

In Vinculis

by John Joseph

"**IN VINCULIS.** In chains; in actual custody." *Gilb. For. Rom.* 97

"Applied also, figuratively, to the condition of a person who is compelled to submit to terms which oppression and his necessities impose on him." *1 Story, Eq. Jur.* 302. *Bouvier's Law Dictionary* (1914), p. 1525.

Many questions have arrived over the phone as to what to do and say when you are taken involuntarily before the magistrate. We hesitate to give any advice in this regard, but we also realize that many of Our Brothers in Christ need the meat of the Word to help them stand, after having done all else. What follows is merely suggestions with an explanation of the foundation in Law. Do not use any of this material if you have not stood on Christian Law, have done any act which is not condoned by Christian Law, do not know enough Christian Law to make such a stand, just want a quick fix, or for any commercial activity.

This is not a silver bullet, and the risks are high. We do not know every situation, nor do We know every kind of person you will encounter. We believe God has called You for His Service, however; and, We Wish to be in accord with the Word and in agreement with Your Righteous Cause for the Glory of Our Father, for it is written, 'Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven'. Mt 10:29-33.

Absolutely none of what you read here can be applied by attorneys, therefore, do not hire one of Satan's servants, not even a Christian one:

"Attorneys are officers of the court, and answerable to it [not God] for the proper performance of their professional duties." *Clark v. Willett* (1868), 35 C. 534 [Insertion added.]; and,

"First [*primus*] the attorney is an officer of the court, and both his legal duties and authority may be modified either expanded or contracted by legal and ethical rules regulating the practice of the law." *Witkin California Procedure*, 41, p. 49. [Insertion added.]

In other words, he is regulated by the lawless one, Satan himself.

Next, if You use or have used an attorney, You lose or have lost your Christian Character:

"Once an attorney has represented a client in court, the client is barred from appearing in *propria persona*." *Knox & Crawford v. Thomas* (1806), (D.C.) 7 U.S. 649.

"*Propria persona*" is a nebulous term and is defined by the law in whose image and likeness it is created. In other words, it depends on the Law you use to describe your Self. Thus, if you relied or rely on codes, rules, regulations, edicts, proclamations, fiats, decrees and the like, to describe your self, your proper person is a God-less entity. When you hire the attorney, you hire the law that creates and regulates him, and claim you are lawless. This is the reason why,

"Individuals [Christians] rely for protection of their rights 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. [Insertions added.]

And looking to the maxims of Law,

"*Qualitas quae in esse debet, facile praesumitur* -- A quality which ought to form a part is easily presumed." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2156.

If an attorney is forced upon you, dismiss "it" immediately. No court can force you to take an attorney against your consent:

"The right to have counsel does not justify a court in forcing a lawyer upon an accused who does not want one." *Moore v. State of Michigan*, 355 U.S. 155;

And,

"*Invito beneficium non datur* -- No one is obliged to accept a benefit against his consent." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2140.

Do not ever write any of what you read here down on paper to carry with you. The paper has no standing in Law, only You do. You must make it a part of You because if a magistrate sees you reading from a sheet of paper, he will know you are a liar and lawless:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work [in commerce] shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." *1 Cor 3:13-15*. [Insertion added.]

The very first thing to do in any situation is to survey the surrounding circumstances in which you find your Self:

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." *Ephesians 5:15-16*.

This is vitally important. What you are looking for is your Law in the situation. This would be evidenced by a copy of the Bible being conspicuously displayed somewhere on the magistrate's bench.

If You do not see a Bible any where in the situation, then You survey the room for the notice of the purported law of the court, its *lex fori*. This will be evidenced by the flag(s) displayed in the room. You do not care a whit about the purported "process," judge's oath of office, or any thing in their venue.

Use of the flag. "The most general and appropriate use of the flag is as a **symbol of authority and power**." *The National Encyclopedia* (1944), Vol. 4, p. 326. Edited by Henry Suzzallo, Ph.D., Sc.D., LL.D. Published by P. F. Collier and Son Corporation, New York. [Emphasis added.]

In looking at the construction of the flag, we must look to the regulations that create the flag. Generally speaking, the flags will have a gold fringe on them, and this is the nature of the power being exercised. Notice I said "power." I did not say Lawful authority.

"The flag of the United States shall be thirteen horizontal stripes, alternating red and white; and the union of the flag shall be forty-eight Stars, white in a blue field." 61 Stat. 642, July 30, 1947, ch. 389. 4 U.S.C.A. 1.

This statute describes the flag of the United States. This is a code from a venue separate and distinct from a state court vested with the judicial Power of Christian People. Notice this description says nothing about a "gold fringe."

In the first place, the flag of the United States has no place in a Lawfully constituted state court exercising judicial Power vested by the Christian People in that state. The presence of that flag is notice that the "law" of the President of the United States is somewhere in that court room. The fringe on that flag describes the **capacity** of the President of the United States, as Commander-in-Chief, in that court room:

"A color is a flag carried by dismounted army units and for high-ranking commanders, such as the president, secretary of defense, and chief of staff. The national color is the flag of the United States born on a pike. **It is often made of silk and is trimmed on three sides with a knotted fringe of yellow silk** (light blue for quartermaster units.)" *Encyclopedia Americana* (1966), Vol. 11, p.308. See also 34 Op. Atty.-Gen. 483.

The law in that court is martial law, the law of the Roman god, Mars. That law, is for **persons only**, 'God-less entities', not Good and Lawful Men and Women. See 1 Tim 1:8-11. The Law declares "persons" created by men to be un-Godly, because they are made in the image and likeness of their "sovereign." See also Randy Lee's article on 'human beings' in the Christian Jural Society News, issue the Sixth.

In the second place,

"Martial rule is not authorized by any express provision of the Constitution or of a Federal statute of general application, but the legal power and right of the President and of military commanders acting under his authority to exercise martial rule in an appropriate case, are well established and judicially recognized as being derived from necessary implication from various provisions of the Federal Constitution." U.S. Army FM 27-15 (1941), *Military Law, Domestic Disturbances*.

