

Ecclesiastic Liberty

Introduction

This short article is not intended to cover all Law nor all situations. Rather, the intent is to show to His ecclesia [church] the Authority and Power they possess, both individually and collectively, through our Lord and Savior Jesus Christ, the Messiah, all of which is recognized within man's judicial decisions.

We desire that all within His ecclesia [ekklesia] will take up their inherent spiritual Weapons and Armor and engage those principalities and powers which are destroying their Lives and most valuable and cherished Christian Liberties. It is no longer enough to "go to church" and practice "-isms" until you get it right because you never will get it right. It is no longer acceptable to receive and act on faulty and defeatist eschatology, that is, an eschatology which denies the Omnipotence of God. Posterity asks better of Us, and God demands the best in Us. So why bother letting others, who choose to remain in "-isms," judge you when you have not even exercised your God vested Liberty in Christ?

Let the dead bury the dead

Can or should the dead bury the Living? God calls you singularly from the all the rest. Should you let the dead determine your relationship to the Author of that call? Should you let them hinder you from answering? Will you answer?

Much of what is said here is public record, but has not been taught to His ecclesia by the Imperial schools of men, for obvious reasons.

To properly preserve Your Self, do not ever take any one's word for any thing, as it is written, "Prove all things; hold fast that which is good." And in an excellent treatise on this passage of Scripture, the following is written, "The Apostle's Precept is directed to all Persons; and the Trial, which every Man is to make, is to be extended to all Points, both of Doctrine and Practice; for the Matters of Religion, of all others, ought not to be taken on Trust; there is nothing wherein we are more concerned to exercise our Reason and Understanding, because our greatest Interest is at stake; if through a willful neglect of using our own Judgment, we fall into a wrong way, it may lead us to our eternal Ruin." Dr. Ibbot's lecture titled "*The True Notion of the Exercise of Private Judgment*" in Boyle's Lectures titled A Defence of Natural and Revealed Religion (1737), p. 4.

The greatest loss to any nation is the loss of its religious foundation from which its law is derived. History is replete with countless civilizations that collapsed when the foundation of Religion is lost or destroyed. The reason is that the founding religion dictates what judges call "public policy" and no act contrary to "public policy" is valid. In the several

states, Christianity was and still is the "public's policy" for the preservation of the state, which is the purpose of this booklet. We have forgotten about Our "Public Policy" --the Scriptures --and decided that God was not sufficient for Our needs, and thus opted for secular "public policy." This has caused Us all to slip into the muddy waters of secularism, gratification, and expediency:

"The crisis of the Western legal tradition is not merely a crisis in legal philosophy, but also a crisis in law itself. Legal philosophers have always debated, and presumably will debate, whether law is founded in reason and morality or whether it is only the will of the political ruler. It is not necessary to resolve that debate in order to conclude that as a matter of historical fact the legal systems of all the nations that are heirs to the Western legal tradition have been rooted in certain beliefs or postulates: that is, the legal systems themselves have presupposed the validity of those beliefs. [See Ibbot's Lecture, post.] **Today those beliefs or postulates- are rapidly disappearing, its religious roots, its transcendent qualities-are rapidly disappearing, not only from the minds of philosophers, not only from the minds of lawmakers, judges, lawyers, law teachers, and other member of the legal profession, but from the consciousness of the vast majority of citizens, the people as whole;** and more than that, they are disappearing from the law itself. **The law is becoming** more fragmented, more subjective, **geared more to expediency and less to morality**, concerned more with immediate consequences and less with consistency or continuity. Thus the historical soil of the Western legal tradition is being washed away in the twentieth century, and the tradition itself is threatened with collapse." Berman, *Law and Revolution* (1983), p. 39.[Emphasis added.]

In this collapse goes Our Christ-centered regulation of Our Lives and Liberties, based on Our founding Religion, Christianity:

With the transfer of the principal lawmaking and law-enforcing functions to the sole jurisdictions of the national state [government officials and agents], the foundation was laid for the separation of jurisprudence from theology and ultimately for the complete secularization of legal thought. This did not occur at once, since the predominant system of beliefs throughout the West remained Christian. **It is only in the twentieth century that the Christian foundations of Western law have been almost totally rejected.**

This twentieth-century development is a historical consequence of the Western belief, of which St Anselm was the first exponent, that theology itself may be studied independently of revelation. Anselm had no intention of exalting reason at the expense of faith. Yet once reason was [*198] separated from faith for analytical purposes, the two began to be separated for other purposes as well. **It was eventually taken for granted that**

reason is capable of functioning by itself and ultimately this came to mean functioning without any fundamental religious beliefs whatever.

By the same token, **it was eventually taken for granted that law, as a product of reason, is capable of functioning as an instrument of secular power, disconnected from ultimate values and purposes;** and not only religious faith but all passionate convictions came to be considered the private affair of each individual. Thus not only legal thought but also **the very structure of Western legal institutions have been removed from their spiritual foundations**, and those foundations, in turn, are left devoid of the structure that once stood upon them."

Berman, *Law and Revolution* (1983), pp. 197-198.

So that Roman Imperial Law, because it is a form of law unto death, with its protection of **private interests and policies**, governs instead of Christ, whose Law is a Law unto Life:

Roman criminal law, in contrast, especially in the earlier period but also at the time of Justinian, was not greatly concerned with the moral quality of the specific criminal act; **it was concerned**, rather, **with what is called today the protection of interests and enforcement of policies**...In the post classical period, as imperial power increased, the kinds of misconduct to which imperial punishment was applicable also increased, as did the severity of criminal sanctions." Berman, *Law and Revolution* (1984), p. 192. [Emphasis and insertions added. The Good and Lawful Christian People are the Lawful depository of all Christian Law.]

