

“Exercising Your ‘Right of Avoidance” by Randy Lee

Originally published in five parts in Issues the Nineteenth through Twenty-third of Matters concerning His Lawful assembly (From The Christian Jural Society News)

Part One

*Enter not into the path of the wicked, and go not in the way of evil men. **Avoid it**, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. The way of the wicked is as darkness: they know not at what they stumble. Proverbs 4:14-18.*

Matthew Henry said, in part, of these verses:

"Those that have been well educated, and trained up in the way they should go, let them never turn aside into the way they should not go; let them not so much as enter into it, no, not to make trial of it, lest it prove a dangerous experiment and difficult to retreat with safety. 'Venture not into the company of those that are infected with the plague, no, not though thou think thyself guarded with an antidote.'"

"The reasons to enforce this caution:

1. 'Consider the character of the men whose way thou art warned to shun.' They are mischievous men (v. 16, 17); they not only care not what hurt they do to those that stand in their way, but it is there business to do mischief, and their delight, purely for mischief-sake. They are continually designing and endeavouring to cause some to fall, to ruin them body and soul."

"The way of sin is as darkness, v.19. The works he had cautioned us not to have fellowship with are works of darkness. What true pleasure and satisfaction can those have who know no pleasure and satisfaction but what they have in doing mischief? What sure guide have those that cast God's Word behind them? The way of the wicked is dark, and therefore dangerous; for they stumble and know not at what they stumble. They fall into sin, but are not aware which way the temptation came by which they were overthrown, and therefore know not how to avoid it the next time. They fall into trouble, but never enquire wherefore God contends with them; they consider not that they do evil, nor what will be in the end of it, Ps. 82:5; Job 18:5, 6. This is the way we are directed to shun." Matthew Henry's Commentary On the Whole Bible, (1706) Vol. 3, pp.666 and 667.

Avoiding the Judicial System

These verses apply directly to the current judicial system in America. A judicial system that takes *pride* in saying that "*we have staked the very existence of our country on the **faith** that complete separation between the state and religion is best for the state and best for religion.*" McCullum v. Board of Education, 333 US 203. In other words, a secular *faith* in which '*we have cast God's Word behind us.*'

Those that enter the current commercial/ military 'judicial system' should take heed of Matthew

Henry's warning, 'Venture not into the company of those that are infected with the plague, no, not though thou think thyself guarded with an antidote.'

*"Malum hominum est obviandum—The malicious plans of men must be **avoided**."* Bouvier's Law Dictionary (1914), "Maxim," p. 2144.

Avoiding Debt

Judge Henry Clay Dean wrote in 1868:

"This fearful finale of paper money in France, is the legitimate result of her profligacy. The American Congress has been the exact reflex of the constituent assembly. The gold bill, the legal tender bill, the gold-bearing bond, was the reproduction of French folly and crime, with this one difference:

*"That the French fanaticism, somewhat seasoned with justice, aimed their blows at despotism; the American fanaticism, directed by reckless dishonesty, struck at republican government, and destroyed its Constitution. The French repudiated the assignats, with the crimes which brought them into being; the Americans are building the funding system upon a depreciated currency, to fasten slavery upon the industry of the country, to transmit to our children that which was before but a temporary evil, **to be avoided** and eschewed.*

"Debt is the measure of our personal liberty. Only the Russian aristocracy could enforce the Russian debt. It requires the whole force of the monarch, aristocracy, and monopoly of Great Britain, who own the labor and production of the country in advance of their creation, to make the British debt available for oppression. In America, the question is exceedingly simple, the repudiation of this debt, or the abandonment of the republican system of government.

"The military despotism in the South, is the first step in advancing crime to overthrow liberty. A necessary plan to carry out the funding system, to collect such a debt, and prepare the people of the North to submit to military espionage and posse as the accompaniment of their revenue system.

"The Congress has reduced the American people to a choice among three methods of extrication [to be enforced by the military, if necessary]:

"The first, the British funding system fastened upon us.

"The second, the French paper system of paying with greenbacks, and the hypothecation of the greenbacks, for the public lands [national parks], so as to leave no public debt.

"The third is outright repudiation. The first must be destroyed at all hazards. The second may be done or pave the way for the third. The people must be free from the task-masters of capital."

"This insanity which pervades society, in regard to the public debt, is precisely that which seizes every insolvent debtor. Ambitious to be rich, and careful to conceal his misfortune, he resorts to every possible scheme, and embraces every subterfuge which offers relief; but with that fatuity which involved him, he will pursue his shadows until they disappear in the setting sun of his gloomy life. Governments are multitudes of men who have combined their powers, and wealth, and folly, and insanity,—different from individuals only in their magnitude.

"The great financial calamity of the United States is, that we are in debt, without adequate means of payment. Every other obstacle, in the way of our progress, power, and glory, is magnified by this cardinal evil.

"Every subterfuge of speculation, every refuge of lies, has been exhausted to make our poverty seem wealth, and our blanched cheek of shame wear the face of honor. The last miserable shift of these commercial simpletons, is to pay the debt by a constitutional amendment [Fourteenth Amendment derived from The Civil Rights Acts]; then to secure the payment, more completely, by passing laws, from time to time [Income Tax Acts], that the public

debt never shall be repudiated.

"There is nothing more ridiculous than an attempt to enact laws which may never be repealed. Such attempts always cast a just suspicion upon the law itself, which claims immunity from examination. Such laws inevitably lead to oppression, which will seek freedom in revolution. A government that enforces only such laws as may serve the purpose of tyrants, and obviates such as are necessary to preserve liberty, is unspeakably worse than simple arbitrary power, and command no more respect than that which is extorted by force [see Romans 13:1]. Of this character, are all laws which repudiate one class of debts outright, and make obligatory forever another class, based upon the same general principles, when the justice and obligation of each are in the nature of things subject to the judgment of each successive generation.

"Forever, at the most moderate calculation, is a long time hence, and must see many changes in its chequered course. Wise men are content to legislate for to-day, whilst the prudent as wisely care for the morrow. God alone is the lawgiver of eternity." Judge Henry Clay Dean, Crimes of the Civil War (1868), pp. 428–432.

Avoiding Fraud

"A writing is void 'ab initio' in the case of fraud in the inception, and it need not be formally rescinded as a prerequisite to a **right of avoidance**." Bonnacci v. Massachusetts Bonding and Insurance Co. (1943), 56 C.A.2d 657, 664, 137 P.2d 487.

Avoiding Evil

"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.

In **Part Two** next month, we will examine ways of 'Exercising Your Right of Avoidance' when confronted by the current imperial power agents and Courts of The District of Chaldea, as well as those of The State of, The County of and The City of. See Page Etymologicum Anglicanum in this Issue for the comparison of 'Avoid,' 'Eschew,' 'Shun,' and 'Elude.' [Entry follows]

Avoid, Eschew, Shun, Elude

Avoid, in French *eviter*, Latin *evito*, compounded of *e* and *vito*, probably from *viduus*, void, signifies to make one's self void or free from a thing. *Eschew* and *shun* both come from the German *scheuen*, Swedish *sky*, etc., when it signifies to fly. *Elude*, in French *eluder*, Latin *eludo*, compounded of *e* and *ludo*, signifies to get one's self out of a thing by a trick.

Avoid is both generic and specific; we *avoid* in *eschewing* or *shunning*, or we *avoid* without *eschewing* or *shunning*. Various contrivances are requisite for *avoiding*; *eschewing* and *shunning* consist of only going out of the way, of not coming in contact; *eluding*, as its derivation denotes, has more of artifice in it than any of the former. We *avoid* a troublesome visitor under real or feigned pretences of ill-health, prior engagement, and the like; we *eschew* evil company by not going into any but what we know to be good; we *shun* the sight of an offensive object by turning into another road; we *elude* a punishment by getting out of the way of those who have the power of inflicting it. Prudence enables us to *avoid* many of the evils to which we are daily exposed: nothing but a fixed principle of religion can enable a man to *eschew* the temptations to evil which lie in his path: fear will lead us to *shun* a madman, whom it is not in our power to bind: a want of all principle leads a man to *elude* his creditors, whom he wishes to defraud. We speak of *avoiding* a danger, and *shunning* a danger; but to *avoid* it is in general not, to fall into it; to *shun* it is with care to keep out of the way of it." *Crabb's English Synonymes* (1890), by George Crabb.

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Part Two

To begin, we will first examine what it is we are to avoid, and second, how we are to avoid it.