In other words, God-less shicers are attempting to place the lawless one over the Lawgiver and His People called by His Name. This condition exists only by consent or ignorance, not by Law, and will not be forever:

"Judicial review would never have flourished had the people been opposed to it. They have opposed only its exercise in particular cases, but not the power itself. They have the sovereign Power to abolish it outright or hamstring it by constitutional amendment. The President and Congress could bring the Court to heel even by ordinary legislation. The Court's membership, size, funds, staff, rules of procedure, and enforcement agencies are subject to the control of the political branches. **Judicial review, in fact, exists by the tacit consent of the governed.**" Levy, "Judicial Review, History, and Democracy: An Introduction," in *Judicial Review and the Supreme Court*, 1, 12 (1967).

"For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands into iniquity." *Ps 125:3*.

And this is key to Your situation:

"The agency of the master [magistrate] is devolved upon him by the law of the flag. The same law that confers his authority, **ascertains its limits** [venue],..." *Bouvier's Law Dictionary* (1914), p. 1242. [Insertion added.]

Now that you have surveyed the situation, You must import the Law which describes You and **separates** You from all others: The Scripture. The Reason for this is simple: You want to invoke the Coverture of God:

"And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [code, rule, regulation]; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." *2 Cor 6:16-18*. [Insertion added.]

If you do not do this, **you maintain the present state of war** and martial law is appropriate to maintain the "peace" in war.

You first will say,

"I am an Good and Lawful Christian Man (or Woman). I do not see My Law, the Scripture, which describes Me, in this court. By My Law, I can do all things through Christ which strengtheneth Me. I am a bond servant of My Sovereign Lord Jesus Christ, for I was bought with the price He paid. It is also written in your law, that the testimony of two men is true. I am one that bears witness of my Self, and My Sovereign Lord Jesus Christ, in whom I live and have my Being, bears witness of Me."

In these statements you have imported Your Law and set the bounds of jurisdiction between Yourself and the magistrate. This act sets the *lex fori* of Your Court, of which You cannot be deprived. See Article thirty four in the Magna Charta (1215), and the Confirmatio Carterum (1297) confirming the Great Charter, and the Abolition of the Star Chamber (1641) in *Sources of Our Liberties* (1952). Further, it sets up a condition in Law called "impossibility":

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." *Mt 6:24* and *Lk 16:13*.

"*Lex non cogit ad impossibilia* -- The law requires nothing impossible." *Bouvier's Law Dictionary* (1914), Maxim, p. 2143;

"*Impossibilium nulla obligatio est* -- There is no obligation to perform impossible things." *Bouvier's Law Dictionary* (1914), Maxim, p. 2137;

And,

"*Impotentia excusat legem* -- Impossibility is an excuse in the law." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2137.

In the case of Women, You now must also declare the tradition, custom, and usage of the Realm, which is Coverture. See Genesis 2:22-24.

"When a principle has been so long practiced and so universally acknowledged as to become a maxim, it is obligatory as part of the Law." *Anderson's Law Dictionary* (1893), Maxim, p. 666, citing *Hendrickson v. Evans* (1855), 25 Pa. 444.

If you are a Susan B. Anthony, Betty Friedan, Gloria All Red, or Bella Abzug disciple, and not a disciple of Christ, you stand on your own in the pillory as notice to all others, so they may fear and gain understanding. For single Good and Lawful Christian Women, You declare the tradition, custom, and usage of Coverture; and, ask from the audience, **not the magistrate**, for any Good and Lawful Christian Man to put You under His personal Protection. This is important because the Good and Lawful Christian Man is bound to Duty by the same Scripture that establishes the custom of Coverture, to protect the seed and Law of the Realm. It is also a dual reflection: One, if no Good and Lawful Christian Man comes forward to protect a Good and Lawful Christian Woman, woe is that political society; and, Two, if no Good and Lawful Christian Man comes forward to protect a woman, then that woman is being chastised for her iniquity against God's Law, as a disciple of Susan B. Anthony, Betty Friedan, or Bella Abzug, instead of Jesus Christ.

For the Good and Lawful Christian Man, the Duty is heavy without Christ, but is lightened considerably when standing on the customs and usages of Christian Law. It is thus very important that Good and Lawful Christians be fully grounded in Scripture and Law. This is not for the light-hearted, those Who are on the milk of the Word, or those who will be 'raptured out' at a moment's notice or within twenty minutes. You must be fully armored:

"tak[ing] unto You the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:..." *Ephesians 6:13-17*.

Now, the nature of martial law equates to a siege. See *in re Ezeta*, 62 F. 1002. Also, it is no law at all:

"The term 'martial law' **carries no precise meaning** and has been employed in various ways by different people and at different times." *Duncan v. Kahanamoku*, Hawaii, 66 S.Ct. 606, 611, 615, 327 U.S. 304, 90 L.Ed. 688;

so that,

"In truth and reality **it is not a law**, but something indulged rather than allowed as a law." Hale's Hist. C.L., quoted in *Johnson v. Jones* (1868), 44 Ill. 142; because 'necessity' is the governing principle.

The maxims state, "*Necessitas non habet legem* -- Necessity has no law." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2146. So, from the evidence of the flag, and lack of Law, You are engaged in a siege -- Your Christian Law is under assault and siege from the lawless one, Satan, regardless of the "process" used. Therefore, it is extremely important You never use any codes, edicts, proclamations, fiats, decrees, or touch any thing in the opposing venue. This was the mistake of Eve in the Garden: she relied not on the doctrine of Coverture, but on her humanity, and touched something in the opposing venue. And the Good and Lawful Christian Man is to rely on the Coverture of God for engaging the enemy. The Coverture of God is recorded in: Exodus 15:1-19, Psalm 9:9, Psalm 32:7, Psalm 55:22, Psalm 73:26, Psalm 84:2, Psalm 119:81 & 114, Psalm 121, Psalm 124, and others. So he is not ever to touch any thing in the opposing venue, either.

So, starting with the maxims of Law, without Law, there is no fiction of Law:

"*Nunquam fictio sine lege* -- There is no fiction without law." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2151.