Christ himself draws the distinction, in His Gospel recorded by Brother Mark in Chapter twelve, verses 26-27:

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush, God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Whoever said Religion and Law do not mix? Who argues for the separation of Church and state? The secular humanists, atheists, objectivists, and all other "-ists." They are arguing for license from God's Law, which is an impossibility. In a Christian state, the two are one and the same-just as in the secular state, Satan and his government are one and the same. The argument is that the separation of Church and State is the constitutions themselves. All non-Christians are in the venue of, and, under the jurisdiction of, the State governments [State of...] chartered by the Good and Lawful Christian People for the protection of their God vested and traditionally recognized Lives and Liberties. But Good and Lawful Christians are not, nor could they ever be, because that would create an legal impossibility and a conflict of law. This will become evident when you read this [essay].

Understanding the Law

Rex non debet esse sub homine sed sub Deo et lege - The king should not be under the authority of man, but of God and Law. *Bouvier's Law Dictionary*, "Maxim," p. 2161. [The Good and Lawful Christian Man is judged of no man, but justified by God and his Son, Jesus Christ]

"Before the Revolution, we had no regular reports of judicial decisions; and the most familiar rules and principles of law--those which lie at the foundation of our civil and social rights-- could not be so proved. Now, we rely on usage and tradition, and the well known repositories of legal learning, works of approved authorities, to learn what are the rules of common law." *Commonwealth v. Churchill*, 2 Metc.(Mass.) 118. [English Common Law, with its foundation in Christianity, and all its traditional vested rights derived from custom and usages never were lost upon the termination of the War for Christian Liberty.]

"Individuals [Christians] rely for protection of their right on [Christian] law, and not upon regulations and proclamations of departments of government, or officers who have been designated to carry laws into effect." *Baty v. Sale*, 43 Ill. 351. [Codes, edicts, proclamations, decisions are not Law which define or regulate the Good and Lawful Christian Man. Therefore, title 42 "law" suits are ungodly, and are the redress for and of human beings, i.e., non-Christians.]

"No man can be charged in equity as a partner [secular character], and sued at law [Christian Character] as a debtor of the firm, for his adversary cannot place him in these incompatible legal attitudes." *Rheem v Snodgrass* (1853), 2 Grant's Cases (Pa.) 379, 380. [Secular and Christian characters are two separate and distinct incompatible legal attitudes and capacities. ". . .and what communion hath light with darkness?"]

"While *assumpsit* was in its origin an action *ex delicto* [from an injury], it is now strictly enforced *ex contractu*." *Miller v. Ambrose* (1910), 35 D.C.App. 75. [Insertion added.]

"*Ex contractu* is a form of action under the [Roman] civil law, whereas under the common law it would arise from actions of case, trespass, replevin, trover, or detinue. Ex contractu actions are from the [Roman] civil law, **not the common law**, and are enforced by actions *in personam* [the *persona designata* which is a *nom de guerre*]." *Indep. School District of White Bear Lake v. City of White Bear Lake*, 292 N.W. 777. [Emphasis and insertions added. Actions on a *commercias belli* contract, i.e., bank mortgage, Social Security, *ad nauseam*, are enforceable law, through the codified *lex mercatoria*, against the *persona designata* which is a *nom de guerre* on all the process. The abatement can be waived when you receive and accept benefit in the *nom de guerre*. It is imposed as law on the Good and Lawful Christian Man.]

Nemo militans Deo implicetur secularibus negotiis - No man warring for God should be troubled by secular business. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2147.

Forma legalis forma essentialis - Legal form is essential form, *Bouvier's Law Dictionary* (1859), "Maxim," vol. 2, p. 129. [You must be called by your Christian Appellation to stand in Law. Anything other than Your True Character is secular and You are not required to answer or respond in their venue.]

Forma non observata, infertur adnullatio actus -When form is not observed, a nullity of the act is inferred. *Bouvier's Law Dictionary* (1859), vol. 2, p. 129. [If legal form is not followed, no Lawful act can be inferred which binds the Good and Lawful Christian Man to answer.]

Eadem mens praesumitur regis quae est juris et quae esse debet, praesertim in dubiis--The mind of the sovereign is presumed to be coincident with that of the law, and with that which ought to be, especially in ambiguous matters. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2132.

"38. The common law, in its modified form, constitutes, therefore, the basis of the laws of all the original member of the Union; and the Constitution of the United States, as well as the Constitutions of the several States, were made in reference to the pre-existing validity of that system, both under the Colonial and State Government." William A. Duer, *Outlines of the Constitutional Jurisprudence of the United States* (1833), pp. 32-33. [The Lawful validity of the Christian common Law antedates all constitutions and codes.]

"The constitution [of Massachusetts] has been construed as adopting the great body of the common law, with those statutes made before the emigration of our ancestors, which were made in amendment of the common law, so far as those rules and principles were applicable to our condition and form of government." *Commonwealth v. Churchill*, 2 Metc.(Mass.) 118.

What is a constitution, and what are its objects? It is easier to tell what it is not than what it is. It is not the beginning of a community, **nor the origin of private rights; it is not the fountain of law, nor the incipient state of government; it is not the cause, but consequence, of personal freedom and political freedom; it grants; no rights to the people, but is the creature of their power, the instrument of their convenience. Designed for their protection in the enjoyment of the rights and powers which they possessed before the constitution was made, it is but the framework of the political government, and necessarily based upon the pre-existing condition of laws [Scripture], rights [jus ex non scripto], habits [customs and usages], and modes of thought [See Philippians 2:2]. There is nothing primitive [mysterious] in it: it is all derived from a known source [Scripture]. It presupposes an organized [Christian] society, [Scriptural] law, order, property [stewardship],**

personal freedom [Liberty], a love of political liberty, and enough of cultivated intelligence to know how to guard it against the encroachment of tyranny [which we have lost in this present age]. A written constitution is in every instance a limitation upon the powers of government in the hands of agents; for there never was a written republican constitution which delegated to functionaries all the latent powers which lie dormant in every nation, and are boundless in extent, and incapable of definition." Hamilton v. St. Louis County Court, 15 Mo. 13. [Insertions added]

[Constitutions are man made law derived from Scripture to aid them in protecting their Lives, Liberties, and Dominions against "lawless and God less persons." Therefore, because of these presuppositions, another source must be consulted for the Highest Law which authorizes the existence of the constitutions. Our Lord and Saviour Jesus Christ cultivates and nourishes our souls, by keeping us in contact with our God, from Whom the Law is given,]

"The instructions of a principal to an agent need not be express, but may be implied from custom, usage, and the previous course of dealings between the parties." *Tiffany on Agency*, 2d ed., sec. 143.

