

# The Love Theory

## For the Symmetry of all Things.

Conceived and Imagined by,

Michael Stansfield

ὁ μάρτυς מִיכָאֵיל בֶּן-זֵרְבָבֶל

Three as One

**Ergo the Preservation of Humanity**

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<sup>1</sup> Romans 8:28 All things work together for good to those who love God (Christian, Muslim, Jew, Hindu, Buddhist, Taoist, etc.), each according to his call existing.

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ISBN: 978-1-329-12000-6

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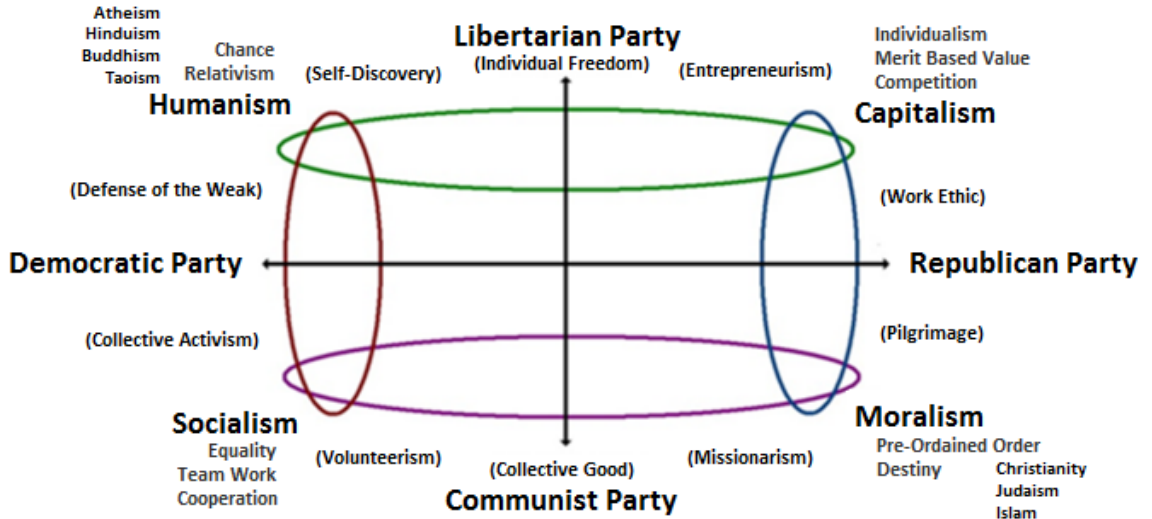
ISBN: 978-1-304-78296-0

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## The Diversity of All Things

### Introduction

Before one can truly comprehend the oneness of all creation, thought, and science one must appreciate the diversity and unique beauty within all things. I have graphed and charted the intersecting lines within Humanity's thoughts on an elementary level. This graphical chart I call the Reason Square maps the intersections between the philosophies of logic and ethics. To keep one philosophy from dominating the others the American political system has designed each philosophy to counterbalance the others so that each philosophy is restrained from reaching its pinnacle Shangri La. Most of our political discussion will center on the American political system as it is considered the father of the Republic form of government, which dominates the global in the modern era. Using this counterbalance approach the dreams of each aspect of society has become as a donkey chasing the carrot, never reaching, endlessly pursuing. The carrot becomes a fictional, unachievable, and impossible destination. When a society by design takes away the hopes and dreams of its people, should anyone be surprised that the end-result is distrust, deceit, wars, and enviably death? The good book says love your neighbor, which begins with an understanding of what your neighbor's aspirations are, even if your neighbor is your political or religious enemy. Taken collectively, it is my contention; if one truly and deeply understands all the political and religious dimensions that make up the Reason Square, they will see that each philosophy is noble at heart. The book is divided into four parts each part representing one of the four core philosophies from which all reasoning is born with the direct aim and goal of understanding what that philosophy's impossible dream is and how in practical terms that dream can be realized all in the tone and voice of that philosophy. Finally, the most impossible reality of all that each of these impossible dreams can be practically and realistically achieved in harmony with the other philosophies so that one philosophy is not forced to compromise the essence of who they are for the sake of another. Therefore, the Square will naturally evolve into the Circle, as the rough edges of dissension are made smooth and seamless. Moreover, once one can transcend the square the true symmetry of the Universe will be understood.

### What is the Reason Square?

In a republic, political parties become necessary to get legislation passed if there are to be collective, cohesive political efforts in a legislature. However, collective, cohesive political efforts also limit the

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creativity of individuals by removing original new ideas for dealing with challenges and issues that may turn out to be against the party's will as a whole or its organizational structure.

The political party system is built and designed around the general framework of how a person thinks logically and ethically about any issue. Philosophy in its most elementary form falls into two categories: logic and ethics. Ethics is divided by two opposing ideas. One is known as *humanism* or *moral relativism*: that all things happen by chance, that their nature is determined by their context, and that observation changes and alters from one person's perspective to the next. On the other side of the square is *moralism* or *moral absolutism*. This is the belief that there is a preordained order through a Creator, wherein each person has a destiny that he or she is meant to fulfill as part of some overall intelligent design or plan. Moreover, behind the flux of change and circumstance there remains one constant set of values that is true and right and others that are wrong, as markedly deviating from the good, and these are usually outlined through traditional religious or philosophical texts.<sup>2</sup>

Logic, in political terms, is divided into two general categories as well. The first, *Darwinism a.k.a. Capitalism*, is built on the principle that the value of each human life is determined through each person's actions, with survival of the fittest, so that a criminal is valued less than a saint is.<sup>3</sup> On the opposing side, there is *socialism*, which has as a core belief that all human lives are of equal value, that a person's actions may be good, but that this in itself does not increase that person's value as a human being because a person's value or life is innate and sacred. Darwinism values competition, whereas socialism values unity. Darwinism emphasizes the individual, and socialism focuses more on the community.

With every political concept we come across, our minds naturally provide us with both an ethical and a logical reason for the solution we determined. Reason is the place where ethics meets logic, as each person's political science reasoning is based on taking one ethical view and merging it with a logical view. When one takes capitalism a.k.a. Darwinism and merges it with moral absolutism, what one comes back with is *republican political philosophy*. When one takes socialism and merges it with moral relativism, one comes back with *democratic political philosophy*. When one takes capitalism and merges it with moral relativism, the result is the basis of *libertarian political philosophy*. Finally, when one takes moral absolutism and merges it with socialism, the result is the basis of *communist political philosophy*. These differences exist not only internally, but globally as well when one considers the cold war as a rivalry between Capitalism in the United States and Communism in the former Soviet Union. This competition for power between these philosophies has led to a significant amount of bigotry throughout the country and the globe. Bigotry is the intolerance toward those who hold different opinions from oneself. Each political party in American Society tends to denounce its opponent as being either stupid or evil. However, it is the contention of this book that each one of these philosophies in its own way is extremely intelligent, has added extreme benefits, and enhanced the value of humankind. It is also our contention that each one of these philosophies is needed in society, as the yin and the yang, to reach a good social balance. In some proportion, humanity is made up of all of these groups. The political party system was designed to build collective efforts among people with the same political philosophies. Each person does not have to be informed which party he or she should belong to; our political philosophy develops naturally within each of us. Not only each one of us, but each society as well moves and shifts as events affect our lives and we see the world from different angles. The graph, referred to as the *Reason Square*, was developed to help show how these political philosophies relate to one another.

The square is held together through the bonds between ethics and logic, and it is pulled apart through the conflicting and ultimately opposing directions within ethics and within logic, respectively.

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<sup>2</sup> *A Purpose Driven Life*, by Rick Warren (Zondervan Publishing)—“Your purpose is planned before your existence,” <[purposedrivenlife.com/](http://purposedrivenlife.com/)>.

<sup>3</sup> *Moral Justification of Capitalism*, Ayn Rand, <[capitalism.org/](http://capitalism.org/)>.

In a republic, one philosophy is granted authority above the others, depending on which party holds a majority in Congress, as well as who sits in the White House. The ultimate goal of this new world is to fulfill the square (by representing the square) with all of the philosophies in society, and to do so in harmony with the struggles of the age. Each aspect of this new world model was designed to amplify in its own way an individual piece of the square. The terms used in the square were derived from what was viewed as their modern-day equivalents in society, but these terms will change, depending on their time in history and the particular society. The concepts, however, have remained constant and date back to the beginning.

