



The

New Hampshire

Jural Handbook

Law Education

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Preface

**This is Step One of the New Hampshire Jural Assembly Handbook
Out of this education comes the justification for setting up the Jural Assembly.**

Our country began with a union of States. This was merely an “externalization” of a deeper Union—a union of people who embraced the precious cause of freedom and the concept of unalienable individual rights. They pledged it all, not to any king who would reign over them, but instead, to their own natural sovereignty, their right to live as free (wo)men and to self-govern.

We are called to this devotion to eternal truth with our eyes wide open and with a thousand years of past experience to guide us.¹

The Law Education Organizational Unit has as its commission, “to evaluate educational opportunities to familiarize members of the Assembly about our Public Law and its administration past and present.”

We call upon all people of goodwill and conscience to act—and as we Americans once created our union of States based upon a union of like-minded people to give rise to a new country, let this new worldwide union of people give rise to a New Earth.²

Education of ourselves and all is to declare this eternal mission to unite people in the cause of freeing our minds, bodies, and spirits, to discern and promote the truth.³

Thus, the purpose of this section is to give background to the instruments that have developed our Public Law for education of members of the Assembly, new and longstanding. Also, to give insight into how this is manifesting in this current age.

Do you *KNOW* who or what you are in Public Law? Do you *KNOW* what ‘stands under’ you that is called Public Law?

Ignorance of our own history and the fundamentals of law are our greatest enemies.⁴

¹ <https://annavonreitz.com/newearthunion.pdf>

² Ibid (see also Isaiah 65:17)

³ Ibid

⁴ The Jural Assembly Handbook, Section 11, Page 52

Administrative Duties

Thomas Jefferson speculated that if we had a well-informed populace, there would be no need for a government, and he was right.⁵

Ignorance is the basis of fear and mistrust and leaves us vulnerable to being taken advantage of. Fear inhibits our capacity to be reasoned with or to be taught.⁶

In spite of, and perhaps because of, imposed inhibitions pushed against us, more and more Americans are increasingly becoming aware that, “something is not right.” And they are seeking the good news that the Truth will set you free. There *is* a path forward, onward, and upward for us individually, as well as a way to save our country and reform our government.⁷

As more and more people are declaring their correct and true status and joining our New Hampshire State Assembly, the Law Education Organizational Unit is tasked to intentionally create educational opportunities to familiarize members of the Assembly about our Public Law and its administration past and present. This requires administrative skills, along with a commitment to our own education, as well as to working with people of all walks of life. This Law Education Organizational Unit will also be tasked with creating a Standard Operating Procedure for how these educational opportunities will be offered, as well as how to administer Public Law now, which will be fine-tuned through experience so that it can provide the basis for Law Education Organizational Units in every County of New Hampshire.

What Is Included in the Public Law?

All four **Organic Laws*—**The Declaration of Independence**, **The Articles of Confederation** (when we reboot it), **The Federal Constitutions** (all three, depending on which is applicable), and **The Northwest Ordinance**.⁸

Beyond that, we honor **The Mayflower Compact** as *the genesis* of our form of Law, the **Geneva Bible** as *our authority* for that Law, the **Ten Commandments** as *the form of law governing relations between living people*.⁹

The Basic Dictum of the National Soil Jurisdiction

“Harm none and be harmed by none.”¹⁰

⁵ <https://annavonreitz.com/trollarmy.pdf>

⁶ Ibid

⁷ <https://annavonreitz.com/soyourinhellnowwhat.pdf>

⁸ For reference below, all introductions to the “organic laws” were taken from: Article 2817, Anna Von Reitz, *Common Misconceptions – 3.0 Our Organic Laws...each organic law introduction will be marked with an * [asterisk] to refer to Article 2817, Anna Von Reitz, or this page and this reference.*

⁹ <https://annavonreitz.com/yourpublicduty.pdf>

¹⁰ The Jural Assembly Handbook, Anna Von Reitz, Section 26, P. 104

The Declaration of Independence of July 4, 1776

***The First Organic Law**

We hold the Declaration of Independence and its Letters Patent and its sacred name under Common Law Copyright in perpetuity.¹¹

This started The War of Independence, also known as The Revolutionary War. The United States (unincorporated) was formed on July 4, 1776, as a result of the unanimous Declaration of Independence.

“Though called the *Declaration of Independence*, nowhere does our Declaration use that phrase. In fact, to call this document the *Declaration of Independence* gives the false impression that we have declared ourselves independent of everyone; we have not. Instead, our Declaration declares our *shifting* of reliance by shifting our association, loyalty, and trust.”¹² Thereby shifting to self-governance, self-responsibility, loyalty, and trust to Providence (our Creator). As well, setting a precedent for the *right to disassociate*.¹³

Remember

The Federation of States doesn't operate under any Constitution; it operates directly under The Declaration of Independence. The Federation of States is an unincorporated Holding Company and what it “holds” are the powers of the States in international jurisdiction.¹⁴

In Congress, July 4, 1776

“The unanimous Declaration of the thirteen united States of America, When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

“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...**”

¹¹ <https://annavonreitz.com/situationreport.pdf>

¹² Declaration of Independence, Brent Allan Winters Copyright 2010 (All rights reserved...)“except for brief quotations embodied in critical articles and reviews.”

¹³ Ibid, “right to disassociate”

¹⁴ <https://annavonreitz.com/rememberremember.pdf>

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Later in the document:

“We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, that these United Colonies are, and of Right ought to be Free and Independent States; that they are *Absolved from all Allegiance to the British Crown*, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved;”¹⁵

At the end of the document:

“And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually *pledge to each other* our Lives, our Fortunes and our sacred Honor.”¹⁶

With this, there is a recognition of unalienable rights, the sanctity of the gift of our life, the sanctity of liberty, and the freedom to pursue happiness (which could mean fulfilment, satisfaction, contentment), each of which became the foundation for Public Law.

The Articles of Confederation

***The Second Organic Law:** Insomuch as humanly possible, The Articles of Confederation established a “*perpetual union*” among the member States of States, as of 1 March 1781. Please note that this was done in the midst of the Revolution, and five years after the establishment of the Federation of States doing business as The United States of America.

The States of America (unincorporated) was formed March 1st, 1781, by Agreement of the States ratified as The Articles of Confederation. This was a Confederacy of States of States created to conduct commercial business in [‘in’ is direct copy of the article quoted] behalf of the Federation States. The members of this original Confederacy went by names like this: The State of Georgia, The State of Virginia, The State of Maine, and so forth.¹⁷

¹⁵ <https://www.archives.gov/founding-docs/declaration-transcript>

¹⁶ Ibid

¹⁷ The Jural Handbook, Anna Von Reitz, Section 3, Page 8

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Putting Things in Perspective

The United States (unincorporated) was formed on July 1, 1776, *as a result of the Unanimous Declaration of Independence*. The members of this Union were all Colonies and they also operated as “The United Colonies of America”. [Not to be confused with Benjamin Franklin’s private business (also unincorporated) doing business as “the” United States.]

The United States of America (unincorporated) was formed on September 9, 1776, by declaration of the Continental, land jurisdiction, Congress. This *Holding Company* is a Federation of unincorporated, geographically defined States: e.g., Ohio, Pennsylvania, Maine, etc.

The States of America (unincorporated) was formed March 1, 1781, by Agreement of the States ratified as The Articles of Confederation. This was a Confederacy of States of States created to conduct commercial business *in* [‘in’ is a direct quote from the article] *behalf of the Federation States.*

The original Confederation adopted and became the recipients of the service contract known as “The Constitution for the united States of America” in 1787. [NOTE: the word “united” used here as an adjective to describe “States of America” and *references their “union” created* under The Articles of Confederation.] This Confederacy of “State of States” *is the actual Party to the 1787 Constitution.*

Remember, all of the Delegated Powers that were ever exercised by the Confederation States of States were delegated to them by the States acting through their Federation, The United States of America (Unincorporated), not the other way around.¹⁸

We delegated certain “enumerated powers” to the States of States, but upon their incompetence, those delegated powers returned to those who delegated them in the first place—to us, to our States, and to our union of States.¹⁹

Thus, when the original Federal States of States were inoperable after the Civil War, those Delegated Powers returned by Operation of Law to the Issuers of those “powers”. That is, to the actual States and their Federation of States owned and operated by the living people.²⁰

¹⁸ Ibid

¹⁹ <https://annavonreitz.com/bunko.pdf>

²⁰ The Jural Handbook, Anna Von Reitz, Section 3, Page 8

Proper Order

1. **A Union of Union States** occupying the national soil jurisdiction and doing business as the States of America.

The new Union of States doing business as the States of America used the name “United States” to conduct its diplomatic missions and commercial deals in the jurisdiction of the air and used “The United States of America” to conduct their business in the international jurisdictions of land and sea.

2. **A Federation of States** occupying the *international land and sea jurisdictions* and doing business as The United States of America.

3. **A Confederation of States of States** operating as a business instrumentality of the States of America, and another instrumentality of the States of America doing business as the United States in the global jurisdiction of the air. This is not functioning at this time. The American Subcontractor ceased to function in 1860, and has never been “reconstructed”, largely because the States and People were never fully informed of the circumstance and the need to do so.

Later, the individual State-of-State *members* of the Confederation conducted business for the individual Union States, and collectively they could act together to influence market conditions, broker deals of mutual interest, and influence international trade policies of The United States of America.²¹

²¹ <https://annavonreitz.com/structureofthestatesofamerica.pdf>

Summary of The Articles of Confederation

“The Stile of this confederacy shall be, “The United States of America.” Each state retains its **sovereignty, freedom and independence, and every Power, Jurisdiction and right**. The said states severally enter into a firm league of friendship with each other, for their common defense, the security of their Liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them on account of religion, sovereignty, trade, or any other pretence whatever.²²

The Articles established a Congress of the confederation as a unicameral assembly of ambassadors from the 13 states, each possessing a single [vote](#). The Congress was authorized to appoint an executive committee of states *to execute, in the recess of Congress, such of the powers of [Congress as the United States](#), in Congress assembled, by the consent of nine States, shall from time to time think expedient to vest them with*; in turn, the committee of states could appoint a presiding officer or president for a term of one year. The [Congress](#) could also appoint such other committees and “civil officers as may be necessary for managing the general affairs of the United States” and was given the authority to serve as “the last resort or appeal in all disputes and differences, now subsisting or that hereafter may arise between two or more states.” Although the Congress was given authority in important areas such as the regulation of [foreign affairs](#), the establishment of coinage and [weights and measures](#), the appointment of officers in the confederation’s land and naval forces, and the issuance of bills of credit, all its powers were in fact dependent for their enforcement upon the states. The Congress lacked both an independent source of revenue and the executive machinery to enforce its will directly upon individuals. As the language of the Articles summarized the situation, *each State retains its [sovereignty](#), freedom and independence, and every power, [jurisdiction](#) and right, which is not by this Confederation expressly delegated to the United States in Congress assembled.*²³

The Federal Constitutions

***The Third Organic Law is: The Constitution – whichever one applies to you:** (1) Federal Constitution of 1787; (2) Territorial (British) Constitution of 1789; (3) Municipal (Papal) Constitution, 1790. We have been taught to think in terms of there being only one Constitution, but there are, in fact, three, and three different groups of people with one Constitution each.

²² <https://www.archives.gov/milestone-documents/articles-of-confederation#page-header> (Articles I, II and III, verbatim)

²³ <https://www.britannica.com/topic/political-system/confederations-and-federations#ref416901>

#1 Federal Constitution of 1787

The original Equity Contract – The Constitution for the united States of America was passed in 1787, ratified by the States in 1789.

The unincorporated union of sovereign states called “The United States of America” holds and exercises all their combined international “powers.”²⁴

This Constitution for the united States of America – Our Federal Government operating in international and global jurisdiction. The Original Equity Contract between the Federation of States and the Federal Republic, the United States (unincorporated). The American Subcontractor ceased to function in 1860, and has never been “reconstructed”, largely because the States and People were never fully informed of the circumstance and the need to do so.

The United States of America then delegated nineteen of these international powers to the British- backed United States organization, lodged in the District of Columbia¹ (See #2 next).

#2 Territorial Constitution of 1789

As soon as it was finished dealing with the first Constitution, the Congress was “reseated” and acted as the Territorial United States Congress, which allowed it to address the British Trusteeship while the Original Equity Contract was being ratified. So, they worked next on The Constitution of the United States of America and adopted as a codicil to the original Equity Contract by a simple vote of the Congress operating as the Board of Directors for the States of America. This Constitution of the United States of America – our Territorial Government being operated by the British Territorial United States was written.

It is this Territorial Constitution of 1789, which The United States of America delegated 19 of these international powers to the British-backed United States organization, lodged in the District of Columbia. These became known as The Doctrine of Enumerated Powers.