This being the Case of Truth, we must examine into it with the utmost **Sincerity and Impartiality**; we must divest ourselves of **Prejudice**; we must lay aside all **receiv'd Hypotheses**, and **Opinions**, and **Passions**; we must not wish one Side should be more than the other, but only that we might find on which Side Truth lies, and have no other Ends in View but that.

And in our Enquiries after Truth, we should proceed upon Principles of Reason, coolly and fairly debate the Matter, and give all the Proofs the Weight they are capable of and deal with all the Objections in the same Manner.

We should have no Regard to **Party** or **Passion**; nor regard Men but Truth; we should not rail, but reason; and when our Argument are at an End we should submit.

4. In trying **religious Matters**, we should make use of all the Helps God has given us.

If we enjoy the Benefit of Revelation, and the Question be concerning a truth contain'd in any **particular Place of Scripture**; or whether the **Collection** of those **Truths** proposed to us for divine Truths be contained in Scripture, we are not to think ourselves obliged to interpret Scripture according to what some Men call the **Analogy of Faith**, which is their own particular System of Christian Doctrine: Nor are we to imagine that our own natural Reason, without other Helps, will find out the true Sense of Scripture. No, we must make use of other Helps, such as the Languages

the Scriptures were wrote in, the Idioms therof; and of every particular Writer, the Manners, and Customs and Opinions of those People they were writ to. These are necessary Helps to a light Understanding of Scripture; and without these whoever pretends to understand and criticize upon the Scriptures is a Fool. Where Men have no other Guide but Reason, they must make the best Use of it, and free themselves from whatever might hinder it from exerting its Force. And whatever appears upon a due Examination of their rational Faculties to be true, they must believe; and whatever appears fittest to be done, they are bound to practice [thereby establishing customs and usages].

Dr Ibbot's lecture titled The True Notion of the Exercise of Private Judgment found in *Boyle's Lectures*, entitled *A Defence of Natural and Revealed Religion* (1737), p. 7. [Insertion added. By Reasoning according the Scriptures and Our Faith in Jesus Christ we arrive at the Law of Peace which governs the law of War-the Civil Power is always superior to and governs the military power]

"In general when a contract [by and among each of the People] is made in relation to matter about which there is an established custom [erection of governments by common consent from each of the People], **such custom is to be understood as forming part of the contract** [constitution], and may always be referred to for the purpose of showing the intention of the parties in all those particulars which are not expressed in the contract; 2 Pars. Contr. 652, 663; Fulton Bank of New York v. Benedict, 1 Hall (N.Y.) 602; Van Ness v. Pacard, 2 Pet.(U.S.) 138, 7 L.Ed. 374; Stultz v. Dickey, 5 Binn.(Pa.) 285, 6 Am.Dec. 411; 1 M. & W. 476; L. R. 17 Eq. 358; Robinson v. Fiske, 25 Me. 401; Bragg v Bletz, 7 D.C. 105." *Bouvier's Law Dictionary* (1914), p. 742. [Emphasis and insertion added, Christian customs and usages govern the interpretation of the written Law which springs from them,]

"And the Lord God. . .breathed into his nostrils the breath of life; and man became a living soul" Genesis 2:7. [Man vested by God with jus ex non scripto because the lex non scripta is written on his heart.]

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Genesis 1 :28. [The Good and Lawful Christian Man has dominion over all the earth and those things he creates.] ***"For the Son of Man* [Jesus Christ] *is* [has] *come to save that which was lost* [dominion over the earth]." Matthew 18:11. [Christ has restored the relationship Adam lost with God and thus has restored the Good and Lawful Christian Man's dominion.]**

"For the Son of man is not come to destroy men's lives, but to save them," Luke 9:56. [Save Men's lives by His Resurrection and conquering of death encrypted in codes.] ***"For the Son of man is come to seek and to save that which was lost."*** Luke 19:10, [Christ

has restored the dominion of the Good and Lawful Christian Man over the earth and all things he creates, and has given him judgment.]

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Mt 16:19. [Bind governments and all under government to legal obligation by oath, affirmation, or Judgment by the Church. See bind, next.]

BIND....10. Law. To place **under** legal **obligation** to serve; indenture; as, to **bind** an apprentice. *Webster's Collegiate Dictionary* (1927), p. 103. [Emphasis added. So that the keys to the Kingdom of Heaven are: Dominion and Judgment solely by God's Law, which can only happen when you are born again and live in Christ.]

LEX NON SCRIPTA. The unwritten or common law, which included general and particular customs, and particular local laws. 1 Steph. Com. 40-68. See **Jus Ex Non Scripto.** *Bouvier's Law Dictionary* (1914), p. 1947.

JUS EX NON SCRIPTO. Law constituted by custom or such usage as indicates the tacit consent of the community. The definition of Ulpian was: '*Diuturna consuetudo pro jure et lege in his quae non ex scripto descendunt, observari solet;*' D. 1, 3, 33, This well, though freely, translated thus: 'Whatever has existed for a long period of time, and is in harmony with the moral judgment of the community is regarded as having the force of law, and the judicial authority is bound to recognize it as such, even though it has never been expressed in a legal enactment' Morey, Rom. L, 223. The same author says with respect to such law: 'It was a maxim of the Romans, that not only can laws be established by custom; they can also be abrogated by custom-that is, by contrary usage. It is unnecessary to consider here the objections raised by some modern jurists, such as Austin, to this view of customary, or unwritten law. It is enough for our present purpose that this was the conception of the Roman jurists regarding the origin of a portion of the positive law, and a conception which has been adopted by the majority of modern civilians; id. Another phrase by which this law was known was jus moribus constitutum. *Bouvier's Law Dictionary* (1914), p. 1789.