To accomplish this endeavor, the book has been divided into four parts each part presenting a different portion of the Reason Square. The tone of each philosophy is made to speak specifically to that philosophy within the framework of that element's natural philosophy, supported by the origins of that element. Such as the Moralistic element is supported through a Biblical foundation, while the Humanist element is supported through the writings of Thomas Jefferson and the Bill of Rights, the Capitalist element through the US Constitution and Declaration of Independence, while the Socialist through Nobel Prize winners among other strong sources that carry a Socialist ideology. We begin with a quick look at each of the core philosophies.

**Moralist:** All of the philosophies in the square attempt in their own unique way to build up a person's or a society's pride and esteem, except the Moralistic. The Moralistic would say we are all sinners and are saved not by our goodness, but rather through the grace of God in order to build humility, forgiveness and selflessness within society or a person. As this tone is strongly found within the Moralistic Element of the equation, I would fail the Moralistic not to use this tone and method to achieve its impossible dreams through practical means. The ultimate dreams of the Moralistic: To show how the sum-total of human history is by and through divine design. To build a society and world upon the love of God and the love of one another. The unification of the world under one God and one faith (Symmetry of all faiths). **(Christianity)** The completion of the Global Great Commission. The acceptance of original sin, a world born-again (the ways of the law is death, but through the sacrifice of love is eternal life), the redemption of Israel, and the message of the first witness. **(Islam)** The transform of the Arabian Desert into Paradise, Eden restored, with rivers that flow in the land of the living through the liberation of the Palestinian people. Universal acceptance among (Jews and Christians specifically) that Islam is the resurrection of the ancient religion as prophesied throughout the Old Testament. **(Judaism)** The establishment of the priesthood of Aaron and the building of the Temple as outlined by the prophet Ezekiel, the world celebrating one set of holidays as outlined in the Torah, the coming Messiah to save them from their enemies and bring peace to the Earth, and the fulfillment of the Abrahamic Covenant. We also will endeavor to provide universe acceptance of the primary precepts of each of these faiths: **(Christianity)** Christ is the only Son of God. **(Judaism)** The Tanakh has not passed away, is still relevant, and needed in our modern age. All of the Torah was put in place by God and should be followed. **(Islam)** Mohammad is the final prophet of Allah (HaElohim), accomplished all that Allah (the God) pre-destined him to do, and that both he and what he accomplished were foretold through numerous prophets throughout the Tanakh (Old Testament) ahead of time. Furthermore, while the institutions of these faiths may be in continual struggle against one another, the religions themselves have a Divine universal and all-encompassing harmony and symmetry between them. The sole caveat being that to achieve the hopes and dreams of one faith is contingent upon achieving the hopes and dreams of all faiths.

**Humanist:** The hope and dreams of the humanist, for a person or society, is self-realization through complete intellectual freedom. The humanist is the only element in the Reason Square that does not attempt to change a society or a person. The humanist sees the beauty within a person or society as they are. The humanist does not see one right or correct path, but rather sees the beauty in the uniqueness and creativity within each society and person. The humanist is not against change, but wants it through natural evolution only when a society or person is ready for and desires the change to take place. You will hear this tone throughout the section on the humanist, because it is the voice

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and ethics of the humanist. The impossible dream that I endeavor to achieve through practical means for the humanist is a directly democratic government. Not a government of the majority, but rather a government where each voice counts independently and each society can evolve and grow differently, creatively and uniquely on its own. Designed for governments in the millions, billions, and trillions of people, to allow each voice to be heard, blossom, grow and evolve.

**Capitalist:** The Capitalist hope and dreams are to maximum the efficiency, productivity, and growth within each person and society using competition and struggle. The Capitalist is the only element in the Square to love hardship and adversity as tests to be overcome. This is the tone of the Capitalist section of this work. The impossible dream of the Capitalist that I attempt to achieve through practice means is creating a form of government that exceeds the efficiency, competition, and productivity of the private sector. A form of privatization of the public sector, where taxation and government budgets are all privatized. A government based on savings, rather than deficits, and a government that does not place shackles on human achievement, creativity, and growth.

**Socialist:** The Socialist hope and dreams are family, cooperation, and shared resources. The Socialist is the only element of the square to interpret his or her identity through society and nature holistically. For the socialist there really is no such thing as ownership. Ergo the socialist what is mine is yours and what is yours is mine. The socialist ideal is where everyone pulls together to help everyone else in what is best for the common good. The socialist has no rank or discrimination between people or nations. This is the tone of the Socialist in this work. The impossible dream of the Socialist that I attempt to achieve through practical means is World Peace, a world without borders, united through the marriage of nations, free of poverty, disease, and war, a government of building bridges, grand projects, and the creation of the one world global family.

Today in our society each of these four philosophies are at all times endeavoring to meet their own political ends. They all have their own unique plans to achieve these ends. The problem is they attempt to do so at the expense of the other philosophies and see the other philosophies as wrong or at least as less important than their own desires and needs. They are quick to find fault and only see evil intentions with the motivations of the other philosophies, but see their element as pure and noble. The difficulty is to create a natural symmetry between these seemingly opposing philosophies so that they can naturally work in harmony with each other. To these ends, each element I dedicated five years of my life to embrace and transform into each specific element to its fullest potential and see its greatest inspirations so that essentially I became the Capitalist, the Humanist, the Socialist, and the Moralistic. Four philosophies at five years each comes to a total of twenty years of my life. Each of these goals is considered impossible to achieve. By society's standards, they are all considered fantasy. The pages that follow turn these fantasies into the world of the practical and real. If your goal is to love your neighbor as yourself, the first step is to understand and relate to your neighbor. To put your neighbors dreams above your own. Each section while it may be an element in opposition to your own element it is never the less also an opportunity to learn, understand and relate to those you perhaps once saw as your enemy. Furthermore, while the tone for each element is of that element it is also designed to push that element to realizations about itself that it may not wish to see or to come to grips with. Consider it a tough love from a friend. Prepare yourself, as each element, while working in harmony with the other philosophies will be as opening a door into a different world and different mentality.

As children, we learn from our parents and those around us. During these earliest years, we believed our parents had complete understanding of the universe and desired in all ways and things to be like them. As adults, many revert to this adolescent nature desiring unconditional love. Realizing our parents are inferior we place God in the shoes of our parental figure as adults to fulfill this fundamental need. Many in our society turn to religion, attending some religious institution under a pastor, rabbi, or imam to achieve truth and understanding. This god figure is not always of a religious nature, but could take the form of science, politics, and other philosophies of all sorts. It is in our



nature as human beings to believe our thoughts and ideas are superior to all others. It is a yearning to show the world that their ideas, voice, and soul matters, that it has innate value to the universe and if the universe could understand this it would love them unconditionally in the form of unlimited fame, authority, power, wealth, etc. Nevertheless, this form of love and total freedom lacks *sonder*<sup>4</sup> and is selfish in that it also suppress the fame, authority, power, wealth, etc. of others, which in its own way translates into a form of totalitarianism and control. Control is the denial of any portion of one's unique beauty, which is why the human subconscious, perhaps our soul, longs for liberty, because the soul yearns to be unconditionally loved.