On June 12, 1867, (two years after Lincoln's War had ceased) Attorney General Henry Stanbury made public notice of his opinion on The Reconstruction Acts. That opinion, at 12 Op. Atty. Gen. 182, stated that the Reconstruction Acts are:

*"a grant of power to military authority, over civil rights and citizens, in time of peace. It is a **new jurisdiction**, never granted before, by which, in certain particulars and for certain purposes, the established principle that the military shall be subordinate to the civil authority, **is reversed**."*

Fifty years later William E. Birkheimer, author of '*Military Government and Martial Law*' reconfirmed this 'new jurisdiction' through the 'Reconstruction Acts':

"There have been numerous instances in the history of the United States and of particular States of the declaration of martial law. But for completeness of design and efficacy of measures for carrying it into successful execution, nothing could surpass these acts of Congress. They established a military despotism.Judging from these acts, the authority of Congress in this regard would seem to be complete. It was attempted in vain to enjoin the carrying this legislative martial law into execution. The Supreme Court refused to interfere. The power and duty conferred and imposed by those acts, it was observed, were purely executive and political in their nature and beyond the sphere of the judicial cognizance. Nor was this system of government wanting the attributes of power, firmness, and, considering the times, justice." Military Government and Martial Law (1917), page 486, by William E. Birkheimer (Major, General Staff, U.S. Army and Acting Judge-Advocate, Department of the Columbia).

And 84 years later, Dean of Harvard Law School, Roscoe Pound, revealed how well this 'new jurisdiction' meshed with 'the new corporate State' and its 'new Marxist philosophy' of law:

"A change from the rational moral political and legal philosophy of the eighteenth century and the ethical idealist political and legal philosophy of the nineteenth century began in the sixth decade of the last century when Marx announced his economic interpretation of history. The ethical idealistic and political idealistic interpretation of political and legal history, dominant in the nineteenth century, began to give way at the end of the century before the conception which Marx propounded in 1859. Where history had been taken to be a record of the unfolding of human experience of the idea of liberty, Marx asserted the unfolding or realizing of an economic idea—the idea of satisfying human wants. For some three decades this interpretation remained unnoticed. It was taken up in 1889, got much vogue in continental Europe in the last decade of the century and came to the United States at the beginning of the present century, where it has had increasing vogue. Out of it has grown what is called 'economic determinism,' a doctrine that all the phenomena of law and government are necessarily and inexorably determined by purely economic causes; that

every act of legislation and every exercise of the judicial function is inevitably in the nature of things dictated and shaped by the self-interest of the dominant social and economic class in a society which, by a like necessity, will be class organized until the ultimate doing away with private property. **The legal order is a regime of force**, the force of a politically organized society, applied at the instance of a socially and economically dominant class upon those whom that class is able to constrain. Thus, law is what ever is done officially in the way of imposing the force of such a society upon **those subject thereto**. The motivation of imposing of that force is purely economic. Precepts and principles and doctrines and ideals are illusion or superstition or wishful thinking. They are used to cover up results reached independently on a purely economic basis." 'Administrative Law,' by Roscoe Pound (1941), pp. 116-118.

Four years later, Roscoe Pound further explains this 'new jurisdiction':

"Law has another meaning, however, to administrative officials who exercise **wide undifferentiated powers of rule making**, application of rules, and determination of controversies. To them, law is whatever is done officially, and so administrative law is whatever is done by administrative agencies. What they do is law because they do it. Whereas we had understood that officials should act according to law, but might act without law or even against law, and the common law afforded remedies to those aggrieved by official action without or against law, yet today there are many who teach that the administrative official, as one recent writer put it, has the touch of Midas. What he touches becomes law when he touches it."

"Such ideas come to us chiefly from the modern Roman administrative **regime** of continental Europe. In the polity of the eastern Roman empire which was set forth in the law books of Justinian, the emperor was free from laws and his will had the force of a statute." Roscoe Pound, Administrative Agencies and the Law, Am. Affairs Pamphlet, April, 1946, p. 5.

And the continuance of the 'new jurisdiction,' new military government, new Constitution and new Marxist nation/State created by A. Lincoln was bluntly expressed by Columbia Law Professor George P. Fletcher in the June 23rd, 1997 issue of 'The New Republic':

"The 'original republic'—the one for which our 'forefathers' fought 'face to face-hand to hand'- exists only in the minds of academics and fundamentalist patriots. **The republic created in 1789 is long gone**. It died with the 600,000 Americans killed in the Civil War."

"The new Constitution—the one that shapes and guides the national government and disturbs the new patriots to their core—begins to take hold in the Gettysburg Address, in which Lincoln skips over the original Constitution..... This short speech functions as the Preamble to a new charter that crystallizes after the war in the Thirteenth, Fourteenth and Fifteenth Amendments."

"Nationhood, equality and democracy—these are the ideas that forge the new Constitution. But Lincoln was a good lawyer, and lawyers always seek to camouflage conceptual transformations as the continuous outgrowth of language used in the past. That's why he invoked government "by the people" to capture the new principle of democratic rule. But the significance of the People had changed. They no longer exist as the guarantors of the Constitution, the bestowers of legitimacy. States and individuals can no longer set themselves apart from the nation. The people exist exclusively as voters, as office holders and as beneficiaries of legislation." George P. Fletcher, 'Unsound Constitution,' The New Republic, June 23, 1997, p. 14-18.

The Reconstruction Acts are still in full force and effect today; they have never been repealed. The reason they have never been repealed is because they were created for the financial 'reconstruction' of that new government of conquest known as 'The United States,' which was, and still is, bankrupt. (see 'Admission and Confessions' in Issue the Sixteenth).

The administrative agencies are simply the 'civil affairs' arm 'in the field,' of the military regime, to collect war reparations—by license, not by law.

The Gettysburg Address was a 'war measure,' a *ruse de guerre*—a deception of war—perpetrated on a Christian country in ruin, by an enemy of Christ.

Mr. Fletcher, lover of the Marxist concepts of 'nationhood,' 'equality' and 'democracy,' is absolutely correct when he says, "They (the people) no longer exist as the guarantors of the Constitution, the bestowers of legitimacy." When you analyze the words he used in his article, you see that the 'new republic' referred to is the result of a military government in conquest exercising legislative martial rule over the conquered 'citizen/resident/voters.'

'Citizenship' under 'The United States' ties you directly to that corporate 'new nation'/'new republic,' with its paper debt, due and payable to the stockholders of the corporation, better known as 'the bondholders' (banks).

All is not lost, however. It all depends on whose reality you choose to live under—the 'Death of Reality' through the fiction known as 'The United States'; or—
'The Way, The Truth and The Life' through The Godhead of The Father, The Son and The Holy Spirit.

It is important to know that "the State's taxing and regulating authority only extends to those schemes and devices which the State itself created." For example:

"It cannot be doubted that the Legislature can name any privilege a taxable privilege and tax it...but the legislature cannot name something a privilege unless it is first a privilege."
Jack Cole Co. v. MacFarland (1960), 206 Tenn. 694, 337 S.W.2d 453, 455-456.

In other words, "Rights cannot be taxed or regulated," but, "If you choose to play with our toys in our sand box, you are also choosing to play by our rules." This is what Mr. Fletcher is referring to when he says, "The people exist exclusively as voters,—as beneficiaries of legislation" [through the new elective franchise].

With all of the above in mind, where do we go from here? The only place a Good and Lawful Christian can go in time of trouble is to The Word of God!!!

Taking into consideration Romans 13:8 "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law,"—I Corinthians 7:23, "Ye are bought with a price; be not ye the servants of men,"—and Proverbs 22:7, "The rich ruleth over the poor, and the borrower is servant to the lender,"—

and in relation, Judge Henry Clay Dean's statements in 1868 that,

"debt is the measure of our personal liberty," and

"the feverish prosperity created by artificial wealth, is the natural prelude of general

bankruptcy," and

"experience has given to history this one truth, which will never change its force among men; that funded debts and standing armies will enslave a people. These evils are inseparable. A standing army will necessitate a funding debt, to support it; and a funding debt will require a standing army to collect it,"

—it must be said then, that the avoidance of debt is the primary source for the avoidance of the trap known as 'benefits, privileges and opportunities' acquired from the current *de facto* governments and their administrative agencies, and the resulting pains and penalties created thereby. (see 'Minimum Contacts' in Issue the Seventeenth).

