

A Pure Democracy

vs.

A Republic

From the Principles of Property

&

The Law below any Constitutional Republic

&

**The Impact of Christ on the World and Government in
the World**

Under what government are Americans today?

A paper written by Ronald F. Avery

For Presentation before the Travis County

Republican Liberty Caucus

Bagpipes Pub & Eatery

Friday August 14, 2009

With Attachments

under separate cover

by

Deanna Newberg

Table of Contents

Table of Contents.....	2
1 Ancient Quotes & Summary of Concept:.....	4
1.1 Plato:.....	4
1.2 Aristotle:.....	5
1.3 Both Plato and Aristotle lacked a principle:.....	6
2 Modern American Definitions:.....	6
2.1 American Heritage Dictionary:.....	6
2.1.1 Democracy:.....	6
2.1.2 Republic:.....	6
2.2 Funk & Wagnals:.....	6
2.2.1 Democracy:.....	6
2.2.2 Republic:.....	6
2.3 Black’s Law Dictionary 6 th Ed.:.....	7
2.3.1 Democracy:.....	7
2.3.2 Republic:.....	7
3 The Missing Element – Law based upon what?.....	7
4 American Forefather Quotes:.....	7
4.1 Regarding Democracy:.....	7
4.2 Thomas Jefferson:.....	7
4.2.1 American Liberty – Sidney, Locke:.....	7
4.2.2 Thomas Jefferson via James Madison – Legislative democracy is tyrannical:.....	8
4.2.3 Thomas Jefferson via Declaration of Independence:.....	8
5 Our Question and Problem is not; democracy, republic, or a mix? But rather Tyranny under an unlawful Bankocracy and lawful dissolution of the federal and state government, and the reestablishment of the principles of property only upon which lawful government can be founded:.....	8
5.1 Bankocracy / Bankarchy:.....	8
5.2 Post Dissolution:.....	9
5.2.1 Dissolved Government Modus Operandi – protect itself from the citizens and the world by making all mankind potential terrorists:.....	9
5.2.2 Futility of electing good or bad Officers to dissolved color of law government:.....	11
5.2.3 Futility of Politically Active People Slowing the Flood of Bad “bills, acts and laws” under dissolved government:.....	12
5.3 Formation of Lawful Government – growing popularity of “Secession” and “Anarchy:”.....	13
5.3.1 Secession:.....	13
5.3.2 Anarchy:.....	13
6. Strength of the Unlawful Bankarchy in American:.....	14
6.1 Public “education” or government mass indoctrination:.....	14
6.2 Military Ignorance:.....	14
6.3 Misdirection of Corporate Technology:.....	15
7. Strength of the American People in their effort to form lawful government:.....	15

7.1	Truth:.....	15
7.2	The Principles of Property:	15
7.3	God - The Present Kingdom of Heaven/God on Earth:.....	16
8	American Theology of Founding Era:	17
8.1	Samuel Davies:	17
9	Contemporary Post Dissolution American Theology:.....	17
9.1	Dr. Mark Saucy:.....	17
9.2	Dr. Gary DeMar:.....	20
10	Theology of the Founders:	22
10.1	John Adams:.....	22
10.2	Samuel Adams:	22
11	The Real Question:	23
12	The Solution:.....	23

1 Ancient Quotes & Summary of Concept:

1.1 *Plato:*

The word “republic” never appears beyond the title “The Republic.” But the entire chapter 8 of this book deals with the discredit of “democracy,” even though, his defense of a republic is not what we would consider today a good government. Plato defended the cast system of slaves, workers, aristocrats, seniors over juniors, etc. etc.

But Plato also made it very clear to all that a democracy was destructive of order in favor of the whims of the majority. Plato used his keen sense of observation and humor to point out the failures of democracy via a discussion; the Platonic dialectic:

“Well, I said, and how does the change from oligarchy into democracy arise? Is it not on this wise? — The good at which such a State aims is to become as rich as possible, a desire which is insatiable?

What then?

The rulers, being aware that their power rests upon their wealth, refuse to curtail by law the extravagance of the spendthrift youth because they gain by their ruin; they take interest from them and buy up their estates and thus increase their own wealth and importance?

To be sure.

There can be no doubt that the love of wealth and the spirit of moderation cannot exist together in citizens of the same State to any considerable extent; one or the other will be disregarded.

That is tolerably clear.

And in oligarchical States, from the general spread of carelessness and extravagance, men of good family have often been reduced to beggary?

Yes, often.

And still they remain in the city; there they are, ready to sting and fully armed, and some of them owe money, some have forfeited their citizenship; a third class are in both predicaments; and they hate and conspire against those who have got their property, and against everybody else, and are eager for revolution.

That is true.

On the other hand, the men of business, stooping as they walk, and pretending not even to see those whom they have already ruined, insert their sting — that is, their money — into some one else who is not on his guard against them, and recover the parent sum many times over multiplied into a family of children: and so they make drone and pauper to abound in the State.”

“And then democracy comes into being after the poor have conquered their opponents, slaughtering some and banishing some, while to the remainder they give an equal share of freedom and power; and this is the form of government in which the magistrates are commonly elected by lot.”

“And does not tyranny spring from democracy in the same manner as democracy from oligarchy — I mean, after a sort?”

“The good which oligarchy proposed to itself and the means by which it was maintained was excess of wealth — am I not right?

Yes.

And the insatiable desire of wealth and the neglect of all other things for the sake of money-getting was also the ruin of oligarchy?

True.

And democracy has her own good, of which the insatiable desire brings her to dissolution?

What good?

Freedom, I replied; which, as they tell you in a democracy, is the glory of the State — and that therefore in a democracy alone will the freeman of nature deign to dwell.

Yes; the saying is in everybody's mouth.

I was going to observe, that the insatiable desire of this and the neglect of other things introduces the change in democracy, which occasions a demand for tyranny.”

“How so?

When a democracy which is thirsting for freedom has evil cupbearers presiding over the feast, and has drunk too deeply of the strong wine of freedom, then, unless her rulers are very amenable and give a plentiful draught, she calls them to account and punishes them, and says that they are cursed oligarchs.”

“Yes, I said; and loyal citizens are insultingly termed by her slaves who hug their chains and men of naught; she would have subjects who are like rulers, and rulers who are like subjects: these are men after her own heart, whom she praises and honours both in private and public. Now, in such a State, can liberty have any limit? Certainly not.”