"Christianity has also been recognized in our judicial decisions, and is so far carried out in our criminal jurisprudence, as that the law will not permit the essential truths of revealed religion to be ridiculed and reviled. In other words, that blasphemy is an indictable offense at common law."

Blasphemy has been defined as the speaking evil of the Deity, with an impious purpose to derogate [impair or lessen the power of] from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. It is purposely using words concerning God ["*And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" Matthew 25:40.], calculated and [*560] designed to impair and destroy the reverence, respect, and confidence due to Him, as the

intelligent Creator, Governor and Judge of the world [*And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea,* Mark 9:42; Luke 17:1-2. *He that is not with me is against me: and he that gathereth not with me scattereth,* Matthew 12:30; Luke 11:23]. It embraces the idea of detraction, when use towards the Supreme Being, and as 'calumny,' and usually carries the same idea, when applied to an individual. It is a wilful and malicious attempt to lessen men's reverence of God, by denying his existence, or his attributes as an intelligent Creator, Governor and Judge of men, and to prevent their having confidence in Him. [*Commonwealth v Kneeland*, 20 Pick. 213.] **Blasphemy against God, and contumacious reproaches, and profane ridicule of Christ, or of the Holy Scriptures, are offences punishable at the common law.** [*People v. Ruggles*, 20 John. 290.] 'Such offenses have always been considered independent of any religious establishment, or the rights of an established church [not *ecclesia*]. **They are treated as affecting the essential interests of civil society. There is nothing in our manners or institutions which has prevented the application, or the necessity of this part of the common law.** We stand in need of all that moral discipline, and of those principles of virtue, which help to bind society together. The people of this nation, and of this state, profess the general doctrines of Christianity as the rule of their faith and practice; and to **scandalize the Author of those doctrines**, is not only, in a religious point of view, extremely impious, but a **gross violation of decency and good order.** Nothing could be more offensive to the virtuous part of community, or more injurious to the tender morals of the young, than to declare such profanity lawful." *Potter's Dwarries on Statutes* (1855), pp. 559-560. [Emphasis and insertions added.]

"Be ye [Good and Lawful Christians] *not unequally yoked together with unbelievers* [lower beings]; *for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"* 2 Cor 6:14. [Insertions added.]

Lex non definit, sed arbitrio boni viri permittit - The law does not define exactly, but trusts in the judgment of a good [and Lawful Christian] [M]an. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2143. [Insertions added.]

DISPARAGEMENT. (In Old English Law): An injury by union or comparison with some person or thing of inferior rank or excellence. *Bouvier's Law Dictionary* (1914), p. 887. [No officer or agent has lawful authority to injure a Good and Lawful Christian Man by his interpretation of statute, i.e., by his application of "man," "person," "natural person," which have no law save man made law. *"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."* Matthew 25:40.]

2. A statute, which treats of things or persons of an inferior rank, cannot by any general words be extended to those of a superior. *Readings on the History and System of the common Law* (3 Ed., 1927), Compiled by Roscoe Pound, p. 255, quoting from *Blackstone's Commentaries*. [Statutes regulating "persons", "man", "men", or "natural persons", all god-less entities, cannot be extended by the use of these general words to apply to an Good and Lawful Christian Man.]

Noscitur a sociis - It is known from its associates. The meaning of a word may be ascertained by reference to the meaning of words associated with it. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2150.

Ejusdem generis - Lat. Of the same kind, **In the construction of laws**, wills, and other instruments, **general words following an enumeration of specific things are usually restricted to things of the same kind** (*ejusdem generis*) as those specifically enumerated. *Bouvier's Law Dictionary* (1914), p. 979. [Emphasis added. Therefore, any definition in a statute or code of the term "person(s)" with "corporation", "partnership", "business trust" or "natural persons" applies only to those things which have godlessness common among them, and cannot be extended to apply to an Good and Lawful Christian Man.]

Disparata non debent jungi - Unequal things ought not to be joined. *Bouvier's Law Dictionary* (1859), "Maxim," vol. 2, p, 127. [The Living and the dead ought not be joined in any action. (corporations are dead in Law.)]

ABUSE. Everything [done] which is contrary to good order established by usage. Merl. Rep. h. t. *Bouvier's Law Dictionary* (1859), vol. 1, p. 42.

ABUSE. 1. To put to a wrong or bad use; misapply; misuse; pervert. 2. To use ill; maltreat; punish or tax excessively. 3. **To revile; reproach coarsely; disparage.** 4. **To violate;** ravish; **defile.** *Webster's Collegiate Dictionary* (1927), p. 5. [Emphasis added.]

Interest reipublicae quod homines conserventur - It concerns the commonwealth [state] that [Good and Lawful Christian] [M]en be preserved. *Bouvier's Law Dictionary* (1914) "Maxim," p. 2139. [Insertions added. If the Law will not protect and preserve a Good and Lawful Christian Man, then it will destroy the state.]

"When a law [code, statute, edict, proclamation, regulation] annihilates the value of property [Christian Life] and strips it of its attributes, by which alone it is distinguishable as property [Christian Life], the owner is deprived of it according to the plainest interpretation, and certainly within the constitutional provision intended to shield personal rights from the exercise of arbitrary power". Wynehamer v People, 13 N.Y 378. [Insertions added. Your relationship to God through Jesus Christ is your property.]

"There are, of course, limitations upon the exercise of this [police] power. The legislature cannot use it as a cover for withdrawing [the personal] property [of the private Christian] from the protection of the law, or arbitrarily, where no public right or interest is involved,

declare [that particular] property a nuisance for the purpose of devoting it to destruction." Lawton v. Steele (1890), 119 N.Y. 226, 23 N.E. 878, aff'd 152 U.S. 133. [Insertions added. A right which is common to all Good and Lawful Christian is free from legislative interference.]