This is very important because this dissolves the process which the accuser has handed the magistrate, **provided, You maintain Yourself under Law.** You must announce this maxim when they ask You to identify with the *nom de guerre* on the purported process. We must investigate this word 'identify' to better appreciate what is taking place in this exchange:

IDENTIFY. *To ascertain or prove to be the same, agnoscere (to perceive an object to be the same as one we have been acquainted with before): suum esse declarare, dicere, or confirmare (to say that it is one's own property; as in to identify stolen goods). To make or consider the same, aliquid alicui rei in aequo ponere or par facere: exaequare (to equalize; absolutely aliquid cum aliqua re): discrimen tollere or remove (to remove all distinction, with genitive, rerum, &c.): negare quid quam interesse (aliquid ab aliqua re). Riddle, English-Latin Lexicon (1849), p. 388.*

So, when the magistrate asks You, "Are you 'so and so'?" or, "Who are you?" he is asking You to: One, prove your self to be the God-less entity sought for surety of the *nom de guerre*; Two, equalize your self with all other God-less entities, by separating your Self from your Law; and, Three, remove all distinctions between your Self and all God-less entities; thereby proving the validity of the purported process he has before him. Once You confirm, You have made an election, which cannot be recalled:

"*Electio semel facta, et placitum testatum, non patitur regressum*" -- An election once made, and the intent shown, cannot be recalled." *Bouvier's Law Dictionary* (1914), Maxim, p. 2132.

You display intent when You answer:

"*Acta exteriora indicant interiora secreta* -- Outward acts indicate inward intent." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2124.

So it is important that You announce and pronounce the maxim of Law. If You identify with the *nom de guerre* -- You hang your Self on the cross for them, and they merely drive the nails!

Remember, their fiction is a fiction of their "purported" law, the *lex mercatoria*, which is not law, because a convicted felon, who is under judgment, cannot create Law, for he has no Truth and is under Christ's righteous Judgment. See Jn 8:44 and Jn 16:11; and,

"*Interest reipublicae res judicatas non rescindi* -- It [*2140] concerns the commonwealth that things adjudged be not rescinded." *Bouvier's Law Dictionary* (1914), "Maxim," pp. 2139-40.

For the Good and Lawful Christian Man or Woman, because they have the Truth of Christ, and they declare such by their fruits, not just their words, they dissolve the purported fiction of law:

"*Fictio juris non est ubi veritas* -- Where truth is, fiction of law does not exist." *Bouvier's Law Dictionary* (1914), "Maxim," p. 2134.

So, We can say in the end the same words Christ used: "But I say unto you, That in this place is one greater than the temple." Mt 12:6. In this case, the temple is the temple of Mars because the "law" is martial law, which declares the god of that temple. The one Who is greater is God, Who walks in you, and You are invoking His Covering. You then turn to the opposing party, who are today's Pharisees, and

declare that:

"I am found written in the Lamb's Book of Life spelled <spell your Christian appellation according to the customs and usages of proper English Grammar> and not on your purported process. I am Who My Lawgiver says I am. No man can sue at Law in the name of another. You are attempting to deceive Me and the magistrate, by your imposition of your purported process which abuses and disparages Me and blasphemes My Father for it is written, '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'. Mt 25:40. And blasphemy is an indictable offense at Law because it not only blasphemes God, but also attempts to destroy the foundation of Law. The Law does not presume that any man is forgetful of his eternal welfare. You are lying to Almighty God, Me, and this magistrate and have thus condemned yourself, for it is written in My Law, 'Accuse not a servant unto his master, lest he curse thee, and thou be found guilty'. Prov 30:10. And until this conflict of Law is resolved, I Wish to be sent to the asylum state of Christendom, which is the least restrictive alternative. Further I sayeth naught, and stand mute."

The conflict is now in and with the accuser; the conflict resolves itself as follows: those who work for these fictional entities must deny their relationship to either one or the other, for "No man can serve two masters." This leaves the accuser with the conflict within himself, and no longer is the conflict with you. He must come to terms with God Himself. If he denies God, he denies his own existence...

"I Am the true vine, and my Father is the husbandman. **Every branch in me that beareth not fruit he taketh away**: and every branch that beareth fruit, he purgeth, that it may bring forth more fruit." *Jn 15:1-2*.

...and worships the creature, his agency, more than his Creator. See Rom. 1:25. If he denies his agency, he denies his "authority to act." The conflict is not favorably resolved either way. This is essentially the same conflict the Pharisees had with Our Lord and Saviour Jesus Christ when they questioned Him, "By what authority doest thou these things? and who gave thee this authority?" Mt. 21:23. See also Mk 11:27 and Lk 20:2. And he answered them with a question which had two possible solutions, neither of which was favorable to them.

The accuser will squirm and try everything under the sun to get you to move. Do not move, flinch, open your mouth, or any thing else. You are in the furnace with Shadrach, Meschech and Abednego, and if God would not allow their hair to singe, Yours won't either, **provided**, you have maintained your Self in His loving Care: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Mt 3:11-12).

In Vinculis - Revisited

by John Joseph

This month I wish to revisit an article of much concern and consternation among the readers of *The News*. For those of you who have the issue containing the original "In Vinculis" article, that information is not obsolete--it is reworked and honed to form the basis of a firmer stand for Christ. New material will be added in this article to substantiate better the material in that original article. Together, it is hoped you will be able to stand for Christ whenever and wherever you are taken *in vinculis* to the "magistrate." This article is more in depth than the original and requires more work on your part to understand. Much new information has been learned over the past year which is included herein.

I cannot put the words into your mouth, because it is not the words which give life. It is the Holy Spirit within you which gives life and power to the words. Therefore, it is incumbent for you to ask the Holy Spirit for guidance and the words to speak to those who would take you to strange and foreign places, before "their gods who are no gods." Edification is the best I can do--incantations are what heathens practice. The same restrictions in that first article also apply here. Do not ever try to use Scripture to justify your own lawlessness or "freewill." It simply cannot be done--

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." *Galatians 6:7-8*.

Commerce is of the flesh.

The first place to start looking for any information is in Scripture. And the first place to begin is with our most Blessed and Sovereign Lord and Saviour Jesus, the Christ. He testified on record for us:

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." *Matthew 11:29*.