For when a 'personal' debt is taken on, you become merged with the bankrupt 'person' known as 'The United States.' That 'bankrupt person' is continually looking for new ways to bind you as 'surety for the principal debtor,' and uses ways already in place to do the same, such as 'The National Banking Acts,' 'The Reconstruction Acts,' 'The Civil Rights Acts,' 'The 13th-27th Amendments,' 'The Homestead Acts,' 'The 1917 Trading with the Enemy Act, as amended in 1933,' 'The Motor Vehicle Acts,' etc., etc., etc., *ad nauseam*.

Those 'personal debts,' and 'benefits, privileges, and opportunities,' which become 'minimum contacts,' (creating the bond between you and the State debt) that are to be avoided, are:

- Voter registration.
- 'Free delivery' of mail to your home,
- Post Office Box or business.
- Bank Accounts and Loans.
- Use of a Social Security number.
- Government or Corporate Employment.
- Insurance Policies.
- Drivers License or any other license, or government issued I.D.
- Automobile Registration.
- Property Registration.
- Court Appearance.

All or any one of the 'minimum contacts' above, and many others, establish you as a 'resident' and a belligerent 'in the field,' subject to the 'military authority.'

Residency is all important in this 'novation' scheme, for it brings you within their *political* bounds and makes you 'subject to the jurisdiction thereof.'

In addition, all of the 'minimum contacts' above, and many others, are 'commercial' in nature. That commercial nature is what makes you their 'belligerent in the field' and binds you to the debt.

It is 'presumed' by the imperial powers that you are within their political jurisdiction. But all 'presumptions' are 'rebuttable,' if you can evidence that you are not the 'person' they presume you are.

A presumption cannot be rebutted if you have the *political* ties to the government, such as license, insurance, free mail delivery, voter registration, etc.

The reason it cannot be rebutted concerns the maxim of law, 'no man can serve two masters.' In other words, "if you look to us for your rights, or for a privilege to do an act, we are your absolute master; you belong to us and you will do as we say." It is important to note here that a 'benefit' or 'privilege' is a 'gain' that is always received from a 'superior.' In other words, "he who was a public servant or minister before, becomes the superior." For example, the Fourteenth Amendment's protection clause of 'the privileges and immunities of citizens of the United States,' makes the State the master or superior of those who claim to be 'a citizen of the United States.'

With all of the above in mind and a thorough understanding of the information contained in the other Christian Jural Society News articles mentioned, one can proceed on a solid tack to 'Exercise Your Right of Avoidance.' 'A sincere desire,' lacking the knowledge and understanding necessary to perform the task will not do. The commitment of learning how to 'come out of her' must be there. It's a task that will not be overcome overnight. It's a matter of setting particular goals and sticking to those goals. There is much sacrifice involved, but if it is written on your heart to do so, it will be a Blessing.

The following shows the implications of three major 'minimum contacts' and suggestions for avoiding them through alternative means:

Voter Registration

Please read "Admissions and Confessions" in Issue the Fourteenth as a supplement to this section.

*"Congress was not satisfied with the organic law or constitution under which this civil government was established. That constitution was to be changed in only one particular to make it acceptable to Congress, and that was **in the matter of the elective franchise**. The purpose, the sole object of this act (Reconstruction Act), is to effect that change, and to effect it by the agency of the State, or such of them that are made voters by means of elections provided for in the act, and in the mean time to preserve order and to punish offenders, if found necessary, **by military commissions**." 12 Op. Atty. Gen. 182.*

Vote. A 'voter' is an elector who votes—an elector in the exercise of his **franchise or privilege** of voting. *People vs. Pease, 27 N.Y. 57, (1863).*

Voter. Its meaning depends on the connections in which it is used, and is not always equivalent to elector. In a limited sense a voter is a **person** having the legal right to vote, sometimes called a legal voter. *Black's Law Dictionary, 6th Edition (1990), page 1576.*

Legal Voter. A **person** meeting constitutional requirements and who is registered. A **person** invested by law with right to vote. A **person** qualified by U.S. Constitution and laws of state to vote. *Black's Law Dictionary, 6th Edition (1990), page 897.*

Person. Scope and delineation of term is necessary for determining those to whom **Fourteenth Amendment** of Constitution affords protection since this Amendment expressly applies to "person." *Black's Law Dictionary, 6th Edition (1990), page 1142.*

For those who no longer wish to be a militarily franchised 14th Amendment 'person,' possessing 'civil rights' and not Rights granted by God, a Sample Voter Registration Cancellation Letter can be found on page 166 in the new Third Edition of 'The Book of the

Hundreds."

For those that believe that they can change things at the polls, think about this—All of the 'laws' passed and debts accumulated since the 'new jurisdiction' was created are all war measures. War measures only have force and effect so long as the war continues. If those world powers that control the current form of government here, were to allow a change in that form, it would end the debt and the despotism. This is the reason why the Reconstruction Acts are still in place, why 'the permanent state of national emergency' (which is equivalent to 'a state of war') continues and why new 'wars' are continually created and maintained, i.e., 'the war on drugs,' 'the war on gangs,' 'the war on poverty,' 'the war on illiteracy,' 'the war on cancer,' etc., etc. Therefore, the 'war' rages on, in spite of the 'privileged' voters.

Free Delivery of Mail

*"On July 1st, 1863, free city delivery service was instituted (war measure)the one test in changes in routes must be: 'Will the service be as good or better than formerly?' The test of self-support should not determine the future of this facility which brings **benefit to every citizen of the United States**, whether he lives in city or country.*

*It is the highway of service, designed by a democracy with **faith** for a **social institution** of vital importance in a **people's nation**....it is the **democratic instrument of a democracy**." United States Postal Policy (1931), pp. 114 & 118, by Clyde Kelly (Member of Congress, Member of Post Office and Post Roads Committee, House of Rep., Author of 'Postal Legislation').*

For those who no longer wish to be one of Mr. Kelly's and Mr. Fletcher's Marxist 'instrument of democracy in a people's nation' and one of its Fourteenth Amendment citizens receiving its benefits through 'free delivery' of mail, you must receive your mail in general delivery. A 'general delivery package' is available from The Christian Jural Society Press. It includes a 90 minute audio tape with accompanying paperwork and instruction.

In accordance with general delivery, you must remove the street numbers and mail box from your house. Street numbers and mail boxes were a voluntary act brought about in 1863 so that the mailman would know where to deliver the mail and have a place to deposit it. The call was, "If you want the convenience (benefit) of having your mail delivered to your home so that you won't have to go to the post office to pick it up, you will need to supply numbers and a mailbox for that purpose."

The numbers and mailbox (and P.O. Box) have now been extended for 'service of process' by all governmental agencies, for the numbered house is the fictional commercial designator, 'in the field,' needed by those agencies to connect you with their system. Removal of the numbers from the house has been very successful for many in holding off the imperial powers, by not giving them the fiction they need.

Bank Accounts and Loans

The connection between banking, loans, commercial instruments, etc., and The Law Merchant are so overwhelming, that it will suffice to say that God makes it quite clear in Scripture about merchants, when speaking of Ephraim:

"He is a merchant, the balances of deceit are in his hand: he loveth to oppress." Hosea 12:7

"Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt."
Hos 12:1

In 1868, Judge Henry Clay Dean made it quite clear that the usurious bankers and their banks, and the *de facto* government, were to be avoided like the plague:

"The national banks are a glaring fraud, to which the Government has made itself a criminal party in oppressing the people."

"The bankers, brokers, extortioners, usurers, and stock-gamblers, united in conspiracy with public officers in immediate proximity to the Treasury and revenue, to deprecate the profligate redundancy of the currency, immediately went to work to buy up the outstanding notes which were drawing no interest and were serving the purposes of a circulating medium as well as any other mere paper currency could do, which promised no coin as a basis of redemption, and much better than any substitute which was not a legal tender in the payment of debts." Crimes of the Civil War & Curse of the Funding System, p. 383.

These banks promoted and financed a war on Christendom in the same manner as the buyers, sellers, and money-changers had turned God's House into a den of thieves in Christ's Day. Christ drove them from the Temple — Too many today honor them by turning their savings over to them to support and promote their usury.

Believing that the possessions God has graced you with would be safer in the 'hands of the oppressor,' than under the protection of God, is to put 'the deceiver' between you and God and to say that God is not sufficient.

The bankers and money-changers of today are the same as those of Christ's Day and of the 1800's, only with different names and different faces. To use a bank or to take out loans is to contribute to the 'lies and desolation' and the perpetuation of the beast. Until the 'den of thieves' are made to 'wail and gnash their teeth,' the 'lies and desolation' will continue.