The Doctrine of Enumerated Powers:

“Congresses powers are enumerated throughout the Constitution, but the main legislative powers are found in Article 1, Section 8. There are only eighteen such powers. Plainly, the Framers wanted to limit the federal government to certain enumerated ends, leaving most matters in the hands of the states or the people themselves. In fact, the point was made

²⁴ <https://annavonreitz.com/situationreport.pdf>

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perfectly clear when the Bill of Rights was added two years after the Constitution was ratified. As the Tenth Amendment states, “The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.” Where the federal government has no power, the states, or the people themselves have a right.²⁵

The Congress shall have power:

- To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common defense and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;
- To borrow Money on the credit of the United States;
- To regulate Commerce with foreign Nations, and among the several States, and with the Native American Tribes;
- To establish a uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;
- To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;
- To provide for the Punishment of counterfeiting the Securities and current coin of the United States;
- To establish Post Offices and post Roads;
- To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries;
- To constitute Tribunals inferior to the Supreme Court;
- To define and punish Piracies and Felonies committed on the high Seas, and Offenses against the Law of Nations;
- To declare War, grant Letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water;
- To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;
- To provide and maintain a Navy;
- To make Rules for the Government and Regulation of the land and naval Forces;
- To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections, and repel Invasions;
- To provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;
- To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress,

²⁵ Wikipedia, the Free Encyclopedia

become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings;—And

- To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.²⁶
- Per Anna Von Reitz, a 19th power is Public Charitable Trust.²⁷

#3 Municipal Constitution, 1790

Finally, the Congress was “reseated” a third and final time in their Municipal United States Congress capacity to write the Municipal Constitution known as The Constitution of the United States, which was adopted as a codicil to the Original Equity Contract by a simple vote of the Congress operating as the Board of Directors for the States of America in conformance with The Jay Treaty²⁸.

This Constitution of the United States—the Municipal Government being operated by the Holy Roman Empire.

Everything taking place during the adoption of the Constitutions—is a power-sharing agreement between the States operating the original Confederate States of States, and two foreign subcontractors, according to the dictates of the peace process and treaties ending the Revolutionary War. They are divvying up the “powers being “delegated” by the actual States to their own States of States and two foreign subcontractors.²⁹

There is one ratification process by which the actual States approved the Original Equity Contract—The Constitution for the united States of America, and the subordinate Constitutions were attached as codicils approved by the Congress acting first as the Territorial Congress and next as the Municipal Congress—and further sharing out “powers” vouchsafed to the States of America under the Original Equity Contract, the only one ratified by the States.

At each step, the Congress is operating in a different capacity and jurisdiction; first acting in public to restructure and limit the American Confederation of States [of States] dba “States of America”, then acting to structure and adopt the British Territorial “share” via The Constitution of the United States of America, then acting again to adopt the Municipal “share” via The Constitution of the United States.

²⁶ Ibid

²⁷ Anna’s webinar, the last week in August, 2022

²⁸ See www.annavonreitz.com for many articles written about the Jay Treaty.

²⁹ The Jural Assembly, Anna Von Reitz, Section 47

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At each step, the Congress changed hats and jurisdictions, moving from General Session to Territorial business to Municipal business.

Originally, only the States of America were formally chartered by their own States; the foreign Territorial and Municipal service providers were doing business as private, unincorporated businesses under what are called prescriptive charters. That is, they were not directly chartered and incorporated by the foreign governments (UK and Holy See) acting as subcontractors.

After the Civil War, both the Territorial and Municipal entities restructured as incorporated entities operated by the Queen and the Holy See respectively; they had no permission to do this, but there was nothing in our contract with them prohibiting it, either. This is what the flap over the Act of 1871 (repealed, by the way) was about, and this is what cleared the way for them to be able to work all the insurance and pre-planned international bankruptcy frauds that took place in 1907, 1933, etc.

As unincorporated and lawful businesses these foreign subcontractors had to be accountable for their behavior. As incorporated “legal” franchises of the UK and the Holy See, they enjoyed bankruptcy protection, which motivated them to secretly hypothecate debt against our American assets on the pretext that they were working for us, and then seek bankruptcy protection for themselves, while leaving us on the hook to pay off their debts—all, conveniently, without our actual conscious knowledge or consent.

This is a crime on many levels, but most essentially is a constructive fraud involving unconscionable contracts and deliberate and premeditated bankruptcy, breach of trust, and false claims in commerce.

The crime is only magnified because both governments chartering these organizations, the Queen’s UK Government, and the Pope’s Government, had cause to know that:

1. In order to enforce the Constitution and the Territorial and Municipal Subcontract Constitutions, we must be acting as Lawful Persons, People, of our States of the Union. We are the only ones that are Parties to the Constitutions, therefore the only ones with the standing to enforce them.
2. Our States are populated exclusively by Americans operating as Lawful Persons. Our States do not allow US Citizens to participate in actual State Government, because they are at best Dual Citizens and may act in conflict of interest as a result.
3. Only our States have the standing, authority, and capability to recharter and reconstruct the “missing” American Federal States of States (Confederation States) and designate American

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owned and operated Successors. Only American Successors assigned by our States have the ability to reclaim the actual ancient and hereditary interest in the States of States doing business as, for example, The State of Georgia, The State of Maine, and The State of Texas.

4. All “assemblies” that include US Citizens are not “State Assemblies”. They are by definition “State of State” Assemblies, either Territorial or Municipal.³⁰
5. There is no provision for Territorial States of States or Municipal STATES OF STATES allowed under the Constitutions, therefore, none of these organizations have any actual public function or authority at all with respect to our States and People. They are merely franchises of foreign commercial corporations in the business of providing [essential government services” per Article IV.
6. Read that: Territorial States of States and Municipal STATES OF STATES are “Administrative Units” of foreign commercial corporation service providers, acting as franchises of the Territorial USA, Inc. and the Municipal UNITED STATES, INC., like Dairy Queen franchises, merely calling themselves “States of States” and usurping upon and substituting themselves for our missing Federal States of States.
7. “Administrative Law” and “Administrative Courts” are therefore private institutions that do not have any obligation to impose the Public Law but operate instead upon Public Policy of their corporation’s Board of Directors and Shareholders in the sea jurisdiction.
8. The problem we face is that millions of Americans have been deliberately shanghaied and misidentified and mislabeled as “US Citizens”, both as “United States Citizens”, Territorials, and, as “Citizens of the United States”, Municipals. As well, they have been subjected to the Public Policies of these foreign corporations instead of having access to the Public Law and the Constitutional Guarantees they are heir to.
9. The further problem is that these same Americans who are being robbed and defrauded have been indoctrinated to believe that they are US Citizens of some kind or stripe, and many persons employed by the various levels of these foreign corporate “private government units” know no better. Educating people on both sides of the fence, both Americans and US Citizens (actual employees and dependents of the Federal Territorial and Municipal Corporations), is a fundamental duty of the State Assemblies and the State Assembly Members.³¹

³⁰ <http://www.annavonreitz.com> The Jural Handbook, Section 47, *Actual Constitution and Codicils*

³¹ <http://www.annavonreitz.com> The Jural Handbook, Section 47, *Actual Constitution and Codicils*

The Results of These Three Constitutions

There are exactly three (3) branches that make up the American Government:

1. The United States — an unincorporated union of soil jurisdiction republican states which are geographically defined and populated by living people. This is our National Jurisdiction. Founded July 1, published July 4, 1776.
2. The United States of America — an unincorporated federation of land and sea international jurisdiction States which are geographically defined and populated by Lawful Persons on the land and inhabited by Legal Persons on the sea. This is our International Jurisdiction. Founded September 9, 1776.
3. the States of America – an unincorporated confederation of inchoate, non-physical States of States that operate in the global and municipal realm of commerce inhabited by Legal PERSONS in the Jurisdiction of the Air. This is our Global Jurisdiction. Founded March 1, 1781.

This is our government founded before and apart from any Federal Government.

As we also discussed, the Constitutions impacted only the States of America portion of our government and had the effect of power-sharing some of the former functions of the States of America with two foreign governments, Britain, and the Holy Roman Empire, acting under solemn trust agreements.

We also learned that the interface between Lawful Persons and Legal Persons is in the International Jurisdiction, and that the boundary between Lawful Persons on the land and Legal Persons on the Sea is an invisible barrier called “the bar” or “the corporate veil”. This is in a legal sense, the “veil” between life and death, as Lawful Persons are deemed to be alive, and Legal Persons are deemed to be fictional and dead.

We have dealt at some length with the fact that all Lawful Persons are unincorporated. We have also observed that Lawful Persons can be “corporate” though not “incorporated”. For example, an unincorporated Mom and Pop business called “Bill’s Bicycle Shop” is “corporate” but not incorporated.

All Lawful Persons everywhere stand on the living side of the corporate veil and on the land and soil of their respective countries.

Now we come to the obverse, the mirror image, of the Lawful Person — the Legal Persons inhabiting the international jurisdiction of the sea and the airy realms of the global municipal jurisdiction.

Legal Persons can be Corporate or Incorporated, but they are never totally unincorporated. They always

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derive their “personhood” from some other entity and have no basis to exist on their own. The prior sentence should be underlined and properly taken note of. Lawful Persons and the people they represent have a quality of independent being that Legal Persons always lack.

A Legal Person does not exist on land, except as a temporary sojourner called an “inhabitant”, and they are not considered to be part of the “population” because they are not one of the “people”.

The realm in which they operate — the work they do for the most part — obligates them to operate in the reduced capacity of a “thing”, a dead legal fiction, and it also obligates them to live under either the international jurisdiction of the sea and its “laws,” or the global jurisdiction of the air and its commercial “laws”.

Land Law and National Law (Soil Jurisdiction Law) do not apply to Legal Persons. Statutes, Codes, and Regulations apply to Legal Persons.

A statute is not a law. It is evidence of a law, and that law is the “law” of private contract.

One becomes a Legal Person instead of a Lawful Person by subjecting oneself to a foreign sovereign, by enfranchising oneself to a commercial corporation, by registering oneself as property of a commercial corporation, or by other acts creating a presumption of obligation to act in the capacity of a Legal Person.

A Lawful Person can only be “converted” into a Legal Person as a result of such a private contract.

Obviously, this could be an employment contract, as when one accepts a Federal Civil Service job or a job in the US Military. It could be an application for political asylum “in the United States”, or an application for unearned Federal Welfare benefits, an application for a Driver License, a US (as opposed to USA) passport, or a voter registration. It could in some instances also be a contractual condition by birth, as when someone is born in Puerto Rico or Washington, DC. Or such an obligation could arise as the result of incorporating a business as a United States commercial corporation.

For insight into the current situation, we are all born as Lawful Persons on the land and soil of our respective States, and we are supposed to be protected by the most sacred bonds of international trust and treaty and commercial obligation — but a ruse and an excuse has been used to “pretend” that you are a Legal Person instead, and resultingly, owed none of the protections of these treaties, trusts, and commercial contracts.

The ruse goes back to the Civil War and the Federal Government’s practice of calling “States of States” — commercial corporations — “States”, as in “Confederate States”. They even go so far as to call it “The War Between the States” — but no actual States were involved.

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All the entities involved in the so-called American Civil War, both North and South, were commercial corporations — States of States, and whether they knew it or not, all those engaged in that horrific conflict were acting as Legal Persons.

Those who have undertaken this giant fraud against the People of this country have pretended that those long-vanquished commercial corporations were in fact our States, but they were not. They have also pretended that we, 150 years later, are still combatants acting as Legal Persons and Mercenaries of either the States of America or the Confederate States of America.

Either way, it's wrong and it's part of what we have to address as actual State Assemblies today.

As a result of the foregoing false presumptions being held against us at birth, the United States Military controlled by the British Territorial United States Government has made sure that a false record of assumed contract has been created for each and every one of us: the Birth Certificate.

This is the first and primary evidence against us, suggesting that we are from birth “United States Citizens” or rather, that we were “volunteered” into that political status by our unwary Mothers, as our living Birth Certificates are converted to a corporation within thirty days of our birth, by the State of State.

However, in order to make this legal the perpetrators also had to record the actual event of your birth, so that both your actual birthday and the birthdate of the Legal Person they created in your name appear on the same document, giving evidence of an unconscionable contract.

You were only a few days or weeks old when this “unlawful conversion” of your political status from Lawful Person to Legal Person took place. You could not possibly engage in any such assumption of contractual obligation on your own, so your mother was coerced under conditions of non-disclosure and color of law to do it “for” you.

After that, a number of adhesion contracts were foisted off on you, all under color of law, all without full disclosure.

You were told that you had to sign up for a Social Security Account and get a Social Security Number before you could have a job. (True only if you were seeking Federal Employment.)

You were told that you had to “register” to Vote, but you weren't told that doing so would surrender all your labor and private property rights to the commercial corporation hosting those elections.

You were told that you had to similarly “register” your “vehicle” and get a Driver License, too.

And on and on. These various applications and registrations — all induced under color of law and threat of force as adhesion contracts — are added to the Birth Certificate information to create

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evidence that you are voluntarily contracting with these commercial corporations and choosing to live your life as a Legal Person instead of a Lawful Person.

Legal Persons are dead, legal fiction entities. They have no rights or guarantees.

When you, a Lawful American State National or American State Citizen go out and “cross the bar” into the International Jurisdiction of the Sea, the British Monarch is obligated to protect you, but a Legal Person has no such protections.

When you, a Lawful American State National or American State Citizen create a commercial corporation to do business for you in the realm of commerce, the Pope is obligated to protect that, too, but a Legal Person has no such claim upon the Holy Roman Empire.

People and their Lawful Persons are born. Persons are birthed.

People have their genesis in physical actuality, on land and soil and water.

Persons have their genesis in the realm of thought, office, and employment.

People are created by the union of flesh and the mystery of creation.

Persons are created by statutes, which are contracts, by applications, registrations, enfranchisements, and so on.

People live on the land and soil.

Persons sail on the sea and in the air.

If you read the Federal Constitutions, you will see the statute (contract) creating Federal Legal Persons known as “United States Citizens” and “Citizens of the United States” in Article 1, Sections 2 and 3, respectively.

These Legal Persons are created when someone accepts employment from the Federal Government, or when one “volunteers” to serve the Federal Government in some capacity — like “Withholding Agent” or “Voter”.

These Legal Persons, are not Parties to the Federal Constitutions and are not able to access their protections and guarantees.

