

BIBLICAL TERRANOMICS

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THE CHRISTIAN BODY POLITIC

For we wrestle not against flesh and blood, but against principalities

- Ephesians 6:12

It is not irrational, then, to form associations in opposition to existing laws, if done for the sake of the truth.

- Origen, leader in the Early Church

A casualty of the Protestant Reformation was the elimination of the Apocryphal books from the Protestant Bible. It did not happen all at once. As late as 1828, the King James Version contained them. Martin Luther resisted the temptation to expunge the Epistle of James, opting to put it at the end of his German New Testament. The battle cry of the Reformers may have been *sola scriptura, tota scriptura*, but by the nineteenth century, the censors prevailed. Protestants could still claim a Bible-only religion (*sola scriptura*); however, they could no longer claim to have all of the Bible (*tota scriptura*). Inexplicably and unceremoniously, the American Bible Society took it upon itself to reduce the Canon of Scripture from the 74 books (plus book addendums) of the early Christian's Bible, to the 66 censored books of today's Bible.

The result has not been a false religion, necessarily. Rather, an anemic and truncated religion has been the result. Most American Fundamentalists have taken the censoring even further and have so expunged the Old (and even New)

Testament in the name of dispensational dogma, that Marcion, the Gnostic heretic, would have been proud. Here are a couple things which have been lost.

Because 1 & 2 Esdras are no longer read in the Churches, Christians do not know what became of the "lost" Ten Tribes of Israel. Consequently, they are suckers for the claim that the Jews alone are the chosen "olive branch" of God, and that our religion is Judeo-Christianity.

Because 1 & 2 Maccabees are not read in the Churches, Christians lack a doctrine to teach them how to resist tyranny. These two books chronicle the Jewish revolt against pagan rulers during the Intertestamental period. Remember, our nation's founders had these two books in their Bibles.

The early Church had these books, as well. And it produced an understanding about government which is lacking today, i.e. there can be no neutral government, *morally* or *religiously*. It is either Christian or it is demonic. Consider Origen's quote cited above.

Origen was an apologist for the Christians during the third century. It was a very dangerous job. Back in those days, to present written defenses of the Christian faith for public consumption was an invitation to martyrdom. Origen performed his mission brilliantly and did die from beatings received from the authorities. Consider, then, the courage it took to write these words in his debate with Celsus:

The first point which Celsus brings forward, in his desire to throw discredit upon Christianity, is, that the Christians entered into secret associations with each other contrary to law, saying, that "of associations some are public, and that these are in accordance with the laws; others, again, secret, and maintained in violation of the laws." And his wish is to bring into disrepute what are termed the "love-feasts" of the Christians, as if they had their origin in the common danger, and were more binding than any oaths. Since, then, he babbles about the public law, alleging that the associations of the Christians are in violation of it, we have to reply, that if a man were placed among Scythians, whose laws were unholy, and having no opportunity of escape, were compelled to live among them, such an one would with good reason, for the sake of the law of truth, which the Scythians would regard as wickedness, enter into associations contrary to their laws, with those likeminded with himself; so, if truth is to decide, the laws of the heathens which

relate to images and an atheistical polytheism, are "Scythian" laws, or more impious even than these, if there be any such.

It is not irrational, then, to form associations in opposition to existing laws, if done for the sake of the truth. For as those persons would do well who should enter into a secret association in order to put to death a tyrant who had seized upon the liberties of a state, so Christians also, when tyrannized over by him who is called the devil, and by falsehood, form leagues contrary to the laws of the devil, against his power, and for the safety of those others whom they may succeed in persuading to revolt from a government which is, as it were. "Scythian", and despotic.

- Ante-Nicene Fathers, Vol.4, p.397

The above is a most amazing exchange and is worthy of closer examination.

The most dangerous accusation brought against the early Christians was the charge of "sedition". It brought the full weight of the imperial persecutions upon them.