“Do not their leaders deprive the rich of their estates and distribute them among the people; at the same time taking care to reserve the larger part for themselves?

Why, yes, he said, to that extent the people do share.

And the persons whose property is taken from them are compelled to defend themselves before the people as they best can?

What else can they do?

And then, although they may have no desire of change, the others charge them with plotting against the people and being friends of oligarchy?

True.

And the end is that when they see the people, not of their own accord, but through ignorance, and because they are deceived by informers, seeking to do them wrong, then at last they are forced to become oligarchs in reality; they do not wish to be, but the sting of the drones torments them and breeds revolution in them.

That is exactly the truth.

Then come impeachments and judgments and trials of one another.

True.

The people have always some champion whom they set over them and nurse into greatness.

Yes, that is their way.

This and no other is the root from which a tyrant springs; when he first appears above ground he is a protector.

Yes, that is quite clear.”

“And the protector of the people is like him; having a mob entirely at his disposal, he is not restrained from shedding the blood of kinsmen; by the favourite method of false accusation he brings them into court and murders them, making the life of man to disappear, and with unholy tongue and lips tasting the blood of his fellow citizen; some he kills and others he banishes, at the same time hinting at the abolition of debts and partition of lands: and after this, what will be his destiny? Must he not either perish at the hands of his enemies, or from being a man become a wolf — that is, a tyrant?”

1.2 Aristotle:

“Of the above-mentioned forms, the perversions are as follows: of royalty, tyranny; of aristocracy, oligarchy; of constitutional government, democracy. For tyranny is a kind of monarchy which has in view the interest of the monarch only; oligarchy has in view the interest of the wealthy; democracy, of the needy: none of them the common good of all.”¹

¹ http://www.constitution.org/ari/polit_03.htm 350 BC

1.3 Both Plato and Aristotle lacked a principle:

Even though both Plato and Aristotle abandoned democracy as a perversion of lawful government they did not have a principle by which to establish a constitutional republic which would be in the interest of all people under its authority. These principles would not come to a common understanding, comprehension and proclamation until some 2000 years later. These principles came a little at a time over the centuries until the 16th century when they were finally developed into a system of interrelated components that touched every aspect of government from its lawful formation, to its limits of power, to its lawful means of support or funding and its means of lawful dissolution.

2 Modern American Definitions:

2.1 American Heritage Dictionary:

2.1.1 Democracy:

1. Government by the people, exercised either directly or through elected representatives.
2. A political unit that has such a government.
3. Majority rule.
4. The principles of social equality and respect for the individual within a community.

2.1.2 Republic:

1. A government whose head of state is not a monarch and is usually a president.
2. A country governed by the elected representatives of its people.

2.2 Funk & Wagnals:

2.2.1 Democracy:

1. A theory of government which, in its purest form, holds that the state should be controlled by all the people, each sharing equally in privileges, duties, and responsibilities and each participating in person in the government, as in the city-states of ancient Greece. In practice, control is vested in elective officers as representatives who may be upheld or removed by the people.
2. A government so conducted; a state so governed; the mass of the people.
3. Political, legal, or social equality.

2.2.2 Republic:

1. A state in which the sovereignty resides in the people or a certain portion of the people, and the legislative and administrative powers are lodged in officers elected by and representing the people; a representative democracy: applied to almost every form of government except kingdoms, empires, and dictatorships.
 2. A community of persons working freely in or devoted to the same cause; as, the *republic* of letters. – The Republic
1. The United States.
 2. Plato's treatise of government.

2.3 Black's Law Dictionary 6th Ed.:

2.3.1 Democracy:

That form of government in which the sovereign power resides in and is exercised by the **whole body** of free citizens directly or indirectly through a system of representation, as distinguished from a monarchy, aristocracy, or oligarchy.²

2.3.2 Republic:

That form of government in which the administration of affairs is **open to all the citizens**.³

3 The Missing Element – Law based upon what?

There is no apparent significant difference between a democracy and a republic according to the definitions above from modern American common use vocabulary and from the dictionary used by lawyers in America.

4 American Forefather Quotes:

4.1 Regarding Democracy:

- Benjamin Rush: "A simple democracy ... is one of the greatest of evils" (1789).
- James Madison: "Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security, or the rights of property; and have, in general, been as short in their lives as they have been violent in their deaths" (1787).⁴
- John Adams: "Remember, democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide" (1814).⁵
- At the close of the Constitutional Convention in Philadelphia on September 18, 1787, a Mrs. Powel anxiously awaited the results, and as Benjamin Franklin emerged from the long task now finished, asked him directly: "Well Doctor, what have we got, a republic or a monarchy?" "A republic if you can keep it" responded Franklin.⁶

4.2 Thomas Jefferson:

4.2.1 American Liberty – Sidney, Locke:

"Thomas Jefferson regarded John Locke and Algernon Sidney as the two leading sources for the American understanding of the principles of political liberty and the rights of humanity."^{7 8}

² Black's Law Dictionary 6th edition, p 432.

³ Black's Law Dictionary 6th edition, p 1302.

⁴ James Madison *The Federalist Papers* ed. Clinton Rossiter (Penguin Books USA Inc., 375 Hudson Street, New York, New York 10014, U.S.A.) #10 p 81. <http://www.constitution.org/fed/federa10.htm>

⁵ <http://www.americanexperiment.org/publications/2005/20050915yecke.php>

⁶ Quoted in a speech by Ron Paul <http://www.house.gov/paul/congrec/congrec2000/cr020200.htm>

⁷ "From the Minutes of the Board of Visitors, University of Virginia," March 4, 1825, in Thomas Jefferson, *Writings* (New York: Library of America, 1984) 479.