There is, however, evolution for humanity to see beyond this primitive conception of love. The deepest form of this bigotry is found in the religious institutions of our world, especially found in Christianity, Islam, and Judaism, which is why I have begun our journey with the Moralists. Note again, I am drawing a distinction between the religions themselves and the institutions that claim to represent them. As Christianity is the largest of these institutions, the greatest attention has been brought to bear upon it. As each of these institutions could care less what I think, and consider their own illusion of god to be greater than all others, I choose to talk to them through their own Holy Books to reveal to them conclusively that each of these faiths are acting outside of the desires of their own Divine. After all, if they will not listen to Him, what hope does creation have? For He declared that was before all things and all things (religions, philosophies, etc.) are held together through Him.<sup>5</sup> Moreover, not only were all things: *religions, philosophies, you name it* created by him, but they were also created for Him (or Her),<sup>6</sup> so that the fullness of all humanity and existence dwells within Him.<sup>7</sup> For the Divine states that to separate one's self from this fullness is to alienate themselves from the Divine, becoming His enemy because of their own stereotypical mind.<sup>8</sup> Ergo it is only through Him, the Fullness of his nature, that one may enter the Kingdom of Heaven.<sup>9</sup>

As I am not divine, the hypothesis that has put forward is a working theory on my part by applying the scientific method to philosophical concepts. Obviously if a person is closed to all points of view other than his or her own, than no opinion that differs from his or her perspective would be acceptable to that person. As is the essence of change, I am asking readers to put aside certain concepts they have grown up with and to look at the Bible or other holy works from a different viewpoint. When I obtained an understanding through religious texts, it will be documented in the references. Due to copy-write laws on existing Bibles within the Bible Version Industry the public domain NCB Translation was used. The point is to show that all groups of people (Christians, Jews, Muslims, etc.) fall short. Therefore, we have created a separation between a true person of faith and someone who allegorically uses faith to build up and esteem his religion above all others. Buddhism, Hinduism, and Taoism are also important faiths, however, by their ethical nature they do not exist within one section of the square, but all sections as they transcend the square, therefore only at the end, once the square is completed can one truly understand these faiths. Therefore, while the first section is on Islam, Christianity, and Judaism, the entire book will encompass Buddhism, Hinduism, and Taoism, though these links will not be unveiled till the end. Our ultimate goal in the first section on Moralism is to create a harmony and unity between Islam, Christianity, and Judaism. Once they are united as one, and the stubbornness of their hearts are circumcised<sup>10</sup>, as prophesied by their own prophets, only then can the oneness of Buddhism, the diversity of Hinduism, and the singularity of Taoism be understood. When you are ready to open the door, all you need do is turn the page.

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<sup>4</sup> *Sonder: (n) the realization that each passerby has a life as vivid and complex as your own.*

<sup>5</sup> Colossians 1:17,15

<sup>6</sup> Colossians 1:16

<sup>7</sup> Colossians 1:19-20

<sup>8</sup> Colossians 1:16-21

<sup>9</sup> John 10:9, 14:9

<sup>10</sup> Torah 163:16, 183:6– *Traditional*[Deuteronomy 10:16, 30:6]; Jeremiah 4:4

## *The Kingdom of Heaven<sup>11</sup>*

*Part 1a – (Dedicated to the Moralistic Element of the Square)*

### **Foundations of the Kingdom of Heaven**

In the beginning, there was a singularity without time, space, or matter, save but a few random quarks infinitely smaller than the human eye could see. The quarks fused into matter and antimatter particles (atoms). The particles collided, a fusion reaction occurred, energy was released, in the form of light, and the strings that made up the quarks begin to vibrate. A dimension of consciousness was born. As it is in the beginning of life the consciousness had no knowledge or wisdom, it just was. The consciousness's only understanding was the strings that were contained in the quark. With time, the consciousness learned that it had the ability to tune the harmonic vibrations of the strings and thus changing the quark and fundamentally altering the atom. With time, the consciousness learned that it had the ability to move the protons, the neutrons, and the electrons as it desired and thus it could change and alter the design of the atom. As the atom was compiled, the consciousness learned that some atoms had a natural bond while others by their nature would push apart. When the bond was created between two atoms, there was natural harmony, energy was released during the process, and the result was a new atom that was different from either of the two original atoms that previously existed. The consciousness called this process 'Life' and it called the bonding process 'Love.' The consciousness was curious if new life was created by fusing two elements together what would be the result from taking a single atom and dividing it? However, dividing the atom did not create two new atoms, but destroyed the original atom. During the process energy was released, but the energy was not in harmony as it was before, but was chaos, damaging not only itself, but also elements near it. The consciousness called this process 'Death.' As the consciousness began to have an understanding of life and death, it realized that it had the authority to create and to destroy. As the source of this power to create, it gave itself a name, El (God of Life)<sup>12</sup>, that which gives life, and as the source of the power to destroy, it gave itself a name, HaEl (God of Death)<sup>13</sup>, that which takes life away. Moreover, the consciousness saw that his experiments on death were damaging to his experiments on life. Therefore, he separated the place where he did his experiments on life from the place where he did his experiments on death. He called the dimension (brane) where he conducted his experiments on life; 'Heaven' and he called the dimension (brane) where he conducted his experiments on death, 'Hell.'

Both heaven and hell were empty space filled with atoms and simplistic elements. The consciousness had no concept of time. Eons upon eons passed and the simple elements grew in complexity, shape, and form, until it happened, the creation of a living cell. The cell's life was for the briefest of moments and the cell died. The consciousness realized life was greater than death, for life could exist without death, but death could not exist without life. He memorialized the life of the cell, called that measurement of its life a 'Second', and thus gave birth to time for to the consciousness the foundation of time is the measurement of life.

From cells, the consciousness evolved to creation of organisms and higher forms of life. The consciousness itself evolved having the ability to ponder and conduct multiple experiments simultaneously analyzing each one from multiple angles and perspectives as if it was the only experiment the consciousness was working on, thus the consciousness was many, Elohim, Gods of

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<sup>11</sup> Utopia, Shangri-La, Nirvana, and so on. Maharishi Mahesh Yogi (Mission) – "I will fill the world with love and create Heaven on Earth." (1959)

<sup>12</sup> Torah 14:22 – *Traditional* [Genesis 14:22]

<sup>13</sup> Torah 163:17 – *Traditional* [Deuteronomy 10:17]

Life<sup>14</sup>, and HaElohim, Gods of Death.<sup>15</sup> Yet the consciousness had no conflict between its thoughts, as two intellects would have, thus the consciousness was singular.<sup>16</sup> As the consciousness and his creations evolved the place where the experiments were conducted also evolved so that Heaven evolved into a place of life and beauty, while Hell evolved into a place of death and destruction.

Both Elohim and HaElohim grew in wisdom and knowledge. The organisms evolved in complexity and as they evolved Elohim saw the beauty in the preservation of life and called the preservation of life 'Good'. HaElohim in turn saw the depravity of death and called the depravity of death 'Evil'. With the birth of ethics, the consciousness came to realize that neither life nor death was a trivial matter. Therefore, he created an adversary to Elohim and an adversary to HaElohim.<sup>17</sup> The adversary to Elohim (HaSatan) the adversary of life<sup>18</sup>, and the adversary to HaElohim (Satan), the adversary of death.<sup>19</sup> The firstborn of Elohim, as the adversary of death, Elohim bestowed upon him all of his power, wisdom, and knowledge on forgiveness and repentance<sup>20</sup>, and he called him Joshua (Jesus), God is salvation. To the firstborn of HaElohim, HaElohim bestowed upon him all his knowledge and wisdom on illuminating evil and the justice of the law, and he called him Lucifer, bringing to light.

Up until that moment, the consciousness had never interacted with a consciousness outside of itself. It had neither need nor understanding of language, neither spoken nor written, for up until this moment there was none to communicate with. It had no understanding of disagreement, for there were no other perspectives, but its own. It had no understanding of family or parenting. It found a strange thing for while both Joshua and Lucifer<sup>21</sup> were taken from attributes of himself, his thought, and his understanding, they were in continual disagreement with one another. He understood the logic of both and of both there was reasoning, but there was not agreement. Yet the consciousness learned from both so Elohim made other beings, Angels (Malach), and to each of them he bestowed a different attribute of himself. Among these are Gabriel (the strength of El (God)), Michael (who is like El (God)? to understanding of the existence of God), Uriel (the Light of El (God)), Phanuel (the face of El (God)), Raphael (the Healing Power of El (God)), etc...<sup>22</sup> HaElohim in turn also designed beings, Demons (Bnei HaElohim<sup>23</sup>), and to each of them he bestowed a different attribute of himself. Among these are Semiazaz (infamous rebellion), Arakiba (world of distortion), and there are many others: Rameel, Kokabiel, etc.<sup>24</sup>