Here, Celsus, Origen's Greek opponent, is implying that the Christians are meeting secretly, which can mean only one thing in a slave-society like Rome: they are planning to overthrow the government (i.e. "the common danger"). Origen brushes off his "babble" but answers the charge rather unusually. He defends the idea of sedition, if it is done in obedience to a higher principle.

He uses an hypothetical case of a person, or persons, trapped in Scythia. Immediately, Origen has Roman sympathies. Romans had the same feelings for Scythians that we have for cannibals in New Guinea. Any Roman enslaved by them would have the moral right and duty to rebel.

Origen then shocks us by saying that those persons "do well" who enter into a secret association in order to put to death "a tyrant who (has) seized upon the liberties of a state . . ." Without breaking stride, he has advocated, in principle, vigilante conspiracies, if they are for the purpose of restoring liberty.

Lest we suppose Origen was alone in these sentiments, I refer you to Irenaeus, who likewise asserted a tyrant "liable to punishment" in the same manner as the wicked that are punished civilly (*Ante-Nicene Fathers*, vol. 1, p. 552).

Of course, elsewhere, Origen explains that Christians meet secretly to worship Christ, not to overthrow the government. But here, he defends the principle of the just rebellion if it is done "for the sake of the truth".

Finally, in esoteric language, he asserts the right of Christians to organize and "revolt" against the "devil", "his laws", "his government" and "his power". He does not say Rome. He dares not say Rome. But he may mean Rome. Origen is the master of Biblical allegory. He leaves the door open.

Principalities and Powers

Few people know what Paul meant in the Ephesian text quoted above. The standard interpretation is that Paul is referring to the devil and his demons when he speaks of our warfare against "principalities and powers." But read carefully the texts given below, and allow Paul to interpret Paul. You may think otherwise.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

- Ephesians 6:12

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (i.e. Christ)

- Colossians 1:16

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

- Colossians 2:15

And ye are complete in him, which is the head of all principality and power.

- Colossians 2:10

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.

- Ephesians 1:21-23

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

- Ephesians 3:10

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . shall separate us from the love of God

- Romans 8:38-39

In reference to Romans 13,

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil.

- Romans 13:1-4

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

- Titus 3:1

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

- Luke 12:11

Luke was Paul's companion. His account of our Lord's words would have been known to Paul, and may indeed be the basis of his understanding of what is meant by "principalities & powers."

The Greek word for "principality" is *arche* which means "chief" or ruler. From it we get words like "monarch", "patriarch", "oligarch", etc. - words which refer to government or kinds of government. "Power" comes from *exousia* and means "forceful authority".

Irenaeus says Paul "spoke these words, not in regard to angelical powers, nor of invisible rulers - as some venture to expound the passage - but of those of actual human authorities" (*op cit*).

When Paul speaks of "wrestling" with principalities and powers he is talking about resistance to demonic government as tyrannical government. That resistance must be made in the realm of religion, law, legitimacy and the standards of justice, not primarily on the battlefield. The battle is in the mind, the ideas which men believe that motivate them to act in the ways they do. To interpret it any differently requires Paul to contradict himself when he says elsewhere "to be subject to the principalities and powers". Sometimes, he speaks of them as being subjected to Christ - past tense. In others he speaks of them as being in the process of subjugation - present and future tenses.

The deciding factor, then, in determining when an authority must be obeyed or when he must be resisted, rests solely upon whether the authority *himself is in subjection to* the Lord Jesus Christ, *to His laws, His government, and to His power*. Lacking that subordination, the ruler becomes a devilish principality and must be resisted by the Christian. So far, Origen and Paul agree.

The Holy Grail of a Republic

Theologians offer much discussion on the matter of the civil magistrate and the kind of obedience to which he is entitled. Rarely is it discussed how the office of the magistrate is created in the first place. How does a body of men become a civil body politic?

We know that outside of the family sphere, the right of men to use coercion upon other men is wrong, both in terms of God's law and the spirit of the Gospel. How, then, can the public sphere be created? What is the activating mechanism?