⁸ Algernon Sidney *Discourses Concerning Government* ed. Thomas G. West (Liberty Fund, Inc. 8335 Allison Pointe Trail, Suite 300, Indianapolis, Indiana 46250-1687) xv

4.2.2 Thomas Jefferson via James Madison – Legislative democracy is tyrannical:

Notes on the State of Virginia, p. 195. "All the powers of government, legislative, executive, and judiciary, result to the legislative body. The concentrating these in the same hands, is precisely the definition of despotic government. It will be no alleviation, that these powers will be exercised by a plurality of hands, and not by a single one. One hundred and seventy-three despots would surely be as oppressive as one. Let those who doubt it, turn their eyes on the republic of Venice. As little will it avail us, that they are chosen by ourselves. **An elective despotism was not the government we fought for**; but one which should not only be founded on free principles, but in which the powers of government should be so divided and balanced among several bodies of magistracy, as that no one could transcend their legal limits, without being effectually checked and restrained by the others.⁹

4.2.3 Thomas Jefferson via Declaration of Independence:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.— That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.”¹⁰

5 Our Question and Problem is not; democracy, republic, or a mix? But rather Tyranny under an unlawful Bankocracy and lawful dissolution of the federal and state government, and the reestablishment of the principles of property only upon which lawful government can be founded:

5.1 Bankocracy / Bankarchy:

A bankocracy is a form of government based upon the control of the economy of a nation such as the United States or Great Britain; or a group of nations like the “European Union” or the proposed “North American Union;” or the whole world such as the proposed and soon to be established global bankocracy under the “G-20 Board of Governors.”

Unlike a democracy where the majority of people are supposedly in control of the whole nation, under a bankocracy a small group of bankers control the whole nation and its destiny and policies, both foreign and domestic.

Demos is a Greek word meaning people and krateo is the Greek word meaning rule therefore under a democracy the people rule and under a bankocracy the banks rule. An

⁹ James Madison *The Federalist Papers* ed. Clinton Rossiter (Penguin Books USA Inc., 375 Hudson Street, New York, New York 10014, U.S.A.) #48 310-311. <http://www.constitution.org/fed/federa48.htm>

¹⁰ http://www.constitution.org/us_doi.htm

Oligarchy is where few rule as oligos is the Greek word meaning few and the Greek word archo means rule. The term Bankocracy and Bankarchy would mean the same thing. However, the term Bankarchy may imply the sense of a few banks and bankers rather than many or all bankers which is the real case we live under. The Federal Reserve is a monopoly over the banking system in America and does not represent the interest of all banks in America but only a small handful of banks that set the policy for all other banks.

5.2 Post Dissolution:

What is dissolution and what must take place to accomplish this dissolution from within a nation?

“When any one, or more, shall take upon them to make laws, whom the people have not appointed so to do, they make laws without authority, which the people are not therefore bound to obey; by which means they come again to be out of subjection, and may constitute to themselves a new legislative, as they think best, being in full liberty to resist the force of those, who without authority would impose any thing upon them. Every one is at the disposal of his own will, when those who had, by the delegation of the society, the declaring of the public will, are excluded from it, and others usurp the place, who have no such authority or delegation.”¹¹

5.2.1 Dissolved Government Modus Operandi – protect itself from the citizens and the world by making all mankind potential terrorists:

5.2.1.1 Six weeks prior to 9/11/01 Larry Silverstein purchased the lease on the World Trade Center and provided the protection for the placement of both conventional and unconventional demolition charges in the Twin Towers # 1 and 2 and in Building 7. On 9/11/01 two remote controlled 767s guided by “Flight Terminator Pods,” developed and used by the military for practice and civilians for jet fuel tests, crashed into the Twin Towers. All dust samples taken from the WTC show the chemical fingerprint of nanothermite which is a military high grade steel melting explosive. Many very thick steel columns left standing at the site showed evidence of melted steel at an angle commonly used in conventional demolition to pull buildings. Larry Silverstein admitted that building 7, a 47 story skyscraper, was pulled on 9/11/01 in a PBS special one year later entitled “America Rebuilds.”

“I remember getting a call from the, er, fire commander, telling me that they were not sure they were gonna be able to contain the fire, and I said, “We’ve had such terrible loss of life, maybe the smartest thing to do is pull it.” And they made that decision to pull and we watched the building collapse.”

¹¹ John Locke Second Treatise of Government 1689 <http://www.constitution.org/jl/2ndtr19.htm>

5.2.1.2 Now, Larry gave a half truth statement above and we can prove it so. First, fire departments do not have expertise to pull skyscrapers. Second, this was a private building with out access to private funds for the purchase of such expertise. Third, no building this size could have been wired for demolition in 6 hours while under the duress of future attacks. Fourth, 47 story skyscrapers require weeks to plan for their demolition to fall into their footprint as this one did. Therefore, building seven had to have been wired for demolition well in advance of 9/11/01 which would have required a permit and those permits are not granted while a building is occupied. The Solomon Building #7 was wired for demolition in advance of 9/11/01 while occupied without a permit and knowing he did this, it is no great leap of reason to deduct that he also had the Twin Towers wired for an unconventional demolition that would change domestic and foreign policy in America forever.

5.2.1.3 The global Financial Collapse resulting from the failure of the “unsecured derivatives” containing “toxic assets” were inserted into the economy by a handful of clever bankers¹² (bankocracy) to do just what they did - collapse the economy in America and overseas. “Unsecured Derivatives” is another name for the financial “Trojan Horse.” The concept was to create a “gift” or “sweet deal” and sell it to those who need a good investment strategy to make a good income quickly. This looked good to all and the “Trojan Horse” once bought up all over the world was then opened exposing the “toxic assets” inside by the very bankers that created them to crash every economy involved. This is the planned demolition of the global economy in order to introduce the Global Bankocracy with the plan to regulate this kind of activity with the G-20 Global Banksters. This is why Max Keiser is accurate in calling these bankers “scum.”¹³ And the solution that America provides for this problem is a taxpayer rescue of the very bankers that built this Trojan Horse to destroy their economy.

5.2.1.4 This two fold attack upon America was to first install a police state in America making all people a potential terrorist and the other was to crash the economy and

¹² http://www.huffingtonpost.com/lou-dubose/mccain-econ-advisor-phil_b_95992.html

¹³ <http://www.youtube.com/watch?v=VSwwY4E6I04>

making all willing to come into a new world order under the domination of global bankers as the economic saviors of the planet. But both are false tricks designed to do exactly what the bankers are doing with it. Both “the war on terror” from “9/11” and the “Financial Collapse” were designed to disarm the Americans and make them weak, pliable and amenable to the old bankocracy plan to install the new world order of banksters.

5.2.2 Futility of electing good or bad Officers to dissolved color of law government:

By the time we have elected a few good people to what we think is supposed to be a constitutional republic or a democracy the bankarchy has changed the whole nature of the ruling machine and its policies. Just consider the open borders, bail out and stimulus package built upon the backs of taxpayers to the tune of several trillion paper dollars in the end, the costly unconstitutional wars, the present building of many FEMA camps,¹⁴ to house those who are resistant to the failed economy, resistant to taking forced vaccinations needed because of government lab created swine flu and resistant to gun confiscation and injections of RFID chips. What is the real likelihood that democracy will stop all of that? It is quite likely, by the time we get only two good men in office we will be in a FEMA Camp¹⁵ ourselves unless we perceive our real situation.

