

Spiritual Implications of the 14th Amendment

by Alfred Adask

In 1776, the Founders had no intention of surrendering control of their children or ours to government. The “Declaration of Independence” established—first—the people of the newly emerging nation-states were entitled by “the Laws of Nature and of Nature’s God” to the “separate and equal” station of other earthly governments—and second—“that all men are created equal, that they are endowed by their Creator with certain unalienable Rights,”

In 1776, the American people traced the source of their political powers and individual rights *directly* to the God of the Bible. The idea that each man could trace his rights *directly* to God was reinforced by the declaration that “*all* men [including *kings* and *popes*] are created equal”. This meant that none of us were dependent on the Catholic Pope and/or some European King to be the indirect conduit of rights and blessings provided by God.

Under the feudal system of the Holy Roman Empire, all rights flowed from God (#1) to the Pope (#2) to the Kings (#3; “divine right of kings”) to the kings’ governments (#4) and finally to the bottom-of-the-pecking-order people (#5). Under the feudal lawform, the only thing lower than common men were domestic farm animals. Even the “King’s deer” had more rights than most commoners.

However, when our Founders declared that “all men are created equal,” they shattered the feudal lawform and replaced it with a “Protestant” lawform that had been unknown since the age of Samuel in the Old Testament. Under this new “Protestant” lawform, the pecking order ran like this: God (still #1), but *all* men (commoners, kings and popes) elevated to #2 status, and government (created by man) #3.

By this revolutionary Declaration of individual equality, the founders elevated all men to the status of kings (hence, the foundation for the concept of “*sovereign* Citizens”). Because we received our rights directly from God, those rights were therefore “unalienable”—they

couldn't be denied or taken from us by any mortal man or earthly government. Because each individual could actually *own* legal title to property, we were each the legal equivalent of "kings" over our own dominium. Our homes were truly our "castles". Our individual "subjects" were our own biological children.

I had my "home-castle"; you had yours. I had my "children-subjects"; you had yours. I had no right over your "home-castle," you had no right over mine. Similarly, my rights over my children were exclusive as were your rights over yours.

We were a nation of *kings*; a nation of sovereign Citizens.

But the relative change in the status of government was equally revolutionary. Under the feudal lawform of the Holy Roman Empire, government was the master (#4) *over* all men (#5)—except the handful of Popes (#2) and sovereign Kings (#3). But under our new Protestant lawform, "all men" were elevated to the #2 status of kings (directly below God) and government was effectively demoted from its former status of feudal master over all common men, to the "Protestant" status of all men's public servant.

Virtually all religions agree that children belong exclusively to their parents. Consistent with that principle, the exclusive and unalienable Right of parent-kings over their children-subjects was virtually unchallenged in Revolutionary America.

Today, however, our government acts as the "parens patriae"—the "father of the country" and principal legal parent over all of our children. By claiming to be the parens patriae, our government implicitly denies our unalienable Rights to our children. Worse, if we have no unalienable Rights, we are no longer members of the class of #2 Citizens sovereign *over* government and must instead be presumed to be subjects *under* government.

Today, biological parents are only tolerated by government—and even then, only in the capacity of baby-sitters who can be instantly rejected and replaced if they fail to obey the parens patriae's rules.

Who knows where or when?

Somehow, between 1776 and 2001 we devolved from a nation of parent-kings who each enjoyed "unalienable Rights" over their children/"subjects"—to a nation where parents and children are now both subjects "owned" by the parens patriae state. To understand how this change took place, we should first identify *when* the change took place.

Once I recognized the importance of parens patriae, I looked for its definition in several of my law dictionaries. I was surprised to find that "parens patriae" is not only undefined in my digitized copy of *Bouvier's Law Dictionary* (published in 1856), but doesn't even appear in the entire dictionary—not even as a element or illustration of another word's definition.

Bouvier's is a remarkable and seemingly complete law dictionary. It's almost inconceivable that "parens patriae" would be missing from

Law Forms	
Feudal	Protestant
1. God	1. God
2. Pope	2. All Men
3. Kings	3. Government
4. Government	
5. All common men	

Bouvier's 1856 edition unless that legal concept was virtually unknown to American law at that time. This implies that from the onset of our nation in 1776 until at least the publication of *Bouvier's Law Dictionary* in 1856, the *parens patriae* doctrine was virtually unknown in the USA.