If you say it is the act of covenant, then you are getting close. How, then, are covenants created? The activating mechanism is the self-maledictory oath. The self-maledictory oath calls down the punishments of God and man if the oath is violated. The oath is a pledge or vow to do something. In the case of civil government, it is a promise to obey the laws and to support the magistrate and to submit to *the sanctions*. An oath is implicitly made in the act of voting, for instance. "Vote" is a word which comes from a Latin root word meaning "to vow".

That is why, in most cases, women cannot vote in elections. They are not competent to vow, according to Biblical law (Numbers 30). To insist upon the right to do so is harlotry.

Enforcement of sanctions for oath-breaking is mandatory if a republic is to survive. Today, evidence has begun to surface that public officials take an irreverent and sloppy view toward their oaths of office. In some cases, there is no record of them ever having taken an oath, contrary to law. Is it any wonder that they hold an irreverent view towards their duties and the constitutional restrictions upon their powers?

It should not surprise us that the real government in this country consists of gangs and secret societies. These groups take their oaths seriously. Violations can lead to ruin, injury, or death.

Marriage vows and church covenants are not enforced because there are no negative sanctions for breaking them. Is it any wonder, then, that families and churches have degraded into buddies clubs? The courts refuse to enforce these vows and covenants. Only contracts with sanctions measured in monetary

assets are enforced. The courts have been completely secularized. Another mechanism must be created to enforce these covenants.

Kingdom Courts

In 1 Corinthians 6, the Apostle Paul bemoans and rebukes the practice of Christians going before pagan magistrates to adjudicate their differences. Why? Because pagan magistrates are the "principalities and powers" we are commanded to resist, not submit. Paul called upon the Corinthians to establish their own courts, their own *arche* (principality). We call them kingdom courts. They are not ecclesiastical courts. They concern themselves with the temporal matters of this world. They are civil in nature.

Now, the Early Church had no standing in Roman society. It was a *cultus illicita*. Consequently, there was no coercive arm to enforce sanctions. Shunning or the withholding of Christian charity was the ultimate means of enforcement. It proved very effective.

In America, we have a legal tradition which provides us with more clout. The officers of government may go bad on us. But we are still a government "of the people, by the people, and for the people". We can still organize ourselves into churches and associations and revive the practice of Christian self-government.

The Jural Societies

The reason I have become an Anti-federalist in recent years is because I have come to believe the federal government is not capable of reform, and even if reformed, it is too easily corrupted.

Most Americans are still unaware that we live under martial law rule and have done so for the past fifty years. Gene Schroeder and his book *War & Emergency Powers* have provided an incalculable service to our country. In it, he has shown us the "smoking gun" of how the federal government (with the states) has set aside the Constitution and perpetuated a government by decree through the mechanism of the Executive Order. It is a shocking exposé of the grip the money powers have had on our nation during most of this century.

Many alarmed citizens are trying to elect Congressmen who are willing to reverse this process. Indeed, it appears that even Sen. Bob Dole, judging from his Announcement Speech in Topeka, is willing. But, I ask this question: "If it has taken us over fifty years just to become aware of this sinister conspiracy against the American people, so what if we can undo this tyrannical scheme? Who is to say the conspirators could not (and may already have) establish a new mechanism to preserve their hegemony in other forms?" We are no match for the aristocracy as long as a central, governmental apparatus exists for them to manipulate. We must dismantle the federal system and replace it with a confederacy. I argued this point in the last issue of this publication.

Until such time as that can become a reality, there are myriads of government abuses happening daily which must be dealt with by the citizens. And they are best remedied at the local level. That is why a new movement, which has originated in California using the legal concepts of the "jural society" and the "court of assize", offers much promise. It provides us with a legitimate alternative to the de facto government, a sort of "free market competition" to the existing system.

I am familiar with this material and can vouch for it. Some years ago, when I studied John Bouvier's *Institutes of American Law* (over 3000 pages from the master of law in the 19th century), I recall the "Assize Court" discussed and considered using the process myself on a legal problem I had. But you cannot form a jury of one!