"I am curious to know how you spend your time. Tis very saucy to make this demand upon you, but I know it must be usefully employed and I am fearful if I do not question you I shall loose some improvement which I might otherwise make. . .A patriot without religion in my estimation is as great a paradox as an honest Man without the fear of God. **Is it possible that he whom no moral obligations bind can have any real Good Will towards Man, can he be a patriot who by an openly vicious conduct is undermining the very bonds of Society, corrupting the Morals of Youth and by his bad example injuring the very Country he professes to patronize** more than he can possibly compensate by his intrepidity, Generosity and Honor? The Scriptures tell us righteousness exalts a Nation." - Abigail Adams to Mercy Warren, in a letter dated the fifth day of the eleventh month, in the year of Our Lord and Saviour Jesus Christ, seventeen hundred seventy-five, from the *Massachusetts Historical Society Collections-72, Warren-Adams Letters*, Vol. I, (1743-1777). [Emphasis added.] [The Good and Lawful Christian Man has the highest moral regard for Christian civil order.]

INHERENT POWER. An authority possessed without being derived from another. It is a right, ability, or faculty of doing a thing, without receiving that right, ability, or faculty from another. *Bouvier's Law Dictionary* (1859), vol. I, p. 633.

INHERENT POWERS. Those which are enjoyed by the possessors of natural right, without having been received from another [natural person]. Such are the powers of a people to establish a form of government, of a father to control his children. Some of these are regulated by and restricted in their use by law, but are not technically considered in the law as powers. *Bouvier's Law Dictionary*, "Power," p. 2646. [The diligent exercise of a Common right is an inherent Power in the Christian Man because He owes its existance to God, and not man.]

"Now the true Church by the power it hath received from Christ can gather itself together when, and as often as, it pleaseth. The company of believers have power to gather themselves together for their mutual good, instruction, preservation, edification, and for the avoiding or preventing of evil, and that **without the consent or authority of any extrinsical and foreign power whatever, else Christ were not a sufficient founder of his Church,** And if every free society, not subjected to tyranny, hath power in itself to congregate and come together as conveniency and necessity shall require, as is evident in all civil corporations, and in all fraternities and meetings of love; much more hath the Church of Christ, which is the freest society in the world, power to meet together into a communion of Saints, though it be without and against the consent and authority of the powers of the world. . . . William Dell, *The Way of True Peace and Unity* (1649), from *Puritanism and*

Liberty (1965), p. 309. [Emphasis added.] [Christ's Church does not rely on constitutions for its preservation and right to consult for the common good. If it did, it is saying Man's law is superior to God's Law. The Church is the state, but not the State or STATE.]

"The Law favors common right." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2142. [God's Law favors the common Right with which He has vested every Christian Man.]

Ipsae leges cupiunt ut jure regantur - The laws themselves desire that they should be governed by [God vested Common] right. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2140. [Insertion added.]

"This enumeration of rights shall not be construed to impair [the utility and force of the general custom, *lex non scripta*, and *jus ex non scripto*, of the Good and Lawful Christian People] or deny others retained [i.e., excepted from the operation of this deed, and therefore held or kept in possession] by the People." *Const. for California* (1849), Art 1, §21, [Emphasis and insertions added.] [Common Rights vested by God fully retained by Christians and never placd into commerce, navigation or trade--the jurisdiction of civil governments.]

SAVING CLAUSE. In a legal instrument, a clause exempting something which might otherwise be subjects to the operation of the instrument. In an act of Parliament, a saving clause which is repugnant to the body of such act is void. 1 Co. 118. See Construction. *Bouvier's Law Dictionary* (1914), p. 3007.

Indefinitum supplet locum universalis - The undefined supplies the place of the whole. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2139. [The venue of all rights not defined in the covenant and which are God vested rights, is in the heart of the Good and Lawful Christian Man, which is outside the venue of all constitutions.]

Exceptio quae firmat legem exponit legem - An exception which confirms the law, expounds the law. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2133. [Common right is excepted from the operation of the constitutions and declares that all legislation must proceed from the perspective of preserving all Who are the Church.]

Exceptio quoque regulam declarat - The exception also declares the law. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2133. [The foundation of the Christian state is all those rights not in commerce, and declares the Law that common right supersedes all legislation in derogation of it.]

RETAIN. 1 . To hold or keep in possession; not to lose or part with or dismiss... 3. To keep back; to hold. Noah Webster, *An American Dictionary of the English Language* (1828).

RETAIN. To continue to hold, etc.; keep in possession, use, etc.; keep. *Webster's Collegiate Dictionary* (1927), p. 826,

"A reservation differs from an exception in that it creates something that did not exist before, while **an exception is the retention by the grantor of something already in existence, it being excepted from the operation of the deed** [constitution] **and remaining in the grantor** [each lord of the soil] **for that reason.**" Walsh, *Law of Property* (1915), §287, p. 599. [Emphasis and insertions added. Reservations are in futuro, and do not exist at the time of the transaction or act.]

"The original meaning of a perpetuity is an unalienable, indestructible interest" *Bouvier's Law Dictionary* (1914), p. 2570.

PERPETUITY. Any **limitation** [imposed by covenant evidenced in Scripture, or in the constitution] **tending to take the subject of it** [the Right vests by God and all property in the dominion held in common by the People] **out of commerce** for a longer period than a life or lives in being, and twenty-one years beyond; . . . or it is such a limitation of property [in the Good and Lawful Christian Man's dominion] as renders it **unalienable** beyond the period allowed by law. *Gilbert on Uses*, by Sugden, 260, note, *Bouvier's Law Dictionary* (1859), vol. II, p. 332. [Emphasis and insertions added. Retention of Common Right established perpetuity to be passed on to Posterity.]

"When a grantor makes a valid exception, **the thing excepted remains the property of himself or his heirs**; but if he has no valid title to it, neither he nor his heirs can recover, *Fisher v. Min. Co.*, 97 N.C. 95, 4 S.E. 772." *Bouvier's Law Dictionary* (1914), p. 1108. [Common rights remain the property of the Good and Lawful Christian People; and they descend to their Posterity.]