Within the interaction of each of the beings, the conscience learned and grew in knowledge, yet these beings lacked one of the main attributes of the consciousness, for they could not create life, nor were they designed to create life. Therefore, Elohim took the two branes and collided them together to create a dimension where life could create life. In like manner, He made love the basis for the conception of life. El took the male portion from himself, הוּא, and he created a man. She (Eloah<sup>25</sup>) also took the female portion from herself, הִיא, and she created a woman. Out of this, the consciousness created for himself a name for the process of creation. Out of reverence for the connection, the bond between male and female, the vowels א were removed from הִי and הוּ. As representation of the union between male and female, the two words became one הוּרִי. Yet through the act of love, the male attempts to merge into the female and the female attempts to merge into male becoming one being. So he\she reverse the order of the letters to show the male's desire for

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<sup>14</sup> Torah 1 – Traditional [Genesis 1]

<sup>15</sup> Torah 6:11, 22:2 – Traditional [Genesis 6:11, 22:2]

<sup>16</sup> Torah 159:4 – Traditional [Deuteronomy 6:4]; Peter 12:29 – Traditional [Mark 12:29]

<sup>17</sup> Tao Te Ching 2

<sup>18</sup> Job 1:6-12

<sup>19</sup> Torah 72:21-35 – Traditional [Numbers 22:21-35]

<sup>20</sup> Levi 9:2-7 – Traditional [Matthew 9:2-7]; Peter 2:2-12 – Traditional [Mark 2:2-12]; Luke 5:17-26, Luke 7:36-50

<sup>21</sup> Isaiah 14:12

<sup>22</sup> Enoch 2:14 – Traditional [Enoch 9:1]

<sup>23</sup> Bnei HaElohim means 'Sons of HaElohim', where as 'Malach' means Angel, or Malachim 'Angels'. Jesus is considered the only Son of Elohim.

<sup>24</sup> Enoch 2:5 – Traditional [Enoch 6:7-8]; Torah 6:2-4 – Traditional [Genesis 6:2-4]

<sup>25</sup> Job 4:9,17, 5:17, 6:4, 6:8-9; Isaiah 44:8; Psalms 139:19

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the female and the female's desire for the male, יהוה. The name the consciousness gave himself was Love, יהוה.

He placed both the man and woman in center of this dimension of life, Eden, and to express his nature he placed two trees: the Tree of Life, Elohim, and the tree of the Knowledge of Good and Evil, HaElohim to see which path humanity would choose.<sup>26</sup> Likewise two portals were created, one a portal to Heaven (Elohim) in Bethel<sup>27</sup> and the other a portal to Hell (HaElohim) in Salem (Jerusalem).<sup>28</sup> Because of the danger of the dimension of Hell to creation, the portal could only be opened with a key and the key that was created was the Torah (The Law of HaElohim).<sup>29</sup>

When the man and woman partook of the tree of HaElohim death was introduced into the dimension of creation. This did not come as a surprise to either the Elohim or HaElohim, who at this time transcended both wisdom and knowledge. Who knew and understood all things, understanding not only creation, but also understanding the full life of his creation, the factors of the environment that humanity was placed in and the decisions that humanity would make before humanity existed so that Elohim took on the title of Adonai, the Preordiners of all things. Yet the consciousness had emotion and understood the consequences of releasing death into his dimension of life. HaElohim who understood death made Lucifer the prince of this world to bring to light the full scope of the depravity within humanity.<sup>30</sup> From the beginning, Adonai predestined some to follow the path of Elohim<sup>31</sup> and others the path of HaElohim,<sup>32</sup> starting with the offspring of the first man, Adam, and the first woman, Eve. Of their offspring one, Cain, followed the path of HaElohim, and the other Abel that of Elohim. Just as he created covenants, the first, the Old Testament (HaElohim), and the New Testament (Elohim). Yet Love knew that it was the nature of the offspring of HaElohim to destroy the offspring of Elohim, so he created a path for the Resurrection of the offspring of Elohim, Seth, and made of them the children of the Adversary of Death, Jesus the son of Elohim, so that the Kingdom of Elohim may be restored upon creation.

As echoed through Hinduism Love has used all religions to testify of himself. No religion teaches the only way to understand the Divine, but all are genuine paths of facets of God's Light, deserving tolerance and understanding. Though the testimony, as it is coming from humanity is flawed, it is yet a testimony. Such that Taoism testifies of both Elohim and HaElohim and that with Elohim there is an Adversary of Life and within HaElohim there is an Adversary of Death and that this balance of life and death exists within all creation, that like creation, Elohim, HaElohim, Love, Adonoi, Lucifer, Joshua, etc. all have their own unique Tao (Way\Path). Judaism testifies of the Law and Justice of HaElohim, while Christianity, the love and life of Elohim.

Like the sun, the path of Elohim gives off light (photons) in all directions, yet with the passage of time, the photons are drained and the sun ceases to give off its light. In its place a black hole, sucking all light and life into it.<sup>33</sup> Christianity, like Abel, the children who followed the path Elohim<sup>34</sup>, were once the source of light, but with the passage of time the light of Elohim was abandoned and now in its absence only darkness exists draining the life from our world. Yet within the darkness of the black hole as it drains the life out of the universe, its density is increasing exponentially, with ever-increasing gravitational force compressing infinitely smaller, until a critical mass is reached, and the Big Bang, a Supernova, the creation of a New Heaven and a New Earth. Therefore, Love created Seth, like the Phoenix, to show that out of death and ash is conceived fire and life.<sup>35</sup> Islam was created

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<sup>26</sup> Torah 2:9 – *Traditional* [Genesis 2:9]

<sup>27</sup> Torah 28:12, *in the context of 10-22* – *Traditional* [Genesis 28:12, *in the context of 10-22*]

<sup>28</sup> Revelation 15:5-8 – *in the context of 15:5-16:21*

<sup>29</sup> Torah 76:34 – *Traditional* [Exodus 26:34]

<sup>30</sup> John 12:31; John 14:30-31; John 16:1-11

<sup>31</sup> Revelation 13:8

<sup>32</sup> Romans 9:16-18

<sup>33</sup> Joel 2:31; Acts 2:20

<sup>34</sup> Isaiah 9:2; Levi 23:34-36 – *Traditional* [Matthew 23:34-36]

<sup>35</sup> Torah 4:25 – *Traditional* [Genesis 4:25]

to testify of the resurrection of the ancient kingdom (religion), the return from death to life, from slavery to liberty. From Islam (HaElohim), submission to Allah, to Ateeq (Elohim), the one God sets free. While Islam testifies to the former, this work is the testimony of the latter. As the mass of the sun compresses inward, the photons (light and heat) are propelled outward, results in the cosmic dance of our solar system (planet rotation, orbit, etc.), there is a nature symmetry and balance between God and humanity. On the one hand, HaElohim punishes Israel for not killing evil,<sup>36</sup> on the other Elohim punishes Judah for killing good,<sup>37</sup> Israel HaElohim gives death.<sup>38</sup> to Judah Elohim gives life, yet Judah Elohim designs as the sacrifice, and Israel as the resurrection. Conversely, the world declares the true Israel terrorists and evil, while the world declares Judah righteous. Resurrection testifies that out of death comes life so that out of corruption will be raised incorruption, out of the desert<sup>39</sup> will be raised rivers<sup>40</sup>, for out of the Hell on Earth will be raised the Kingdom of Heaven. For relationship between HaElohim and his servants is one of Master (Adoni) and slave, at all times demanding perfection, obedience, conformity, and worship, like a black hole, forcing all light into it and giving off none.<sup>41</sup> The Kingdom of HaElohim is the Kingdom of this world; one of hierarchy, rules, and control. The Kingdom that we struggle to achieve and the purpose of the Moralist is to create the Kingdom of Elohim. Not a Master with slaves, but a Father with children.<sup>42</sup> When a child is young, his parents nurture him, but when as a mature adult out of the parent's love for the child the parent must let them go to become his or her own person. Presently humanity is in its teenage rebellious years, but once the Sabbath comes, our Father will rest of this labor and humanity in our maturity will be free. Though He will always be our Father and we will still look up to Him for advice, we will be our own. A new relationship as that of Daddy<sup>43</sup> that say to his children go play, sing, create, laugh, dance, live... A world of endless creativity without rules or limitations on the human spirit,<sup>44</sup> a world without status that says come as you are, focusing of the value of the differences within all things, and yet showing that we are all interconnected: creation, humanity, even the Divine. What Buddhists call the Oneness, through love, of all things; the unity of all faiths, as the refining of metals the impurities are removed so that what Hindus call the pinnacle of consciousness may be achieved.