A very good argument can be made that the American people lost their constitutional republic through democracy and now are we to believe we are going to save it, or restore it, or take it back, etc., by the same process by which we lost it? Montesquieu was more correct in saying that when a republic is lost it is not retrievable.

“What I say is confirmed by the entire body of history and is quite in conformity with the nature of things. For it is clear that less virtue is needed in a monarchy, where the one who sees to the execution of the laws judges himself above the laws, than in a popular government, where the one who sees to the execution of the laws feels that he is subject to them himself and that he will bear their weight.

“It is also clear that the monarch who ceases to see to the execution of the laws, through bad counsel or negligence, may easily repair the damage; he has only to change his counsel or correct his own negligence. But in a popular government when the laws have ceased to be executed, as this can come only from the corruption of the republic, the state is already lost.”¹⁶

Many people just cannot grasp the significance of Montesquieu’s statement or of Locke’s proof of the five ways a government is dissolved. Once “dissolved” or “lost” these governments are not fixable from within. It is a condition of death and one which is not corrected from within the dead body. This condition requires a correct perception of the condition and an abandonment of the dead body to produce a new body which can perform the functions for which it was originally designed.

¹⁴ <http://www.youtube.com/watch?v=0P-hvPJPTi4>

¹⁵ http://www.youtube.com/watch?v=Vxd_hsiZ1Ak Also search REX 84 on Google. 3768 camps now.

¹⁶ **Montesquieu, Charles Louis de Secondat, *The Spirit of the Laws*** ed., Anne M. Cohler, Basia C. Miller & Harold S. Stone (Cambridge University Press, 40 West 20th Street, New York, NY 10011-4211, USA)

5.2.3 Futility of Politically Active People Slowing the Flood of Bad “bills, acts and laws” under dissolved government:

Look at the flood of emails we all get urging us to call our legislators and get them to pass a good bill or stop a bad bill. There is no way any person could stay up with the avalanche of bad or incompetent legislation and function to produce a living. This in itself is a symptom of a dissolved and lost constitutional republic as so seen by James Madison:

“To trace the mischievous effects of a mutable government would fill a volume. I will hint a few only, each of which will be perceived to be a source of innumerable others.

“In the first place, it forfeits the respect and confidence of other nations, and all the advantages connected with national character. An individual who is observed to be inconstant to his plans, or perhaps to carry on his affairs without any plan at all, is marked at once by all prudent people as a speedy victim to his own unsteadiness and folly. His more friendly neighbors may pity him, but all will decline to connect their fortunes with his; and not a few will seize the opportunity of making their fortunes out of his. One nation is to another what one individual is to another; with this melancholy distinction, perhaps, that the former, with fewer of the benevolent emotions than the latter, are under fewer restraints also from taking undue advantage of the indiscretions of each other. Every nation, consequently, whose affairs betray a want of wisdom and stability, may calculate on every loss which can be sustained from the more systematic policy of its wiser neighbors. But the best instruction on this subject is unhappily conveyed to America by the example of her own situation. She finds that she is held in no respect by her friends; that she is the derision of her enemies; and that she is a prey to every nation which has an interest in speculating on her fluctuating councils and embarrassed affairs.

“The internal effects of a mutable policy are still more calamitous. it poisons the blessings of liberty itself. It will be of little avail to the people that the laws are made by men of their own choice if the laws be so voluminous that they cannot be read, or so incoherent that they cannot be understood; of they be repealed or revised before they are promulgated, or undergo such incessant changes that no man, who knows what the law is today, can guess what it will be tomorrow. Law is defined to be a rule of action; but how can that be a rule, which is little known, and less fixed?

“Another effect of public instability is the unreasonable advantage it gives to the sagacious, the enterprising, and the moneyed few over the industrious and uniformed mass of the people. Every new regulation concerning commerce or revenue, or in any manner affecting the value of the different species of property, presents a new harvest to those who watch the change, and can trace its consequences; a harvest, reared not by themselves, but by the toils and cares of the great body of their fellow citizens. This is a state of things in which it may be said with some truth that laws are made for the *few*, not for the *many*.”¹⁷

This mutability, instability, and chaos on the part of government is a sign that it has already left the principle of the law behind which is based upon the protection of property as defined and prescribed in the federal and state constitutions. This is the mark of the state of dissolution and self protection from the coming wrath of the people upon the realization of what has happened to them.

¹⁷ James Madison *The Federalist Papers* ed. Clinton Rossiter (Penguin Books USA Inc., 375 Hudson Street, New York, New York 10014, U.S.A.) 380-381 Letter #62
<http://www.constitution.org/fed/federa62.htm>

5.3 Formation of Lawful Government – growing popularity of “Secession” and “Anarchy:”

5.3.1 Secession:

5.3.1.1 There is a growing movement of “secession” in the so-called “state of Texas” and “anarchy” all over the so-called “united States of America.” But secession admits that the thing from which one wants to withdraw is a lawfully existing entity. There is no need to secede from something that is dissolved. This is the case in which we live. Therefore, if “Texas” were to “secede” from the “united States of America” it testifies that the “united States of America” is a lawfully existing and constituted nation in conformity to the form in which it was constituted. But this is not true.

5.3.1.2 Further, there is no provision in the constitution for a secession of a state as long as the “union” is in conformity to the “Constitution of the United States of America.”

5.3.1.3 A further problem in the so-called “state of Texas” and most assuredly with every other state in the union for like reasons is that the states too are dissolved. This leaves the people of the land without lawfully constituted and God ordained government. The people have become victims of rebels in the seats of authority who have overturned our states and union by their miscarriages and violations of the law with their unlawful acts and statutes and erroneous judicial decisions.

5.3.2 Anarchy:

5.3.2.1 There is also a growing movement for anarchy¹⁸ which is an over reaction to unlawful government. Those who have experienced unlawful government prefer no government to unlawful government, as I do, but anarchy has never defeated an unlawful government. Lawful government is the only power strong enough to defeat unlawful government. It is suggested that the only alternative to anarchy is statism which is untrue. Statism is the belief that the state owns all the property rather than the people and that the state is sovereign over the people who created it and that it has sovereign immunity to harm the people without recourse which is also untrue. But as we look at our nation now it is indeed a statist institution rather than a lawful government as a result of many years of corruption. But this is no reason to reject the creation of lawful government with the correct foundation.