Matthew Henry says of this verse:

"We must come to Jesus [*the] Christ as our Ruler, and submit ourselves to Him (v. 29). *Take My yoke upon you*. This must go along with the former, for Christ is exalted to be both a *Prince and a Saviour, a Priest upon his throne*. The *rest* He promises is a release from the drudgery of sin, not from the service of God, but an obligation to the duty we owe to Him. Note, Christ has a *yoke* as well as a *crown* for our heads, and His *yoke* He expects we should *take upon* us and draw in. To call those who are weary of *and heavy laden*, to *take a yoke upon* them, looks like adding *affliction to the afflicted*; but the pertinency of it lies in the word *My*: 'You are under a *yoke* which makes you weary: shake that off and try Mine, which will make you easy'. Servants are said to be *under the yoke* (1 Tim vi 1), and subjects, 1 Kings xii 10. To take Christ's *yoke upon* us, is to put ourselves into the relation to servants and subjects to Him, and then of conduct ourselves accordingly, in a conscientious obedience to all He commands, and a cheerful submission to all his disposals: it is to *obey the Gospel of Christ, to yield ourselves to the Lord*: it is Christ's *yoke*; the *yoke* He has appointed; a *yoke* He has Himself drawn in before us, for *He learned obedience*, and which He does by His Spirit draw in with us, for *He helpeth our infirmities*, Rom viii 26. A *yoke* speaks of hardship, but if the beast must draw, the *yoke* helps him. Christs commands are all in our favour: we must take this *yoke upon* us to draw in it. We are yoked to work, and therefore must be diligent; we are yoked to submit, and therefore

must be humble and patient; we are yoked together with our fellow-servants, and therefore must keep up the communion of saints: and *the words of the wise are as goads*, to those who are thus yoked.

"Now this is the hardest part of our lesson, and therefore it is qualified (v. 30). *My yoke is easy and My burden is light*; you need not be afraid.

"[1.] The *yoke* of Christ's commands is an *easy yoke*; it is *chrestos*, not only *easy*, but gracious, so the word signifies; it is sweet and pleasant; there is nothing in it to gall the yielding neck, nothing to hurt us, but, on the contrary, much to refresh us. It is a *yoke* that is lined with love. Such is the nature of all Christ's commands, so reasonable in themselves, so profitable to us, and all summed up in one word, and that a sweet word, love. So powerful are the assistances He gives us, so suitable the encouragements, and so strong the consolations, that are to be found in the way of duty, that we may truly say, it is a *yoke* of pleasantness. It is easy to the new nature, very *easy to him that understandeth*, Prov xiv 6. It may be a little hard at first, but it is easy afterwards; the love of God and the hope of heaven will make it *easy*.

"[2.] The *burden* of Christ's cross is a *light burden*, very *light*; afflictions from Christ, which befall us as men; afflictions for Christ, which befall us as Christians; the latter are especially meant. This *burden* in itself is *not joyous, but grievous*; yet as it is Christ's, it is *light*. Paul knew as much of it as any man, and he calls it a *light affliction*, 2 Cor iv 17. God's presence (Isa xli 2), Christ's sympathy (Isa lxiii 9, Dan iii 25), and especially the Spirit's aids and comforts (2 Cor I 5), make suffering for Christ *light* and *easy*. As afflictions abound, and are prolonged, consolations abound, and are prolonged too. Let this therefore reconcile us to the difficulties, and help us over the discouragements, we may meet with, both in doing work and suffering work; though we may lose *for* Christ, we shall not lose *by Him*.

"(3.) We must come to Jesus [*the] Christ as our Teacher, and set ourselves to learn of Him, v. 29. Christ has erected a great school, and has invited us to be His scholars [*disciples]. We must enter ourselves, associate with His scholars, and daily attend the instructions He gives by His Word and Spirit. We must converse much with what He said, and have it ready to use upon all occasions; we must conform to what He did, and follow his steps, 1 Pet ii 21. Some make the following words, *for I am meek and lowly in heart*, to be the particular lesson we are required to learn from the example of Christ. We must learn of Him to be *meek* and *lowly*, and must mortify our pride and passion, which render us so unlike to Him. We must so *learn of Christ* as to *learn Christ* (Eph iv 20), for He is both Teacher and Lesson, Guide and Way, and All in All.

"Two reasons are given why we must *learn of Christ*:

"[1.] *I am meek and lowly in heart* and therefore fit to teach you.

"First, He is *meek*, and can have *compassion on the ignorant*, whom others would be in a passion with. Many able teachers are hot and hasty, which is a great discouragement to those who are dull and slow; but Christ knows how to bear with such, and to open their understandings. His carriage towards His twelve disciples was a specimen of this; He was mild and gentle with them, and made the best of them; though they were heedless and

forgetful, He was not extreme to mark their follies. Secondly, *He is lowly in heart*. He condescends to teach poor scholars, to teach novices; He chose disciples, not from the court, nor the schools, but from the seaside. He teaches the first principles, such things as are milk for babes; He stoops to the meanest capacities; He taught Ephraim to go, Hos xi 3. Who teaches like Him? It is an encouragement to us to put ourselves to school to such a Teacher. This humility and meekness, as it qualifies Him to be a Teacher, so it will be the best qualification of those who are to be taught by Him; *for the meek will He guide in judgment*, Ps xxv:9.

"[2.] *You shall find rest to your souls*. This promise is borrowed from Jer vi 16, for Christ delighted to express Himself in the language of the prophets, to show the harmony between the two Testaments. Note, First, Rest for the soul is the most desirable rest to have the soul to *dwell at ease*. Secondly, The only way, and a sure way to find *rest for our souls* is, to sit at Christ's feet and hear His Word. The way of duty is the way of rest. The *understanding* finds *rest* in the *knowledge of God* and Jesus [*the] Christ, and is there abundantly satisfied, finding *that* wisdom in the Gospel which has been sought for in vain throughout the whole creation, Job xxviii 12. The truths Christ teaches are such as we may venture our souls upon. The affections find rest in the love of God and Jesus [*the] Christ, and meet with that in them which gives them an abundant satisfaction; quietness and assurance forever. And those satisfactions will be perfected and perpetuated in heaven, where we shall see and enjoy God immediately, shall see Him as He is, and enjoy him as he is ours. This rest is to be had with Christ, for all those who learn of Him.

"Well, this is the sum and substance of the Gospel call and offer: we are here told, in a few words, what the Lord Jesus requires of us, and it agrees with what God said of Him once and again. *This is My beloved Son, in whom I am well pleased, hear ye Him.*" Matthew Henry, *Commentary on the Book of Matthew*, pp. 161-162.