Next month, we will examine the difficult alternatives to the driver's license, automobile registration and court appearance issues.

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Part Three

In the *first* flood, God determined that Noah and all that were with him on the ark were the only creatures on earth that were worthy of life:

"Noah was a just man and perfect in his generations, and Noah walked with God." Genesis 6:9

Those left beneath in the ebb and flow of equity and iniquity were the sons of Adam—the secular, mundane, unregenerate natural man—those that put God behind them. For Noah and his ark, no matter how high that water of equity and iniquity rose, the Law prevailed. Noah had 'exercised his right of avoidance' and God's grace was upon him.

There is again a flood upon the land. This *new* flood manifests itself in codes, rules, regulations, licenses, etc.—taxing and regulating natural persons and their privileges, private rights, ownership, class, negotiable instruments, property, contracts, etc., *ad nauseam*. **Not Law.**

The waters are rapidly rising in this *new* flood, with more and more codes, rules and regulations of the ungodly raining down everyday in a torrent. Through "Exercising Your Right of Avoidance," an ark, floating above those troubled waters, is always available by the grace of God.

Peter, when walking on the water with Our Lord, feared the wind and began to sink. At that moment, Peter was no longer walking with God, but instead believed that a fiction of nature could harm him, in spite of being in the presence and under the protection of his Shield and Buckler, his Refuge and Fortress. A simple, but sincere pleading of "Lord, save me," saved him.

"Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31:6

As in the times of Noah and Peter, we must rise and remain above the fictitious *equitable* ebb and flow of the ungodly, by walking with God and never doubting.

Avoiding Legal Personality

Please read 'To Be or Not To Be: A Human Being' in Issue the Sixth, for further study of 'person,' 'natural person' and 'human being.'

Personality. In **modern** civil law.

*"The incidence of a law or statute upon **persons**, or that quality which makes it a **personal law** rather than a real law. By the personality of laws, **foreign** jurists generally mean all laws which concern the **condition, state, and capacity of persons**." Story, Conf. Laws, §16.*

Your 'condition, state (status), and capacity (Powers, Obligations, Rights)' above mentioned, is evidenced by the walk you take (by their fruits you will know them...). The question of these 'foreign jurists' (the agents, judges, and magistrates of The District of Chaldea) is—who is your Master—God or man?

And whose court are you found in (the *lex fori*):

'Lex Fori: The law of the forum, or court; that is the positive law of the state, country, or jurisdiction of whose judicial system the court where the action is brought or remedy sought is an integral part.' 2 Kent, Comm. 462.

*"A member of a State may be either a citizen, occupying the status entitled 'citizenship,' or he may be a resident alien, occupying the status designated by the title 'residence.' **A citizen is a permanent member of the State, owes it allegiance at all times**, and is entitled to its permanent protection whether he is at home or abroad. The status of his membership ('citizen-ship') is distinguished by its permanent and **personal** nature and may be determined by the place of his birth (*jus soli*), by the nationality of his parents (*jus sanguinis*), by his election, or by some form of naturalization ["All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State wherein they reside."—Fourteenth Amendment, section one.]" Smith, Handbook of Elementary Law (1939), pp. 12-13.*

A citizen is a pagan (see Etymologicum Anglicanum, page eleven), giving allegiance and looking to the State for its protection, not to God. There is the rub. There is the *election*. Citizenship, residence, ownership, naturalization, nationality, a name, birth date and birthplace—these are the marks which give you 'legal personality,' and are the worldly indicators of the natural man:

"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. But he that is spiritual judgeth all things, yet he himself is judged of no man." 1 Corinthians 2:14-15

Homo vocabulum est naturae; persona juris civilis. Man (*homo*) is a term of nature; person (*persona*), of civil law. Bouvier's Law Dictionary (1914), 'Maxim of Law,' page 2136.

Avoiding the attachment of a 'legal personality' to oneself is paramount in avoiding the world of the ungodly. The following is a sample of how one can avoid the trappings of 'legal personality':

Christian response(s) at the traffic stop, or at other places of interest:

Question: "Let me see your driver's license, vehicle registration, and proof of insurance."

Response: "I have something better. I have the Law of My Father and Sovereign Lord and Saviour Jesus Christ." and hand him your Bible; and ask, "I am a Good and Lawful Christian Man, are you? I send you greetings from My Sovereign Lord and Saviour Jesus Christ, to exercise Ministerial powers in this matter." If he begs the question then declare that "The maxims of Law state that the cause of the church is a public cause, and private interpretation is irrelevant."

Question: "What is your name?"

Response: "I don't have a name. Names are the notes, symbols or marks of things, given by

only those in Authority to those in subjection. No man has authority over Good and Lawful Christians, for it is written in the Law of my Father that, 'Neither be ye called masters: for one is your Master, even Christ.' I have a name known only by my Father, written in His Book of Life."

Question: "Do you own this vehicle."

Response: "I can't own anything. The earth is the Lord's and the fullness thereof. I am a joint heir with My Sovereign Lord and Saviour Jesus Christ. It is a maxim of law that 'No one can be owner and heir at the same time.'

Question: "Do you have any identification?"

Response: "My Father has numbered the very hairs on my head, and I am more valuable to him than the birds of the air. Therefore He knows Me. In His Law there is no requirement for identification, because I am sealed by His Holy Spirit, which marks and separates me from natural persons, and I am known."

Question: "That is all well and good. But you have to understand, you must have a license or some form of identification when you are out here on the roads."

Response: "By the Law of My Father, I can do all things through Christ which strengtheneth me, and I am not out here hurting any body, and I have not hurt any body. I understand only (choose one): *One, lawless* forms of humanity; *or*, Two, natural persons —must have some sort of identification."

Question: "Where do you live?"

Response: "Wherever I happen to be at the time, because by the Law of My Father, I am a transient and sojourner with Him."

Question: "Where is your home, residence, abode, domicile, or dwelling?"

Response: "I am homeless."

Question: "Where do you receive your mail?"

Response: "I do not receive mail. I call for my First-Class matter posted to Me at general delivery only."

Question: "When were you born? —What's your birth date?"

Response: "I don't know. I was not conscious at the time. Only my Father knows that and He has never told me. It is hearsay only, and irrelevant to a Good and Lawful Christian."

Question: "How old are you?"

Response: "I do not know. And to venture a guess would be telling a lie. It would be a conclusion based on hearsay."

Question: "Where were you born?"

Response: "I don't know. I was not conscious at the time. My Father has never told me. Again that is hearsay."

Question: "Where do you plan to return?"

Response: "I do not know. I follow my Shepherd wherever He leads me. I will follow him because I hear His Voice, and a stranger's voice I do not hear. My Father directs my comings and goings during My sojourn here with Him."

Question: "Please sign the ticket."

Response: "I cannot sign that paper, because I am a bondservant of My Sovereign Lord and Saviour Jesus Christ. By Law, all that I have belongs to Him, and therefore, I cannot make engagements which either obligate Him or Myself."

The preceding is simply an overview of the perspective from which you must speak and the attitude you must take when dealing with those that wish to pillage and plunder your life. The questions will never be the same and the answers must always come from the heart through The Holy Spirit, not from the reasoning brain.

Driver's License

In addition to this section, please read 'Exercising Your Christian Liberty on the Common Ways' in Issue the Fourteenth.

With the volumes of court cases in existence on the subject of the Driver's License and Registration, one could fill a book. Therefore, for space-sake, we will only cover a few cases which spell out who are, and who are not required to hold a driver's license and registration.

"The Motor Vehicle Act (Stats. 1913, p. 639) is not unconstitutional as making an arbitrary and unwarranted classification, in that it requires professional chauffeurs, or drivers of motor vehicles for hire, to pay an annual license tax, but exempts all other operators of such vehicles from such tax and regulation." In re Stork (1914), 167 C. 294.

"A chauffeur within the sense defined in Veh. C. §71, is one who is paid compensation for his services." Hunton v. California Portland Cement Co. (1942), 50 C.A.2d 684, 123 P.2d 947.

"The occupation of a chauffeur is one calling for regulation, and therefore permitting a regulatory license fee, under the rule that when a calling or profession or business is attended with danger or requires a certain degree of scientific knowledge upon which others must rely, then legislation properly steps in and imposes conditions upon its exercise." In re Stork (1914), 167 C. 294.