Herein attached as an exhibit is a document forwarded to me from the California Jural Society summarizing what this thing is all about. I might add that it has the support of John Quade, a long-time supporter of R.J. Rushdoony's Chalcedon Foundation. Mr. Quade is very active in it and is providing solid theological leadership for its organization, as you will readily observe from the exhibit.

Once the bugs are worked out of it, I see the Jural Societies becoming the exact mechanism in forming the "Christian Body Politics" across the nation. Is your church ready?

The Fly in the Ointment

The hard reality of this whole situation is that the world conspiracy will not give up this country without a fight. I think they are perfectly willing to bomb us, starve us, gas us, radiate us, plague us, lie to us, bribe us, cheat us, and do anything to us to retain power. They are amoral. Power *is* their morality.

What happens when the activities of the Jural Societies finally come down from the metaphysical clouds and collide with the Establishment? Consider the following provision:

If the Grand Jury findings need process of service, the Jural Society directs the Militia to do the Process to bring the man, woman, or evidence before the Court.

What happens if the local Sheriff has the evidence and will not give it up? What happens if the man or woman refuses to come to the Assize Court?

The answer is presumably that the litigator wins by default, just like in our current court system which will rule against a party to a lawsuit if they do not show up. But can we make it stick?

Take for example a divorce. Suppose the district court of your county grants a divorce decree to a woman and man. She wanted the divorce, he did not. She was having an affair, but that does not matter. The courts are ruled by the Humanist Manifesto which says that divorce is a right, and so is sexual freedom.

She wins and gets the house, the kids, the bank account, and perpetual slavery for her "Ex-" in the form of alimony or child support. He gets nothing but hell.

He is a Christian and takes his case to the Jural Society who set up an Assize Court for him. It finds the woman in adultery and rules in favor of the husband. It gives him the house, the kids, the bank account, and recommends the wife be tried for adultery.

Both courts serve papers for execution. One serves them to the County Sheriff. The other serves them to the Militia. Who is going to sleep in the house tonight?

This problem could have been avoided if there had been a prenuptial agreement by this couple requiring them to submit to private arbitration. God forbid it should ever be necessary, but my wife and I signed just such an agreement before our marriage, promising to stay out of the courts with our problems. Legally, this is known as "binding arbitration" and the Establishment courts will normally uphold such agreements.

Most people do not take such precautions to exclude the state from their marriages. They are stupid and idolatrous - stupid because they trust the state to be fair; idolatrous because they worship romantic love.

For the Jural Societies to work, I think a process of rescission will be necessary for its members. They will have to pull out of the system or create an estoppel which will hold up in the Establishment courts. You will notice in the exhibit that you must rescind your Voter's Registration before you can vote in the Jural Society's elections. There might be other things to rescind, as well.

Then, the Assize Courts will have to narrowly define their jurisdiction in order to avoid unnecessary confrontations with the state. Some people will simply have to endure injustice and learn to take proper precautions to protect themselves from future entanglements (covenants) with the ungodly.

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End of article. The following
is a reproduction of
promotional material from
the California Jural Society.

An Introduction to

THE CALIFORNIA JURAL SOCIETY

A Jural Society is an organized political community and a synonym of "nation", "state", and "county". It is Founded *in* Law; organized upon the basis of a fundamental Law, and existing *for* the recognition and protection of Rights.

The purpose of The California Jural society is to reestablish the de jure government of the California Republic through county based houses of delegates duly elected by those Electors who desire a return to a lawful government

Due to the loss of the American Union prior to the war of northern aggression, when the southern States walked out of Congress, resulting in a *sine die* situation, a de facto government was created after hostilities ceased.

The state of the earlier union became franchisees of that de facto national government known as the "United States". Today, the result is a government of lawlessness, enforcing "code" through arbitrary and capricious means, by way of military procedure at the direction of the commander-in-chief.