Rather, they are subject to the Federal Constitutions, meaning that they must honor and obey and fulfill and perform the duties and responsibilities that go along with the right to exercise the delegated Powers of the People of the land jurisdiction States.

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You can see now how “redefining” our Lawful Persons as Legal Persons strips us of protections and guarantees and services and assets we are owed and gives us nothing in return.

You can also see that as Lawful Persons operate on the land and soil, and Legal Persons operate in the sea and air, that redefining you as a Legal Person results in kidnapping you from your original birthright jurisdiction on the land and soil and trafficking you into a foreign jurisdiction of the law without your knowledge or consent.

You can also see that this is happening right under the noses of your own employees and the international trustees, both the Queen and the Pope, who are under obligation to protect you, and that they are excusing both their action and inaction by “mistaking on purpose” the difference between the Legal Persons and the Confederation of States of States that took part in the Civil War and the People populating the actual States of this country then and now.

The fraud against us has been institutionalized over the past hundred years and those operating it have grown fat on the theft of our assets, the plundering of our credit, and the sale of our labor. And it all hinges on this unlawful conversion of our Lawful Persons into Legal Persons and this false pretense that Confederation “States of States” — commercial corporations — are the same as our physical States of the Union.

The Queen [most recently, the King], the Pope, the various Presidents, the members of Congress, the US Military and other parties are all guilty of Gross Breach of Trust, conspiracy against the Constitutions, and worse. This has all been practiced against us under color of law and conditions of non-disclosure, fraud, and deceit.

The division between Lawful Persons and Legal Persons also results in the necessity of two court systems and two completely different sets of law.

Our Lawful Persons are owed American Common Law, Public Land Law, and Organic Law. We are now in the process of fully restoring our Courts to provide the services we need for ourselves and to enforce the Public Law, including the Constitutions.

Legal Persons function solely under Statutes, Codes, and Regulations, all forming a type of private law based on private contracts with other Legal Persons, including commercial corporations.

Legal Persons are limited to functioning in the jurisdiction of the sea and the air, with the result that such legal fiction entities can only create more legal fiction entities as franchises owned by the same foreign sovereignty that claims ownership of the Legal Persons.

Lawful Persons can issue charters to both corporate and incorporated entities.

To overcome the legal presumption that you are voluntarily choosing to act and live as a Legal Person and to regain protections owed to your Lawful Person and to assert your identity as one of the

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People, and to operate as such, it is necessary to create superior evidence rebutting their evidence to the contrary.

Creating the superior evidence that you are choosing to act as a Lawful Person is the entire purpose of creating and recording the paperwork which The Living Law Firm has developed.

Although you might choose to work for the Federal Government in some capacity during your lifetime, you should be aware that doing so obligates you to operate as a Legal Person and deprives you of rights and saddles you with duties that you would not have otherwise.

It is also important to know that upon severance or retirement from such duties, it is necessary to give your former employers Notice that you are leaving Federal Service and returning to your permanent home and domicile on the land and soil of your State. This should be done in a formal but simple way, just stating the facts, sent to your former federal employer and to the Social Security Administration or Military Pension Office, etc., via Registered Mail, Return Receipt Requested.

This precludes any possible misunderstanding or pretense on their part that you are continuing to serve as a Legal Person in any quasi-military volunteer status.

There should be no onus for Federal Service or United States Citizenship or Citizenship of the United States. Quite the contrary. It is a largely thankless and subordinate political status of indentured servitude, sometimes amounting to outright slavery, and involving many duties and responsibilities and sacrifices. Some grave injustices have been inflicted on United States Citizens and Citizens of the United States.

This, too, is part of what needs to be redressed.

Not only have we been left uninformed, and deliberately misidentified and defrauded, but our employees have also been left without critical information and abused. Worst of all, our sons and daughters have been sacrificed as cheap mercenaries in wars for profit — while being led to believe that it was all about defending our country.

All of this needs to stop, and all of this can be stopped once the actual American People stand up and assume their duty posts as American State Nationals and American State Citizens — Lawful Persons owed every jot of the Constitutions and Treaties.³²

³² <http://www.annavonreitz.com> The Jural Handbook, Section 43, Legal Persons

An Overview of the 1787 Federal Constitution

The Constitution for the united States of America, our Federal Constitution of 1787, **describes the duties and limitations of this government under contract to provide certain enumerated government services.** It is set up to **define exactly what powers the States are allowing the States of States to exercise “for” them and under what limits.** It addresses American business organizations under contract to our States to provide stipulated government services, but **there have been no American organizations in this position since 1868: the Federal States of States haven’t been “reconstructed”**.³³

An Overview

Article 1 assigns the responsibility for making laws to the Legislative Branch (Congress). Congress is divided into two parts, or “houses,” the House of Representatives and the Senate. The bicameral Congress was a compromise between the large states, which wanted representation based on population, and the small ones, which wanted the states to have equal representation.³⁴

Article II details the Executive Branch and the offices of the President and Vice President. It lays down rules for electing the President (through the Electoral College). Eligibility (must be a natural-born citizen at least 35 years old), and term length. The 12th and 25th Amendments modified some of these rules.

Article III establishes the Judicial Branch with the U.S. Supreme Court as the federal court system’s highest court. It specifies that Federal Judges be appointed for life unless they commit a serious crime. This article is shorter than Articles I and II. The Federal Convention left much of the work of planning the court system to the First Congress. The 1789 Judiciary Act created the three-tiered court system in place today.

Article IV outlines states’ powers in relationship to each other. States have the authority to create and enforce their own laws but must respect and help enforce the laws of other states. Congress may pass Federal laws regarding how states honor other states’ laws and records.

Article V explains the amendment process, which is different and more difficult than the process for making laws. When two-thirds of the Senate and two-thirds of the House of Representatives vote to change the Constitution, an amendment goes to the state legislatures

³³ <http://www.annavonreitz.com> The Jural Handbook, Section 43, *Legal Persons*

³⁴ <https://www.archives.gov/found-docs/constituion/what-does-it-say>

for a vote. Alternatively, two-thirds of the state legislatures can submit an application to Congress, and then Congress calls a national convention at which states propose amendments

Three-fourths of the state legislatures or state conventions must vote in favor of an amendment to ratify it.

Article VI states that Federal law is supreme, or higher than, state and local laws. This means that if a state law conflicts with a Federal law, Federal law takes precedence.

Article VII describes the ratification process for the Constitution. It called for special state ratifying conventions. Nine states were required to enact the Constitution. Rhode Island became the 13th state to ratify the Constitution in 1790.³⁵

To reiterate: **Constitutions are contracts and describe the duties and limitations of this government under contract** to provide certain enumerated government services. It is set up to define exactly what powers the States are allowing the States of States to exercise “for” them and under what limits.

Bill of Rights, The First Ten Amendments to the Constitution

Many Americans, persuaded by a pamphlet written by George Mason, opposed the new government. Mason was one of three delegates present on the final day of the convention who refused to sign the Constitution because it lacked a bill of rights.

James Madison and other supporters of the Constitution argued that a bill of rights wasn't necessary because “the government can only exert the powers specified by the Constitution.” But they agreed to consider adding amendments when ratification was in danger in the key state of Massachusetts. The first ten amendments to the Constitution gave citizens more confidence in the new government and contain many of today's Americans' most valued freedoms.³⁶

The **First Amendment** provides several rights' protections: to express ideas through **speech** and the **press**, to **assemble** or gather with a group to **protest** or for other reasons, and to ask the government to fix problems. It also **protects the right to religious beliefs and practices**. It prevents the government from creating or favoring a religion.

³⁵ <https://www.archives.gov/found-docs/constitution/what-does-it-say>

³⁶ <https://www.archives.gov/founding-docs/constitution/what-does-it-say> [Emphasis added]

The **Second Amendment** protects **the right to keep and bear arms**.

The **Third Amendment** *prevents government from forcing homeowners to allow soldiers to use their homes*. Before the Revolutionary War, laws gave British soldiers the right to take over private homes.

The **Fourth Amendment** bars the government from **unreasonable search and seizure** of an individual of their private property.

The **Fifth Amendment** provides several **protections for people accused of crimes**. It states that serious criminal charges must be started by a **grand jury**. A person cannot be tried twice for the same offense (**double jeopardy**) or have property taken away without **just compensation**. People have the right against **self-indoctrination** and cannot be imprisoned without **due process of law** (fair procedures and trials.)³⁷

The **Sixth Amendment** Provides additional protections to people accused of crimes, such as the right to a **speedy and public trial, trial by an impartial jury** in criminal cases, and to be informed of criminal charges. Witnesses must face the accused, and the accused is allowed his or her own witnesses and to be represented by a lawyer.

The **Seventh Amendment** extends the right to a **jury trial** in Federal civil cases.

The **Eighth Amendment** bars **excessive bail and fines and cruel and unjust punishment**.

The **Ninth Amendment** states that listing specific rights in the Constitution does not mean that people do not have **other rights** that have not been spelled out.

The **Tenth Amendment** says that the Federal Government only has those **powers** delegated in the Constitution. If it isn't listed, it belongs to the states or to the people.³⁸

As reminded earlier, the Federation of States doesn't operate under any Constitution; it operates directly under The Declaration of Independence. The Federation of States is an unincorporated Holding Company and what it "holds" are the powers of the States in international jurisdiction.³⁹

³⁷ Ibid.

³⁸ <https://www.archives.gov/founding-docs/bill-of-rights> [Emphasis added]

³⁹ <https://annavonreitz.com/rememberremember.pdf>

Also, **the Public Law in this country is The Ten Commandments** and *the Constitutions dictate our relationship with the Federales—what we owe them and what they owe us.*⁴⁰

Reconstruction of the Federal Republic

To re-establish the American Federal Subcontractor, known as the Federal Republic and also known as the States of America, operating under the 1787 constitution known as The Constitution for the united States of America, is a worthy and necessary goal if we are to function as an independent nation again.

To have a true American corporation to act in this capacity, it has to be chartered under the American Government of the American States and People. It has to stand under our Public Law, not the law of any foreign nation.

Failing this, we have only a repeat of the same old scenario of foreign law and foreign influence commandeering our assets and substituting "for" our actual government, even if Americans are in charge of that corporation.

The Reconstruction necessary is a **Six-Step Process** and it can only be accomplished by regular Americans who declare and reclaim our stolen and misrepresented political birthright as American State Nationals and American State Citizens.

Having declared our political status as individuals, we are then ready to **(1)** "assemble" our properly populated State Assemblies and exercise our constitutionally protected right to do so. This has already been accomplished.

Go to www.TheAmericanStatesAssembly.net to see how you can help.*

(2) As a second step to bring forward all our States and People, those States that were enrolled as members of our unincorporated Federation of States doing business as The United States of America prior to the Civil War, have been polled by Roll Call Vote and have acknowledged and accepted and enrolled the States formed during and after the Civil War as full States and Members of the Union and the Federation.

This ends a century and a half of "custodial interest" by the British Territorial Government and their "State of State" organizations.

(3) The collapse of the State Land Trusts that these interlopers established as a means to control our property interests and convey "titles" and "land descriptions" upon our assets. As the purported Donors of these assets into these Trusts, the States have the unabridged right to end this arrangement and receive back their own assets, and The United States of America has the unabridged right to claim all United States Patents, which it has done.

⁴⁰ <https://annavonreitz.com/continentalmarshals2.pdf> [Emphasis added]

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(4) To reconstruct the American States of States which were the lawful members of the Confederation formed under The Articles of Confederation. The State Assembly of New York organizes The State of New York, for example, as an instrumentality to conduct routine business functions for it and to manage public property interests belonging to New York. This business organization then participates in the reconstructed Confederation.

(5) Is for the Confederation to reconstruct the States of America, also known as the Federal Republic, which the Confederation oversees and operates on behalf of the States and The United States of America.

(6) For the States of America to resume operations under The Constitution for the united States of America (1787).

All of this can take place in a rapid and orderly and peaceful fashion with your assistance and financial support, and it is the only way that we can restore our actual intended government without (1) recreating the same old problems of foreign law and foreign custodial interests for ourselves, or (2) losing chain of custody and "continuity of government" of the actual government, treaties, and contracts – including the constitutions – that we are owed.

It is necessary to do this with alacrity [see DEFINITIONS] and determination, and to restore our lawful government in all its respects as quickly and peacefully as possible.

This is a process. We need to engage it intelligently and knowledgeably, and without fear.

Each State Assembly is fully empowered to control the operations of the foreign State of State organizations and maintain the peace, with their cooperation. Each State Assembly has the right and power to enforce the Constitutions, via their lawfully elected County Sheriffs, and their State Assembly Militias.

Via their membership organizations, The United States, known as "the Union," which controls the mutual soil jurisdiction, and our unincorporated Federation, The United States of America, which controls the mutually held international and global powers, the State Assemblies are more than competent to speak to all questions related to trade, monetary policy, and service delivery, including the settlement of government pensions and debts.

This is actually and factually the way our American Government is set up and the way it is supposed to work. The fact that it has been functioning on four-cylinders for 160 years in no way changes or obliterates its sovereignty, its power, or its State Immunity.

The only element(s) necessary to succeed in this peaceful and lawful conversion of our government back to its full operation and glory are: (1) public awareness, and (2) your participation.

We have no true enemies but ourselves and our own ignorance.⁴¹

The Northwest Ordinance

***The Fourth Organic Law is: The Northwest Ordinance**, which establishes an orderly process for new States to be organized and to join the Union of States. As each new piece of wilderness was populated, it was placed under the control of the Territorial Government and existed first as a Territory, then entered “Territorial Statehood”, and finally was accepted and enrolled as a full State of the Union.