However, if you read *Bouvier's* 1867 edition, you'll find *parens patriae* defined as "Father of his country. In England, the king; in America, the people. . . ." OK. Now the word is defined, but note that the *parens patriae* is the "people"—as in *We the People*. This is consistent with the Protestant lawform wherein *We the People* hold the #2 sovereign position below God (#1) and above government (#3). As *parens patriae*, *We the People* were the "kings" over our homes, property and children.

But in 1891, the first edition of *Black's Law Dictionary* defined *parens patriae* as, "Parent of the country. In England, the king. In the United States, the state, as sovereign, is the *parens patriae*."

Ah-hah!

So, by 1891, the *parens patriae* (that didn't exist in 1856, and was embodied in the "people" in 1867) had become the "state". Thus, by 1891, the state had become "quasi-sovereign" over the people.

So what happened between 1856 (when "*parens patriae*" couldn't be found) and 1891 (when *parens patriae* had become the "state")? What could explain the adoption of that feudal doctrine within the USA?

First answer: Civil War (1860 to 1865).

The second (and more important) answer is adoption of the 14th Amendment in 1868.

14th Amendment deceit

To accommodate the newly freed Negro slaves, the 14th Amendment created a new class of citizenship called "citizen of the United States". Through this newly-created citizenship, Negroes received newly-created "civil" rights. Although "civil" rights were (and are) foisted off on Negroes (and now Whites) as being valuable, they're only a pale imitation of the "unalienable Rights" granted by God and declared in the 1776 Declaration and guaranteed by the Constitution adopted in 1789.

Why? Because when the 14th Amendment not only created the new "citizen of the United States" status, it also declared that "The Congress shall have power to enforce, by appropriate legislation, the provisions of this article".

I believe the 14th Amendment thereby gave Congress absolute power *over* the 14th Amendment "citizens" (Negroes) and reduced the "citizens of the United States" to the status of "residents" *subject* to Congress.

If so, then apparently the North never intended to actually elevate the "nigras" to the political status of Whites. Moreover, from an historical perspective, Negroes have never yet been truly "freed".

Although the 14th Amendment granted a "kind" of citizenship to Negroes, it was a substandard "citizenship" for subjects, but not the premier citizenship accorded to *sovereigns* (#2) directly below God

(#1) and superior to government (#3). 14th Amendment citizenship is an illusion of sovereign citizenship and is in no way comparable to the status of “natural born Citizens” (Whites) who enjoyed “unalienable Rights”.

Despite all the rhetoric about “freeing the slaves,” the victorious North didn’t like Negroes any more than the defeated South. As a result, the Negro slaves weren’t freed so much as transferred from servitude under their former plantation owners to servitude under Congress.

More importantly, by ratifying the 14th Amendment, the feudal system that had been overthrown and ejected by the American Revolution was brought back into the United States. Under the American Revolution’s Protestant lawform, God was #1, sovereign People #2, and government #3. But under the 14th Amendment, Negroes were deposited into a new #4, bottom-of-the-barrel “citizenship” as government *subjects*.

Under the 14th Amendment, a second, “*administrative* government” was created to serve the needs of the lowly Negro subjects. Essentially, the 14th Amendment laid the foundation for a “parallel” (“separate but equal”?) government. By deceiving the ignorant Negroes into accepting the status of citizen-*subjects* rather than Citizen-sovereigns, the victorious Northern Congress expressed its contempt for the Negro race. Despite liberal rhetoric to the contrary, in 1868, few believed Negroes were equal to Whites—or could be—and, thus, our government would not grant them real free-

dom. Ironically, the 14th Amendment and even its cherished “civil rights” might be viewed as a monument to segregation and the Negro’s racial inferiority.

Spiritual implications

I’m no one’s spiritual guide or authority. But I have a half-baked spiritual “sensitivity” which persuades me that the “Protestant” lawform (1. God; 2. Sovereign Man; and 3. government) is very similar to what the God of the Bible wants for all men: a two-part lawform that consists of #1, God (king, father), and #2 Man (subject, child). Believing that man *could* be perfect (a self-governing child of God with the law “written on his heart”), the American Revolution created a lawform that differed from the Bible’s since it recognized the need for the “necessary evil” of #3 government to control those who rejected God’s Law, were not self-governing, and thus had to be disciplined by earthly government.