Thus it is easy to see that this Scripture verse is all important! In it Christ gives us the guide for what it is we must do to be a Good and Lawful Christian--"learn of Me." What Christ means is the following:

"The disciple is not above *his* master, nor the servant above his lord. It is enough for *the disciple that he be as his master, and the servant as his lord.*" Mt 10:24-25.

"Disciple. A pupil or scholar (Mt 10:24); especially the follower of a public teacher, like John the Baptist (ch 9:14). A person taught of God (Isa 8:16). It is used of all of whatever age who in faith received the divine Master's instructions (Mt 10:42; Lk 14:26, 27, 33; John 4:1; 6:66), and especially of the twelve apostles (Mt 5:1; 8:23; 10:1; 12:1, etc.)."
Westminster Dictionary of the Bible (1944, Westminster Press), p. 140.

The key word is the word "as," meaning like or similar to. The disciple is to be like his master, and the servant like his lord, so that those *of this world* see not you but Christ within you. With you exercising your "free will" the world sees you--one of the several condemned without Law--not Christ, Who fulfilled the Law by *executing* it. Those of the world see Christ in you because His discipline is executed by you:

"And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" *Mark 4:21.*

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light." *Luke 8:16*.

"DISCIPLINE. Instruction, comprehending the communication of knowledge and training to observe and *act in accordance with rules and orders*. In re Swenson, 183 Minn. 602, 237 N.W. 589. "Correction, chastisement, punishment, penalty. Rules and regulations. *Reutkemeier v. Nolte, 179 Iowa 342, 161 N.W. 290, 292, L.R.A.1917D 273.*" *Black's Law Dictionary (4th ed. 1957 & 1968), p. 550.*

The disciple follows, performs, or executes the instructions of his Master. This is very important when we look at Jesus, the Christ, and what the term "Christ" means:

"Jesus Christ. Our Lord was named Jesus in accordance with the directions of the angel to Joseph (Mt 1:21) and Mary (Lk 1:31). When given to ordinary children, the name expressed, if any thing, the parent's faith in God as the savior of his people. When given to Mary's child, it was designed to express the *special office* He would *fulfill*: 'Thou shalt call His name Jesus; for it is He that shall save His people from their sins; (Mt 1:21). Christ is from Gr. *Christos* (anointed), a translation of Aram. Meshiha, Heb. Mashiah (anointed, Messiah). Jesus, therefore was our Lord's personal name and *Christ was his title* (the Christ); though the latter was early used also as a proper name, as it is by us, either alone or with Jesus." *The Westminster Dictionary of the Bible* (1944, Westminster Press), p. 301. [Emphasis added.]

Dr. Watson puts the history of the word "Christ" this way:

"CHRIST. An appellation synonymous with Messiah. The word *Christos* signifies *anointed*, from *Chrio, I anoint*. Sometimes the word Christ is used singly, by way of *autonomasis*, to denote a person sent from God, as an anointed prophet, king, or priest. '*Christ*', says Lanctantius, '*is no proper name, but one denoting power*; for the Jews used to give this appellation to their kings, calling them Christ, or anointed, by reason of their sacred unction'. But he adds, 'The Heathens, by mistake, call Jesus Christ, Chrestus'. Accordingly, Suetonius, speaking of Claudius, and of his expelling the Jews from Rome, says that 'he banished them because they were continually promoting tumults, under the influence of one Chrestus:' '*Judaeos, impulsore Chresto, assidue tumultuantes, Roma expulit*,' taking Christ to be a proper name. The names of Messiah and Christ were originally derived from the ceremony of anointing, by which the kings and the high priests of God's people, and sometimes the prophets, 1 Kings xix, 16, were consecrated and admitted to the exercise of their functions; for all these functions were accounted holy among the Israelites. But the most eminent application of the word is to that illustrious personage, typified and predicted from the beginning, who is described by the prophets, under the character of God's Anointed, the Messiah, or the Christ. As to the use of the term in the New Testament, were we to judge by the common version, or even by most versions into modern tongues, we should receive it rather as a proper name, than an appellative, or name of office, and should think of it only as our Lord's surname. To this mistake our translators have contributed, by too seldom prefixing the article [**the*] before Christ. The word Christ was first as much an appellative as the word Baptist, and the one was as regularly accompanied with the article as the other. Yet our translators, who would always say 'the Baptist', have, it should seem, studiously avoided saying 'the Christ'. The article, in such expressions as occur in Acts xvii, 3; xviii, 5, 28, adds considerable light to them, and yet no more than what the words of the historian manifestly convey to every reader who

understands his language. It should therefore be, 'Paul testified to the Jews that Jesus was the Christ', or the Messiah, &c. Many other similar instances occur. Should it be asked, Is the word Christ never to be understood in the New Testament as a proper name, but always as having a direct reference to the office or dignity? It may be replied, that this word came at length, from the frequency of application to one individual, and only to one, to supply the place of a proper name. It would also very much accelerate this effect, that the name Jesus was common among the Jews at that time, and this rendered an addition necessary for distinguishing the person. To this purpose, Grotius remarks, that in process of time the name Jesus was very much dropped, and Christ, which had never been used before as the proper name of any person, and was, for that reason, a better distinction, was substituted for it; insomuch that, among the Heathens, our Lord came to be more known by the latter than by the former. This use seems to have begun soon after his ascension. During his life, it does not appear that the word was ever used in this manner; nay, the contrary is evident from several passages of the Gospels. The evangelists wrote some years after the period above mentioned; and therefore they adopted the practice common Christians at that time, which was to employ the word as a surname for the sake of distinction. See Matt. I, 1, 18; Mark I, 1." *Watson's Bible Dictionary* (1833), pp. 232-233.

It is the italicized portions of the above definition which must be committed to the heart. Christ is the anointed high sacred Office of Executor of the Testament of our Father. Good and Lawful Christians, being disciples of Christ, have the same duties, powers, rights, and immunities which appertain to that sacred Office, *by right of Inheritance in and through Christ* (representation):

"I am the vine, ye *are* the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for *without Me ye can do nothing*. If a man abide not in Me, he is cast forth as a branch [*not living and depending on Christ], and is withered; and men gather them, and cast *them* into the fire [*process of the natural man's courts], and they are burned [*they lose and die]." *John 15:5-6* [*Insertions added].