¹⁸ <http://www.youtube.com:80/watch?v=-e5lYUw2Bm0>

6. Strength of the Unlawful Bankarchy in American:

6.1 *Public “education” or government mass indoctrination:*

The purpose of free public schools in Texas is stated under Article 7 Section 1 of the Texas Constitution: “A **general diffusion of knowledge being essential to the preservation of the liberties and rights of the people**, it shall be the duty of the Legislature of the State to establish and make suitable provision for the support and maintenance of an efficient system of public free schools.” And since we know that all power in government comes from the delegated authority of the people as stated in Article 1 Section 2 of the Texas Constitution: “All political power is inherent in the people, and all free governments are founded on their authority, and instituted for their benefit. The faith of the people of Texas stands pledged to the preservation of a republican form of government, and, subject to this limitation only, they have at all times the inalienable right to alter, reform or abolish their government in such manner as they may think expedient.” And since we know that the authority of the people is not unlimited but limited to the protection of their life, liberty and possessions the only authority they can delegate to public education is knowledge that is limited to instruction about the principles of property that determine every aspect of government for the sole protection of property. But the public schools, paid for by taxation of the people teach all things and false doctrines to the children without authority of the people and vehemently resist teaching the children what they have an authority to inculcate.

6.2 *Military Ignorance:*

The misuse of the military is one of our greatest problems faced by the people. The higher ranks follow unlawful orders from men without authority without question. This produces a mechanized multitude of ignorant killers to execute plans and schemes of the mad men in dissolved offices rather than an army trained to protect the property of the people of what once was the “united States.” We constantly hear about electing a “Commander-in-Chief” even in peace time. This is ridiculous because it should be common knowledge that the “president” of the “united States” is the “Chief Executive Officer” until congress declares war making him the “Commander-in-Chief.”¹⁹

¹⁹ "The President is to be the "commander-in-chief of the army and navy of the United States, and of the militia of the several states, when called into the actual service of the United States....In most of these particulars, the power of the President will resemble equally that of the king of Great Britain and of the governor of New York. The most material points of difference are these: - First. The President will have only the occasional command of such part of the militia of the nation as by legislative provision may be called into actual service of the Union.

“The king of Great Britian and the governor of New York have at all times the entire command of all the militia within their several jurisdictions....Second. The President is to be commander-in-chief of the army and navy of the United States. In this respect his authority would be nominally the same with that of the king of Great Britian, but in substance much inferior to it. It would amount to nothing more than the supreme command and direction of the military and naval forces, as first general and admiral of the Confederacy; while that of the British king extends to the declaring of war and to the raising and regulating of fleets and armies - all which, by the Constitution under consideration, would appertain to the legislature." Alexander Hamilton Ibid Federalist Letter #69.

There would be no “American troops” in Afghanistan or Iraq if we had well educated generals and admirals in the military as they would not listen to the CEO until he became a CIC by a congressional declaration of war. And because they are this poorly informed of their duties they will commit other atrocities even upon their own people if directed by tyrants to do so because all they want to do is rise in rank until they become something really powerful, profitable and prestigious. The people have little in the way of military strength to resist this force if turned upon them by tyrants in dissolved offices.

6.3 *Misdirection of Corporate Technology:*

Dissolved government has thrust its tyrannical tentacles into every aspect of life forcing companies to pay for things that should not be required of them to do business. Business has tended to follow and fulfill the needs of government because it can supply lots of taxpayer money to corporations. Since surveillance is a need of unlawful dissolved government to protect itself from the people, corporations are willing to develop technologies to be used to destroy the rights and freedoms of the people. The same goes for every other technology that can track and oppress the people. Therefore, corporations no longer serve the interest and need of the people in a free market but serve the dissolved government under tyranny.

7. Strength of the American People in their effort to form lawful government:

7.1 *Truth:*

The truth is a servant of those who hold it. Truth is an unpredictable master to those who do not. Those who live by the truth survive and those who do not perish. Jesus said that; “the truth shall set you free.” And at another time Jesus said; “I am the truth and the way.”

7.2 *The Principles of Property:*

The principles of property were first named this and promulgated by John Locke when they were first published under the title of the First and Second Treatise of Government in 1689. The following is a short summary of this great work. Thomas Jefferson said that all American liberty was based upon this and the work of Algernon Sidney.

- 7.2.1 The citizens are sovereign over the government they create for their benefit by their delegated authority limited to the protection of property not by the transfer of their properties to the state.
- 7.2.2 The sole purpose of government is the protection of the property (life, liberty and possessions) of each citizen.
- 7.2.3 People leave the state of nature to join societies in order to secure their own lives, liberties and possessions not to knowingly or unknowingly sacrifice their property for the betterment of the whole.
- 7.2.4 No person ought to, nor has authority to, harm or invade another in their lives, liberties, or possessions.

- 7.2.5 No person can delegate, give, or confer upon another more than they have in themselves.
- 7.2.6 Therefore, no government can acquire a right, immunity, or prerogative to invade or harm the property of another person or group, much less without recourse in the courts.
- 7.2.7 All law is the collective individual right to defend their life, liberty and possessions.
- 7.2.8 The Constitutions reflect these fundamentals and should strengthen them when amended.
- 7.2.9 Taxation must not threaten property or the ownership thereof to be lawful.
- 7.2.10 When a government changes its form without permission of the people who formed it by amendment or the manner they prescribed it is dissolved.
- 7.2.11 No one is obligated to follow or adhere to the provisions of a dissolved government and it may be resisted with force if necessary to defend the life, liberty and property of an individual or the people.
- 7.2.12 All political issues can be determined from the previous fundamentals of government at the root of the constitutions of both federal and state government.

7.3 God - The Present Kingdom of Heaven/God on Earth:

We do not have lawful government in America because we do not possess the Kingdom of Heaven or God in our minds. We do not live mentally or in any other way as a people cognizant of the reality of the Kingdom of Heaven on earth as did our Forefathers. Our founders and the preachers of that era in America taught that Jesus was the present ruling King of the Earth over all other kings and princes and priests and governments of every sort. Now we do not perceive that condition and deny it as a reality or even a potential until Jesus returns the second time.

“Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.” Luke 8:18 KJV

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matthew 6:33 KJV

If we do not have, possess, or perceive the Kingdom of God on Earth then we shall not be able to secure it in the eyes of government. Government must be made to recognize what we are and what we have and possess. If we don't have it the government cannot be made to acknowledge what the people are and what government must be as a result, i.e., kings and priest .

8 American Theology of Founding Era:

8.1 Samuel Davies:

“And therefore Christ, as a Mediator, is made the head of all the heavenly armies, and he employs them as *his ministering spirits, to minister to them that are heirs of salvation*. Heb. i. 14. These glorious creatures are always on the wing ready to discharge his orders in any part of this vast empire, and delight to be employed in the services of his mediatorial kingdom. This is also an event in which the fallen angels deeply interest themselves; they have united all their force and art for near six thousand years to disturb and subvert his kingdom, and blast the designs of redeeming love; they therefore are all subjected to the controul of Christ, and he shortens and lengthens their chains as he pleases, and they cannot go an hair’s breadth beyond his permission. The scriptures represent our world in its state of guilt and misery as the kingdom of Satan; sinners, while slave to sin, are his subjects; and every act of disobedience against God is an act of homage to this infernal prince. Hence Satan is called *the God of this world*, 2 Cor. iv. 4. *the prince of this world*, John xii. 31. *the power of darkness*, Luke xxii. 53 *the prince of the power of the air, the Spirit that now worketh in the children of disobedience*. Eph. ii. 26. Hence also the ministers of Christ, who are employed to recover sinners to a state of holiness and happiness, are represented as soldiers armed for war; not indeed with carnal weapons, but with those which are spiritual, plain truth arguments, and miracles; and *these are made mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*. 2 Cor. x. 3, 4, 5. And Christians in general are presented as *wrestling, not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places*. Eph. vi. 12. hence also in particular it is that the death of Christ is represented not as a defeat, but as an illustrious conquest gained over the powers of hell; because, by this means a way was opened for the deliverance of sinners from under their power, and restoring them into liberty and the favour of God. By that strange contemptible weapon, the cross, and by the glorious resurrection of Jesus, he *spoiled principalities and powers, and made a shew of them openly, triumphing over them*. Col. ii. 15. *Through death*, says the apostle, *he destroyed him that had the power of death; that is, the devil*. Heb. ii. 14. Had not Christ by his death offered a propitiatory sacrifice for the sins of men, they would have continued for ever under the tyranny of Satan; but he has purchased liberty, life, and salvation for them; and thus he hath destroyed the kingdom of darkness, and translated multitudes from it into his own gracious and glorious kingdom.”²⁰

9 Contemporary Post Dissolution American Theology:

9.1 Dr. Mark Saucy:

The following is excerpted from a letter I wrote to Dr. Mark Saucy of Talbot Theological Seminary concerning his views predicated on the research he had done of every author who wrote on the topic of the Kingdom of God since 1960:

Now it appears that the question of the presence of the Kingdom of God on earth results from viewing the Kingdom of God as a government wherein the church with Christ as its head as King is acknowledged by all people all over the world. You make an assertion that Christ could not offer the full Old Testament hope of the Kingdom of God but was limited in what he could fulfill or offer in comparison and that what he offered initially was not the same as that which he offered later in his ministry. You finish by

²⁰ Samuel Davies, Sermon X The Mediatorial Kingdom and Glories of Jesus Christ – London 1756, Ellis Sandoz ed. *Political Sermons of the American Founding Era, 1730-1805 Vol. 1 2nd Edition* (Liberty Fund, Inc. 8335 Allison Pointe Trail, Suite 300 Indianapolis, Indiana 46250-1684) 191-2

asserting that the kingdom of God only exists today in the action or power of the Holy Spirit rather than in a concrete or political or territorial sense:

“Such summary statements of the Jewish hope of the first century are very important as we now turn to the message of the Kingdom of God (*basileia tou theou*) that Jesus preached. They are important because they represent a very radically reduced list of options available for Jesus if he was going to use one of the ideas about the eschaton²¹ current in his day***

“It was political; it was historical; and it was rooted in the Old Testament. This was the hope of Jesus’ day. His options therefore were only two: use his ancestral hope, or create his own.”²²

“In Zechariah’s words the hope is for a spiritual and political deliverance (vv.71-75).” (318)

“He announces the ‘favorable year of the Lord’ in the fulfillment of Jewish Jubilee eschatological hope (Luke 4:19).” (320)

“At least at the initial stage of his ministry, Jesus appears to be taking the Kingdom according to the eschatological root present in Judaism. His Kingdom is the reign of Yahweh manifested historically, politically, spiritually, and nationally. It means ultimate rest, restoration, liberation, deliverance, and redemption for all of God’s creation.” (329)

Then you say on the very same page that the Kingdom that Christ proclaimed and announced in the beginning was absent in his presence:

“Obviously, the visibly glorious, all-conquering reign of Yahweh as anticipated in the Old Testament was not there at that moment of the exorcism.²³ What was there was the power of the divine Spirit working through the uniquely anointed Spirit-bearer, and this Jesus calls the Kingdom.” (329)

This is clearly contradictory to what Christ said about himself in your reference. You then say that in the beginning Jesus proclaimed the Kingdom of God known to the Jews but that he did not define it but merely assumed and adopted that which was anticipated by the Jews:

“In fact, as far as the Gospels are concerned, when he begins his ministry Jesus does not define the Kingdom at all, which is very significant considering his close connection to John and the eschatological options available to him.” (319)

Then you assert that the Kingdom that Jesus preached was changed in its ability to be perceived and its nearness after he as King of it was rejected:

“If the Kingdom of Jesus’ proclamation was the Jewish hope of the Old Testament, significant changes in this proclamation are evident as his ministry proceeds. For one thing this Kingdom which was initially proclaimed as near becomes near only in relation to certain events of the future. For another, this Kingdom which was originally proclaimed publicly through the mouth

²¹ notions of the end times

²² Dr. Mark Saucy, *The Kingdom of God in the Teaching of Jesus – 20th Century Theology* (Word Publishing, Inc., Dallas, Texas 75234, 1997) 317

²³ Referring to Matthew 12:22-28 “Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.*** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.”

of the herald after rejection becomes the matter of secrets and mysteries as the predominantly spiritual tone of Jesus' teaching becomes even more evident." (330)

It is interesting to consider what the difference in the Kingdom preached from the start by Christ would have been had all the people accepted him upon their hearing of him. If Christ is one of the three forms of God then he surely knew from the beginning that he would be rejected, killed, and resurrected to ascend into heaven taking the whole world with him as savior of the world. There is scriptural evidence of that very knowledge from the beginning:

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."²⁴

Even though Christ is the Kingdom, and the door to the Kingdom, and initiator and proclamaor of the Kingdom, he cannot alter it or delay it unless he refuses to do his Father's will by shutting his mouth and returning to work as an unknown carpenter. Christ knew that he was and is the Son of God and that he was and is the Kingdom of God and all that get near to him are near to the Kingdom and all that abide in him are in the Kingdom. And he knew this from the very beginning at least from his baptism under John. However, Christ had not created the door into the Kingdom that he possessed until he was killed, resurrected and ascended taking all things in space and time he gathered in his body into the highest Heaven wherein people then and now could enter it.