That "code", created by "executive order" and a militarily conscripted "Congress" (voted in by the franchised people of the franchised state). is then delegated for enforcement by the various "branches" *of* "government" ("departments" prior to the Civil War. These administrative agencies are

thus operating outside of true positive law and are simply code enforcement services

For these and many other reason, it is essential for the people of California to return to a proper elector status, become involved with The California Jural Society at their county level, in order to return to the Law that made America a great and prosperous nation. ORGANIZATION and OPERATION

I. The Jural society is the ultimate civil authority of the county and wields the same power as the county board of supervisors, and much mace. The Jural society is a Christian organization, based on Biblical principals, common law and the Constitutions, State and National. The Jural society is comprised of three parts; first, it is the county Grand Jury in a de jure venue and jurisdiction, separate of the current de facto government, second, the Jural society maintains an Assize Court for those who wish to avoid being judged by the ungodly and unbelievers; third, the **Jural** society is the civil authority and handles all necessary, day-to-day business within the county as is needed to provide services to the county public at large. Its elected officers are sent as delegates to the **State** Jural society to represent their county. At the county level, it has the discretion to maintain any action to protect the county for the people, as the people dictate in their local Jural society to aspire the above mentioned services and the needs of the people as they may desire.

II. The Militia shall be subordinate to the civil authority as per Article I, section 12 of the Constitution of California, 1849. The Jural society extends the civil protection to the Militia, and the Militia extends physical protection to the Jural society. The Militia is also to be utilized for civil process until such time the proper officers are elected to relieve the Militia of that particular duty. For the time being, the Militia can and will be utilized for the process of the Grand Jury and the Assize Court

III. The Ecclesiastical Society provides scriptural guidance and Influence to the Jural society and Militia. They maintain social,

mental, physical, religious, spiritual, and biblical welfare in the county. They are an independent body that by God's Law must speak out and step in when the Jural society or the Militia is in the wrong. They provide the proper checks and balances between the Jural Society and the Militia to maintain a proper Republican Form of Government under God's Law. They are utilized to render opinions on biblical matters when it is requested by the Assize Court

IV. The Assize Court can hear issues brought to it by various methods. The petitioners request the Jural Society to be heard on their matter, and enter it upon the record. When this is done, the petitioners are requested to **sign** a binding arbitration agreement to abide by the decision of the Assize Court as per Article I, Section 10, of The Constitution of the united States of America. After this is done, the petitioners file briefs with the Assize Court. The Assize Court proceeds to adduce the evidence and render a judgment based upon their findings. This process should take less than two (2) weeks.

V. The Grand Jury is a free and independent body that adduces its own evidence and delivers their findings to the Jural society. If the Grand Jury findings need process of service, the Jural society directs the Militia to do the Process to bring the man, woman, or evidence before the Court

VI. The Jural Society, Militia, and Ecclesiastic society need to redress the de facto government in all of its branches. All three of these de jure government elements must maintain a strong Christian **attitude** in redressing for grievances. The executive, legislative and judicial branches at the city, county, state and national level must all first be redressed for grievances. We must continue to organize the de jure government and maintain a passive attitude unless and until offered no other avenue.

VII. The Jural society officers must be elected by the Electors of the county that are not members of the Jural society. This must be done to have a Republican Form of Government, and to establish the Jural society as a legitimate body politic, de jure. This can be accomplished by canceling ones voter registration as per the current California Code section 700, 701, in order to cast a ballot as an Elector. As it is required to only request the cancellation of

the registration by the registered voter. This makes one an Elector, and for those who have never voted or registered, it takes only a signed affidavit statement of the same.

CONCLUSION

When these three entities are occupied and maintained by Christian men and women, under God's Law, and are operating within this country again, then, and only then, will we have a proper de jure government

A Jural Society

CITIZEN. A member of a free city or jural society...

JURAL. 1. Pertaining to natural or positive right, or to the doctrines of rights and obligations; as "jural relations."