Our “Declaration of Independence” expressed the spiritual principle that “all men [including Kings and Popes] are created *equal* and endowed [equally] by their Creator with certain unalienable Rights”.

Feudal	Law Forms Protestant	14th Amendment
1. God	1. God	1. God
2. Pope	2. All Men	2. White Men
3. Kings	3. Government	3. Congress (corporate United States)
4. Government		4. Government
5. All common men		5. Negroes, “residents” & Beneficiaries

This principle strikes me as the closest political expression of the New Testament seen in 2,000 years. In the end, is the notion of individual equality any different from “love thy neighbor *as thyself*”? Is the idea that man is directly subservient to God, but sovereign over government inconsistent with the mandate to “Love the Lord thy God, with all thy heart, with all thy might, and with all thy soul”? I don’t think so.

I believe the American Revolution was more than a mere political event—I believe it was a *spiritual* event sanctioned by God in which the American colonists were freed under circumstances that were remarkably similar to Old Testament’s story of freeing the Hebrew slaves from Egypt.

For example, once the Hebrews were freed, they established a system of *judges* to solve disputes and enforce order within the tribe. An unstated implication of a “judicial” system is that the individuals coming before those judges are all presumed to be *equal*.

If *King Solomon* were having a dispute with his *servant Jacob*, there’d be no call for a “judge”. The issue would be handled *administratively*. By virtue of his superior *rank*, the king would automatically win in any contest against a mere servant. In an administrative or police-state system, disputes are settled primarily according to the relative *status* of the disputants. As George Orwell wrote, the administrative system presumes that “some animals (usually the administrators) are more equal than others.”

But a *judicial* system implicitly presumes “all men (including judges) are created equal,” are equally subject to the law, and remain so, unless they surrender that equal status by intentionally breaking the law. Thus, the Hebrews’ early political system of “judges” seems based on the presumption that “all Hebrews are created equal”. This concept of individual equality is the logical consequence of the Hebrew’s belief that they were God’s “chosen people” (children). Essentially, each Hebrew child was believed to be created in God’s image and “endowed by his Creator” with certain “unalienable Rights” which accrued only the “chosen people”—but not to non-Hebrews. Although the Bible admits that some Hebrews enjoyed God’s favor more than others, for the most part, the early Hebrew tribe’s judicial system seems to presume that “all chosen people are created equal”. That Old Testament premise of Hebrew equality is not far removed from the “all men are created equal” premise in our 1776 Declaration.

But individual equality wasn’t good enough for the “chosen people”. If you read *1 Samuel 8*, you’ll see that the Hebrew patriarch Samuel appointed his sons as judges, but his sons were corrupt. Therefore the people clamored for Samuel to appoint a king to lead the people and discipline the corrupt judges.

Samuel prayed for guidance and God replied, “it is not you (Samuel) that they have rejected, but they have rejected me (God) *as their king*.”

Do you see the lawform that must have existed at that time?

God was #1, all Hebrews were #2, and there was no government, per se—only a system of judges sat in the #3 position to settle disputes among the “sovereign” chosen people. Incidentally, this Old

Testament lawform was very similar to the “Protestant” lawform (#1 God, #2 People, #3 government) that was inspired by own “Declaration of Independence”.

Law Forms				
O.T. (Samuel)	O.T. (Kings)	Feudal	Protestant	14th Amendment
1. God	1. God	1. God	1. God	1. God
2. Hebrews	2. King	2. Pope	2. All Men	2. White Men
3. Judges	3. Gov't	3. Kings	3. Gov't	3. Congress (corporate U.S.)
	4. Hebrews	4. Gov't		4. Gov't
		5. Common men		5. Negroes/ “residents” & beneficiaries

But Hebrews wanted an earthly king. They wanted a new lawform wherein God was still #1, the newly created *king* would be #2, the King’s government would be #3, and the “chosen people” would be reduced to #4. This new lawform was structurally similar to that of the Holy Roman Empire and European monarchies. In this feudal lawform, the people were directly subject to *government* rather than God.