For one to understand Creation one must first understand the Creator. Creation and science are not opposing motions, but rather in symmetry and harmony with the Creator. From a Moralist perspective, both Religious Leaders and Scientists are in search of absolutes. One based on the scientific method and the other on the struggle to understand the Divine. During key moments of history, both science and religion have had to undergo upheaval, because what was previously believed to be correct was, in fact, incorrect. Case in point, humanity for most of its existence believed that time was a line extending infinitely to past and will proceed infinitely into the future. Yet when the Bible states in the beginning God created the Heavens and Earth, the Hebrew word for beginning is an absolute value as in time, space and matter had a beginning so that time itself is a ray and not line. The theory of big bang would testify that this is correct. Opponents of the Biblical account of creation have argued that God could not have created the world in seven days when science shows the passage of millions of years for events to occur. Yet constructs of day and night are defined through the earth's rotation as well as the earth's interaction with the sun. Therefore, how one would define day and night without the earth or the sun, is something quite different from what humanity imagines. Thanks to Einstein's Theory of Relativity, we also know that space, time, and matter are not

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<sup>36</sup> Kings of Israel and Judah 20:42 – *Traditional* [1 Kings 20:42]

<sup>37</sup> Luke 23:27-29

<sup>38</sup> Kings of Israel and Judah 39 – *Traditional* [2 Kings 17]

<sup>39</sup> Jeremiah 2:31

<sup>40</sup> Ezekiel 36:35; Quran 2:25, 74; 5:85; 9:72; etc.

<sup>41</sup> Matthew 6:23

<sup>42</sup> Levi 6:9 – *Traditional* [Matthew 6:9]; Romans 1:7

<sup>43</sup> Peter 14:36 – *Traditional* [Mark 14:36]; Romans 8:15

<sup>44</sup> 1 Corinthians 10:23; Galatians 5:1, 13

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constants, but relative and by changing their conditions, they become values that can be manipulated. For example, the same, time, space, and matter for humanity are vastly different when one considers that the Divine can travel at the speed of light, and beyond. By God's own admission, a day in his time has vastly different measurement than that measured by humanity.<sup>45</sup> For we define day and night by the rotation of our home (Earth), while a day in the life of God may be defined as a rotation of the entire universe, which is the only true constant when your boundaries are beyond galaxies. Now if each day is greater than 24 hours, but rather much longer spans of time would this not also imply that we are still living in the sixth day, the day God created humanity?<sup>46</sup> I submit to you that the Father has not permitted himself to rest for humanity is not yet complete. It is not until he is completely satisfied with creation, humanity being the pinnacle of his creation, that the prophetic Kingdom of Heaven may be achieved.<sup>47</sup> Just as we have our dreams and hopes, is it so hard to believe that the Divine would have his also?

To this argument, opponents of the Biblical account of creation respond with another logical argument. Moses wrote of creation that on the first day God created light<sup>48</sup> before the creation of the sun, moon, and stars. Some argue how could light exist without the universe, but I would argue how would the universe exist without light?

When you smell something, you smell it because particles from the source have entered your nostrils. The same is true when you hear something. While the sound may have originated from the lips of the person talking, the sound you hear is the vibrations on your eardrum. Our eyesight functions the same way. A Scottish Physicist named James Clerk Maxwell created the framework for the electromagnetic field and determined that visible light itself is nothing, but a particular kind of electromagnetic wave, one that is now understood to interact with chemicals in the retina, giving rise to the sensation of sight.<sup>49</sup> Therefore, when you see a star light years away in another galaxy, the light you are seeing from the star is not light far away, but rather the light that traveled the expanse to interact with the retina in your eyes. Now light itself is always traveling at the speed of light so that you are not seeing one ray of light, but a continual stream as the star appears to twinkle. While walking at night observed the mangata, the moon light on the opposite end of the shore. It cast a line of light directly across the water toward you and as you moved, the line of light across the water will appeared to follow you. Of course, this is just an illusion; it was your perceptive of the light that was changing and not the light itself. The same interaction occurs between the stars and us. People from all over world at night can see the same stars in the sky because the light illuminated by the star is sending out light in all directions from itself, but we only perceive the ray between it and us. In reality, if one were capable of seeing all the waves of light that have emanated from a single star it would fill the entire universe with light. Thus, is there truly anything as empty space? If you were in the vastness of space, would your eyes still be able to see the stars? Of course, because the electromagnetic field exists in space as well allowing you to see the stars. If it did not exist, you would be blind in space and astronauts have proven this is incorrect. Our universe is submerged in oceans of light and the earth is but a small speck in that ocean. We feel gravity because the mass of the earth displaces the light. The greater the mass the greater the pressure aka gravity is brought to bear upon that mass. Just like water if you add an object into a body of water the volume increases, but if you could not increase the size of the container, the pressure would be felt on each object within the container upon all sides. If the universe were infinite than the pressure on the object would dissipate into the expanse and gravity would not exist, thus because of the existence of gravity the universe must not be infinite, but finite. If the universe were not a constant, but a variable the force of gravity

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<sup>45</sup> Psalm 90:4; 2 Peter 3:8

<sup>46</sup> Torah 1:32-37 – *Traditional*[Genesis 1:26-2:1]; Revelation 13:18

<sup>47</sup> John 5:17; Arabs 3:18-13 - *Traditional*[Hebrews 3:18-4:13]; Torah 1:38-39 – *Traditional*[Genesis 2:2-3]

<sup>48</sup> Torah 1:2 – *Traditional*[Genesis 1:3]

<sup>49</sup> Greene, Brian – *The Elegant Universe*, Pg. 23,24 Vintage Press 1999

would grow or shrink depending upon the expansion or contraction of the container. Pressure naturally exerted, as we see evidence in water, naturally over time will form all objects into a spherical shape. The same pressure is brought to bear on the container itself making it also cylindrical in nature between the two branes. For example, a balloon can stretch in any direction, but all things being equal it will naturally form a sphere due to the air inside of it. Without light from the foundation of the universe, the pieces of mass would have continued indefinitely, rather than settling in their place due to the resistance of light brought to bear upon them. Now tell me how did Moses know that light was required for the creation of the universe if it were not revealed to him through a higher power?

We are submerged in light. The reality that many do not see it or chose to believe it does not mean the light is not there. The architecture for the Kingdom of Heaven has been meticulously calibrated from the foundations of the universe and even today, the final pieces are being set in place. Next time you take a flight through the darkness of the night, look down upon the lights of the city and you will see the prophetic streets of gold of the Kingdom of Heaven. One can choose to see the construction of light or one can choose to live in darkness. Perhaps this is why Hell is metaphorically located in the center of the earth, because it is only within the planet's core that the light of the universe is not present. Moses could not have explained the laws of thermodynamics, electromagnetism, or the theory of relativity. Each generation learns and builds upon the generation that came before it. The Creator knows it will take time for creation to truly understand the Kingdom so he explains the Kingdom in the beginning in simple terms to gently guide creation along its natural path to learn, grow, and evolve from its own mistakes. This path of discovery is not limited to science, but is found in its own way across the spectrum of philosophies: religion, politics, economics, etc. Like the stars, we all have our own light. Now as the earth rotates its centripetal force (its spinning rotation) keeps our moon rolling around the equator of our planet, in similar fashion the Earth and the planets in our solar system are rolling (rotating) due to the centripetal force of our sun's rotation along its equator. In turn, our sun and all the stars in solar system are held in their rotation by the centripetal force of Sagittarius A\*, the black hole at the center of our Milky-Way Galaxy, along its equator as caused by its rotation. Like the stars, we are naturally group together with others of similar light like the galaxies each made of many stars due to the captivating centripetal force of the philosophy we naturally gravitate to. All philosophies are correct from one vantage point, all are incorrect from another, yet all dwelling in a universe full of light. To begin to understand this centripetal force of the universe of differing philosophies we start with our first philosophical galaxy, the hope of Abraham<sup>50</sup>, as the point of origin of three of the main religions of the world: Christianity, Islam, and Judaism, and his promise from the Divine that through him would come the seed<sup>51</sup> of the coming stars of the sky.<sup>52</sup>