*"A 'license' is not a contract between the state and the licensee, but is a mere **personal** permit, granted by an appropriate governmental body, generally for consideration, to **a person**, firm, or a corporation, to pursue some **occupation** or to carry on some **business** which is subject to regulation under the police power." Rosenblatt v. California Board of Pharmacy, 69 Cal.App.2d 69, 158 P.2d 199, 203.*

*"A license is a permit, granted by the sovereign, generally for a consideration (Smith v. Commonwealth, 175 Ky. 286, 194 S.W. 367, 370), to **a person**, firm, or corporation to pursue some **occupation** or to carry on some **business** subject to regulation under the police power." State ex rel. Guillot v. Central Bank & Trust Co., 143 La. 1053, 79 So. 857,858.*

There is but one sovereign in heaven and earth—The One True Living God. When you take a license or registration, you take a new fictional sovereign/master. That 'master of persons' is a military master wielding the police power — that is your new master.

Unlicensed Nonresident

Sec. 12503. *"A nonresident over the age of 18 years whose home state or country does not*

require the licensing of drivers may operate a foreign vehicle owned by him for not to exceed 30 days without obtaining a license under this code." State of California, 1995 Motor Vehicle Code.

In Sec. 12503, the 'home state' for Christians is Christendom. Also, note that the 30 day limit is for *owners* of the vehicle. 'Owner' is a commercial term. With Christians being joint heirs with Christ, Christians don't own anything. Claiming ownership removes the ability to be heir, for:

Nemo ejusdem tenementi simul potest esse haeres et dominus, "No man can at the same time be the heir and the owner of the same tenement." 'Maxim,' Black's Law Dictionary, 4th Edition, p. 1190.

All that one need have is his Bible, which is his Law, when 'Exercising his Christian Liberty on the Common Ways.' Again, "I can do all things through Christ which strengtheneth me."

Automobile Registration

"The same principles of law are applicable to them as to other vehicles upon the highway. It is therefore, the adaptation and use, rather than the form or kind of conveyance that concerns the courts." Indiana Springs Co. v. Brown (1905) 165 Ind. 465, 74 N. E. 615

"The automobile is not inherently dangerous." Moore v. Roddie (1919) 106 Wash. 518, 180 P. 879; Cohens v. Meador (1916) 119 Va. 429, 89 S.E. 876; Blair v. Broadmore (1917) 121 Va. 301, 93 S.E. 632.

"Section 260 of the Vehicle Code provides in part: "(a) A 'commercial vehicle' is a vehicle of a type required to be registered under this code used or maintained for the transportation of persons for hire, compensation, or profit or designed, used, or maintained primarily for the transportation of property. [P] (b) Passenger vehicles which are not used for the transportation of person for hire, compensation, or profit and house cars are not commercial vehicles."

"Furthermore, the trial court said,.... 'Vehicle Code Section 260, subdivision (a) encompasses vehicles used for carrying persons for hire and the transportation of property'."

"We conclude that the lower court's construction of Vehicle Code section 260 more reasonably conforms to the legislative intent and that the term "for hire" modifies the term "transport- ation," so that a commercial vehicle is one in which persons or property are transported for hire. Thus, "commercial vehicles" are of two types: (1) those put to the use of transporting persons for hire, and (2) those designed, used or maintained primarily for the transportation of property. In other words, vehicles used for the traditional purposes of public livery or conveyance, such as buses, taxicabs or other vehicles functioning as common carriers or otherwise, operate for profit." Government Employees Ins. Co. v. Carrier Ins. Co. (1975) 45 Cal.App.3d 223, 227-228, 119 Cal.Rptr. 116.

Foreign Vehicle Registration.

Sec. 4152.5 "When California registration is required of a vehicle last registered in a foreign jurisdiction, an application for registration shall be made to the department within 20 days following the date registration **became due**. The application shall be deemed an original application. *State of California, 1995 Motor Vehicle Code.*

"Became due," are the key words in this section. To *avoid* registration coming due, you must

put the car into a foreign jurisdiction that does not have a due date for re-registration. This is done by first 'junking the title' of the car. This removes it from the jurisdiction of 'the State':

Total Loss Salvage Vehicles.

Sec. 11515 (c). "Whenever a total loss salvage vehicle is not the subject of an insurance settlement, the owner shall, within 10 days from the loss, forward the properly endorsed certificate of ownership or other evidence of ownership acceptable to the department, the license plates, and a three (3) dollar fee to the department. *State of California, 1995 Motor Vehicle Code*.

This simple act removes the car from the regulations of commerce. 'The total loss' is the loss of commercial ownership and the gain of being joint heir with Christ. The question is: Now what do I do?

Due to lack of space this month and further research to be done, I will go into extensive detail next month on putting your car under the jurisdiction of Christendom.

Use of a Social Security Number

Social Security Administration: *"An agency of The Department of Health and **Human Services** under the direction of the Commissioner of Social Security which administers a national program of contributory social insurance whereby employees, employers, and the self-employed pay contributions which are pooled in special trust funds. When earnings are stopped or reduced because the worker retires, dies, or becomes disabled, monthly cash **benefits** are paid to replace part of the earnings the person or family has lost. In addition to administering the various retirement, survivors, disability, and supplemental security income (SSI) **benefit** programs, the SSA oversees the administrative hearing and appeals process involving **benefit** claims." Black's Law Dictionary, 6th Edition (1990), page 1390.*

In other words, one who remains attached to a Social Security Number is a 'human' (see 'To Be or Not to Be a Human Being,' in Issue the Sixth) and receives 'benefits' from a 'national program,' under administrative 'law.' Sounds like a 'creature' of the corporate State.

The sad part is that this whole 'social program' came about through voluntarily submitting to the conquerors, as admitted by the IRS in their 1962 'Personal Letter to Taxpayers,' to wit:

"The Internal Revenue Service is gradually installing modern high-speed electronic equipment which will improve and strengthen tax administration.

Because many names are alike, it is necessary to use numbers, in addition to names, to identify taxpayers in our electronic and other records. Since 130 million Americans already have Social Security numbers, it was decided to use these numbers for tax purposes to save them the inconvenience of obtaining other numbers. Most taxpayers have been putting these numbers on their tax returns for many years, and will need only to continue this practice."

In other words, "no Social Security Number, no taxable income." The problem is, "How do I earn a living without a Social Security Number? All employers require a number before they'll hire me." The answer, as always, is found in Scripture:

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16

How did the fathers work without being raped of their earnings? They stayed out of the 'business world' and worked only within their Christian community, where there was protection from foreign outsiders. That is the place where you must return to. Finding and working for or with those of like mind is the tack one must take to get out from underneath the beast.

Which will it be? To see, and ask for the old paths, or turn a blind eye to The Word of God? Will it be, "I can make the changes and sacrifices necessary,"— or will it be, "I can't change and give up all that I have worked for all of my life. I'm too comfortable. I think it's easier and more convenient to keep things the way they are."

There are no gray areas available. The choice—serving The One True Living God—or Baal.

In Issue the Twenty-second, we will examine ways of removing your car from underneath the beast of commerce and bringing it back under the Dominions of Christ. In addition, we'll explore alternatives to corporate employment, court appearance, and property registration under the state.

“Exercising Your ‘Right of Avoidance” by Randy Lee

Originally published in five parts in Issues the Nineteenth through Twenty-third of Matters concerning His Lawful assembly (From The Christian Jural Society News)

Part Four

The Arminian doctrine of 'free will,' which began to take hold of the church in the 17th century, gave rise to State power. Much of today's apostate 'church' continues to feed this doctrine to its sheep, which in turn continues to feed the Stately beast.

The power of the State is fed by the notion that, 'I have free will, therefore I need **not** do the will of The Father. I can do all things within myself.' Due to this humanistic reasoning, one automatically becomes a full fledged member of the humanist State. You join them as one of their bondservant 'human beings,' or for statute purposes, a 'natural person.' In their eyes, you do everything 'willfully,' and therefore, with evil and malicious intent (see Etymologicum Anglicanum in this Issue).

But when you do the will of The Father only, there can not be that intent, because evil and malice is not of the will of God.

It is an established truth that each man and each woman on earth are either a Christian or a pagan. There is no in-between. There are no gray areas. You are either in Christ, with Christ, and for Christ,—or you are anti-Christ, outside of Christ, and against Christ. You are either a Christian or a pagan/natural person.