God told Samuel to allow the Hebrews to have their king, but to first warn them what their new king would do. So Samuel warned,

“This is what the king who will reign over you will do: He will take your sons and make serve with his chariots and horses . . . Some he will assign to be commanders [administrators] and others to plow ground and reap *his* harvest, and still others to make weapons of war . . . He will take your daughters . . . He will take the best of your fields and vineyards and olive groves and give them to his attendants. He will take a tenth of your grain and your vintage and give it to his officials and attendants . . . and you yourselves will become his slaves.”

(Sounds just like our current government, doesn’t it?)

The Hebrews, of course, ignored Samuel’s warning and insisted on having a king so they could be “like other nations”.

But why would the Hebrews *choose* to become subjects under a king rather than remain sovereigns under God? I suspect the answer is summed up in the phrase, “freedom isn’t free”.

Most people don’t realize that a “free man” isn’t *free* in the absolute sense. Far from it. So far as I can see, the only real freedom any of us enjoy is to “choose this day who you will serve”—God or government? We are only free to choose our masters, but having cho-

sen, we must still obey one or the other.

A free man of the sort envisaged by the “Declaration of Independence” is only free from the arbitrary power of other *men* and earthly government—but in consequence, he must agree to be constantly subject to God. Thus, a “free man” (#2 and directly subject to God, #1) not only receives God’s constant blessing, but also God’s constant attention and discipline. God’s blessings come with a price: personal inhibition.

So suppose your neighbor takes a trip and his young, hot wife is available for intercourse. If God is constantly watching you, and constantly watching her, it’s unlikely that both of you will simultaneously succumb to temptation. If you want to go, she may still be inhibited by God’s constant gaze. If she wants to go, you may be inhibited by God’s oversight.

But if you could get a king to play the role of #2 (directly and constantly under God’s gaze), and you could be reduced in status to someone *under* that king—or better yet, buried even deeper *under* that King’s government—then you might be able to escape God’s direct oversight and leave the burden of coping with God to the idiot king. Then it would become the obligation of the king (rather than your conscience) to enforce the law, and sooner or later that fool king (or his officers) would have to sleep. When they did, if your neighbor was gone, you could commit *unseen* adultery with the neighbor’s wife.

By accepting an earthly king, the Hebrews freed their conscience from God’s endless oppressive observation and empowered themselves to secretly sin. In effect, the earthly king became accountable for all the people’s sins while the people became unaccountable and given “license” to sin. This feudal lawform provided the people with the luxury of limited personal liability and released them from the obligation and stress of being “self-governing”.¹ Whenever the governmental cat was away, the mice could play.

This conjecture is supported by the Hebrew people’s refusal to listen to Samuel’s warning:

“No!” they said. “We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.” *1 Sam. 19-20*

The Hebrews wanted someone else to “fight their battles” *for them*, to *assume responsibility* for their lives, acts and battles. The Hebrews wanted the fundamental promise of all earthly government—*limited personal liability*. They were tired of paying the endless price of freedom—unlimited personal accountability to God.

So God warned, “When that day [when you are enslaved by your king] comes, you will cry out for relief from the King you have chosen, and the Lord will not answer you in that day.” In other words, God’s blessings and burdens come wrapped in a single bundle. If you refuse the burdens, don’t cry out for the blessing of God’s protections.²

Well, the Hebrews got their earthly kings, suffered considerably,

and were eventually overwhelmed and dispersed by the other nations they sought to emulate. Why? The spiritual answer is because the ancient Hebrews surrendered their status as God's "chosen people" (#2 "children" directly under #1 God) when they demanded an earthly king/father.

Similarly, America violated the spiritual foundation of its 1776 "covenant" when it created the 14th Amendment status of citizen-*subject* for the Negroes. By creating *subjects*, we inevitably created a *king* (you can't have one without the other). In our case, when Congress received the 14th Amendment's "power to enforce . . . the provisions of this article," Congress became the "King of the Negroes". Over time, that "King of the Negroes" decided to become "King of the Whites". And, just like the Old Testament Hebrews, we White dummies were eventually seduced by government's promise of limited personal liability (So-So Security, insurance, corporations, etc.) and we opted for a new king, an earthly "father," a *parens patriae*.