You make a distinction between the Kingdom to come which would fulfill all of the Jewish expectations and the present Kingdom which exists only in the power of the Spirit or the Holy Ghost:

"Rejection of the initial proclamation instituted Jesus' greater emphasis on phase one, the Kingdom as present in the power of the Spirit, while at the same time still retaining the promise of phase two, the Kingdom that will come in the future." (339)

No phase of the Kingdom's presence can be dependent or contingent on the action or inaction of the Holy Spirit in the lives of the saints. If it were so, it would be a Kingdom that is not established at all as it would come and go according to the activity of the Holy Spirit in us. Christ either established the Kingdom of Heaven/God by his death, resurrection and ascension or he did not perform those acts at all. Now since he has performed those works the Kingdom of Heaven or God has been fully established in its full cosmic domain as you have said was the observation of Origen's²⁵ designation of Jesus as the *autobasileia* or "the Kingdom of God is Christ himself" (329-330). If that were not so, we could not say we are "born-again" and forgiven of our sins. Present salvation and forgiveness of sin is being in the body of Christ upon the cross and in his death, resurrection and ascension. And upon our ascension with Christ spiritually where

²⁴ John 10:14-18

²⁵ Origen wrote against attacks from the pagan philosopher, Celsus, and the Gnostics within Christianity in the Second Century AD.

do we go? We go to the Kingdom of Heaven/God to sit with him in heavenly places. How could we do that if neither the Kingdom were established nor the door to it created by Christ himself?

9.2 Dr. Gary DeMar:

Dr. DeMar's thesis is that the United States of America was founded upon Christian principles or even further upon Biblical principles and that because of this the Bible, both Old and New Testaments, must become the law of the land. DeMar asserts that when all in America realize that Christ is sovereign over all aspects of life the government will be reformed and corrected:

"The critical issue of our day is the relationship of Christ and His Word to our political and legal system in the United States. **Who has jurisdiction** over every aspect of American society, Jesus Christ or the State? Is this to be a Christian nation or a humanistic nation?"²⁶

Dr. DeMar has indeed discovered the critical issue of our day and Dr. DeMar leads us to believe that he is going to get to answer and solve the most critical problem in the present American political situation with his 3 volume set of books. He quotes Martin Luther on this very point of dealing with the specific issue, specifically:

"If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that one point."²⁷

Martin Luther was a man who did confess Christ on the battle field as well as at the breach in the wall in the face of the enemy pouring in. However we can not say that about our author, Dr. Gary DeMar. Right after collecting us with the sound of the trumpet to follow him to seal up the breach where sovereignty has been penetrated by the enemy, DeMar runs from the field and sits down in a quiet church to wait for the tyrants to take him and his righteous obedient brethren. Dr. DeMar immediately directs us in volume one to read his definition of "what is government" at the end of volume one and addresses the "legitimacy of government" or what he terms "sovereignty:"

"The biblical philosophy of sovereignty and legitimacy in government explains why rebellion against **duly constituted governments** (family, church, and civil) is sin (Exodus 22:28; Acts 23:5). "For rebellion is the sin of divination, and insubordination is as iniquity and idolatry" (1 Samuel 15:23). **Governments that are formed are legitimate** even though they may not be acting in a legitimate way. **Who would determine when a government has overstepped the boundary of legitimacy?** No earthly government is perfect. As Christians, we do not believe in the possibility of utopianism this **side of heaven**. When David was being pursued by King Saul, David had the opportunity to take the king's life. He could have claimed that he was doing it for "the people." He did not."²⁸ (Bolding added)

²⁶ Gary DeMar, *God and Government – A Biblical and Historical Study* Vol. 1 (American Vision, Inc., Atlanta, Georgia, USA, 1997) x.

²⁷ Ibid.

²⁸ Ibid. 198-199

Dr. DeMar overlooks the qualifiers that he has used himself providing a Christian means to resist unlawful government or restore lawful government found in the Christian principles of government. He used the phrase “duly constituted governments.” Obviously, unduly constituted governments do not require obedience nor do governments that fall out of being duly constituted by violation of the terms of its constitution.

According to Dr. DeMar, all men including Christians are to be happy living under tyranny forever because “no earthly government is perfect. As Christians, we do not believe in the possibility of utopianism this side of heaven.” DeMar presumes to know what all Christians think because he thinks it. And he concludes for all mankind what he thinks. Dr. DeMar has confused “perfect” government with lawful government. The existence of a lawful government does not imply the existence of a “perfect” government any more than a contract implies that the parties to it are perfect in every way. Imperfect parties to a contract can fulfill their contracts perfectly. The same is true in government. The parties to a constitution of government need not be perfect in everyway in order to conform to the requirements of the constitution of a state or nation. Is this not the very reason to have government because men are not perfect? Then what purpose would any government have if public servants were allowed to violate the constitutional laws with impunity because they are not perfect?

Then Dr. DeMar makes a theological error in implying that we live “this side of heaven.” I am living in heaven not on “this side” of it. Dr. DeMar erroneously implies that earth is not in Heaven. Christ Jesus removed the “sides” making earth and all things in the cosmos the Kingdom of Heaven²⁹ and I have entered it by the operation of the death, resurrection and ascension of Christ as I and all things were in him in that operation. I am therefore immortal and living in the Kingdom of Heaven as reflected in the theology of the American founding era and I expect that my representatives in government adhere to the terms of the constitution of the nation and if they violate those terms I am capable of perceiving and determining when the government is dissolved by my public servants not acting in a legitimate way and the courts refusing to correct them under the written and known constitutional law.