Precedence for Expansion of Territory Past and Present

“Prior to the Civil War, States like Ohio and Wisconsin and Illinois went through this same ordained process, existing first as Territories, then entering Territorial Statehood, and finally being enrolled as States of the Union having equal footing with all the other States.

“During and after the Civil War many more States got organized and populated and went through the process ordained by the Northwest Ordinance. They became Territories, then entered Territorial Statehood, and then nothing more. (Remember, the States of the Union have not been in Session for 160 years.) Nobody was “home” to welcome the new States into the Union and finish the enrollment process.⁴²

However, “as of October the First in the year of 2020, the properly declared and recorded People operating the State Assemblies organized and enrolled prior to the year of 1860, have acted via Roll Call Vote to acknowledge, accept, and enroll their sister States which have been created during and after the Civil War as fully endowed and empowered States of the Union.

“This action ends over 150 years of presumptive custodial interest on the part of the Territorial United States Government in the administration of the public resources and populations of these predominantly western States created and provisionally accepted as States of the Union under the Northwest Ordinance.

“These former Territorial States are now enrolled as members of The United States and The United States of America and have entered into full standing as independent States.⁴³

⁴¹ <https://annavonreitz.com/avitalupdate.pdf> [Emphasis added]

⁴² <http://annavonreitz.com/misconceptions3.pdf>

⁴³ <http://annavonreitz.com/officialnoticepublishedannouncement.pdf>

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“All fifty (50) State Assemblies are now fully functional and operating on par with each other. The States formed during and after the Civil War are no longer subject to any presumption of custodial interest by the Territorial United States Government and are free to assume the possession and enjoyment of all land and soil and related assets, rights, titles, and interests expressed or implied, within their borders.

“This long overdue formal enrollment is a necessary step toward the Reconstruction of our Government, which is to include the reconstruction, or in the case of these new States of the Union, first-time construction, of American States-of-States to serve as members of the Confederation ordained by The Articles of Confederation.

“These reconstructed and/or newly created American State of State organizations will then subsequently serve as the Comptrollers and Interest Holders of the American Federal Subcontractor doing business as the States of America. The States of America is also popularly known as the Federal Republic.

“Along with the reconstruction and/or creation of American State-of-State organizations under The Articles of Confederation, we anticipate the prompt reconstruction of the States of America and the resumption of the operations of the Federal Republic under the auspices of The Constitution for the united States of America.

“Both the Confederation and its membership and the States of America exist as a result of delegations of power held by The United States and The United States of America, respectively, and are not to be confused with the Powerholders or with the actual State Assemblies or with any foreign corporation operating under similar names.

Anna Maria Riezinger, Fiduciary The United States of America⁴⁴

⁴⁴ <http://annavonreitz.com/officialnoticepublishedannouncement.pdf>

Bill of Rights

This ordinance also provided a bill of rights, which are prime examples of honoring the unalienable rights of *life, liberty, and the pursuit of happiness*, as well as the dictum, “*harm none and be harmed by none.*” Specifically, Articles 1, 2, 3, and 6:

- Section 14, Article 1 in its own words:
No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments, in the said territory.
- Article 2:
The inhabitants of the said territory shall always be *entitled to the benefits of the writ of habeas corpus (see DEFINITIONS), and of the trial by jury; or a proportionate representation of the people in the legislature; and of judicial proceedings according to the course of the common law. All persons shall beailable, unless for capital offenses, where the proof shall be evident or the presumption great. All fines shall be moderate; and no cruel or unusual punishments shall be inflicted. No man shall be deprived of his liberty or property, but by the judgment of his peers or the law of the land; and should the public exigencies make it necessary, for the common preservation, to take any person’s property, or to demand his particular services, full compensation shall be made for the same. And, in the just preservation of rights and property, it is understood and declared, that no law ought ever to be made, or have force in the said territory, that shall, in any manner whatever, interfere with or affect private contracts or engagements, bona fide, and without fraud, previously formed.*
- Article 3:
Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools, and the means of education shall forever be encouraged. The utmost *good faith* shall always be observed towards the Indians; their *lands and property shall never be taken from them without consent*; and, in their **property rights** (the *first right of free men*), and *liberty*, they shall *never be invaded or disturbed*, unless in just and lawful wars authorized by Congress; but **laws founded in justice and humanity**, shall from time to time be made **for preventing wrongs being done to them, and for preserving peace and friendship with them.**⁴⁵

⁴⁵ <https://www.archives.gov/milestone-documents/northwest-ordinance> [Emphasis added]

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- Article 6:

There shall *be neither slavery nor involuntary servitude* in the said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted: Provided, always, that any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service as aforesaid.⁴⁶

⁴⁶ <https://www.archives.gov/milestone-documents/northwest-ordinance> [Emphasis added]

The Mayflower Compact

The Mayflower Compact was the first governing document of Plymouth Colony. It was written by the Separatists, also known as the “Saints”, fleeing from religious persecution by King James of Great Britain. They traveled aboard the Mayflower in 1620 along with adventurers, tradesmen, and servants, most of whom were referred to as “Strangers”. The Mayflower was the ship that in 1620 transported 102 English Pilgrims, including a core group of Separatists, to New England.

Their story is one of travail and survival in a harsh New World environment.⁴⁷

*When they finally sighted land, the captain of the Mayflower knew right away that they were far north of their destination, so headed southward. This proved too dangerous, and they were forced to turn back and drop anchor in a harbor at the tip of Cape Cod. **Unrest started immediately.** William Bradford later wrote that ‘several “strangers” made discontented and mutinous speeches.’ Bradford went on to explain that the “Strangers” did not want to follow rules because “none had power to command them.” **The Pilgrim leaders, with staunch determination to establish a colony amidst the brewing rebellion, knew they needed a temporary government authority.** In England, such authority came from the king, but **in remote America it could only come from the colonists themselves.** While aboard the Mayflower, the Pilgrims and “Strangers” made a written agreement of compact among themselves.*

It is assumed that William Brewster, who had a university education, wrote the Mayflower Compact. **The pattern of church self-government used by the Pilgrims to establish their Separatist churches in England and Holland served as a model for political self-government in the Mayflower Compact.**

The document is very short. It simply united the signers into a “Civil Body Politic” for the purpose of passing “just and equal Laws...for the general good of the Colony.” However, those few words conveyed **the idea of self-government for the first time in the New World.**

From its crude beginning in Plymouth, the idea of self-government in New England evolved into town meetings and gradually spread into larger local governments in colonial America. The Mayflower Compact was all but forgotten by the time of the Constitutional Convention, but the idea of self-government was still powerful. Therefore, even though the Mayflower Compact was quickly written out of necessity, it set an historic precedent toward the creation of a new democratic nation.⁴⁸

⁴⁷ www.mayflowercompact.org

⁴⁸ www.thefederalistpapers.org

On the 11th day of November 1620, (old style) there was drawn on the lid of a chest on board of the Mayflower, at Cape Cod, and signed by forty-one of the principal men of the first band of Pilgrims, a platform of government known as the Compact, and which gave to these people the claim of being the first “Signers” of this important instrument.

“IN THE NAME OF GOD, AMEN. We whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland*, King, *Defender of the Faith*, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honor of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience.

IN WITNESS whereof we have hereunto subscribed our names at *Cape-Cod* the eleventh of November, in the Reign of our Sovereign Lord King *James*, of *England, France, and Ireland*, the eighteenth, and of *Scotland* the fifty-fourth, *Anno Domini; 1620.*

On the same day John Carver was confirmed in the office of Governor. He had already been chosen Governor on board the Mayflower, and his confirmation was doubtless a mere form rendered necessary by the adoption of a constitution of government under which his official duties were to be performed. *“In the cabin of the Mayflower, then,”* says Davis, *“not only was the foundation stone of republican institutions on this continent laid, but the first New England town-meeting was held, and the first elective officers chose by the will of a majority.”* On the 27th of February the first recorded meeting on land was held in the common house *“for appointing military orders,”* and Miles Standish was chosen captain.”⁴⁹

⁴⁹ www.mayflowercompact.org, [verbatim, including their capitalization, punctuation, and spacing.]

Comments:

The drafters of the Compact clearly indicated the **importance of the greater good** by the written statement, “**solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and further of the ends aforementioned**”. As individuals, the pilgrims divested themselves of resources in order to cause a “furtherance” of colony objectives.

By signature on the Mayflower Compact, the Pilgrims entered into a **covenant with God and with each other in the colony**. John Winthrop (1630), the first governor of Massachusetts, reflected this concept in his sermon to fellow Puritans:

“Now the only way to avoid this shipwreck and to provide for our posterity is to follow the counsel of Micah: “to **do justly, to love mercy, to walk humbly with our God**”. For this end we must **be knit together in this work as one man**. We must **entertain each other in brotherly affection**; we must be willing to **abridge ourselves of our superfluities, for the supply of other’s necessities**; we must **uphold a familiar commerce together in all meekness, gentleness, and liberality**. We must **delight in each other, make other’s conditions our own, rejoice together, mourn together, labor and suffer together; always having before our eyes our commission and community in the work, our community as members of the same body.**”

One of the main concepts derived from the Mayflower Compact was **governing law for and by the people**.⁵⁰

⁵⁰ <https://www.learningtogive.org/resources/mayflower-compact> [Emphasis added]

Biblical Law

The Geneva Bible, History

From the Introduction of <https://www.GenevaBible.com>

“When Mary Tudor (Bloody Mary) became queen of England in 1553, she was determined to roll back the Reformation and reinstate Roman Catholicism. Mary had strong ties to Catholic Spain. She married Philip II of Spain and induced the English Parliament to recognize the authority of papal Rome. Mary met with a great deal of resistance from Protestant reformers in her own country. Mary showed no signs of compromise. The persecution of Protestants followed. The era known as the Marian Exile drove hundreds of English scholars to the Continent with little hope of ever seeing their home and friends again. God used this exodus experience to advance the Reformation. A number of English Protestant divines settled in Calvin’s Geneva: Miles Coverdale, John Foxe, Thomas Sampson, and William Whittingham. With the protection of the Genevan civil authorities and the support of John Calvin and the Scottish Reformer John Knox, the Church of Geneva determined to produce an English Bible without the need for the imprimatur of either England or Rome – the Geneva Bible.

Translation Work Begins In 1557

The Geneva translators produced a revised New Testament in English in 1557 that was essentially a revision of Tyndale’s revised and corrected 1534 edition. Much of the work was done by William Whittingham, the brother-in-law of John Calvin. The Geneva New Testament was barely off the press when work began on a revision of the entire Bible, a process that took more than two years. The new translation was checked with Theodore Beza’s earlier work and the Greek text. In 1560 a complete revised Bible was published, translated according to the Hebrew and Greek, and conferred with the best translations in diverse languages, and dedicated to Queen Elizabeth I. After the death of Mary, Elizabeth was crowned queen in 1558, once again moving England toward Protestantism. The Geneva Bible was finally printed in England in 1575 only after the death of Archbishop Matthew Parker, editor of the Bishop’s Bible.

England’s Most Popular Bible

“While other English translations failed to capture the hearts of the reading public, the Geneva Bible was instantly popular. Between 1560 and 1644 at least 144 editions appeared. For forty years after the publication of the King James Bible, the Geneva Bible continued to be the Bible of the home. Oliver Cromwell used extracts from the Geneva Bible for his Soldier’s Pocket Bible which he issued to the army.

A Threat to King James

“In 1620 the Pilgrims arrived at Plymouth with their Bibles and a conviction derived from those Bibles of establishing a new nation. The Bible was not the King James Version. When James I became king of England in 1603, there were two translations of the Bible in use; the Geneva Bible was the most popular, and the Bishops’ Bible was used for reading in churches. King James disapproved of the Geneva Bible because of its Calvinistic leanings. He also frowned on what he considered to be seditious marginal

notes on key political texts. A marginal note for Exodus 1:9 indicated that the Hebrew midwives were correct in disobeying the Egyptian king's orders, and a note for 2 Chronicles 15:16 said that King Asa should have had his mother executed and not merely deposed for the crime of worshipping an idol. The King James Version of the Bible grew out of the king's distaste for these brief but potent doctrinal commentaries. He considered the marginal notes to be a political threat to his kingdom. At a conference at Hampton Court in 1604 with bishops and theologians, the king listened to a suggestion by the Puritan scholar John Reynolds that a new translation of the Bible was needed. Because of his distaste for the Geneva Bible, *James was eager for a new translation. "I profess," he said, "I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst."*

A Threat to Rome

"In addition to being a threat to the king of England, the Geneva Bible was outspokenly anti-Roman Catholic, as one might expect. Rome was still persecuting Protestants in the sixteenth century. Keep in mind that the English translators were exiles from a nation that was returning to the Catholic faith under a queen who was burning Protestants at the stake. The anti-Roman Catholic sentiment is most evident in the Book of Revelation: "The beast that cometh out of the bottomless pit (Rev. 11:7) is the Pope, which hath his power out of hell and cometh thence." In the end, the Geneva Bible was replaced by the King James Version, but not before it helped to settle America." [SIC]

Anna Von Reitz wrote in her article, *Tools for Researchers*, the following: "The Geneva Bible is written in conformity with the Law of the Land. The King James Bible, although written in majestic language, every word in it has been brought into conformity with the Law of the Sea,"⁵¹

We naturally stand under the Public Law that is based upon the Geneva Bible and The Ten Commandments.⁵²

The Geneva Bible remained the Bible for use on dry land.⁵³

The Geneva Bible was at the foundation of the American Colonies. It was the Bible used in Jamestown and the preferred Bible of the early Pilgrim settlers of New England.⁵⁴

⁵¹ <https://annavonreitz.com/toolsforresearchers.pdf>

⁵² <https://annavonreitz.com/lawandorder.pdf> [Emphasis added]

⁵³ <https://annavonreitz.com/thefinalansweris.pdf>

⁵⁴ <https://hbu.edu/museums/dunham-bible-museum/tour-of-the-museum/past-eshibits/from-the-geneva-the-first-english-study-bible>

Revelation 11:7

1599 Geneva Bible, Revelation 11:7:

“⁷^[a]And when they have ^[b]finished their testimony, ^[c]the beast that cometh out of the bottomless pit, shall make war against them, and shall ^[d]overcome them, and kill them,”

[Read full chapter](#)

Footnotes

Revelation 11:7 That is, when they have spent those thousand two hundred and sixty years, mentioned [verses 2](#) and [3](#), in Footnotes

1. [Revelation 11:7](#) That is, when they have spent those thousand two hundred and sixty years, mentioned [verses 2](#) and [3](#), in publishing their testimony according to their office.
2. [Revelation 11:7](#) When they have done their message.
3. [Revelation 11:7](#) Of which after [Rev. 13](#). That beast is the Roman Empire, made long ago of civil, Ecclesiastical: the chief head whereof was then Boniface the eighth, as I said before: who lifted up himself in so great arrogancy (saith the author of *Falsciculus temporum*) that he called himself Lord of the whole world, as well in temporal causes as in spiritual: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *ca. unam sanctam, extra de majoritate & obedientia*, and in the sixth of the Decretals (which is from the same author) many things are found of the same argument.
4. [Revelation 11:7](#) He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fratricels, was pretended, that good men might with more approbation be massacred.