Result? About the same as God warned of in *1 Samuel 8*: Our "king" has taken our sons to run with his "chariots," to plow his fields, to pay taxes, and be his slaves. And if we cry out for relief, who will save us?

We have digged a pit?

If it's true that "all men are created equal," then only question that should've been asked in 1868 is whether Negroes are "men". If the answer is Yes, then Negroes should've been elevated to same sover-

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eign Citizen status as Whites and the 14th Amendment's creation of "citizen-subject" would be unnecessary, even intolerable.

However, by creating a *subject* citizenship for *some* "men" (Negroes) America denied and betrayed its spiritual "covenant" that "*all* men are created equal". Having received from God the blessing of freedom in 1776—in 1868, Whites refused to share that same blessing with Negroes.

Result? The citizen-subject class created for Negroes became the de facto citizenship for *all*—even formerly free Whites. Those who once enjoyed the status of kings—"children of God" and subject only to God—were reduced to the same status of *subjects* that they'd created for others. A case can be made that White Americans of 1868 snared themselves and their progeny in their own device.

Today, we're not only losing our property, we're even losing our children to a monster that *we* created—a citizenship *subject* to the *government-king* rather than God. We traded freedom under God for license under government. Given the opportunity to extend the blessing of freedom to all men, we instead created a 14th Amendment "golden calf" and worshipped the civil rights that deceived us all back into bondage.

Retribution & redemption

Maybe it's only my imagination, but in the 14th Amendment, I sense the ghostly apparition of spiritual retribution: Seeking to deny the blessing of freedom to some, America lost freedom for all. Creating a king for some, we created a king for all.

If America *is* paying a spiritual price for refusing to give the blessing of freedom we had freely received, it follows that to redeem our own freedoms, perhaps we must first work to free others.

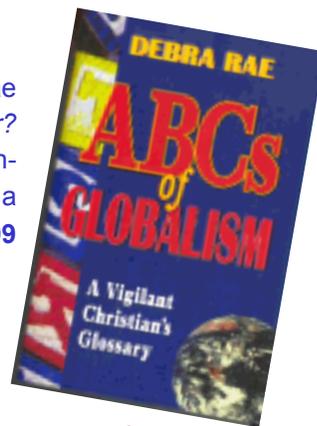
The pernicious, feudal doctrine of *parens patriae* and citizen-*subjects* flows from the 14th Amendment. If you want to regain control of your property and children, the 14th Amendment must be repealed. Until that happens, a handful of American may find temporary freedom if they devise legal strategies to evade the 14th Amendment's "residency" and the status as beneficiary to the *parens patriae*. But until the 14th Amendment is repealed and *all* are free, none of our freedoms will be truly safe.

¹ Note the unsettling similarity to the idea that Christ the King died for our sins.

² Today, that covenant/contractual relationship between obedience and protection is still enshrined in the concept of "allegiance". Your duty to obey government—and government's obligation to protect you—are correlative "sides" of allegiance. If either element is refused or denied, the correlative duty and right is also ended.

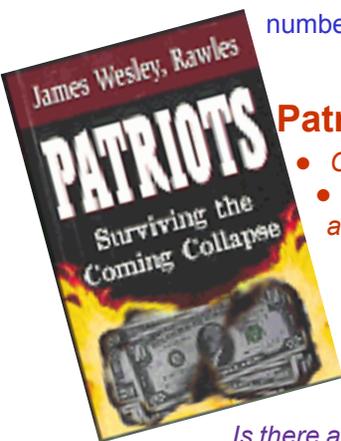


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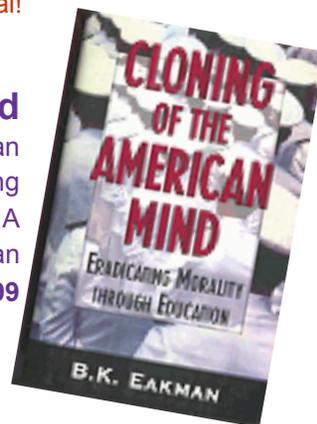
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