With Christians being in Christ, we are bondservants of and co-heirs with Him, and are to worship Our Father in spirit and truth, and are to do His perfect will only, just as Our Blessed Saviour did:

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21

"For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matthew 12:50

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2

"Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work." John 4:34

"I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me. If I bear witness of Myself, My witness is not true." John 5:30-31

"And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:40

"Servants, be obedient to them that are your masters according to the flesh, with fear and

trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men:" Eph 6:5-7

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:" Acts 13:36

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:35-37

If you aim at pleasing, or obeying His will, without first seeking justification by Christ's precious blood and righteousness, and sanctification by His Holy Spirit, you will find all earthly powers against you. But, when Christ is for you, nothing can be against you. Without this, Satan's power and malice will certainly bring to naught all of your purposes and attempts to love The Father, to continually serve Him, and to do His perfect will in sincerity and truth.

When we do the will of Our Father, in this way only, we avoid the pitfalls of 'the human species' and *its* vain imaginations. This is truly, "Exercising Your Right of Avoidance."

It is important to note here, that you, when 'Exercising Your Right of Avoidance,' are assayed by the government. Not in the monetary sense, but in the personal sense. For instance, when one brings freshly mined gold to the assayers office, the assayer will test, examine, and evaluate the gold to determine its authenticity and purity. In the same manner, government evaluates those who claim to answer to and do the will another Master. They test you, examine you, and analyze you to find out your true composition. Their question is: are you the real item, or are you pyrite—or a mixture of the two? Their determination of the content, or purity, is based on three major factors:

One. Does the amount of 'minimum contacts' you have with them, give them jurisdiction? Are you serving **two** masters? (see 'Minimum Contacts' in *Issue the Seventeenth* and 'Serving Two Masters' in *Issue the Eighteenth*).

Two. Where does the access to you take place? Are you a resident, do you have a commercial domicile?; do you have a 'home' (tax home)?; are you an 'owner'?, etc. Or, are you truly a sojourner with Christ, able to be accessed only through 'The Door' (a foreign door to them), which is Christ Jesus?

Three. Are you genuine? Will you see the wolf coming and leave the sheepfold because of fear (lack of Faith and Knowledge) and hearken to the voice of the wolf?

Before you 'Exercise Your Right of Avoidance,' you must take these questions into consideration, and determine whether or not you will 'pass muster' in the eyes of the military beast or will you be seen as an 'enemy in the field'?

What are the indicators of residency?

The following definitions are from Div. I, Secs. 435 and 516, of The State of California Motor Vehicle Code:

Nonresident

435. "'Nonresident' is a person who is not a resident of this state."

Resident

516. "'Resident' means any person who manifests an intent to live or be located in this state on more than a temporary or transient basis. Presence in the state for six months or more in any 12-month period gives rise to a rebuttable presumption of residency.

"The following are evidence of residency for purposes of vehicle registration:

- (a) Address where registered to vote.
- (b) Location of employment or place of business.
- (c) Payment of resident tuition at a public institution of higher education.
- (d) Attendance of dependents at a primary or secondary school.
- (e) Filing a homeowner's property tax exemption.
- (f) Renting or leasing a home for use as a residence.
- (g) Declaration of residency to obtain a license or any other privilege or benefit not ordinarily extended to a nonresident.
- (h) Possession of a California driver's license.
- (i) Other acts, occurrences, or events that indicate presence in the state is more than temporary or transient."

Note: The 'rebuttable presumption of residency' is easily rebutted by not admitting to, or having, any of the listed requisites.

"The fact that a nonresident is exempt from registering his car or obtaining a license in the state in which he is operating it does not relieve him from the duty of complying with local traffic regulations, or from being punished for negligence or other infractions of the law." *King v. District of Columbia*, 277 F. 562, 51 App.D.C. 160.

Automobile Registration

This is a continuation from Part Three.

The steps for removing your car from State jurisdiction and bringing it under Christendom are as follows:

- One. Junk the Title.
- Two. Remove all 'corporate brand names' from the interior and exterior.
- Three. Make 'identification plates' for the front and rear.
- Four. Photograph the car and plates.
- Five. Create the proper paperwork for deposit with the county clerk.

One. Junking the Title

A variety of terms are used in the several States for this. Some are 'scrapped title,' 'junk title certificate,' 'destroying the title,' etc. It is best to acquire a 'Motor Vehicle Code Manual' from your local department to determine which term your State uses. Then take your 'Certificate of Title' into the department and proceed to remove it from their system. **Do not remove the 'Vehicle Identification Number' (VIN) from the car.** You will find that there are particular statute penalties for doing so. This number does not give the State jurisdiction of the car, once the title has been junked and removed from their records.

Two. Remove all 'corporate brand names' from the interior and exterior.

Removing the brand names helps remove the commercial character of the car. In addition, you can replace the brand names with your personal or church seal, such as a **non-501(c)3** church seal or your Family Coat-of-Arms. The idea is to make it distinguishable from the corporate world.

Three. Make 'identification plates' for the front and rear.

The standard size for State plates is 6"x12". It is suggested that your plates should be a different size, to avoid any perception that you are trying to counterfeit plates. It also conveys a foreign jurisdiction. For instance, you will find that plates from England, Japan, Italy, etc., are not the same size as each other or the same as the States.

Sizes suggested are 5"x13", 7"x13, etc.

It is also suggested that a metal or plastic frame be made and put around the plate for appearance of permanence.

The following are samples of two different layouts that can be used:

Ways of making the plates will not be suggested here. That will be left to you.

Four. Photograph the car and plates.

Photograph the car from two different angles, and the front and rear plates. Make two sets, keeping one set with the car and the other is to be deposited with the county clerk.

Five. Create the proper paperwork for deposit with the county clerk.

The paperwork necessary for acceptance by the Constitutional/*de jure* side of the county clerk will not be available from The Christian Jural Society Press. Due to the past abuse of the Non-Statutory Abatement process, it will be left up to each Christian to develop their own process for the county clerk. It would be in the nature of At-Law process to be structured of the same substance as the following public notice:

Public Notice

by: <Christian Appellation>, *suae potestate esse*, <*et uxor>

To all whom these presents come and do concern: Ye be witnesses, before God, and His Son, our Sovereign Lord and Saviour Jesus, the Christ, and all men, of having knowledge of this matter, and ye know that:

On this <day> day of <month> month, in the <year> Year of our Sovereign Lord and Saviour Jesus, the Christ, I, <Christian Appellation>, *suae potestate esse*, <*et uxor>, one of several joint-heirs in Christ and co-executor of His Testament common in and with all other Good and Lawful Christians in this state, do, in His Name, by His Authority vested in me through His Testament, claiming all that He has given me; and repudiating and renouncing *all* not originating through, in, or with Him; take Dominion of all that part of Inheritance given me of Him, through and from Brother/Sister <Christian Appellation>, My Brother in the LORD, that being the following below:

<here describe what is being given you as part of your dominion in the inheritance of Jesus Christ. [*Example. One-two door coupe, green in color, with sun roof and rear hatchback door; with front and rear identification plate number ISA 9 6-7 and identified with

the Heraldry of the Family <family appellation> enrolled in the <county name> county clerk's office on roll number 236754.] Use no *commercial* descriptors (brand names [*i.e.*, Chevrolet], words such as "goods," "party," "purchase," "owner," "vehicle," etc.)—these are *terms of art* which do *not* apply to Good and Lawful Christians.> to have and to hold the same in His Name, subject always to the terms, conditions, caveats, and provisos, contained in His Testament given Me, by the Grace of God, and bestowed upon Me by and through our Sovereign Lord and Saviour Jesus, the Christ.

I have the Blessed Honor, *solely by the Grace of God*, of Being a Good and Lawful Christian Man: L.S.

sign manual

Additionally, there are many indications that the above will need to be done in each of the counties on whose roads you plan to use. It is suggested that you try it out first in a different county than where you are commonly located.

It is also suggested that before attempting any of the above or before writing your process, you should become very familiar with the workings of the Constitutional/*de jure* side of the county clerk (see 'county clerk' on Page one), study and become very knowledgeable of 'your' State Code sections concerning nonresidents, and understand absolutely the concept of Christendom being a foreign jurisdiction to the State. Without the above understanding, you may end up 'spinning your wheels' on this whole issue.

There is also the very real possibility that you will not be successful the first, second or third time.

This will be a battle of wills, so be sure you're ready for it. It took many decades for the humanists to encroach on and subvert Christian Law and it will take much time and effort to regain what is rightfully ours. But, it is either, 'draw the line in the sand, now,' or 'let the beast continue to encroach.' And remember, "The cause of the church is a public cause," not a private one. Therefore you are not, and cannot be, alone in any of this. Always do any of this with one, two, or many fellow-Christians. In addition, our telephone is always open for guidance and fellowship on these subjects.