The Ten Commandments

“The influence of the Ten Commandments on American law goes back in time to the development of English Common Law, and before that to the origins of Western Civilization. **The Ten Commandments were the embodiment of the philosophy of government that a nation with more internal laws can exist with less external laws.** *That if a population had commonly accepted internal code of conduct, then that population could exist with little external legal codes.* The more internal restraints a citizenry had, the less external restraints were needed, and thus **they could be “free”**.”⁵⁵

“We have staked the whole future of American civilization, not upon the power of government, far from it. **We have staked the future of all of our political institutions upon the capacity of mankind for self- government;** upon the capacity of each and all of us to govern ourselves, **to control ourselves, to sustain ourselves** according to the Ten Commandments of God.”⁵⁶

Noah Webster’s 1828 edition of the American Dictionary of the English Language contained numerous Scripture verses from the Old and New Testaments to clarify the context in which a word was to be used. The word Law had the definition:

*“**Law of Nature**...is a rule or conduct arising out of the natural relations of human beings established by the Creator, and existing prior to any positive precept. Thus, it is a law of nature, that one man should not injure another, and murder and fraud would be crimes, independent of any prohibition from a supreme power...”*⁵⁷

A beautiful, living example of how the Ten Commandments keep others from harming us...**Be at peace with all mankind.** This was well stated by the father of George Washington, Augustine Washington. He was a man of large stature. He died on April 12, 1743, at the age of forty-nine, when George was only eleven years old. His last words were:

*“I thank God that in all my life I never struck a man in anger; for had I done so I am sure (so great is my strength) that I would have killed my antagonist. Then his blood, at this awesome moment, would lie heavily on my soul. As it is, I die in peace with all mankind.”*⁵⁸

⁵⁵ By William J. Federer, [The Ten Commandments and their influence on America’s Founding](https://www.godempowersyou.com/documentation/Update073115/) <https://www.godempowersyou.com/documentation/Update073115/> [Emphasis added]

⁵⁶ <http://www.leaderu.com/orgs/cdf/onug/madison.html> [Emphasis added]

⁵⁷ <https://www.godempowersyou.com/documentation/Update073115/federinformationTenCommandmentsAmericanHistory.pdf> [Emphasis added]

⁵⁸ <https://www.godempowersyou.com/documentation/Update073115/federinformationTenCommandmentsAmericanHistory.pdf> [emphasis added]

The Ten Commandments from the Geneva Bible 1560-1599 [SIC]
Exodus 20:1-17

- 20:1 Then God spake all these wordes, saying,
- 20:2 I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.
- 20:3 Thou shalt haue none other Gods before me.
Thou shalt make thee no grauen image, neither any similitude of things that are
- 20:4 in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.
Thou shalt not bowe downe to them, neither serue them: for I am the Lord thy
- 20:5 God, a jealous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:
- 20:6 And shewing mercie vnto thousandes to them that loue me, and keepe my commandemets.
- 20:7 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vayne.
- 20:8 Remember the Sabbath day, to keepe it holy.
- 20:9 Sixe dayes shalt thou labour, and doe all thy worke,
But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not do
- 20:10 any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy gates.
For in sixe dayes the Lord made the heauen and the earth, the sea, and all that
- 20:11 in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.
- 20:12 Honour thy father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.
- 20:13 Thou shalt not kill.
- 20:14 Thou shalt not commit adulterie.
- 20:15 Thou shalt not steale.
- 20:16 Thou shalt not beare false witnes against thy neighbour.
Thou shalt not couet thy neighbours house, neither shalt thou couet thy
- 20:17 neighbours wife, nor his man seruant, nor his mayde, nor his ox, nor his asse, neyther any thing that is thy neighbours.

Again, from The Geneva Bible, 1560 Edition, in Romans 13, notice the Ten Commandments are embodied along with wise advice about how to perceive the government (perhaps think our government of Public Law)

THE EPISTLE OF the Apostle Paul to the Romaines, CHAP.XIII. [SIC]

1 Let everie soule be subject unto the higher powers: for there is no power but of God: & the powers that be, are ordained of God.

2 Whosoever therefore resisteth power, resisteth the ordinance of God: and they that resisteth the ordinance of God: and they that resist, shal receive to them selves judgement.

3 For princes are not to be feared for good workes, but for evil. Wilt y then be without feare of the power? do well: so shalt thou have praise of the same.

4 For he is the minister of God for thy wealth: but if thou do evil, feare: for he beareth not the sworde for nought: for he is the minister of God to take vengeance on him that doeth evil.

5 Wherefore ye must be subject, not because of wrath onely, but also for conscience sake.

6 For this cause ye paye also tribute: for they are Gods ministers, applying themselves for the same thing.

7 Give to all men therefore their duetie: tribute , to whome ye owe tribute: custome, to whome custome, feare, to whome feare: honour, to whome ye owe honour.

8 Owe nothing to any man, but to love one another: for he that loveth another, hathe fulfilled the Law.

9 For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not covet: and if there be anyother commandement, it is briefly compreheded in this saying, even in this, Thou shalt love thy neighbour as thy self.

10 Love doeth not evil to his neighbour: therefore is love y fulfilling of the Law.

11 And that, cosidering the season, that it is now time that we shulde arise from slepe: for now is our salvation nerer, then whe we beleved it.

12 The night is past, & the day is at hand: let us therefore cast away the workes of darkenes, and let us put on the armour of light,

13 So that we walke honestly, as in the day: not in glotonie, and dronkennes, nether in chambering and wantonnes, nor in strife and envying:

14 But put ye on the Lord JESUS CHRIST, and take no thought for the flesh, to fulfil the lustes of it.

Commentary

“The practical character of God’s order is most fundamentally set forth in the Ten Commandments. The Commandments first address the ordered relationship between God and man, and then between man and man. Christ further expounds as God’s ordering of relationships, according to the orders of the God of all order. See Matthew 5–7, the practical definition of God’s love is to keep His commandments. See 1 John 5:3. “Love,” says Paul, “is the fulfillment of the law.” Galatians 13:10.

“Commandments 1-4 deal with man’s relationship with God. Commandments 5-10 deal with man’s relationship to man. If every man and woman followed these commandments, no intentional harm would be done to others.”⁵⁹

⁵⁹ Excellence of the Common Law Compared and Contrasted with Civil Law: In Light of History, Nature, and Scripture, Brent Alan Winters

Justice is the practice of righteousness

William Carey International University
Ultimate Allegiance to Yahweh Equals A Just Society
Jennifer Winters
Mentor: Dr. Duane Christensen
Module 1A Research Paper
15 May 2011

Abstract

Justice is the practice of righteousness. Living righteously, in God's eyes, is the proof of genuine worship. Worship (doing justice) begins with a personal covenant relationship with the Creator, in which He and He only is acknowledged as God. To worship Him as he would be worshipped, we must understand His nature and who He is, which is expressed in the Ten Commandments. It is in the process of discovering Him that we can understand and do justice.

Ultimate Allegiance to Yahweh Equals A Just Society

"Another deity or a divergent understanding of Yahweh would yield a different society."⁶⁰

The meaning of justice in the Old Testament, taken as a whole, is the work of setting things back in right order to God, the Creator. God's character can be defined as the one who does justice (Isaiah 30:18, 61:8). Worship of the true God is the prerequisite for the accomplishing of justice and righteousness in society. Worshiping anything or anyone other than Creator God will result in a society that practices injustice (Amos 5). For example, the true test of whether or not Yahweh was the object of worship was revealed in the children of Israel's interactions with each other outside of the Tabernacle. Worship, in God's eyes, is not coming to the temple, performing the proper rituals, or singing the right songs. Instead, worship is coming to the temple, and then, going out and living your allegiance to Yahweh by loving your neighbor as yourself (Miller 1971, 145). The Ten Commandments begins first with the command to have no other gods before Yahweh, and second is the command to make no graven image of any creature in heaven or in earth. These are commands of absolute allegiance, of "exclusive loyalty" (Janzen 2000, 255). They were to have no other's loyalties to anyone, man, or image beside Him. If this loyalty to Yahweh is present in the heart of each individual man, then each man will do justice to his neighbor.

⁶⁰ Carroll R, M Daniel. 2008. "Imagining the unthinkable: exposing the idolatry of national security in Amos." Ex Auditu 24, 37-54. ATLA Religion Database with ATLASerials, EBSCOhost (accessed April 26, 2012).

The First and Second Commandments

The Ten Commandments start with two commands: to have no other gods, and to make no graven image.

“And God spoke all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments” (Exodus 20:1-6).

Miller says that this passage is, first, commanding against the worship of anyone but God, and second, commanding against limiting God by making an image of Him (Miller 1971, 144). The second commandment, “thou shalt not make unto thee any graven image” has been the subject of much writing, with the consensus being the same: An image reduces God’s “otherness” and uncontrollability to a form that is controlled by man; it claims to be an accurate and complete image of God, hence limiting Him to mankind’s imagination and manipulation (Janzen 2000, 256). God is infinite, and mankind is finite. Attempting to capture God in an object will breed misconceptions of who He is. As mankind’s knowledge of God is limited, we cannot make an image of Him that could grasp all of His attributes (Hefter 2009, 17). Miller, in agreement with this, says that by making an image of God, men are attempting to control Him and use His power for themselves (Miller 1971, 144).

The first step to knowing God is, to acknowledge Him for who He is— the Creator/Owner of the universe. He is not a god among other gods; He is the God who created and owns mankind and the cosmos. He must first be acknowledged as He is; it is not a covenant between equals, it is an invitation of relationship from the Creator to undeserving mankind (Janzen 2000, 249). It is the terms of relationship with him, of covenant; the only way He will have a relationship with mankind. If He were to deny that He is God, He would be lying, and God “cannot lie” (Numbers 23:19, 1 Samuel 15:29). Richard Cimino, said, “saved men and women are those who have repented of de-goding God.”⁶¹

⁶¹ Richard Cimino: pastor of Metro Calvary, Roseville, CA. From notes, taken by the author from a sermon Mr. Cimino delivered on 29 May 2012.

With Israel, God was bringing them back into correct relationship with Him, as the rightful owner of mankind and the universe. God brought Israel out of slavery in Egypt, from being in bondage to the Pharaoh and gods of Egypt, and said, I am the one to whom you owe absolute allegiance. God is not our friend first, and then becomes our God; rather, He is God right from the start. To have a relationship with Him, mankind must first declare their allegiance to Him above everything and everyone.

Herzel Hefter, in his article, *Idolatry: A Prohibition For Our Time*, makes this statement concerning the nature of idolatry and God's command against it:

Idolatry is one of the most severe prohibitions in the Torah. According to our sages it is one of the three cardinal sins along with illicit relations and murder that may not be transgressed even under pain of death. Of the six hundred and thirteen commandments, no less than fifty are related to the prohibition of idolatry (2009,15).

Idolatry breeds injustice. And the reason for this is that idolatry places the decision of what is considered just or unjust, right, or wrong, into the hands of a fallible man or group of men as the ultimate measuring stick of right and wrong. This was true of the Egyptians who deified their king, and this was also true of the worshippers of Baal (McNeill 1999, 29; Gorringer 2010, 370; Janzen 2000, 36).

Egypt's Idolatry was very pronounced: the king of Egypt was referred to as "beloved of the gods" and referred to the gods as "his father." It was through the pharaoh that the people of Egypt were supposed to have received life. For the Egyptian people he was the center of the cosmos and the state. He was the only route to the gods and was also sometimes referred to as creator (Baines 1998, 16-39). Pharaoh was both son of the gods, and life giver, questioning him would have to have been unthinkable. This sheds much light on God's showdown with the Pharaoh of the Exodus. God was dealing with a man considered divine and, likely full of a pride.