2. Of or pertaining to jurisprudence; juristic; juridical.
(Jurist. One who is versed or skilled in the law.)

3. Recognized or sanctioned by positive law; embraced within, or covered by, the rules and enactments of positive law.

4. Founded in law; organized upon the basis of a fundamental law, and existing for the recognition and protection of rights.

SOCIETY. An association or company of persons (generally unincorporated) united together by mutual consent, in order to deliberate, determine, and act jointly for some common purpose.

JURAL SOCIETY The term "jural society" is used as the synonym of "state" or organized political community."

STATE. (4th) A people permanently occupying a fixed territory bound together by common-law habits and custom into one body politic.. . (6th) In its largest sense, a "state" is a body politic or a society of men.

ORGANIZE. ...to put into working order: to arrange in order for the normal exercise of its appropriate functions.

POLITICAL. ...of or pertaining to exercise of rights and privileges...

COMMUNITY. Neighborhood; A society or body of people living in the same place, under the same laws and regulations, who have common rights, privileges or interests.

It connotes a congeries of common interests arising from associations - social, business, religious, governmental, scholastic, recreational.

ASSOCIATION. The act of a number of persons in uniting together for some special purpose or business. An unincorporated society:

a body of persons united and acting together... for the prosecution of some common enterprise... . "**Association**" and "society" are convertible terms.

ASSOCIATION, freedom of, See **Assembly,** right of

ASSEMBLY. The concourse or meeting together of a considerable number of persons at the same place.

Popular assemblies are those where the people meet to deliberate upon their rights; these are guaranteed by the constitution. (Const. U.S. Amend. Art I. See **Assembly,** right of

Assembly, right of. Right guaranteed by the First Amendment, U.S. Constitution, allowing people to meet for any purpose connected with government;

Excerpts above taken from BLACK'S LAW DICTIONARY, Revised Fourth and Sixth Editions.

What is the Jural Society

"Jural" by definition from Blacks Law Dictionary is defined as follows; 1. Pertaining to natural or positive right, or to the doctrines of rights and obligations; as "jural relations."

4. Founded in law; organized upon the basis of a fundamental law, and existing for the recognition and protection of rights. Thus, the term "jural society" is used as the synonym of "state" or "organized political community."

Thus it appears that the "jural society" is based upon positive right and fundamental law.

A "jural society" then must be composed of members, members must then be citizens; again Blacks Law Dictionary defines "citizen" as follows; In General, A member of a free city or jural society, (civitas) possessing all the rights and privileges which can be enjoyed by any person under its constitution and government. and subject to corresponding duties.

Further, the term "positive law" as defined in Blacks Law dictionary as follows; Law actually and specifically enacted or adopted by proper authority for the government of an organized jural society.

The term organized jural society is also found in the definitions of Blacks Law Dictionary and are as follows; 1. County . . .or an organized jural society invested with specific rights and duties. 2. Government, The regulation, restraint, supervision, or control which is exercised upon the individual members of an organized jural society by those invested with authority;...

The jural society within the county has many functions, First, the jural society is the ultimate civil authority of the county, it not only can do the same functions and duties of the board of supervisors, but has the authority to overrule them at any time it deems they are out of control or exceeding their authority, Second, it is the Citizens Grand Jury and can indict anyone within the county as it sees fit, Third, it also has the authority to sit as an Assize Court, that is, it can decide issues between Demandants, by binding arbitration as per Article I, Section X, Constitution of the united States of America

The jural society is also the civil authority that the Military Power must submit themselves to, in order for the Military Power to obtain legitimacy as per Article I Section X of the 1849 Constitution of California Republic. The Military Power gives the jural society physical protection and the Military Power receives the civil covering necessary for a proper de jure government under the Constitution of California Republic.

When the jural society is also backed by the Ecclesiastical Society (provides for Christian welfare), the Ecclesiastical Society is used as a sounding board for the Assize Court and Biblical conscience for the jural society.

When these three entities are occupied by Christian Men and Women, under God's Law and are operating within this country again, then, and only then, will we have a return to a proper de jure government.

God Bless America