"The term [*stock] is used, metaphorically, to denote the original progenitor of a family, or the ancestor from whom the persons in question are all decended; such descendants being called 'branches'. *Matter of Samson's Estate*, 139 Misc. 490, 249 N.Y.S. 79, 83." *Black's Law Dictionary* (4th ed. 1957 & 1968), p. 1587.

"*Haeres est aut jure proprietatis aut jure representationes* --An heir is either by right of property, or right of representation." *Black's Law Dictionary* (4th ed. 1957 & 1968), p. 841.

"*Haeres est eadem persona cum antecessore* --An heir is the same person with his ancestor." *Black's Law Dictionary* (4th ed. 1957 & 1968), p. 841.

"*Haeres est pars antecessoris* --An heir is a part of the ancestor. So said because the ancestor, during his life, bears in his body (in judgment of law) all his heirs. *Co. Litt. 22b; Schoonmaker v. Sheely*, 3 Hill(N.Y.) 165, 167." *Black's Law Dictionary* (4th ed. 1957 & 1968), p. 841.

"*Haeres est nomen collectivum* --'Heir' is a collective name or noun." *Black's Law Dictionary* (4th ed. 1957 & 1968), p. 841.

The word *haeres* is more like executor of modern law:

"**HAERES.** In Roman Law. The heir, or universal successor in the event of death. The heir is he who actively or passively succeeds to the entire property of the estate-leaver. He is not only the successor to the rights and claims, but also to the estate-leaver's debts, and in relation to his estate is to be regarded as the identical person of the estate-leaver, inasmuch as he represents him in all his active and passive relations to his estate. *Mackeld. Rom. Law.*

"The institution of the *haeres* was the essential characteristic of a *testament*: if this was not done, the instrument was called a *codicillus*. *Mack.C.L., 632, 650.*

"It should be remarked that the office, powers, and duties of the *haeres*, in Roman law, were much more closely assimilated to those of a modern *executor* than to those of an heir at law. Hence, 'heir' is not at all an accurate translation of 'haeres', unless it be understood in a special technical sense.

"In Common Law. An heir; he to whom lands, tenements, or hereditaments by the act of God and right of blood to descend, of some estate of inheritance." *Black's Law Dictionary* (4th ed. 1957 & 1968), p. 841.

Now, one of the most important doctrines in Law is this:

"No man [*disciple] can serve two masters [*or disciplines]: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." *Mt 6:24* [*Insertions added]

We could also say no man can execute lawlessness and Law at the same time. What this means is: either you will serve our Lord and Saviour Jesus, the Christ, by executing his instructions or disciplines; or you will serve another master executing his discipline, whatever that discipline might be. The time for you to begin execution is *before* you are ever taken *in vinculis*. This is what establishes a record in your favor. Presumptions are very hard to overcome when there is evidence against you. The prince of the world uses presumptions to establish a record against you. All presumptions are rebuttable--the technique is in the nature of "confession and avoidance"; but is technically called "justification and excuse." It is the Law you confess which gives you the justification for doing what it was you are charged with doing. Using *justification and excuse* by using a foreign Law over which *de facto* governments lack jurisdiction is the key, because: One, you are not joined to their action, but commence an action in God's court; Two, you have superior Law which vindicates or excuses you from performance, thus raising a *political question*.

"**REBUT.** In pleading and evidence. To defeat or take away the effect of something.

"When a plaintiff in an action produces evidence which raises a presumption of the defendant's liability, and the defendant adduces evidence which shows that the presumption is ill-founded, he is said to 'rebut it'." *Black's Law Dictionary* (4th ed., 1957 & 1968), p. 1432.

"**REBUT AN EQUITY.** To defeat an apparent equitable right or claim, by the introduction of evidence showing that, in the particular circumstances, there is no ground for such equity to attach, or that it is overridden by a superior or countervailing equity. 2 Whart. Ev. 973." *Black's Law Dictionary* (4th Ed., 1968), p. 1432.

You must have warrant in God's Law for doing what you did, however!!! The warrant in God's Word gives you the way out, provided you have the faith and the discernment to see it. *Note well:* There is no warrant in Scripture for profiteering or speculation--*commerce*. Therefore, you cannot confess the lawfulness of your trust, corporation, partnership, joint-stock company, joint venture, association, or society when it has no lineage of inheritance from the Tree of Life--Jesus, the Christ.

"WARRANT. 1. A writ or precept from a *competent authority* [*Almighty God, through our Sovereign Lord and Saviour Jesus, the Christ] in pursuance of law [revealed or testamentary], directing the doing of an act [*or series of acts], and addressed to an officer [*executor] or person competent [*a Good and Lawful Christian] to do the act, and *affording him protection from damage, if he does it.* *People v. Wood*, 71 N.Y. 376.

"2. Particularly a writ or precept issued by a magistrate, justice, or *other competent authority* [*Almighty God, through our Sovereign Lord and Saviour Jesus, the Christ], addressed to a sheriff, constable, or other officer [*executor], requiring him to arrest the body of a person therein named, to answer, or to be examined, touching some offense which he is charged with having committed. See *People v. Baxter*, City Ct., 32 N.Y.S.2d 325, 327.

"A 'warrant' differs from a 'bond' in that a bond is a 'negotiable instrument', whereas a warrant is nonnegotiable and is subject at all times to the defenses it would be were in in the hands of the original payee, which is not the case with a negotiable bond. *Adams v. McGill*, Tex.Civ. App., 146 S.W. 2d 332, 334." *Black's Law Dict.* (4th ed. 1957 & 1968), p. 1756. [All Good and Lawful Christians, because they are officers vested by Christ's Testament, have warrant to do the things they do, for their powers are given by the superior Testator, our Sovereign Lord and Saviour Jesus, the Christ.]

"JUSTIFICATION. A maintaining or showing a sufficient reason in court why the defendant did what he is called upon to answer, particularly in an action of libel.

"A defense of justification is a defense showing the libel to be true, or in an action of assault showing the violence to have been necessary. See Steph.Pl. 184. A sufficient lawful reason for acting or failing to act. *Mercado v. State*, 86 Tex.Cr.R. 559, 218 S.W. 491, 492; *State v. Rish*, 104 S.C. 250, 88 S.E. 531, 534; *Townsend v. U.S.*, 68 App.D.C. 223, 95 F.2d 352, 358.