Further, I say that this Kingdom of Heaven I live in has rules, regulations, rights, liberties and freedoms established by Christ and his saints since his ascension. One of these rights and liberties is to resist tyrants and to throw off unlawful governments and replace them with governments more to the benefit of the people.³⁰ The works of Christ in his death, resurrection and ascension have also made all men kings and priests:

“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”³¹

And hast made us unto our God kings and priests: and we shall reign on the earth.”³²

²⁹ Ephesians 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

³⁰ Declaration of Independence, RE: 4.2.3 above.

³¹ Revelation 1:6

³² Revelation 5:10

Therefore, how do kings and priests get along with one another? We get along by consent or contract or constitution. When any provision of the contract is breached which effects the form of its operation and not corrected by the means specified in the same contract it is void and I may resist it with God's authority if it threatens my property to abolish it with violence if it is not vacated voluntarily by those occupying the seats of the dissolved government.

10 Theology of the Founders:

10.1 John Adams:

The first Vice President, second President, signer of Declaration of Independence, he that insisted that Thomas Jefferson write Declaration of Independence, and insisted that George Washington be the Commander-in-Chief of the Continental Army, and negotiated the final treaty with Great Britain ending the Revolutionary War wrote:

“Suppose a nation in some distant region should take the bible for their only law book, and every member should regulate his conduct by the precepts there exhibited! Every member would be obliged in conscience, to temperance, frugality, and industry; to justice, kindness, and charity towards his fellow men; and to piety, love and reverence toward almighty God...What a Utopia, what a Paradise would this region be.”³³

10.2 Samuel Adams:

The “Father of the American Revolution” who organized the Boston Tea Party, formed the “Committees of Correspondence” led Colonists to resist the authority of the British Government, signed Declaration of Independence, called the first Continental Congress wrote in his *The Rights of the Colonists*:

“The right to freedom being the gift of the Almighty...The rights of the colonists as Christians...may be best understood by reading and carefully studying the institutions of the Great Law Giver and Head of the Christian Church, which are to be found clearly written and promulgated in the New Testament.”³⁴

And Samuel Adams at the signing of the Declaration of Independence declared that:

“We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in Heaven and from the rising to the setting of the sun, let his kingdom come.”³⁵

As you can plainly see Samuel Adams and John Adams actually contained the Kingdom of Heaven in their hearts, souls, bodies and minds. They were carriers, possessors and perceivers of the Present Kingdom of Heaven on Earth and knew who was the sovereign King over all the earth and who was in control and who's will was being followed on Earth. The “restoration” being spoken of by Samuel Adams was not a restoration of what he thought but of a reality that all men and all government should

³³ Staff of the Christian Defense Fund, *One Nation Under God – America's Christian Heritage*, (Christian Defense Fund, 1997, 6564 Loisdale Court, Suite 320, Springfield, Virginia 22150) 5

³⁴ Ibid. 7

³⁵ Ibid. 7-8

obey and recognize. The Declaration of Independence was a statement of the principles of the impact of Christ Jesus on the government of mankind.

“In short, it is the **greatest absurdity** to suppose it in the power of one, or any number of men, at the entering into society, to renounce their essential natural rights, or the means of preserving those rights; when the grand end of civil government, from the very nature of its institution, is for the support, protection, and defense of those very rights; the principal of which, as is before observed, are **Life, Liberty, and Property**. If men, through fear, fraud, or mistake, should in terms renounce or give up any essential natural right, **the eternal law of reason and the grand end of society would absolutely vacate such renunciation**. The right to freedom being the **gift of God Almighty, it is not in the power of man to alienate this gift and voluntarily become a slave.**”³⁶

It should now be clear to see that the theology of the founders is not the same theology of those of the common American today, or those in office or being elected to office or in the modern Christian churches. Early America saw, perceived, possessed and lived in the present Kingdom of Heaven on Earth and God rewarded them accordingly. The contrary is true today and we are not going to reform unlawful government or install lawful government by any means we attempt without first perceiving, possessing and living in the present Kingdom of Heaven on Earth and asking Christ Jesus the King of kings and Lord of lords to supernaturally intervene on our behalf to institute lawful government in recognition of what we are. And what are these supernatural powers: The miraculous deliverance of individuals from the furnace,³⁷ the jaws of lions,³⁸ the gallows,³⁹ and the miraculous deliverance of nations from an army on one side and the sea on the other,⁴⁰ from siege and famine,⁴¹ and from wicked schemes based on lies.⁴²

11 The Real Question:

We have all heard, asked and answered the question; “is America a democracy or a republic? We all have jumped to answer that America is a republic. But we see now that the more correct and accurate question should be; “What kind of government was America originally designed to have? We could honestly answer “a republic.” But it would not be the answer to the first question; “is America a democracy or a republic.” The answer is that it is neither – the original has been dissolved and the people now are ruled by an unlawful bankocracy and America is destined to be made a slave state ruled by a global bankarchy.

12 The Solution:

The only way to get back to lawful government is to first perceive that we already have a King and a Kingdom and it is ruled by God the Father, God the Son and God the

³⁶ Samuel Adams, *The Christian History of the Constitution of the United States of America - Christian Self-Government* ed., Verna M. Hall, (The Foundation for American Christian Education Box 27035, San Francisco, California 94127) 367

³⁷ Daniel 3:19-27

³⁸ Daniel 6

³⁹ Esther 7

⁴⁰ Exodus 14:27-31 KJV

⁴¹ 2 Kings 7:1-19

⁴² Esther 3:6-15; Esther 8:3-14

Holy Ghost. This triune Monarchy ordained government as a means for mankind to protect their property from others who do not respect property. God ordains governments that reward good and punish evil. The triune Monarch also revokes his ordination from governments that reverse that order to punish good and reward evil. God will not protect a tyrannical government but will help his people establish lawful government if they first perceive that they live in His Kingdom and then they ask him for his help knowing that he controls all things in the cosmos from the smallest atom to the largest of galaxies.

Do not think for one moment that we can out think, out maneuver, use more force, or stealth than the enemy. We need God and his intervention to deal with evil of the magnitude we face today in our land and in the world. Therefore be first dead in Christ on the cross, resurrected with him and ascended with him to sit down in the heavenly places and pray that he assist us in our endeavor to create lawful government in the land of our habitation.