Court Appearance

With the 'justice' system having been changed from one of 'Biblical Justice' to that of 'commercial necessity' and 'judge-made law,' you must look at the current system very carefully before entering into that jurisdiction and venue.

"91. Legal remedies are remedies which are administered only by governmental agencies, and are either penal or civil.

*"Penal remedies consist of the punishment inflicted by state agencies upon persons convicted of crimes, and include fines [commercial term], terms of imprisonment, and capital punishment or death. The degree and severity of a penal remedy depends upon, and is correlative to, the degree and severity of the crime [not moral turpitude] committed by **the person subject to it.***

"Civil Remedies consist of those which are administered by the courts in civil proceedings, as distinguished from criminal proceedings, and subdivide into the following general classes: (1) Remedies which were administered only by the common-law [adjective] courts; and, (2) Remedies which were administered only by courts of equity prior to the fusion of equity and

common law [two mutually exclusive systems]. Of course, in those jurisdictions where equity and common law are still administered as separate systems, the division still technically exists. As has been indicated, one of the principal reasons for the development of the English equity system was the inadequacy of common-law [adjective] remedies to meet the needs of growing society [To the ungodly, God's Word was inadequate for all situations.] In the ordinary case at common law [noun] the only remedy obtainable was a judgment requiring the unsuccessful litigant to pay the successful litigant a certain sum of money [substance, not paper fictions], and as the equity system evolved to correct this inflexibility by directing specifically whatever seemed necessary [military rule— necessity] to do justice between the parties, the equitable remedies are naturally greater in number than the common-law [adjective] remedies." Smith, Handbook of Elementary Law (1939), p. 349. [Insertions and emphasis added]

The non-statutory abatement process should be used in situations where you are summoned by a 'court' or a governmental agency is asking for your voluntary joinder in one of their self-made imaginary 'controversies.'

In a situation where you have been brought into the 'court' involuntarily, always remember the basic defense of a Good and Lawful Christian, "I could not possibly have been 'willful' in this thing that I am accused of, for I do only the will of God, and there is no evil or malice in His will."

And, always remember what Our Lord has taught us:

"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11-12

Corporate and State Employment

When working for a State or any of its chartered/licensed corporations and companies, the most important thing you must ask yourself and pray about is, "Am I doing the will of God and honoring Him by continuing to contribute and support Commercial Babylon through working for them."

For those who believe that their contribution and support is a Godly calling, the answer is easy. But for those who recognize the **un**-Godly character of those venues and are seeking repentance thereof, or do not exactly feel comfortable in their current situation, will have to do much thinking and praying on this.

Consider the following, which is from Richard Steel's 1747 book, 'The Religious Tradesman':

"Both the disposed and the disposers must agree to choose a calling that is lawful. To do a sinful act is bad enough, but to make a trade of sin, and employ our lives in one continued scene of disobedience to God, is a condition that cannot be thought of without the utmost abhorrence, by anyone in whom the principles of virtue and religion are not wholly extinguished; as the continual curse of God must necessarily be attendant upon them. The prospect of gain may blind the eyes of men, and carry them on in such a course without reflecting; but it is often seen that the divine resentment follows them, even in this life, by blasting their hopes and aims, and causing wealth thus gotten by vanity to be diminished; but should this not be the case, God does not forget, nor lose the right to punish, those crimes on which He does not animadvert in this world. It is a plain, yet lamentable case, that men

are now disposed to take great liberties with their consciences, and make a light matter of religion, as if it was confined to a few outward acts of piety, without having any thing to do with their general conduct; in such an age it would be difficult to point out those callings that come under the character of criminal, without censure: yet everyone must acknowledge that those employments are certainly evil, that tend to lessen the reverence and duty we owe to Almighty God; or obstruct the general good of mankind; that are either the necessary occasions of sin to ourselves, or the certain incentives to it in others. Those only are lawful in which we can reasonably ask for the blessing of God, and expect His favour and acceptance. This, indeed, is the best rule we can form to ourselves by which to judge of every doubtful action."

Next month, we will conclude this subject with 'property registration' and some other less obvious things we should avoid in order to main our Christian standing and status.

“Exercising Your ‘Right of Avoidance” by Randy Lee

Originally published in five parts in Issues the Nineteenth through Twenty-third of Matters concerning His Lawful assembly (From The Christian Jural Society News)

Part Five

"Crafty are the wiles of the enemy, and many foolish ones are ignorant of his devices. Tutored by the experience of ages, seducers and evil men not only wax worse and worse, but they grow more and more cunning. If it were possible, they would deceive even the very elect. Happy shall they be, who, being elect, are kept by the mighty power of God unto salvation, so that they are not carried away with an error." Charles Spurgeon, 'The Sieve.'

The humanist State believes that it can control the evil of the world, and *make* mankind *good*. It believes that through tyranny, dictatorship, and manipulation it will conquer all hate, famine, and war. That State professes those things, but in fact, practices and 'creates' another. There is but One who can conquer and control these things—Jesus, the Christ.

"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." Mat. 11:29. [Emphasis added.]

Take my yoke upon you. The rest He promises is a release from the works of sin, not from the service of God. *"You are under a yoke which makes you weary: shake that off and try mine, which will make you easy,"* is the message from The Messenger. Christ's commands show His favor towards us: we must take His yoke.

The yoke represents diligence, submission, humility, patience and—being yoked together with our fellow-servants—keeping up the communion of saints.

Learn of Me, for I am meek and lowly in heart. He was eminently humble, and this is what we are peculiarly to *learn of Him*. Like-mindedness—if we are to be like Christ, we should be lowly-minded. We must walk in the same spirit and in the same steps *with Him*, who humbled Himself to sufferings and death for us; not only to satisfy God's justice, and pay the price of our redemption, but to set us an example, and that we might *follow* His steps.

"Let this mind be in you which was also in Christ Jesus." We must be of Christ's mind. We must bear a resemblance to His life, if we are to have the benefit of his death. If we have not the Spirit of Christ *in truth*, we are *without* Him.

"TRUTH. *There are three conceptions as to what constitutes 'truth': Agreement of thought [*the mind of Christ] and reality [*God's creation, both spiritual and physical]; eventual verification [*by the creation]; and consistency of thought with itself [*not self-contradictory].* *Memphis Telephone Co. v. Cumberland Telephone & Telegraph Co., C.C.A.Tenn., 231 F. 835, 842." Black's Law Dictionary* (4th ed. 1957 & 1968), p. 1685. [*Insertions added.]

God never contradicts Himself. He has always kept His covenant with us. It is He who is The Truth.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

The two yokes cannot be taken on simultaneously, for that represents double mindedness. Exercising Your Right of Avoidance shakes off the burden of that heavier yoke so that the easy yoke can be taken on.

Avoiding Property Registration

The voluntary act of registering land in the County Recorder's Office changes the character of the land from that of inheritance under God to that of a commercial commodity. A 'purchased' deed is a commercial instrument representing 'ownership' in commerce. It then becomes taxable and seizable under the confiscation acts to support martial rule. It is strictly a plague of Babylon on the land brought about through the ignorance and neglect of the church. The fictitious layers that have been put over the land are, to a certain extent, the rebuilding of the Tower of Babel—layer, upon layer, upon layer.

There are numerous reasons for this, which will not be addressed here. But we will look into 'deforcement,' i.e., removing those fictitious layers and bringing the original character back to that of a Godly one.

It will require an ecclesiastical court to bring the land back. Until the church re-establishes its ecclesiastical character from that of a governmentally approved corporation under the 501(c)3, back to that of a Biblical one, the land will remain in commerce. The church is the only Lawful body that has standing to re-establish the land under its inheritance from God.