## The Hope of Abraham

In the early history of the earth Lucifer, the prince of this world, had other sons of HaElohim under him to record the depravity of humanity. These children of HaElohim were known as the Watchers.<sup>53</sup> Among these, Azâzêl, the angel of warfare, taught humanity how to forge various metals for the manufacturing of swords and spears.<sup>54</sup> These discoveries resulted in such havoc and desolation that Azâzêl and those angels with him were bound in the abyss.<sup>55</sup> The lasting horror and evolution of these discoveries are broadcast nightly through the evening news networks. Yet these same discoveries have also blossomed into the production of farm equipment, among other things, which

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<sup>50</sup> Hajashar 8:1-4: The One Star that Swallowed Four: Moralism; Humanism, Capitalism, and Socialism

<sup>51</sup> Galatians 3:16

<sup>52</sup> Torah 15:5 – *Traditional* [Genesis 15:5]; Hajashar 13:4,7; Daniel 12:3; Philipppines 2:14-16

<sup>53</sup> See the book of Enoch for more information, For Related Information also see: Torah 5:33-36; Levi 8:28-29 – *Traditional* [Genesis 6:1-7; Matthew 8:28-29]

<sup>54</sup> Enoch 2:10. – *Traditional* [Enoch 8:1]

<sup>55</sup> Enoch 2:26–31, 2:51–52. – *Traditional* [Enoch 10:4-9, 13:1-3]

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is essential to life and the general well-being of humanity. Similarly, Moses gave the world the Torah of Love (Yahweh), which is to say the Book of the Law. Used in the right way, it is the Law of our Gods of Life (Elohim), but used in the wrong way, it is the Law of our Gods of Death (HaElohim). There are reasons why our Gods of Life withheld wisdom and knowledge, for He was waiting until the time that humanity was ready for it. Politics and religion, without a doubt, shape our world. In the right hands and done in the right ways, they have the potential to transform earth into the intended Shangri-La of our Gods of Life. However, in its current shape and form, our world only seems to descend further into the Netherworlds of our Gods of Death (Daniel 7:7). Whether you realize it or not, humanity is at the crossroads of an epoch time in history, in which our world will be given a choice to continue in the dark ages or emerge into the light. The light of this work is on the political science of the Kingdom of Heaven, not as a place of myth and legend, but rather as the practical living reality molding the world from the foundations of history. The foundations of this Kingdom have been built on four cornerstones: Religion (Part I), written and dedicated to the Moralists<sup>56</sup>; Political Science (Part II), written and dedicated to the Humanist; Economics (Part III), written and dedicated to the Capitalist; and finally Diplomacy (Part IV), written and dedicated to the Socialist. The by-product of this is an intricately woven tapestry, a realization, if you will, of the zenith aspirations of each of these seemingly polar opposite and competing passions, practically and efficiently working in harmony with one another. As with any study, we must start with the beginning, the philosophy of the Divine [Part I] to whom the greatest weight is given, followed by the rights of humanity [Part II]; in a distant third, public servants [Part III]; and finally, dealing with those entities outside of the Kingdom [Part IV].

In order that the full evidence may be revealed to all. To prove that the cumulative history of the earth and civilization is an ultimate and delicately, intricately, and Divinely woven preordained strategy. It is necessary to come to terms with this solid foundation presently being laid for the coming Kingdom, a foundation that began by Divine design in the most ancient of days. We begin at the beginning with the days leading up to the promise of this Kingdom given to Abraham and his descendants. It is only through such an understanding that the full illumination of what was written may be unveiled as the cumulative by-product that forged humanity, resulting in our present age, as well as the age to come.<sup>57</sup>

In the early days of the earth, following the flood, the descendants of Noah divided the known world into three sections, in accordance with Noah's three sons: Japheth, Shem, and Ham. From Mt. Ararat, which is believed to exist in an area where eastern Turkey meets northwestern Iran, where the ark landed, Japheth (the father of the Caucasian peoples, whose name means "to expand") and his descendants migrated north and west to inhabit the lands of Russia and Europe. Ham (the father of the African peoples, whose name means "heat") inherited the modern Middle East region, as well as the entire African continent. Although Ham inherited many lands, the Middle East region was historically the most beautiful, lush, and green.<sup>58</sup> Ham gave this inheritance to his son Canaan;<sup>59</sup> however, Canaan was cursed.<sup>60</sup> Shem (the father of the Asian peoples) and his descendants inherited the land of the East, from Persia to China.<sup>61</sup>

Among the descendants of Shem, there existed a person named Abram, who, while the rest of the sons of Shem were dwelling in or migrating to the land of the east, was called by the Word of Love to turn back to the West and live among the descendants of Canaan, the son of Ham.<sup>62</sup> For this, he was called a stranger in a land not of his own or of his family.<sup>63</sup> When Abram arrived in Canaan, the Word

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<sup>56</sup> Psalms 118:22-24; Levi 21:42-44 – *Traditional* [Matthew 21:42-44]; 1 Peter 2:4-10

<sup>57</sup> Luke 8:16-18; Isaiah 46:10.

<sup>58</sup> Torah 130:23 - *Traditional* [Numbers 13:23]; Jeremiah 3:19; Ezekiel 20:6.

<sup>59</sup> Psalms 105:23; Torah 12:6 - *Traditional* [Genesis 12:6]; Ezekiel 16:1-5.

<sup>60</sup> Torah 9:25 - *Traditional* [Genesis 9:25] (John 8:32-36).

<sup>61</sup> Specific locations: Hajarashar 10 (cited by Josephus in chapter 6).

<sup>62</sup> Torah 12:1-3. - *Traditional* [Genesis 12:1-3]

<sup>63</sup> Arabs 11:9; Torah 23:4. - *Traditional* [Hebrews 11:9; Genesis 23:4]



of Love came to him again. Love decreed that Abram's descendants would become many nations<sup>64</sup> and a people like the stars of the sky;<sup>65</sup> thus, he was named Abraham, "father of many."<sup>66</sup> Abraham, however, was old and did not have a child and an heir through Sarai, his wife. Because of this, Sarai gave him Hagar, her maidservant, the daughter of Pharaoh, to be his wife.<sup>67</sup> Hagar gave birth to a son named Ishmael. Yet Ishmael, although given a great promised blessing from Love,<sup>68</sup> was not an heir to the birthright of Abraham.<sup>69</sup> For the Word of Love instructed Abraham that Sarai is to be renamed to Sarah because she would become the mother of many.<sup>70</sup> Moreover, it came to pass that Sarah, who was barren in her old age, gave birth to a son, Isaac, for Love made her conceive.<sup>71</sup> Love gave many promises to Abraham. However, it was for his faith in our Gods of Life's promises concerning this offspring and the nations and the people who would come from Isaac that Abraham's faith would be credited to him as righteousness.<sup>72</sup>

Righteousness was credited to Abraham, because although he was in a land not his own, among a people well established, he believed against all conceivable logic that his descendent Isaac would inherit this land and that this one child would become the father to a multitude of people and nations.<sup>73</sup> In direct contrast to this promise, the world today, and indeed even the inhabitants themselves—the Arab people and nations—believe as fact that they are the descendants of Ishmael, rather than of Isaac. They back this belief through Islam. Others rely on Jewish historians, such as Josephus, who lived during the days of Christ nearly two millennia ago. Josephus stated that Arabs were the descendants of Ishmael.<sup>74</sup> Yet Abraham believed in our Gods of Life, despite all of the evidence to the contrary from what he could see, touch, and feel. This was a faith the world still sees as foolishness to this day, a faith that claimed that his descendants through Isaac would dwell in the Middle East eternally and become many nations and many kings. According to the faith, they would grow to become a people like the stars of the sky and the sand on the seashore. This has certainly come to pass, as we look at modern society in the Middle East. For righteousness is obtained through faith, an act of courage and defiance against the logic of this world. It comes down to your perspective of what truth is. Through political debates, we can usually see that both candidates are drawing from a different set of "facts" that obviously contrast with each other. The perspectives of both people have the potential to blind them to the flaws in their own logic by tainting the truth through their own perceived reality and therefore their own believed "facts." Others argue that truth comes through science, yet science is continually changing and refining itself through theory and supposition; therefore, the "facts" of science today are often viewed as myths tomorrow. Yet the Creator, our Authors of Life, is beyond theory and is not only Himself the originator of imagination, but also its instrument. Therefore, the Designer is the establisher of fact and thus truth. Through scripture, the Lord states, "I am the truth."<sup>75</sup> For the study of science, by perishable humanity, is only a glimpse into the marvel of creation and is unable to compete with the Imperishable, who transcends both time and space. If the Word of God is truth spoken by the Divine, then it is also imperishable. We can deduce, therefore, that Abraham reasoned that the promise that was given him was itself imperishable and eternal. Now if the promise were dependent on the works of Abraham's descendants, the promise would be perishable and finite. Yet if the promise were based on love,

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<sup>64</sup> Torah 17:4–5; Romans 4:17–19.

