religion in America: Concepts of American Identity and Mission*. New York:
43 Harper & Row, 1970.
- 44 11. Jewett, Robert.; *The Captain America Complex: The Dilemma of Zealous Nationalism*. Philadelphia: Westminster
45 Press, 1973.
- 46 12. Mead, Sidney E.; *The Nation with the Soul of a Church*. New York: Harper & Row, 1975.
- 47 13. *The Old Religion in the Brave New World: Reflections on the Relation between Christendom and the Republic*.
48 Berkeley: University of California Press, 1977.
- 49 14. Moorhead, James H.; *American Apocalypse: Yankee Protestants and the Civil War, 1860 -- 1869*. New Haven: Yale
50 University Press, 1978.
- 51 15. O'Brien, Conor Cruise.; *God Land: Reflections on Religion and Nationalism*. Cambridge: Harvard University Press,
52 1988.
- 53 16. Richey, Russell E., and Jones, Donald G., eds. *American Civil Religion*. New York: Harper & Row, 1974.
- 54 17. Shaw, Peter; *American Patriots and the Rituals of Revolution*. Cambridge: Harvard University Press, 1981.
- 55 18. Strout, Cushing; *The New Heavens and New Earth: Political Religion in America*. New York: Harper & Row, 1974.

- 1 19. Tuveson, Ernest Lee; *Redeemer Nation: The Idea of America's Millennial Role*. Chicago: University of Chicago Press,
- 2 1968.
- 3 20. Weinberg, Albert K.; *Manifest Destiny: A Study of Nationalist Expansionism in American History*. 1935. Reprint.
- 4 Chicago: Quadrangle Books, 1963.
- 5 21. Wilson, Charles Reagan; *Baptized in Blood: The Religion of the Lost Cause, 1865 -1920*. Athens: University of
- 6 Georgia Press, 1980.
- 7 22. Wilson, John F.; *Public Religion in American Culture*. Philadelphia: Temple University Press, 1979.