Idolatry has a detrimental effect on society, in economics, property, relationships, and the sacredness of human life. It creates a society of oppression and hierarchy; for it imputes divinity to the man in power by demanding ultimate loyalty to him. He cannot be questioned or held accountable, for he is considered above the law. Timothy Gorringer draws an interesting contrast between the meaning of Baal worship (Baal was the god of the Canaanites that the Israelites were replacing in the land), and the worship of the Creator: Yahweh:

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What is condemned in the cult is, as Tom Veerkamp argues, the ruling pattern of relationships. According to the traditions of Baal, a name that means "owner," the king has absolute powers; according to the traditions of YHWH, on the other hand, the king was under the ancient law of the tribes (Gorringe 2010, 370).

An example that tragically describes the difference between these two ideas of the divine is the story of Naboth in 1 Kings. According to Israelite law, the land was handed down through succeeding generations in families. If, for some reason, the land was sold outside of the family, it was to be returned to the family in the year of jubilee (Leviticus 25). This ensured that every family had private property ownership i.e., freedom, and the ability to be prosperous (Gorringe 2010, 370). Ahab saw Naboth's vineyard and coveted it for himself. He then commanded Naboth to trade it to him for another vineyard or for money, to which Naboth replied, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." This response so upset Ahab that he went home, laid down on his bed and refused to eat. Jezebel, his wife, decided to fix the problem for Ahab; she wrote a letter to the elders of the city, where Naboth dwelled, and ordered them to hire two men to falsely accuse Naboth of blasphemy. The elders accused Naboth, and as a result, he was stoned to death. Here are three players: a man, Naboth, who chooses to give his allegiance to God instead of the king; the elders, that Naboth lives among, who choose allegiance to Jezebel instead of God; and Jezebel, a priestess of Baal, who believes that the king has ultimate power of ownership, evidenced by her phrase to Ahab in verse 7, "Does thou not govern the kingdom of Israel?" Naboth stood for Yahweh's teaching that even the king was subject to the law, while Jezebel, a zealous worshipper of Baal, by both her words and actions, blatantly declares that the ruler may do whatever he wishes. The elders went along with her (actions), thereby declared their loyalty to Ahab and not to Yahweh. Here are two opposing views of God: one of raw power and force--anything is legitimate, whether murder, lying, stealing, etc., to get whatever the king desires; and the other, which values the sacredness of life, private property, and equality before the law of all men, including the king.

Here we have two views of the divine and of kingship: The religion of the Canaanites, who considered their king divine and immortal and Yahweh (Day 1998, 82-85). Yahweh, who delivered His people from slavery in Egypt, a country and religion built around the belief of the divine right and immortality of the one ruling.

In conclusion, the Canaanite religion and its main god, Baal, gave the king absolute powers while Yahweh delivers believers from slavery and demands that all, including the king of Israel, be under the Law -
- Yahweh delivers mankind from slavery to man:

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This period was literally formative for Yahwism. YHWH was not perceived as a heavenly monarch, legitimating monarchy and all that goes with it (spelled out in bitter detail in I Samuel 8), but as the one who delivered Israel from slavery and who inspired women and men to fight for and maintain their freedom. Correspondingly, the view of the human is egalitarian, opposed to hierarchy and privilege. This God did not need temples or an elaborate cultus. YHWH was known rather in the instruction or codes according to which people lived, apparently in a broadly egalitarian way (Gorringe 2010, 370).

Does this concept of injustice and death apply to all other false gods and ideologies, or does it only apply to the religion of the Canaanites and the worship of Baal? The same was true in Egypt where the king was deified: In Exodus 1:17, there is the story of two midwives who defied the imperial order of Pharaoh to kill all the firstborn males of Israel, Janzen calls their refusal “civil disobedience,” (Janzen 2007, 38). These midwives, by choosing to obey God instead of man, exemplified God’s character to save life. According to Hefter, human understanding is so limited that any attempt to conceptualize God by an image will end up in perversion from the nature of the true God. The one solid image in the Old Testament is the Law, and in the New Testament, it is Christ, who fulfilled the law perfectly.

This creates another question: is it possible to worship nothing, to have no god? Gorringe addresses this by saying that your god is the one you give ultimate power of ownership to.

The question is not whether or not there is a God, for there is always a God in this sense. The question rather is who is God: the one who represents the politically and economically strong or YHWH who frees his people from the house of slavery and protects the weak (Gorringe 2010, 371).

Either you, and the land are owned by the Creator, or else, by a god or king — the latter resulting in tyranny. The issue of worship is the issue of who you pledge ultimate loyalty too, whose commands you will obey no matter what those commands are, and no matter what they do to the people around you. A modern-day example of this type of deification would be the Nazis. One of the observations made about the Nuremberg trials, where the Nazis were tried for war crimes after World War II, noted their defense was, “we followed orders.” Therefore, in their minds, they were absolved of all responsibility. If they were ordered to kill, they would kill, because their ultimate allegiance was to the man above them who gave the order: that was their greatest test of morality (Winters 2006, 192). This is the deification of the position of the man in the position of authority. Yahweh, on the other hand, demands each man’s ultimate loyalty be to the Creator first (Roberts 2007, 62). A good example of a man who was in service to a pagan king but whose ultimate allegiance was to Yahweh is Obadiah.

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Obadiah was the governor of the house of king Ahab (the king who coveted Naboth's vineyard) who was one of the most notoriously evil kings of Israel. As the story goes, Jezebel, the wife of King Ahab, began hunting down and killing the prophets of Yahweh, intending to murder all of them. The Bible, according to the King James Version, says that Obadiah feared God "greatly," and at the risk of his own life, Obadiah took and hid a hundred of the prophets in caves, feeding and keeping them alive (1 Kings 18:3-13).

The Law of Yahweh, by which He is to be understood and known, protects the life, property, and rights of men who submit to Him from unlawful and covetous aggression from one another and from the King. Yahweh cannot be disconnected from His law; it is His law, the manifestation of His nature, and He is also the enforcer of it (Grieb 2006, 60). This places mankind on an equal plain with each other when it comes to what is lawful and what is not (Deuteronomy 17:14-20). In contrast, Baal worship, by its philosophy, places the king on a separate plain morally; for him, murder and stealing was not a capital crime because he was the ruler. Here are two philosophies of government, two views of mankind, two views of what justice is. This brings us to two choices: worship Yahweh and be free, or worship Baal and be in bondage - ourselves and our land subject to the whims of the priests and king.

Waldemar Janzen, in his commentary on Exodus, states that God's main concern was not for the economic and political oppression of the people of Israel, but for their spiritual oppression and slavery to a false god (Janzen 2000, 41). While I believe this is true, I also believe Janzen could have taken his analysis a step further and said that the spiritual freedom found in casting your allegiance to Yahweh, by living according to his precepts, will result in both political and economic freedom. King Solomon's reign is an example of both political and economic freedom resulting from loyalty to Yahweh: the land of Israel was very prosperous due to the fact that Solomon had a heart for the Lord for most of his life (1 Kings 3:11-13). 1 Kings 4:25 goes on to state that the men of Judah and Israel lived safely on their own property. I infer from this that each man was safe from aggression and thievery of any sort and that justice was taking place in all facets of society. The land of Israel, also, was prosperous. Scriptures states twice that silver was so abundant that men viewed it as one would view stones (commonplace) (1 Kings 10:21, 27). The test for true spiritual freedom is found in the individual's outworking of righteousness and justice in every sphere of life, including economics and politics. God's justice, "rightness" extends to these areas, or perhaps I should say, it will inevitably result in freedom in these areas as men "do justice" to one another (Gorringer 2010, 369, 374). This starts first with declaring your loyalty to God – hence God's emphasis on spiritual freedom first.

Yahweh's Definition Of Justice

In Isaiah 56:1, God's people are exhorted "to keep justice and do righteousness." In the well-known passage Micah 6:8, God's people are told, "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In these two passages, God commands to "do righteousness" and "to do justice".

From these verses we can infer that justice is an action. In Genesis 18:19, God speaks to Abraham saying, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." In 2 Chronicles 9:8, "to do justice and judgment" is again noted, "Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice." (1 Kings 10:9 also uses the same phrase in reference to the same event).

In Proverbs 21:3 is yet another passage stating the same thing, "To do justice and judgment is more acceptable to the LORD than sacrifice." Willard M. Swartley states, "that justice is the practice of righteousness" (2006, 31). Justice and righteousness are bound together in the worship of Yahweh. In summation, justice and righteousness is required for relationship with Yahweh (Wharton 1969, 15).

Righteousness And Worship

Katherine Grieb, in her article, *So That In Him We Might Become The Righteousness of God (2 Cor 5:21): Some Theological Reflections On The Church Becoming Justice*, identifies three specific ways the word "righteousness" is used in the Old Testament - "Fundamentally" she writes, "it is being in right relationship to someone." We can say this is the base meaning— the springboard from which we can push off. The second meaning, she says, is forensic, as in a law court's setting where God is the plaintiff and Israel is the defendant, relating to the first meaning that, in a law court "things are put right". Thirdly, she says that the meaning of righteousness is in the sense of God's power to make all things right in the end time (Grieb 2006, 59-62). Grieb analyzes specifically, but I believe her argument becomes a bit technical, losing the actual story of God's relationship with Israel - how it embraces all aspects of mankind and culture, shedding significant light on how righteousness is played out -- how God views righteousness. She does tell us how the words are used, and in so doing, she actually covers the story of God's redemption plan in history. First, there was such a thing as a right relationship to the Creator. Second, there was a falling out, with God now in the courtroom as both plaintiff and judge, having the power to save. Third, God has the power and will to put things right in the right time. All three are used at different times in the story of redemption. This can be seen with

Adam and Eve in Genesis, the human race, or in relation to the Children of Israel and God's covenant with them. Being able to articulate and relate how God views righteousness to the story of history makes redemption the key to spreading the gospel. Grieb briefly mentions the unity of all aspects at the end of her analysis:

Between the exile and the first century of the Christian era, apocalyptic writers continued the righteousness traditions found in the Psalms and in Isa 40-66, fusing the personal, the political, and the cosmic aspects of righteousness (Grieb 2006, 61).

Here she says that righteousness is personal, political, and cosmic and that the biblical writers fused them together. In her specific analysis of the word righteousness, it is pushed into the background in the greater context of the story; but it is in the story that one can get the words fullest and most complete meaning. It reveals how the covenant relationship plays out; for example, in the story of Hosea and his unfaithful wife, it paints a picture of God and His love for Israel and all of His creation. More importantly, it is the concept that righteousness and worship go hand in hand, and that is what Yahweh was telling the children of Israel (Miller 1971, 145).

What does it mean to worship something? To worship is to acknowledge that there is one being who has your ultimate loyalty (Roberts 2007, 62). Miller argues that the test of worship does not occur in the sanctuary (church) but in what takes place outside of the church. Yahweh determines your worship of him by how you treat your neighbor (Miller 1971, 145). The Ten Commandments were the guideline by which the Israelites were to understand the character of the Creator. The prophets of Israel were constantly reminding them that God did not want rituals, but heart faith - heart faith that would produce justice: "I will have mercy and not sacrifice," and, "what does the Lord require of thee? But to love mercy, do justly, and walk humbly with thy God" (Micah 6:8).

What Is The Scope Of Justice?

Justice then, is the practice of righteousness⁶², meaning being in right covenant with God and obeying His law, which is worshipping Him. What is the scope of this justice and worship? How far does it extend? We know that it comes from a heart faith, treating your neighbor honestly, taking care of the orphan and widow, and treating the stranger among you with kindness. Doing justice includes how we treat the land, while also addressing slavery. It includes economics and private property rights, opposing oppression and tyranny. All of these topics are covered in the Old Testament.

⁶² <https://www.biblegateway.com/passage/?search=Psalm%20119%3A171-173&version=GNV>

Timothy Gorringer says this regarding the scope of justice in the Torah: “Justice, in Scripture, goes beyond equity to the establishment of *shalom*. Therefore, the goal of justice is the establishment of shalom in the life of the believer and in the community of the believer. William Swartley has this to say about shalom:

Shalom has many dimensions of meaning: wholeness, completeness, well-being, peace, *justice*, salvation, and even prosperity. *Shalom* also designates innocence from moral wrongdoing (Gen 44:17; 1 Kgs 5:19). *Shalom* is indeed a gift, but its maintenance in human life depends upon human response to God's order that values and acts in accord with the divine moral order for human society. These moral values include justice and righteousness. Hebrew and Greek words for *justice* in both Testaments occur 1000 times. This shows how enormously important justice is in Scripture (Swartley 2006, 29-30).

For the believer who is in covenant with the Creator of the universe, there is nothing that is outside the realm of God's justice. Since the Creator declares that the land is His, (Leviticus 25:23), and that the children of Israel are “sojourners” in His land. He is the landlord. Therefore, if His people refuse to live by His ways, and refuse to do justice, they will not have peace nor be protected from their enemies (Deuteronomy 28, Psalm 128:1-6, 119:165). It was the responsibility of the children of Israel to obey His commands and be a light for His justice to the nations about them. If we are in right relationship to the Creator, we will love what He loves, hate what He hates, do what honors Him, and avoid what displeases Him. This covers all of life and culture.

When justice is practiced, the end result is *shalom* - peace. Peace is a gift and blessing from God. It means safety and tranquility of soul and spirit. Peace is something that God promises to those with whom He has His covenant. As long as they are walking in His ways, they will be blessed with peace and safety from their enemies. It includes the idea of being physically safe from one's enemies. (Isaiah 48:18(22), Psalm 4:8) The idea is that they should have no fear of evil, but put faith and trust for protection in God, in whose ways they walk.