"The word 'posterity' embraces not only children, but **descendants to the remotest generation.**" *Breckinridge & wife v. Faulkner*, 8 Bush (Ky.) 527. [Emphasis added.] [All Common Rights vested by God were never placed in commerce and are therefore unalienable with respect to civil government]

Incorporalia bello non adquiruntur - Things incorporeal are not acquired by war. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2139. [No Good and Lawful Christian Man lost any God vested incorporeal Rights because of the Lincoln v. All States War, because Rights in common are not public property.]

Nullus jus alienum forisfacere potest - No man can forfeit another's right. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2151. [Ancestors or predecessors were and are sans any Authority, Right, Power, Liberty or Privilege to convey or prejudice the Rights of Posterity by or through their ignorance of Law.]

UNALIENABLE. Incapable of being transferred. **Things which are not in commerce**, as, public roads, **are in their nature unalienable.** The natural rights of life and liberty are unalienable. *Bouvier's Law Dictionary* (1914), p. 3350.

UNALIENABLE. The state of a thing or right which cannot be sold. 2. Things which are not in commerce, as public roads, are in their nature unalienable ...The natural rights of

life and liberty are unalienable. *Bouvier's Law Dictionary* (1859), Vol. II, p. 610. [Rights vested by God, and recognised in the General customs of the Christian People are **not** in commerce, i.e, they are not "civil rights," and were never lost through any War]

An easement [vested right] cannot be created by reservation in favor of a stranger [to the deed, the covenant evidenced by the constitution]....Such a reservation in favor of a stranger, not a party to the transaction, is obviously **void**." Walsh, *Law of Property* (1915), P. 600. [Things which are in commerce are strangers to the Christian People who are bound among themselves by Scripture and covenants evidenced by constitutions.]

STATE. Commonwealth, civitas (the whole body of persons in the full enjoyment of civil rights and privileges [derived from Law in the Scripture], and **lords of the soil**); res publica. Riddle, *English-Latin Lexicon* (1849), p. 616. [Emphasis added. This is the state of Christendom, which exists previous to the organization of any State government]

LORD. A master, dominus: a sovereign lord [vid. Sovereign]. The Lord (as a title of deity), *summas rerum Moderator; Dominus*. A nobleman, *dynasta* or *dyanastes* (a petty prince). Riddle, *English-Latin Lexicon* (1849), p. 448. [Christian Men exercise *dominium* over civil governments.]

"**The inhabitants of the City of New York have a vested right** [chose in action] **in the city hall, markets, water works, ferries, and other public property, which cannot be taken from them, any more than their individual dwellings, or store-houses. Their rights**, in this respect, **rest** not merely **upon** the constitution, but **the great principles of eternal justice** [the *lex non scripta*, general custom, *jus ex non scripto*], which lie at the foundation of all free governments." *Benson v. The Mayor & c. of New York* (1850), 10 Barb. 223, 244-245. [Emphasis added.] [Common Right established by God and vested in all Good and Lawful Christian Men is foundation of state because they are not, and never originated, in commerce. See Brothers Matthew 22:37-40; Mark 12:30-31; Luke 10:25-27.]

"A vested right is an immediate **fixed** right of present or future enjoyment." *Marshall v. King*, 24 Miss. (2 Cushm.) 85. [Emphasis added. Common Right is vested and fixed by God in each Christian Man, See above in Genesis 2:7.]

"No statute can constitutionally derogate a vested right." *Billings v. Hall* (1857), 7 Cal. 1. [No decree can violate any Rights vested by God in the Good and Lawful Christian Man.]

"Policemen [agents, officers, &c.] have only statutory powers [conferred by man's edict]; *Martin v. Houck*, 141 N.C. 317, 54 S.E. 291, 7 L.R.A.(N.S.) 576. see Barger, *Riot Law*, *Bouvier's Law Dictionary* (1914), p. 2615. [Agents, officers, and any other fiduciaries never given jurisdiction over common Rights vested by God, because they exist outside

of commerce and the constitutions; and, are exercised sans any legislative or executive decree. Their powers are special or limited powers.]

"A power of this kind is called a 'general' power if the donee is given entire discretion to appoint anyone, including himself without restriction as to the estate appointed, while it is called 'special' or 'limited,' if the donee [government actor] is restricted [by the organic law] to particular persons, or a particular class, or is otherwise limited as to the exercise of the power and the estates to be created [by legislative code] thereby." Walsh, *Law of Property* (1915), §262, p. 527. [Legislative powers are special or limited powers.]

Invito beneficium non datur - No one is obliged to accept a benefit against his consent. *Bouvier's Law Dictionary* (1914), "Maxim," p, 2140). [No officer can compel any Good and Lawful Christian Man to get a license, benefit, or privilege in commerce.]

"No officer can acquire jurisdiction by deciding he has it. The officer, whether judicial or ministerial, **decides at his own peril.**" Middleton v. Low (1866), 30 C. 596, citing Prosser v. Secor (1849), 5 Barb.(N.Y) 607, 608.

Non dat qui non habet - He gives nothing who has nothing." *Bouvier's Law Dictionary* (1914), "Maxim," p.2149. [No legislative body or man can convey any authority or jurisdiction he does not possess over common Rights vested by God to another. Because legislative powers are limited, all powers derived from legislative acts are limited.]

"...If one individual does not possess such a right over the conduct of another [Good and Lawful Christian Man], no number of individuals [in a deliberative body] can possess such a right. **All combinations, therefore, to effect such an object, are injurious, not only to the individuals particularly oppressed, but to the public at large.**" People v. Fisher, 14 Wend.(N.Y.) 9, 28 Am.Dec. 501. [Individual Christians who are oppressed are not the only Persons affected by such oppression. All Christians are oppressed.]

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit... that there should no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25-26. [When one member of the Church is affected, all are affected in the same way to the same degree.]

"No suit can be sustained against a state; but an unconstitutional law affords no justification to a state officer for an act injurious to an individual. **The officer is not the state, and can set up no exemption under it, unless he act within the authority of law.**" Astrom v Hammond (1842), 2 Fed.Cas, 71, Fed.Cas.No. 596, 3 Mclean 107.