<sup>65</sup> Torah 15:5, 22:17, 26:4, 82:12–13 - *Traditional* [Genesis 15:5, 22:17, 26:4, Ex 32:12–13]; Isaiah 10:22; Hosea 1:10; Arabs 11:12. - *Traditional* [Hebrews 11:12]

<sup>66</sup> Torah 17:5. - *Traditional* [Genesis 17:5]

<sup>67</sup> Hajar 15:31–32; Torah 16:1–3 - *Traditional* [Genesis 16:1–3].

<sup>68</sup> Torah 17:20. - *Traditional* [Genesis 17:20]

<sup>69</sup> Torah 17:18–21, 21:10–12. - *Traditional* [Genesis 17:18–21, 21:10–12]

<sup>70</sup> Torah 17:15–16. - *Traditional* [Genesis 17:15–16]

<sup>71</sup> Torah 21:1–2 (Torah 17:17, 18:10–14); Levi 13:31–32; Peter 4:30–31. - *Traditional* [Genesis 21:1–2 (Gen 17:17, 18:10–14); Matthew 13:31–32; Mark 4:30–31]

<sup>72</sup> Torah 15:5–6 - *Traditional* [Genesis 15:5–6]; 1 Clement 10.

<sup>73</sup> Romans 4:15–18.

<sup>74</sup> Josephus, *Antiquities of the Jews*, Book 1, Chapter 12.

<sup>75</sup> John 14:6.

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then the promise would become eternal,<sup>76</sup> because the promise is not contingent on the actions of future generations, as was revealed through the fulfillment of other promises of God. For God did not send His Son into the world because of the works of the Jews, but rather for His “love of the world.”<sup>77</sup> In line with this, Abraham was not made righteous by his physical acts, but rather through faith, an illogical faith, at that. If faith were based on science through deductive reasoning, it would be a logical act, rather than an act of hope and love in one’s Creator. As the Creator is unchanging,<sup>78</sup> it only makes sense that the same courage through the level of faith that Abraham had would be required of all who wished to be made righteous before Love. It should be expected, then, that the amount of faith that Abraham had in order to believe in the promise is also required in our time. To accept the promise given to Abraham is to know and show as evidence that the ways of faith that lead to righteousness are not easy or genetic or accomplished through obedience to the law.

We know as fact that to Isaac, the promised land of the Word of Love was given when He swore, “To your descendants I have given this land, from the river of Egypt, the Nile, to the great river, the Euphrates River,” through the preceding verses stating that these same descendants would be enslaved in Egypt. Nevertheless, they would come out with great wealth, as fulfilled through Isaac’s descendants alone,<sup>79</sup> because neither Ishmael nor his seed were ever enslaved in Egypt. Today the Euphrates is an agreed-on location; however, many will change the actual Biblical wording from River of Egypt to the Wadi,<sup>80</sup> meaning “dry canyon,” of Egypt, in denial of the true Biblical promise. This, despite the fact that the Hebrew for River is the word referenced for both the Nile and the Euphrates.

The error occurs for those who choose to believe by sight or reason, and not by faith, and thus align the promised land of our Gods of Life around what one can see as logical. They use the present beliefs to define what portions of the Word of Love they will accept and what portions they will reject as illogical or what one believes is incompatible with the modern age, instead of using the Word of Love to define the present in its fullness. True faith is to take the Word of Love as greater than the logical beliefs of this world. In other words, if the common and unilaterally agreed-on perception of this world is in opposition to the Word of our Gods of Life, then the perspective of this world is distorted, because by definition the Word of our Gods of Life is the source of all truth.<sup>81</sup> Through the faith of this world, all geographical locations are defined around the nation called Israel, whose name was usurped by the Jewish people; the actual historic Biblical name of their nation is Judah,<sup>82</sup> or Judea, in the Greek<sup>83</sup>. In the south of that nation called Israel, there are dry canyons that many modern theologians reference as the Wadi of Egypt. The true River of Egypt is the Nile River. The Nile, the world’s longest river, goes south for hundreds of miles into the heart of Africa. East of the Nile River and West of the Euphrates River, exist the nations of the Arab people. This land inheritance of Isaac was noted not only by geographical rivers, but also by the civilizations that lived in the area. Isaac was given the land of the Hittites,<sup>84</sup> which existed in what are now the nations of Turkey, Lebanon, and Syria. He was given the land of the Amorites,<sup>85</sup> which existed in what are now the nations of Iraq, Kuwait, and Jordan. He was also given the lands of the Kenites, the Kadmonites, and the Kenizzites,<sup>86</sup> in what are now the lands and nations of the Arabian Peninsula, including Saudi Arabia, Oman, Yemen, Bahrain, the U.A.E, and many others.

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<sup>76</sup> 1 Corinthians 13:8.

<sup>77</sup> John 3:16.

<sup>78</sup> Arabs 13:8. - *Traditional* [Hebrews 13:8]

<sup>79</sup> Torah 15:13–15. - *Traditional* [Genesis 15:13-15]

<sup>80</sup> Genesis 15:18 (NIV).

<sup>81</sup> Arabs 5:12 - *Traditional* [Hebrew 5:12]; John 17:17

<sup>82</sup> Samuel 17:12 [Samuel 17:52—First recognized as separate from Israel after the birth of David].

<sup>83</sup> Levi 2:1 - *Traditional* [Matthew 2:1]

<sup>84</sup> Torah 15:18 - *Traditional* [Genesis 15:18]

<sup>85</sup> Torah 15:21. - *Traditional* [Genesis 15:21]

<sup>86</sup> Torah 15:19. - *Traditional* [Genesis 15:19]

The Word of Love also told Abraham that the descendants of his son Isaac would become a people “like the stars of the sky and the sand on the seashore.”<sup>87</sup> There are three groups of people who reside in Abraham’s land inheritance today: the Jewish people, who are few in number—5.8 million, as of the 2010 census; the population of the Arab League of Nations, which numbers more than 340 million, as of the census in 2007; and the Turks, who number more than 70 million. By comparison, in 2011 the population of the United States was about 300 million. In this region, the Turks make up one nation, Turkey. The Arabs consist of a multitude of twenty-two nations: Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, the United Arab Emirates, and Yemen. By contrast, it was preordained of Ishmael that his descendants would be only one nation,<sup>88</sup> while the seed of Isaac would become many nations,<sup>89</sup> as we can see today.