Conclusion

God commands His people to do justice over and over again and warns of dire consequences if they do injustice (Isaiah 1:17, 10:1-2). In order to do justice, we must practice righteousness. Righteousness is being in covenant with the Creator, acknowledging Him as the true God — the one who owns the universe — casting our allegiance to him, worshipping him, and obeying His law as set forth in the Torah. The first two commandments of the Ten Commandments are foremost in our understanding of Yahweh's nature:

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“Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments” (Exodus 20:3-6).

Exodus 20:2 says something that I have always overlooked but which I now believe is key to what God intended for the children of Israel to understand: “I am the Lord thy God which brought thee out of the land of Egypt and *out of the house of bondage.*” Then He proceeds into, “thou shalt have no other gods before me”(Exodus 20:3).

While in Egypt, the children of Israel were slaves in bondage to the pharaohs. God freed them to be under Him, free from slavery to man. To be free they must worship Him only. Exodus 20:6b makes this statement and promise: “and showing mercy unto thousands of them that love and *keep my commandments.*” God is telling the Israelites that if they want to experience freedom, they must worship Him. The only way to do that is by keeping His commandments; for it is, “love me, and keep my commandments”. As Timothy Gorringer says, God is the one, “who delivered Israel from slavery and who inspired women and men to fight for and maintain their freedom” (2010, 370).

The Pharaohs were deified as gods and claimed ownership of the children of Israel. Any society that does not acknowledge God as the ultimate owner will degenerate into king worship. They may not state it explicitly, but it is revealed by who has the power of life and death, and who has the power of land (ownership). Only under Yahweh are all men equal and free. Daniel Carroll gives good summary:

The narrative context in Exodus 20 is the exodus, and the prologue in v. 2 makes it clear that the God of that liberating event is the one who is revealing these laws to Israel. The exodus was both political and religious. The emancipation from Egyptian oppression was to be the first step toward moving to a new land and establishing a way of life different from what had been experienced in Egypt.²² Under Yahweh, Israel was to construct what the sociology of knowledge and cultural anthropology would call an alternative social construction of reality. Allegiance to Yahweh was to be fundamental to and inseparable from the web of social, economic, political, and familial relationships, structures, and activities that would be established in that land. The religious system, with its personnel, holy

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sites, and rituals, would legitimate and sanctify this different reality.²³ It is not surprising then that the Ten Commandments combine "religious" items with integrity in the legal process, graciousness toward laborers, the importance of familial and interfamily relationships, the sanctity of life, and the inviolability of property (Exodus 20:7-17; Deuteronomy 5:1-21). This intermingling of the multiple spheres of life is characteristic of the law codes in Exodus, Leviticus, and Deuteronomy. Another deity or a divergent understanding of Yahweh would yield a different society. The ban on idols then meant more than simply the prohibition of fashioning an image of the God who had spoken; *what had been said* also was key" (Carroll, 2008, 43).

As Carroll points out, what God has said to us in scripture is the key. He loves justice and righteousness. He told us to worship Him, if only we have the eyes to see, the ears to hear and the heart to obey.⁶³

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⁶³ Jennifer Winters

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The Basic Dictum – Harm None and be Harmed by None

In The Jural Assembly Handbook, Section 26, *The National Jurisdiction: Soil*, Anna Von Reitz mentions, “It is the “jus soli” [birthright nationality or citizenship⁶⁴] status of the baby that leads to the political status at the State level of State National. Neither one has any obligation to serve any government at all; they are required to obey the Public Law and keep the peace.... **The basic dictum of the national soil jurisdiction is, “Harm none and be harmed none.”**⁶⁵

Patanjali, a Hindu Sage in India, 200 B.C. or 500 B.C. (uncertain) wrote, in his book, The Yoga-Sutras, about *ahimsa*, a Sanskrit word translated as *non-violence*, and is often translated very loosely, as “do no harm.” Pada II. Sutra 35, reads: **“From reversing to stability of non-violence, all hostility is renounced in your presence.”** The commentary reads, **“If there is no functioning violence in you, it is impossible for any person or creature to feel violent toward you.”**⁶⁶

Jesus’ words in S. Matthew 7:12, *“Therefore whatsoever ye wolde that men shulde do to you, even so do ye to them: for this is the Law and the Prophetes.”* And, again from S.Luke 6:31: *“And as ye wolde that men shulde do to you, so do ye to them likewise.”*⁶⁷

Commentary: Meaning, *if you do not wish to be harmed, do not harm/ do no harm if you do not wish to be harmed.*

Islam: **“Not one of you truly believes until you wish for others that which you wish for yourself.”** “No one of you is a believer until he **desires for his brother that which he desires for himself.**” **“Do unto all men as you would wish to have done unto you; and reject for others what you would reject for Yourself.”**⁶⁸

The Qur'an commands Muslims to **always treat others with justice, even if they act with animosity and injustice towards you.**⁶⁹

The ‘Golden Rule’ is universal. It’s found in many religious sacred texts, throughout time, defying language, culture, race, space, and time.⁷⁰

⁶⁴ ¹Wikipedia [Emphasis added]

⁶⁵ The Jural Handbook, Section 26, page 104 [Emphasis added]

⁶⁶ Enlightenment, The Yoga Sutras of Patanjali, A New Translation and Commentary, MahaSivaratri, 1995 [Emphasis added]

⁶⁷ The Geneva Bible, 1560 edition

⁶⁸ <https://www.thegoldenruleproject.org> [Emphasis added]

⁶⁹ Ibid

⁷⁰ Ibid

The Ten Commandments are the basis for our self-governance. The ‘basic dictum’ reminds us of the “Golden Rule,” the Love that Jesus spoke of in Matthew 7:12: “^{12 [a]}Therefore whatsoever ye would that men should do to you: even so do ye to them: for this is the ^[b]Law and the Prophets.” [The Geneva Bible, 1599]

Biblical Love

There are four (4) kinds of love expressed in the Bible. Here are the Greek words used and their meanings:

- A. *Eros*, the Greek word for sensual or romantic love, seeks its own interest and satisfaction—to possess the object of love. The Bible is clear this type of love is for two people who are married.
- B. *Storge*,* family love, the affectionate bond that develops naturally between parents and children, and brothers and sisters.
- C. *Philia*, the powerful emotional bond seen in deep friendships.
- D. *Agape*, the highest of the four types of love in the Bible. This term defines God’s immeasurable, incomparable love for humankind. It is the divine love that comes from God. Agape love is perfect, unconditional, sacrificial, and pure.⁷¹

Where Biblical Law and Public Law Meet

“In the Assembly process we are engaged in community building.... There are jobs to do, and functions to perform, but the principles of hierarchy and compartmentalization are largely absent.... Your State Assembly should resemble a family* gathering, because in essence, that is what it is and what it is intended to be: an extended family of friends, relatives, and neighbors working together for their mutual long-term security and benefit.”⁷²

⁷¹ <https://www.learnreligion.com>, *The 4 Types of Love in the Bible*

⁷² The Coordinator’s Handbook, Chapter 1, *Call to Session*

Resources

1. Our New Hampshire Assembly providing a growing body of education on our website, nhassembly.us.
2. Anna's blogs at <http://www.annavonreitz.com>.
3. Anna's Webinars on Monday evening.
4. [Granna's Bytes on YouTube](#).
5. Our website, <https://tasa.americanstatenationals.org/> provides education free, as well as those that can be purchased through their store.
6. Other State National Assemblies are providing programs.
7. Anna's books; the handbooks available on <http://www.annavonreitz.com>, etc.
8. Other programs such as [The Sovereign's Way](#), and the list keeps on growing.

Re-education is not going to happen by osmosis, per Anna Von Reitz, we must intentionally read and study at least one hour per day, every day, for our new way of life.

Our education heretofore, no matter how wonderful or how extensive, or how many degrees, has not prepared us for this new way of life. But it did provide the discipline for the process of learning.

One of the very best ways to become absorbed in this new way of life is roll up your sleeves and begin working with a Committee in our State National Assembly and/or our New Hampshire Jural Assembly.

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Summary

It is the responsibility of the members of the New Hampshire Jural Assembly- Law Education Committee to provide the standard operating procedures, the 'how to', to operate in and under Public law, so as to complete the education for the Members of the State Assembly; to work hand-in-glove with the New Hampshire Jural Assembly- Litigation Committee, which will provide the education and the standard operating procedures for 'how to' stand as a man or woman when pulled into the DeFacto Courts. This particular standard operating procedure will also be helpful in standing up our Courts, and for the Court Oversight Organizational Unit, etc., as mentioned above.

It is the responsibility of each individual in the New Hampshire Assembly to know and understand the history of Public Law, as well as to govern ourselves according to the principles of the sanctity of **life, liberty, and the pursuit of happiness** individually, **with brotherly love for all**. Self-governance also means we are responsible for understanding our rights and how to respond appropriately to the DeFacto, in the event of such a need. As well, Self-governance means becoming a jury member who is educated in Public Law and the proper procedures in our Courts.

We are modern-day Pilgrims.

Our Situation Report-A Thumbnail Sketch

By Anna Von Reitz

Truly understanding where we are requires a knowledge of where we have been in the past--- and that is not easy to come by, both because the facts have been obscured by guilty parties and because most people have not been motivated to learn.

So that we can hit the highlights and get up to speed in the present----

Part I -- We Begin

1. The government of this country is vested in its people. "People" means "militia" in Hebrew. There is no doubt that the Founders meant for the government to be created and controlled by the same militia men who defended the country then and who defend it now.

2. The actual government is an unincorporated business known as a Body Politic.

3. The name given to this Body Politic on September 9, 1776, was: The United States of America.

4. This is a totally unique unincorporated entity, and we hold its Declaration of Independence and its Letters Patent and its sacred name under Common Law Copyright in perpetuity.

5. The United States of America is not a sovereign nation. It is a consortium known as a "union" of sovereign nations.

6. Thus, when you look at this country, what you are actually seeing are fifty smaller countries, each with their own history, their own geographic boundaries, and their own natural government. In America the words "state" and "nation" are interchangeable. Thus, the "interstate commerce clause" can also be read as the "international commerce clause" and "Ohio State Bank" can also be read "Ohio National Bank".

7. For their mutual benefit, these independent small countries banded together and formed the union called The United States of America, and they delegated their international jurisdiction (also known as "territorial jurisdiction"), both on the land (organized as Federal Postal Districts) and on the sea (organized as US Districts) to it.

8. The unincorporated union of sovereign states called "The United States of America" holds and exercises all their combined international "powers".

9. The United States of America then delegated nineteen of these international powers to the British-backed United States organization, lodged in the District of Columbia.

10. Neither of these organizations were incorporated originally. Each had its own population and its own geographical territory. This was the practical result of The Definitive Treaty of Peace 1783, which describes the two populations as "the free, sovereign and independent people of the United States" and the "inhabitants" ---British citizens--- who remained behind after the War of Independence to provide "essential government services".

11. This arrangement resulted in two Constitutions --- one in 1787 called "The Constitution for the united States of America" that separated out the international powers of the member states and joined them together under the auspices of The United States of America (unincorporated), and one in 1789 called "The Constitution of the United States of America" which created The United States entity and its government to exercise the nineteen (19) delegated functions.

Part II - A House Divided

12. This unsteady dual sovereignty endured until the so-called American Civil War---- which was never declared as a war by the united States of America in Congress Assembled, and it was never ended by a peace treaty. As such, it was and remains an illegal commercial mercenary action on our shores.

13. Following the end of the armed hostilities, a completely new incorporated entity merely calling itself "The United States of America" (Incorporated) was launched in 1868. Unlike the actual unincorporated government it was deceptively named after, this was an incorporated entity like any other. The Congress ceased acting in their public office and began functioning as a corporate Board of Directors.

14. The effect of this was glossed over and subtle and hard for the people to recognize, but it unlawfully converted our unincorporated government into an incorporated one, infringing on our copyrights to do it, and substituted a private, mostly foreign-owned corporation in its place. This in turn removed the government from the land jurisdiction and dumped it in the international jurisdiction of the sea

15. At first this seemed to have little impact because the "federal government" and its international functions had always been operating in the international jurisdiction anyway. The switch from public interest to private interest went largely unnoticed, but the pilfering and mischief began--- and by 1907, "The United States of America" (Incorporated) was bankrupt.

16. Shortly before this, a series of Supreme Court cases known collectively as the "Insular Tariff" cases allowed the incorporated Municipal United States to expand its franchises into the geographically defined states. So, when The United States of America (Incorporated) went bankrupt in 1907, its functions were immediately picked up by yet another version called "the" United States of America (Incorporated).

17. This second version -- another private, mostly foreign-owned governmental services corporation -- was bankrupted in its turn, first, internationally, by treaty among the G-5 nations in 1930 at the Geneva Conventions, and then domestically in 1933 by Franklin Delano Roosevelt.

18. This left us with two bankrupt foreign federal governmental services corporations, one called "The United States of America" (Incorporated) and another called "the United States of America" (Incorporated) and they conveniently named us and our states as the Sureties for their debts----so that our land was held as collateral for the debts of The United States of America, Inc. until that bankruptcy settled in 1953, and our labor and private property was conscripted and held as collateral for the debts of "the" United States of America, Inc., until that bankruptcy settled in 1999.

Part III - The Filthy Bastards

19. During the bankruptcy of both of these incorporated entities, more fun and games ensued with new incorporated entities that merely moved into town and "assumed" the vacated service contracts owed to us under the actual Constitution --- enter the UNITED STATES (INC) and USA (Inc.). One, the UNITED STATES (INC.) being a Municipal corporation organized in France and the other, the USA, Inc., being a Territorial corporation organized in Puerto Rico--- and both being foreign to us and to our states and having no proper contract or affiliation with us whatsoever.