COMMON LAW. That which derives its force and authority from the universal **consent** and immemorial **practice** [usage] [before 1189 A.D.] of the People. See, law, common. *Bouvier's Law Dictionary* (1859), vol, I, p. 252. [Insertion added.]

"And all that believed were together, and had all things in common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" - Acts 2:44-47. [Emphasis added. The foundation of the Christian common Law - One accord in the Body of Christ.]

TIME IMMEMORIAL. Time beyond legal memory. See 14 L.R.A. 120, n.; Old Style; Prescription: Memory; Limitations; Month; Day; Statute. *Bouvier's Law Dictionary* (1914), p. 3280).

MEMORY, TIME OF LEGAL. According to the English common law, which has been altered by 2 & 3 Will. IV. c. 71, **the time of memory commenced from the reign of Richard the First, A.D. 1189.** 2 Bla. Com. 31. But proof of a regular usage for twenty years, not explained or contradicted, is evidence upon which many public and private rights are held, and sufficient for a jury in finding the existence of an immemorial custom or prescription; 2 Saund. 175 a; 2 Price, Exch. 450; 4 id 198. See Prescription. *Bouvier's Law Dictionary* (1914), p. 2191. [All substantive and procedural law existing before 1189 A.D. is not under the jurisdiction of any one man or group of men.]

"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Philippians 2:2. [Customs and usages among Christian people come from being of one accord by being of one mind, having the one mind of Christ. The Scripture is the substance of the Law, and customs and usages are the implementations of procedure to move the Law.]

Causae ecclesiae publicis causis aequiparantur - The cause of the Church is a public cause. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2127. [This is not the same as a 501(c)-3 State sponsored church. The cause of that church is a private cause in commerce (in their walk with Mercurius } trading in men's souls, a commodity, for profit and gain.]

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men," Matthew 5:13.

Le ley de Dieu et ley de terre sont tout un, et l'un et l'autre preferre et favour le common et publique bien del terre - The law of God and the law of the land are all one; and both preserve and favor the common good of the land. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2142.

Legem terrae amittentes perpetuam infamiae notam inde merito incurrunt

- Those who do not preserve the law of the land, then justly incur the ineffaceable brand of infamy. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2142. [The *lex non scripta* is the law of the land because it preserves both the Christian Man and the state.]

Quod omnes tangit, ab omnibus debet supportari - That which concerns all ought to be supported by all. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2159.

"LORD COKE: And it appears in our books, that in many cases **the common law will control acts of Parliament** [deliberative body], and sometimes adjudge them to be utterly void; for when an act of Parliament is against common right and reason, or repugnant, or impossible to be performed, the common law [general custom and usage from the *lex non scripta*] will control it and adjudge such act to be void...So if an act of Parliament gives to any to hold, or to have conusans of, all manner of pleas arising before him within the manor of D., yet shall he hold no plea, to which he himself is a party: for, as hath be said, *iniquum est aliquem suae rei esse judicem.*" Bonham's Case (1610), *Common Pleas*, 8 Rep. 118a. [Common right vested by God governs all legislation, public and private.]

The religious habits of the Americans form not only the basis of their private and public morals, but have become so thoroughly interwoven with their whole course of legislation, that it would be impossible to change them, without affecting the very essence of their government. Not only are **the manners and habits of a people, at all times, stronger than the positive law; but the latter itself is never readily obeyed without becoming reduced to a custom**. It is to the manners and habits of a nation [Christian People] we must look for the continuance of their government...

[*293] **Whatever contributes to confirm a people in the habitual exercise of freedom, is an additional guarantee of its continuance; and whatever has been instrumental in procuring that freedom, or is associated with it in their minds, must be [*294] preserved with religious care, lest liberty itself should suffer in their estimation. This is the case with the doctrines of Christianity in the United States of America. Religion has been the basis of the most important American settlements; religion kept their little community together, religion assisted them in their revolutionary struggle; it was religion to which they appealed in defending their rights, and it was religion, in fine, which taught them to prize their liberties.** It is with the solemnities of religion that the declaration of independence is yet annually read to the people from the pulpit or that Americans celebrate the anniversaries of the most important events in their history. It is to religion they have recourse whenever they wish to impress the popular feeling with any thing relative to their county; and it is religion which assists them in all their national undertakings.

The Americans look upon religion as a promoter of civil and political liberty; and have, therefore, transferred to it a large portion of the affection which they cherish for the institutions of their country. In other countries, where religion has become the instrument of oppression [secular humanism], it has been the policy of the liberal party to diminish [*295] its influence; but **in America its promotion is essential to the constitution. Religion presides over their councils, aids in the execution of the laws, and adds to the dignity of the judges. Whatever is calculated to diminish its influence and practice, has a tendency to weaken the government, and is consequently opposed to the peace and welfare of the United States of America. It would have a direct tendency to lessen the respect for the law, to bring disorder into their public deliberations, and to retard the administration of justice."**

Francis J. Grund, *The Americans in their Moral, Social and Political Relations* (1837), vol. I, pp. 293-295, 307. [Custom and usage of Good and Lawful Christian People exercising their common Rights vested by God govern statutory legislation.]

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of man and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, 'Where is the security for property, for reputation, for life, if the sense of religious obligation desert our oaths, which are the instruments of investigation in courts of justice?....Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail, in exclusion of religious principle.'" George Washington, "*Farewell Address*," published September 17, 1796. [The very oaths given by officers before taking office were based on Christianity.]

"Indeed, in a republic, there would seem to be a peculiar propriety in viewing the Christian religion, as the great basis on which it must rest for its support and permanence. It may be regarded as **above all others**, the religion of liberty," Story, *Commentaries on the Constitution* (1833), §1783, and cited in *Potter's Dwarries on Statutes*, p. 555. [Emphasis added.]

"What then are the well established principles of the common law applicable to the present case? The distinguished commentator on the laws of England informs us, that upon the foundations of the law of nature and the law of revelation, all human law depends, 1 Blackstone Commentaries 42. The municipal law looks to something more than merely the protection of lives, the liberty, and the property of our people. **Regarding Christianity as part of the law of the land, it respects and protects its institutions;**

and assumes likewise to regulate the public morals and decency of the community."
Bell v. The State (1851), 1 Swan (Tenn.) 42, 44.