"Just cause or excuse. *State v. Williams*, 166 S.C. 63, 164 S.E. 415, 424. *Just, lawful excuse for act.* *Louis Kamm, Inc. v. Flink*, 113 N.J.L. 582, 175 A. 62, 67, 99 A.L.R. 1. Reasonable excuse. *State v. Mueller*, 208 Wis. 543, 243 N.W. 478, 479." *Black's Law Dictionary* (4th ed. 1957 & 1968), p. 1004. [Emphasis added.]

"JUSTIFIABLE. Defensible; [*White v. White*, 100 A. 235, 236.] excusable; [*State v. Row*, 81 Iowa 138, 149, 46 N.W. 872.] warrantable; [*White v. White*, 100 A. 235, 236.] that which can be shown to be sustained by law; warranted or sanctioned by law. [Black L.D.]

"Phrases. 'Justifiable cause' [*U.S. v. Reed*, 86 Fed. 308, 311; *U.S. v. Coffin*, 30 F.Cas.No. 14,824, 1 Sumn. 394; *Martilla v. Quincy Mining Co.*, 221 Mich. 525, 529, 191 N.W. 193;

White v. White, 100 A. 235, 236; *Reynolds v. Reynolds*, 68 W.Va. 15, 69 S.E. 381, 383, Ann.Cas.1912A 889.], 'justifiable conduct' [*Dubenstein v. Dubenstein*, 171 Ill. 133, 143, 49 N.E. 316.], 'justifiable ends' [*U.S. v. Bustos*, 13 Philippine 690, 697.], 'justifiable motives' [*U.S. v. Bustos, supra.*]" 35 C.J. 896.

"JUSTIFICATION. In law generally, a sufficient lawful reason why a party did or did not do the thing charged. [*Mercardo v. State*, 86 Tex.Cr. 559, 218 S.W. 491, 492.] In the law of torts, facts making the act chargeable legally justifiable. [Cyclopedic L.D. See *Ferdon v. Dickens*, 161 Ala. 181, 49 S. 888, 894.] In pleading, the allegation of matter of fact by defendant, establishing his legal right to do the act complained of by plaintiff. [Cyclopedic L.D. See *Messler v. Fleming*, 41 N.J.L. 108.] In practice, the proceeding by which sureties establish their ability to perform the undertaking of the bond or recognizance. [Cyclopedic L.D. See *State v. Bateman*, 102 N.C. 52, 57, 8 S.E. 882, 11 A.S.R. 708; *Centrall v. Sterling Mining Co.*, 61 Or. 516, 122 P. 42, 43; *Dickinson v. Smith*, 139 Wis. 1, 120 N.W. 406, 407." 35 C.J. 896.

"JUSTIFY. To afford a justification of or adequate grounds for; to maintain or defend as conformable to law, right, justice, propriety, or duty; to prove or show to be just; to warrant. [Webster Int. D. See *Coles County v. Goehring*, 209 Ill. 142, 70 N.E. 610, 617. **"Willing" and "justified" compared.**--*Ambergris Min. Co. v. Day*, 12 Ida. 108, 85 P. 109, 113.] In practice, to make out, or establish according to law; [Burrill L.D. (a) **"Justified by the statement of claim"**--*Quebec Bank v. Lessard* (1917), 1 WestWkly 542, 543. **"Justified" and "warranted" synonymous**--*State v. Rish*, 104 S.C. 250, 88 S.E. 531, 534.] particularly to establish the sufficiency of bail. [Burrill L.D. See *U.S. v. Hardison*, 135 Fed. 419 (the word 'justify', in the regulations issued by the commissioner of internal revenue requiring sureties on bonds to justify, means the proceeding by which the sureties establish their ability to perform the undertaking of the bond.)" 35 C.J. 896.

This illustrates theory of the technique. Christians, being disciples of Christ, are not found in the codes, rules, and regulations of the prince of this world. Taking our example from Christ, we read:

"Hereafter I will not talk much with you: for *the prince of this world hath nothing in me.*"
Jn 14:30.

The technique is to confess the Law or discipline of Christ, to justify your *Lawful* act(s) and to avoid the consequences of their purported law. The reasons are very apparent:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Mt 10:32-33.

"Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God." Lk 12:8.

"Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And *by him all that believe are justified from all* [*earthly] *things*, from which ye could not be justified by the law of Moses." Acts 13:38-39.

"And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and *whom he called, them he also justified: and whom he justified, them he also glorified.* What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is God that justifieth.*" Rom 8:28-32.

God's hand is controlling the situation *at all times*. It is solely by the Grace of God vested in the office of Christ you can do any thing at all. Notice my interpolation. You are not free from the Law of God at any time; but, you are always justified in not performing those things which have men for their author and oppose the righteous Authority of God:

"Naturalism is opposed to all known forms of supernaturalism, not because it rules out *a priori* what may or may not exist, but because no plausible evidence has been found to warrant belief in the entities and powers to which supernatural status has been attributed. The existence of God, immortality, disembodied spirits, cosmic purpose and design, as these have been customarily interpreted by the great institutional religions, are denied by naturalists for the same generic reasons that they deny the existence of fairies, elves, and leprechauns. There are other conceptions of God, to be sure, and provided they are not self-contradictory in meaning, the naturalist is prepared in principle to consider their claims to validity. All he asks is that the conception of be sufficiently definite to make possible specific inferences of the determinate conditions--the *how, when, and where* of His operation. The trouble with most conceptions of God which differ from conventional ones is that either they are so vague that no man can tell what they mean or else they designate something in experience for which a perfectly suitable term already exists." Sidney Hook, essay titled "Naturalism and Democracy" in *Naturalism and the Human Spirit* (1945, Columbia University Press), p. 45.

There is no justification *except in Christ*. You are free from earthy things--those things which have earthy brutes for their author and not God for their Author. Those earthy things are codes, rules, and regulations. The natural man, however, has no access either to the Office or Testament of Christ, and therefore has no standing in Law:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." 1 Cor 2:14.