20. In international jurisdiction it is possible to act as a "successor to contract" and to "assume" a contract, so long as nobody objects, and since nobody but the perpetrators of this system knew what was going on at the time, nobody objected.

21. Now, as of May 2015, the UNITED STATES, (INC.) is in Chapter 7 Liquidation and as of this year, 2017, the USA, Inc., is in Chapter 11 Reorganization.

22. It is the obvious plan of the perpetrators to pull the same tricks again and make the clueless Americans pay for it all. As preparation, THE UNITED STATES OF AMERICA was incorporated under the municipal (city-state) auspices of the United Nations to take over the lucrative governmental services contracts of the bankrupt UNITED STATES (INC.) and a new territorial entity calling itself "Republic United States" has been formed as a Nevada Corporation. Still more contenders have been formed off-shore, including a new thing out of Costa Rica calling itself "The United States of America" (Inc.--- again.) and The Unity States of America (Inc.) and so on.

23. During this time period, American babies were seized upon as chattel backing the debts of these corporations under conditions of non-disclosure and deceit and deliberately misidentified as the progeny of unwed Mothers surrendered as wards of the incorporated "STATES". Their worldly goods-- the copyrights to their Names, their land, their homes, their bodies, and even their souls-- were "securitized" and traded as assets and were presumed to be "donated" to benefit the incorporated "States of States", while they themselves were deemed to be paupers and incompetents and slaves owned by these respective commercial corporations.

24. These gross criminal acts of personage and barratry against innocent civilian populations, fraud and breach of trust with respect to international treaties, violation of commercial contracts, institutionalized identity theft, unlawful conversion, acts of inland piracy against their employers, press-ganging, kidnapping, enslavement and other crimes perpetuated against the American states and people have provided a vast and insurmountable public record of infamy and led to the demand that these corporations be liquidated as crime syndicates operating on our shores.

25. We note that these activities continued on despite objection and evidence and regardless of which political party was in power. They continued even after they were prosecuted and given Notice under international law. Many of these crimes have been internationally outlawed for centuries and some are capital level war crime offenses. These crimes have been committed against Americans at home, and at the same time, the same perpetrators have committed these and similar crimes "in our names" while claiming to represent us abroad.

Part IV -- We Wake Up and Return Home

26. In 1998, things conspired so that some Americans woke up. Commander Russell Gould seized the Title IV Flag abandoned in the wreckage of the bankruptcy settlement of "the United States of America" (Inc.) and re-entered it in the United Nations. He also re-opened the actual Post Office in Philadelphia. Meanwhile, my husband and I served Notice to the Governors of the "States of States" and the Internal Revenue Service and the Queen and the Pope, objecting to the fraud and criminality and Breach of Trust involved in all of this.

27. For the next ten years we privately pursued Due Process and continued to give Notice to all parties concerned and conducted the necessary research and discovery to determine and demonstrate both Breach of Trust and violation of Commercial Contract with respect to us and our states of the Union.

28. In 2008, our complaints were heard by the Vatican Chancery Court and a determination made by Benedict XVI in our favor and efforts to remedy began, including a Final Order defining once and for all the naming conventions and tax statuses of all the "named vessels" involved in this chicanery.

29. By 2011, we had re-opened our Federal Postal District Courts and began the final series of Due Process presentations throughout the land jurisdiction occupied by our sovereign unincorporated states.

30. In April 2014, we issued Final Judgment of Breach of Trust and Violation of Commercial Contract. We gave international Notice and Due Process to all Principal Parties and many, many agents and agencies.

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31. On November 4, 2015, we issued new Sovereign Letters Patent, and on November 6, 2015, inclusive Sovereign Letters Patent and a Joint Declaration of Sovereignty together with the American Athabascan and Lakota Sioux Nations. By so doing we preserved our actual Constitution and chose new "federal" partners indigenous to this country. This was again given full Due Process and international Notice.

32. We solicited and processed claimants from all fifty land jurisdiction states competent to inherit the land as heirs and as representatives of the people, jural assembly members, and members of their respective state militias going back before the so-called Civil War and most before the War of Independence. These Americans also signed paperwork making their political status explicit and placed it on the public record, so that there can be no doubt that all fifty land jurisdiction states are occupied and possessed by lawful heirs.

33. On January 6, 2017, we issued a series of Private Sovereign Indemnity Bonds securing the claims of the American states and people as Priority Creditors and Paramount Security Interest Holders against the UNITED STATES and all of its various franchises including the STATES OF STATES, and also against the USA, Inc. and its franchises including the States of States.

34. Also on January 6, 2017, we issued a Payment Bond and lodged it with the Vatican Chancery Court, which is the bank for the Holy See, and redeemed all the Named and NAMED entities worldwide.

35. We, the American states, and people, are the Priority Creditors and Paramount Security Interest Holders of all Municipal governments and all Territorial governments and all the various corporations formed under the auspices of these governments worldwide.

Part V -- A Brief Practical Explanation of the Circumstance

36. Two dreadful World Wars had left the entire Earth suffering and demolished. In 1945, simply cleaning up the wreckage seemed an insurmountable task and unbearable expense for most of Europe and much of the Far East.

37. The U.S. Army never stood down and the American states and people were "presumed upon" and never allowed to return to peacetime status. Our factories were never re-tooled, our taxes were never relieved, our entire country and its resources were pushed to the uttermost for decades after 1945 to rebuild and finance the rebuilding of the entire world.

38. This is why we have been worked like animals and enslaved and imposed upon for eighty years-- to rebuild after the World Wars.

39. Now, when it comes time to pay us back, the actual debtors--- all the many foreign countries of Europe and around the world, can't afford to pay us back. The debts are astronomical, in the quadrillions of dollars.

40. So all these "incorporated" municipal and territorial franchise governments doing business as, for example, "JAPAN" and "Japan", have all quietly, by treaty again, declared bankruptcy to discharge all this accumulated debt.

41. That is fine enough. We are wise enough to know about blood and turnips. And we didn't rebuild the world to lord it over our neighbors or destroy it again with another stupid war over money. However, there are some issues that cannot and won't be ignored.

42. The perpetrators of these plans and circumstances set it up so that we have not been represented. We, the Priority Creditors and Paramount Security Interest Holders have been studiously left in the dark, with the expectation that we would not step forward and tell the world and the "inhabitants" ---British citizens--- who remained behind after the War of Independence to provide "essential government services".

43. It isn't bad enough that everyone involved planned with malice aforethought to borrow all this money and labor and resources from us and then claim bankruptcy, but they further planned to make false claims on abandonment and steal everything that belongs to us naturally, adding an insurmountable insult to already ripened injury.

44. So as we take our rightful place as the lawful and only true and actual government left standing, and settle our claim as the Priority Creditors and Paramount Security Interest Holders of virtually every government and every incorporated business on this planet, we have this to say---- it's our right and obligation to do justice and grant mercy, to live up to the best that America can be and turn our backs on what it has been misrepresented to be--- but our assets are ours and they are not abandoned.

45. Finally, we say, this system is at an end. We have published our conditional acceptance and told both THE UNITED STATES OF AMERICA and the Republic United States and all the other wannabe Successors to Contract, thanks but no thanks. Any services we receive, we receive on a limited and transitional month by month basis and we allow no assumption of contract beyond that. We have made our arrangements and we are conducting our own business, restoring the lawful government and the Public Law pending action to call a Continental Congress into session.

Part VI - America's Hereditary Head of State

46. In 1087 A.D. William of Normandy died and made his senior nobles, relatives of his from Normandy who made the Norman Conquest possible, "free sovereigns in their own right" in England. This is known as The Settlement of the Norman Conquest. The Belle Chers ---Anglicized to "Belcher"-- were among those so honored.

47. A little more than a hundred years later, they were among those who created and enforced the Magna Carta.

48. By 1609, they were among the first men to enter Boston Harbor and begin building the city.

49. By 1776, they were lawyers and neighbors of John Adams in Braintree, Massachusetts.

50. They were also officers in the Continental Army; William Belcher was a Colonel who fought in the Battle of White Plains and other engagements. He was also a free sovereign in England, having Elder Title, and outranking King George.

51. When The United States of America was formed to hold all the powers of the individual states in international jurisdiction and subsequently to delegate some of those powers to The United States, there had to be a Head of State to hold and exercise the "reserved powers" --- those powers in international jurisdiction that were retained by the American states and people and not delegated away.

52. The Head of State had to be a sovereign in his own right, and hopefully, someone who understood and supported the American vision. William Belcher was put forward by John Adams as a solution to the problem and his family Coat of Arms was thus employed to create both The Great Seal of the United States of America and The Great Seal of the United States.

53. Every American ship and "vessel" in trade or commerce that has set sail on the High Seas and Navigable Inland Waters since then has operated under his sovereignty and his seal.

54. James Clinton Belcher is the lawful heir and progeny of William Belcher and rightwise enabled to wield The Great Seal in whatever capacity and manner he chooses in international jurisdiction.

55. Though an artist by trade and fully loathing politics of all kinds, he has stepped forward in this hour of need to exercise those powers vested in him as the lawful Head of State owed to this country and has brought forward the claims of the American states and people as the Priority Creditors and Paramount Security Interest Holders in the worldwide bankruptcy, and he has also provided for their defense against false claims of abandonment, and provided evidence that their land and homes, businesses, and bodies are not chattel and not voluntarily standing as sureties for the debts of the UNITED STATES (INC.) and USA, Inc. which have abused their employers and benefactors, trespassed and infringed upon our copyrights, plundered our national trust, and done so under conditions of fraud and deceit.

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56. By posting the Private Registered Indemnity Bonds covering all the actual states and people and by posting the Payment Bond redeeming all the Names and NAMES of these vessels, we have completed everything necessary to reclaim and release the assets, set aside the debts, and restore lawful government to the entire world.

57. We have also rebutted all claims that we voluntarily abandoned, declaimed, or traded away our birthrights for petty considerations.

The governments of the world for the past 150 years have been run as crime syndicates with all the terrible results that we now see, but we have the opportunity as the Priority Creditors and Paramount Security Interest Holders to put an end to the evil that has been and give birth to the good that can be.

Please share this information far and wide and let it be passed on and passed out and understood by everyone in every corner and nation.

Anna Maria Riezinger, Fiduciary
James Clinton Belcher, Head of State

Definitions

1. Ordinance - A rule established by authority; a permanent rule of action; a law or statute. **Also:** The name has also been given to certain enactments, more general in their character than ordinary statutes, and serving as organic laws, yet not exactly to be called "constitutions." Such was the "Ordinance for the government of the North-West Territory enacted by Congress in 1787."⁷³
2. Writ of habeas corpus – a recourse challenging the reasons or conditions of a person's confinement under color of law.⁷⁴
3. Unalienable – Incapable of being sold and transferred.⁷⁵
4. Rights - Natural rights are those which grow out of the nature of man and depend upon personality, as distinguished from such as are created by law and depend upon civilized society; or they are those which are plainly assured by natural law (Borden v. State, 11 Ark. 519) ; or those which, by fair deduction from the present physical, moral, social, and religious characteristics of man, he must be invested with, and which he ought to have realized for him in a jural society, in order to fulfill the ends to which his nature calls him. 1 Woolsey, Polit. Science, p. 26. Such are the rights of life, liberty, privacy, and good reputation. See Black, Const. Law (3d Ed.) 523.⁷⁶
5. Inalienable - Not subject to alienation; the characteristic of those things which cannot be bought or sold or transferred from one person to another, such as rivers and public highways, and certain personal rights; e. g., liberty.⁷⁷
6. Law – that which is laid down; ordained; or established⁷⁸
7. Organic Law – a system of laws that form the foundation of a government.⁷⁹
8. Covenant – (A) A mutual agreement between two or more people to do or refrain from doing certain acts the undertaking of either party in such an agreement; (B) A formal agreement or

⁷³ Black's Law Dictionary, 4th Edition, Revised 1968 .pdf

⁷⁴ https://en.wikipedia.org/wiki/Habeas_corpus_in_the_United_States

⁷⁵ Black's Law Dictionary, 4th Edition, Revised 1968 .pdf

⁷⁶ Ibid

⁷⁷ Ibid

⁷⁸ Ibid

⁷⁹ https://en.wikipedia.org/wiki/organic_law

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promise of legal validity; (C) In biblical translations and allusions, an engagement entered into by God with a person, nation, etc.⁸⁰

9. Equity – in its broadest and most general signification, this term denotes the spirit and the habit of fairness, justness, and right dealing which would regulate the intercourse of men with men, —the rule of doing to all others as we desire them to do to us; or, as it is expressed by Justinian, "to live honestly, to harm nobody, to render to every man his due." Inst. 1, 1, 3. It is therefore the synonym of natural right or justice. But in this sense its obligation is ethical rather than jural, and its discussion belongs to the sphere of morals. It is grounded in the precepts of the con- science, not in any sanction of positive law.⁸¹
10. Alacrity – ⁽¹⁾cheerful willingness; eagerness. ⁽²⁾ Speed or quickness. ⁽³⁾ Liveliness; briskness; Sprightliness.⁸²
11. Confederation – came to mean a union of sovereign states in which the stress is laid on the *autonomy* of each *constituent* body.⁸³
12. Federation – implies a union of states in which the stress is laid on the supremacy of the common government⁸⁴
13. Sobriquet – a nickname a fanciful appellation.⁸⁵
14. Superfluities – Overabundance; excesses.⁸⁶

⁸⁰ Oxford English Dictionary

⁸¹ Black's Law Dictionary, 4th Edition, Revised 1968 .pdf

⁸² Wordnik (online)

⁸³ <https://www.britannica> online

⁸⁴ Ibid

⁸⁵ Wordnik (online)

⁸⁶ Ibid