Nomo potest nisi quod de jure potest - No one is able to do a thing unless he can do it lawfully. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2147,

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." - 1 Corinthians 6:12. [License is not the same as Liberty, and We are justified or authorized in the name of the Lord Jesus, and by the Spirit of our God.]

"I can do all things through Christ which strengtheneth me." - Philippians 4:13. [The Christian Man looks to God for his Authority, while the officer, agent, policeman, &c. must look to man's inferior case, regulation, decree, or edict for his authority.]

ESTABLISH 1 . To set and fix firmly or unalterably; to settle permanently. "I will establish my covenant with him for an everlasting covenant" *Gen. xvii.* 2. To found permanently; to erect and fix or settle as to establish a colony or empire. 3. To enact or decree by authority and for permanence...4. To settle or fix; to confirm...5. To make firm; to confirm; to ratify what has been previously set or made. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii. *American Dictionary of the English Language* (1828), Noah Webster. (Reprinted by the Foundation for American Christian Education, 1967).

ESTABLISH 1 . to make stable; make firm; settle [to establish a habit] 2. to order, ordain, or enact (a law, statute, et..) 3. to set up (a government, nation, business, et..). *Webster's New World Dictionary of the American Language*, 2nd College edition, World publishing Co., 1970.

ESTABLISH "To originate and secure the permanent existence of; to found; to institute; to create and regulate". Temple v. City of Petersburg, 29 S.E. 357, 182 Va. 418.

REGULATE. To adjust by rule, method, or established mode; to direct by rule or restriction; to subject to governing principles or Laws. *State v. Ream*, 16 Neb. 683, 21 N.W. 398. *Bouvier's Law Dictionary* (1914), p. 2869. [Therefore, Good and Lawful Christian Men have the Moral and Lawful duty, obligation, Power and Authority to Govern the governments constituted by Them. The paper the constitution is written upon is not protection, because it has no standing in Law-the Christian Law applied diligently and dutifully by Good and Lawful Christian Men is the protection of their Lives, Liberties and Property.]

CONSTITUTE. 1 . To station [put] in a given place [venue], state [status, condition], or character [persona]; esp., to appoint or ordain to an office or function of; as, we constituted him captain; constituted authorities. 2. To set up; establish, as a law, a

proceeding, etc. 3. To form; make up, as being the constitutive element or elements. *Webster's Collegiate Dictionary* (1925), p. 219, [Insertions added]

"A statute [constitution] creating a new jurisdiction [feud, inferior estate, status, condition] ought to be construed strictly." *Dwarris on Statutes*, p. 652. [Insertions added.]

". . . On the other hand, the mutual duty of subjects and citizens is not only to honor and to revere their superiors, but to recommend by prayers to the Lord their salvation and prosperity, to submit to their rule, to obey their laws and constitutions, and not to refuse the charges imposed by them: be they taxes, tolls, tributes, and other contributions, or be they offices, civic commissions, and all the like. So that we must not only render ourselves obedient to superiors who rightly and dutifully administer their higher office, but also it is fit to endure those who tyrannically abuse their power, until, through legitimate order, we be freed from their yoke. For, just as a good prince is a testimony of the divine beneficence for maintaining the salvation of men, so a bad and evil prince is a plague of God for chastising the sins of the people. Yet, let this generally be held as certain that to both the power is given by God, and we cannot resist them without our resisting the ordinance of God.

"But from obedience to superiors we must always except one thing: that it does not draw us away from obedience to Him to whose edicts the commands of all kings must yield, The Lord, therefore, is the king of kings, and, once he has opened his sacred mouth, he must be listened to by all and above all. Only after that, we are subject to men who are constituted over us, but not otherwise than in him. **If men command us to do something against him, we must do nothing, nor keep any account of such an order** [abatment]. **On the contrary**, let rather this sentence take place; that **it is necessary to obey God rather than men** [codes, edicts, proclamations] [Act 4:19]," John Calvin (1537), *Instruction in Faith*, quoted in Fosdick, *Great Voices of the Reformation* (1952), pp. 237-238. [Emphasis and insertions added.] [This is what Romans 13:1 teaches.]

Contracus ex turpi causa, vel contra bonos mores Nullus est - A contract founded on an unlawful consideration or against good morals is null. *Bouvier's Law Dictionary* (1914), "Maxim," p. 2129.

SOJOURN. Reside, stay. XIII (S. Eng. (Leg.) ME. *Sorjourni soiourni* -OF *sorjorner, sojorner* (md. *Sejourner*) Pr. *Sojornar*, It. *soggiornare*:- Rom. *Sub diurnare* 'spend the day', f. L. sub-+late L. *diurnare* day (cf. *Journal*). So sojourn sb. XIII. -AN. su(r)jurn, OF. sojor, etc. (Mod. *Sejour*), f. the vb. *Oxford Dictionary of English Etymology* (1966), p 843 [Sojourn means to stay at a given place under a day -you are not resident in any given place. See Hebrews 11. In respect to the Post Office, you are at their less than a day to get your postal matter. Residents are there on the change of address cards, and other

commercial paper held by the Post Office, or have mail delivered freely, and are there longer than a day.]

TRANSIENT. Passing by or away xvii -L. transiens (obl. transreunt-, repr. In some uses by transreunt), prp, of transire pass over, f trans TRANS- ire go; cf ambient *Oxford Dictionary of English Etymology* (1966), p, 936. [You are just merely passing by the Post Office to receive matter posted to You. This word has absolutely nothing to do with economic status of being homeless.]

"Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and Ye see me no more; of judgment because the prince of this world is judged." - John 16:7-11. [The prince of this world, Satan, and his cohorts, Mercurius and Mars, are eternally convicted, and are eternally convicts. A convict has no title in or to any thing and therefore cannot make Law, or have any standing in Law]