Whenever and wherever you confess the Law or discipline of Christ, you act in a *ministerial capacity*, and you cannot be minister for two opposing sets of law, which we noted earlier. To act in a ministerial capacity requires knowledge of what a minister does and can do:

"**MINISTERIAL.** That which is done under the authority of a superior; opposed to *judicial; that which involves obedience to instructions* [*the Testament or Discipline of Christ], *but demands no special discretion, judgment, or skill.* State Tax Commission of Utah v. Katsis, 90 Utah 406, 62 P.2d 120, 123, 107 A.L.R. 1477; Blalock v. Johnston, 180 S.C. 40, 185 S.E. 51, 54, 105 A.L.R. 1115; First Nat. Bank v. Filer, 107 Fla. 526, 145 So. 204, 207." *Black's Law Dict.* (4th ed., 1968), p. 1148.

The minister then, is subject to the instructions of Him who sent him and has no discretion in the matter of whether he will obey them or not. Thus the acts of a minister are not "willful" but are carried out under orders of his superior, "in whom there is no sin":

"Thy kingdom come. *Thy* [*not your own] *will be done in earth, as it is in heaven.*" Mt 6:10.

"Ministerial powers. A phrase used in English conveyancing to *denote powers given for the good* [*Lawful execution of the Testament of Truth], not of the donee himself exclusively [*not a private right or power, but common among Good and Lawful Christians], or of the donee himself necessarily at all, but for the good of several persons [*the Body of Christ--the church], including or not including the donee also. They are so called because *the donee of them is as a minister or servant* [*a Good and Lawful Christian] in his exercise of them. Brown." *Black's Law Dictionary* (1957 & 1968), "Power," p. 1333.

"But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But *he that is greatest among you shall be your servant.* And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Mt 23:8-12. [Emphasis added.]

"WILLFUL. Proceeding from a conscious motion of the will; voluntary [*which implies discretion.] *Nashville C. & St. L. Ry. Co. v. Commonwealth*, 160 Ky. 50, 169 S.W. 611, 513.

"Intractable; having a headstrong disposition to act by the rule of contradiction. *Bersch v. Morris & Co.*, 106 Kan. 800, 189 P. 934, 935, 9 A.L.R. 1374. Obstinate; perverse. *Lynch v. Commonwealth*, 131 Va. 762, 109 S.E. 427, 428; *Jones v. State*, 7 Ala.App. 180, 62 So. 306, 307.

"Intending the result which actually comes to pass; designed; intentional; not accidental or involuntary. *Garrett v. Commonwealth*, 215 Ky. 484, 285 S.W. 203, 204; *State v. Muzzy*, 87 Vt. 267, 88 A. 895, 896; *Rosevill Trust Co. v. American Surety Co. of New York*, 91 N.J.Law 588, 102 A. 182; *State v. Lehman*, 131 Minn. 427, 155 N.W. 399, Ann.Cas.1917D, 615.

"A 'willful' act may be described as one done intentionally, knowingly, and purposely, *without justifiable excuse*, as distinguished from an act done carelessly, thoughtlessly, heedlessly, or inadvertently. *Lobdell Car Wheel Co. v. Subielski*, 125 A. 462, 464, 2 W.W.Harr.(Del.) 462.

"A willful differs from a negligent act. The one is positive and the other negative. *Sturm v. Atlantic Mut. Ins. Co.*, 38 N.Y.Super.Ct. 317; *Thayer v. Denver & R. G. R. Co.*, 21 N.M. 330, 154 P. 691, 694. Simple negligence arises merely from heedlessness, and consists simply of facts of nonfeasance, and is therefore incompatible with willfulness, which comprises acts of aggressive wrong. *Stauffer v. Schlegel*, 74 Ind.App. 431, 129 N.E. 44, 46; and presupposes a conscious purpose to injure; *In re Cunningham*, D.C.N.Y., 253 F. 663, 665; *Ft. Wayne & Wabash Valley Traction Co. v. Justus*, 180 Ind. 464, 115 N.E. 585, 587;

Brittain v. Southern Ry. Co., 167 N.C. 642, 83 S.E. 702, 703.

"'Willfulness' implies an act intentionally and designedly; 'wantonness' implies action without regard to the rights of others, a conscious failure to observe care, a conscious invasion of the rights of others, a willful, unrestrained action; and 'recklessness' a disregard of consequences, an indifference whether a wrong or injury is done or not, and an indifference to natural and probable consequences. *Jensen v. Denver & R. G. Co.*, 44 Utah 100, 138 P. 1185, 1188. See, also, *Evans v. Illinois Central R. Co.*, 289 Mo. 493, 233 S.W. 397, 399; *Cover v. Hershey Transit Co.*, 290 Pa. 551, 139 A. 266; *Feore v. Trammel*, 212 Ala. 325, 102 So. 529; *Crosman v. Southern Pac. Co.*, 44 Nev. 286, 194 P. 839.

"Conscious; knowing; done with stubborn purpose, but not with malice. *Bundy v. State*, 206 N.W. 21, 22, 114 Neb. 121; *American Surety Co. of New York v. Sullivan*, C.C.A.N.Y., 7 F.2d 605, [*1774] 606; *Helme v. Great Western Milling Co.*, 43 Cal.App. 416, 185 P. 510, 512.

"Premeditated; malicious; done with evil intent, or with a bad motive or purpose, or with indifference to the natural consequences; unlawful; *without legal justification*. *State v. Vanderveer*, 115 Wash. 184, 196 P. 650; *State v. Johnson*, 194 N.C. 378, 139 S.E. 697, 698; *Boyce v. Greeley Square Hotel Co.*, 228 N.Y. 106, 126 N.E. 647, 649." *Black's Law Dictionary* (4th ed. 1957), pp. 1773-1774.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin." Heb 4:15.

The same is true of Good and Lawful Christians, because they are "executors" of the Testament of Christ, which is a ministerial office, by *the relationship they have in covenant with Him*, having his yoke:

"**EXECUTOR.** A person appointed by a testator to *carry out the directions* [*discipline] and requests in his will, and to dispose of the property according to his testamentary provisions after his decease. *In re Lamb's Estate*, 122 Mich. 239, 80 N.W. 1081; *In re Sipchen's Estate*, 180 Wisc. 504, 193 N.W. 385, 387;

"A person to whom a testator by his will commits the execution, or putting in force, of that instrument and its codicils. Fonbl. 307.

That instrument is The Holy Writ--The Holy Scriptures.