It will require the study and development of process concerning 'deforcement':

Deforcement

“The fifth and last species of injuries by ouster or privation of the freehold, where the entry of the present tenant or possessor was originally lawful, but his detainer has now become unlawful, is that by deforcement. This, in its most extensive sense, is nomen generalissimum; a much larger and more comprehensive expression than any of the former: it then signifying the holding of any lands or tenements to which another person hath a right. [Co. Litt. 277.] So that this includes as well an abatement, an intrusion, a disseisin, or a discontinuance, as any other species of wrong whatsoever, whereby he that hath right to the freehold is kept out of possession. But as contradistinguished from the former, it is only such a detainer of the freehold, from him that hath the right of property, but never had any possession under that right, as falls within none of the injuries which we have before explained. As in case where a lord has a seignory, and lands escheat to him propter defectum sanguinis, but the seisin of the lands is withheld from him; here the injury is not abatement, for the right vests not in the lord as heir or devisee; nor is it intrusion, for it vests not in him who hath the remainder or reversion; nor is it disseisin, for the lord was never seised; nor does it at all bear the nature of any species of discontinuance; but, being neither of these four, it is therefore deforcement. [F. N. B. 143.] If a man marries a woman, and during the coverture is seised of lands, and alienes, and dies; is disseised, and dies; or dies in possession; and the alienee, disseisor, or heir, enters on the tenements and doth not assign the widow her dower; this is also a deforcement to the widow, by withholding lands to which she hath a right. [ibid. 8, 147.] In like manner, if a man lease lands to another for term of years, or for the life of a third person, and the term expires by surrender, efflux of time, or death of the cestui qui vie; and the lessee or any stranger, who was at the expiration of the term in possession, holds over, and refuses to deliver the possession to him in remainder or reversion, this is likewise a deforcement. [Finch, L. 163. F. N. B. 201, 205, 6, 7. See Book II, ch. 9, p. 151.]

Deforcements may also arise upon the breach of a condition in law: as if a woman gives lands to a man by deed, to the intent that he marry her, and he will not when thereunto required, but continues to hold the lands: this is such a fraud on the man's part that the law will not allow it to divest the woman's right of possession; though, his entry being lawful, it does divest the actual possession, and thereby becomes a deforcement. Deforcements may also be grounded on the disability of the party deforced: as if an infant do make an alienation of his lands, and the alienee enters and keeps possession; now, as the alienation is voidable, this possession as against the infant (or, in case of his decease, as against his heir) is after avoidance wrongful, and, therefore, deforcement. [Finch, L. 264. F. N. B. 192.] The same happens, when one of non-sane memory alienes his lands or tenements, and the alienee enters and holds possession; this may also be a deforcement. [Finch, *ibid.* F. N. B. 202.] Another species of deforcement is, where two persons have the same title to land, and one of them enters and keeps possession against the other: as where the ancestor dies seised of an estate in fee-simple, which descends to two sisters as coparceners, and one of them enters before the other, and will not suffer her sister to enter and enjoy her moiety; this is also a deforcement. [Finch, L. 293, 294. F. N. B. 197.] Deforcement may also be grounded on the non-performance of a covenant real: as if a man, seised of lands, covenants to convey them to another, and neglects or refuses so to do, but continues possession against him; this possession, being wrongful, is a deforcement: [F. N. B. 146.] whence, in levying a fine of lands, the person against whom the fictitious action is brought upon a supposed breach of covenant, is called the deforciant. [This proceeding was abolished by statute 3 and 4 Wm. IV, c. 74.] And, lastly, by way of analogy, keeping a man by any means out of a freehold office is construed to be a deforcement; though, being an incorporeal hereditament, the deforciant has no corporeal possession. So that whatever injury (withholding the possession of a freehold) is not included under one of the four former heads, is comprised under this of deforcement.

"The several species and degrees of injury by ouster being thus ascertained and defined, the next consideration is the remedy; which is, universally, the restitution or delivery of possession to the right owner: and, in some cases, damages also for the unjust amotion. The methods whereby these remedies, or either of them, may be obtained, are various.

"1. The first is that extrajudicial and summary one, which we slightly touched in the first chapter of the present book, [see page 5.] of entry by the legal owner, when another person, who hath no right, hath previously taken possession of lands or tenements. In this case the party entitled may make a formal, but peaceable, entry thereon, declaring that thereby he takes possession; which notorious act of ownership is equivalent to a feudal investiture by the lord: [See book II, ch. 14, p. 209.] or he may enter on any part of it in the same county, declaring it to be in the name of the whole: [Litt. §417.] but if it lies in different counties he must make different entries; for the notoriety to the pares or freeholders of Westmoreland, is not any notoriety to the pares or freeholders of Sussex. Also if there be two disseisors, the party disseised must make his entry on both; or if one disseisor has conveyed the lands with livery to two distinct feoffees, entry must be made on both: [Co. Litt. 252.] for as their seisin is distinct, so also must be the act which divests that seisin. If the claimant be deterred from entering by menaces or bodily fear, he may make claim, as near to the estate as he can, with the like forms and solemnities: which claim is in force for only a year and day. [Litt. §422.] And if this claim, if it be repeated once in the space of every year and day (which is called continual claim), has the same effect with, and in all respects amounts to, a legal entry. [*ibid.* §§419, 423.] Such an entry gives a man seisin, [Co. Litt. 15.] or puts into immediate possession him that hath right of entry on the estate, and thereby makes him complete owner, and capable of conveying it from himself by either descent or purchase. [But now by statute 3 and 4 Wm. IV, c. 27, s. 10, no person shall be deemed to have been in possession of any land within the meaning of that act, merely by reason of having made and entry

thereon; and by section 11 no continual or other claim upon or near any land shall preserve any right of making an entry. The distinction between the law as laid down by Blackstone and the present law as to an entry is, that by the former a bare entry on land was attended with a certain effect in keeping a right alive, whereas by the latter it has no effect whatever unless there be a change of possession. When this takes place, the remedy by entry is still in operation; when not, an entry is of no avail, and this remedy no longer exists.]

"This remedy by entry takes place in three only of the five species of ouster, viz.: abatement, intrusion, and disseisin; [ibid. 237, 238.] for, as in these the original entry of the wrongdoer was unlawful, they may therefore be remedied by the mere entry of him who hath right. But, upon a discontinuance or deforcement, the owner of the estate cannot enter, but is driven to his action: for herein the original entry being lawful, and thereby an apparent right of possession being gained, the law will not suffer that right to be overthrown by the mere act or entry of the claimant. Yet a man may enter [see book II, p. 150.] on his tenant by sufferance: for such tenant hath no freehold, but only a bare possession; which may be defeated, like a tenancy at will, by the mere entry of the owner. But if the owner thinks it more expedient to suppose or admit [Co. Litt. 15.] such tenant to have gained a tortious freehold, he is then remediable by writ or entry, ad terminum qui praeterit. [The estate mentioned in the last note abolishes this proceeding.]

"On the other hand, in case of abatement, intrusion, or disseisin, where entries [*of him who hath right] are generally lawful, this right of entry may be tolled, that is, taken away by descent. Descents, which take away entries, [Litt. §§385-413] [The right of entry is no longer taken away by descent. Statute 3 and 4 Wm. IV, c. 27, s. 39. This and the two following paragraphs are not applicable to the present state of the law.] are when any one, seised by [*175] any means whatsoever of the inheritance of a corporeal hereditament, dies; whereby the same descends to his heir: in this case, however feeble the right of the ancestor might be, the entry of any other person who claims title to the freehold is taken away; and he cannot recover possession against the heir by this summary method, but is driven to his action to gain a legal seisin of the estate. And this, first, because the heir comes to the estate by act of law, and not by his own act; the law therefore protects his title, and will not suffer his possession to be divested, till the claimant hath proved a better right. Secondly, because the heir may not suddenly know the true state of his title; and therefore the law, which is ever indulgent to heirs, takes away the entry of such claimant as neglected to enter on the ancestor who was well able to defend his title; and leaves the claimant only the remedy of an action against the heir. [Co. Litt. 237.] Thirdly, this was admirably adapted to the military spirit of the feudal tenures, and tended to make the feudatory bold in war; since his children could not, by any mere entry of another, be dispossessed of the lands whereof he died seised. And, lastly, it is agreeable to the dictates of reason and the general principles of law. Cooley's Blackstone (1872), vol. II, p. 167.

To those that are interested in re-establishing the land, it is suggested to study and research further information on 'deforcement' and 'ecclesiastical courts.' In the near future, God willing, we will further explore the land question in *The News*.

Miscellaneous Avoidance

The study of 'minimum contacts' is paramount in understanding what should be avoided concerning the ungodly. Always take into consideration the character of a particular activity that you may be involved in. Many times, something that may seem perfectly innocent can be quite devastating to your Good and Lawful Christian standing. 'Legal personality' is the most important thing to avoid. A standard rule to identify what may or may not constitute legal personality is whether or not the subject or activity was created by government through

legislation. The question you must ask yourself is: "Is it 'manmade' or Biblical?"

This will end, for the time being, the series on 'Exercising Your Right of Avoidance.' I am currently working on a 100 page treatise on this subject, which with God's willing guidance, will be available in April of 1998. At this time, The Christian Jural Society Press has a 32 page pamphlet with 90 minute audio tape available on 'Exercising Your Right of Avoidance.'