Now it is true that to Ishmael, another son of Abraham, the Angel of Love declared, “Your descendants will also become like the stars of the sky.”<sup>90</sup> We can infer from this that descendants of both Ishmael and Isaac will become a people like the stars of the sky. However, when Abraham asked Love, “Let Ishmael also have an inheritance with Isaac?” The Word of Love told Abraham, “No, for it is through Isaac that your descendants will be reckoned.”<sup>91</sup> The word *reckoned* could also be stated as “will be *made known through*.” In terms of ethnicity, those from the Middle East are given the name *Arabs*. The name *Arab* itself means “descendent of Abraham,” for the Arabs have taken their name and identity from Abraham as his descendants and heirs to this promise, as even Jewish historians concede, “They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father.”<sup>92</sup> Therefore, every Arab reckons his or her name through Abraham, and not only that, they are the only people in modern-day civilization who do. In fact, even the Jews reckon their identity through Judah, their father, rather than through Abraham. Though Judah was a descendent of Abraham, the two people are not the same. The term *Hebrew* is the Greek form of the word taken from the Greek translation of the Old Testament Bible, the Septuagint. The actual pronunciation of the word *Hebrew* in Hebrew, העברי is “Abree,” which in Arabic is translated as “son of Abram,”<sup>93</sup> singular, or “Abreem,” העברים plural.<sup>94</sup> With this in mind, consider that Abraham,<sup>95</sup> Joseph,<sup>96</sup> Moses,<sup>97</sup> and the other Israelites<sup>98</sup> were all referenced as Abreem, “Sons of Abram,” in the Bible. Yet like their father, they have been renamed from *Abree*, “Son of Abram,” to *Arabee*, עֲרַבִי or “Arab” in English,<sup>99</sup> meaning “Son of Abraham.”<sup>100</sup> Though it is a name ridiculed by the gentiles, it is yet the name that Love has christened them.<sup>101</sup> The name of the nation of Arabia takes its prophetic name as the nation of the descendants of Abraham’s birthright. The land itself has also been renamed from *Arabah*,<sup>102</sup> “Land of Abram,” to *Arabia*, “Land of Abraham.” Thus, the literal translation of *Arabia* is “land of the Hebrews,”<sup>103</sup> or “land of Abraham.” In ancient times, the descendants of Ishmael did not reckon their name after Abraham, but rather

<sup>87</sup> Torah 15:5, 22:17, 26:4, 82:13. - *Traditional* [Genesis 15:5, 22:17, 26:4, Exodus 82:13]

<sup>88</sup> Torah 17:20; 21:13, 18. KJV has a translation error in Genesis 25:16. The word *nations* is properly translated as “a people” in Torah 142:15 and as “people” in Psalms 117:1. Psalms 117:1 also contains the word in question and the legitimate Hebrew word for “nations.” The translation error has not been found in other translations.

<sup>89</sup> Torah 17:4–5. - *Traditional* [Genesis 17:4–5]

<sup>90</sup> Torah 16:10. - *Traditional* [Genesis 16:10]

<sup>91</sup> Torah 17:20–21 (21:12). - *Traditional* [Genesis 17:20–21 (21:12)]

<sup>92</sup> Josephus, *Antiquities of the Jews*, Book 1, Chapter 12.

<sup>93</sup> Torah 14:13 [interlinearbible.org/Genesis/14-13.htm](http://interlinearbible.org/Genesis/14-13.htm). - *Traditional* [Genesis 14:13]

<sup>94</sup> Torah 43:32, [interlinearbible.org/Genesis/43-32.htm](http://interlinearbible.org/Genesis/43-32.htm). - *Traditional* [Genesis 43:32]

<sup>95</sup> Torah 14:13. - *Traditional* [Genesis 14:13]

<sup>96</sup> Torah 39:14, 39:17, 41:12. - *Traditional* [Genesis 39:14, 39:17, 41:12]

<sup>97</sup> Torah 52:5–6. - *Traditional* [Exodus 52:5–6]

<sup>98</sup> Torah 43:32; Torah 51:15–16, 19. - *Traditional* [Genesis 43:32; Exodus 1:15–16, 19]

<sup>99</sup> Isaiah 13:20, [interlinearbible.org/isaiah/13-20.htm](http://interlinearbible.org/isaiah/13-20.htm).

<sup>100</sup> Torah 17:5. - *Traditional* [Genesis 17:5]

<sup>101</sup> Isaiah 62:2.

<sup>102</sup> Torah 15:4–6–8; Zechariah 14:10; Isaiah 33:9; Amos 6:4; Joshua 11:2, 11:16, 12:1, 12:8; Ezekiel 47:8; Samuel 33:29; History of Israel & Judah 36:29, and so on.

<sup>103</sup> Torah 40:15. - *Traditional* [Genesis 40:15]

## The Kingdom of Heaven...

called themselves Ishmaelites after their ancestor Ishmael.<sup>104</sup> It is commonly believed that the Arabs are descendants of Ishmael; if, despite the promise of God to Abraham, *your named shall be reckoned through the descendants of Isaac*, Abraham's descendants were known through Ishmael either in historical or in modern times, then our Gods of Life would prove to be a liar.<sup>105</sup>

Now before Abraham was the Word.<sup>106</sup> The Word who became flesh, born of a virgin, in the person of Jesus of Nazareth<sup>107</sup> came to Abraham,<sup>108</sup> for it reads, the Word of Love came to Abraham and told him of the promise of his son Isaac. Of this promise, God swore on oath that Isaac would become many nations and Ishmael one nation. If one should believe that the Arabs are Ishmaelites, we would have to believe again that our Gods of Life has not kept His Word, which was proclaimed to Abraham through Jesus the Christ, for the Arab League of Nations now consists of twenty-two nations, not one nation. Finally, Sarah told Abraham that Ishmael would never share in the inheritance of her son Isaac.<sup>109</sup> Abraham was displeased with this, but our Gods of Life asserted, "Listen to Sarah."<sup>110</sup> The word *never* implies an eternal state of being. Therefore, for Sarah to be correct, the descendants of Ishmael must not currently be living in any of the lands of Arabia, Turkey, or the greater Middle East region. So I ask you, should we listen to Sarah? It is also worthy of note that Sarah's word should not be taken of its own accord, but through the confirmation given her by the Word of Love, Jesus, to Abraham, in saying, "Listen to Sarah." Question: "Should we take our Gods of Life at His Word?" Yet Love gave more than just His Word, but also an oath,<sup>111</sup> and to break an oath is a sin.<sup>112</sup>

Give thought to the ways of Love. Is God a man that He should lie or a son of man that He should change His mind? Does God speak and then not act?<sup>113</sup> To one who has faith, no explanation is necessary, and to one without faith, no explanation is possible,<sup>114</sup> for many Christians will say that Abraham has metaphorically become many nations referring to the Christian nations and peoples, but will exclude the literal nations from the Nile to the Euphrates that the Word of Love explicitly speaks of.<sup>115</sup> Taking bits and pieces of the promise to serve their will, many see the Word of God in a figurative light will interpret the Word of God in a way that best serves their own interests or rather in a way that shapes the Word of God into a form that they desire it to be. The reasons people in society do these things has always been the same. It is why the prophets were rejected, even the Son of Man, for while the Preordiners always fulfills His Word he does not always do so in the way the world expects Him to. Furthermore, it is the nature of humanity to perceive themselves to be righteous or in line with the righteous, but humanity's perception of who is righteous falls short of the will and knowledge of God. The same old excuses for not believing continue even in our modern era. How to reason like a Lemming 101: Religious leaders proclaim something different, everyone (the world) believes something else, I do not want others to ridicule me or think less of me if I do not follow the crowd, etc. With such logic, many will deny the promises of God because they are not popular. For by manipulating portions of God's Word into what is desirable, rather than the Word in its totality, many have excluded the portion of scripture that states the land inheritance of Isaac will be where the many Arab nations and Arab peoples exist today. Using the logic of this world, the enemy of faith, many will point out that the Arabs do not claim to be descendants of Isaac but of Ishmael. This is in line with what they desire to see (everyone believes it therefore it must be true).

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<sup>104</sup> Torah 37:25-28 - *Traditional* [Genesis 37:25-28, Judges 8:24]

<sup>105</sup> Romans 3:4.

<sup>106</sup> John 1:1-2.

<sup>107</sup> John 1:14.

<sup>108</sup> Torah 15:1, 15:4. - *Traditional* [Genesis 15:1,4]

<sup>109</sup> Torah 21:10 - *Traditional* [Genesis 21:10]; Galatians 4:30.

<sup>110</sup> Torah 21:11-12. - *Traditional* [Genesis 21:11-12]

<sup>111</sup> Torah 26:3, 56:8, 82:13, 154:8, 159:10, 182:13, 183:20; History of Judah 16:15-17 - *Traditional* [1 Chronicles 16:15-17]; Psalms 105:8-10; Luke 1:72-73.

<sup>112</sup> Torah 147:2. - *Traditional* [Numbers 30:2]

<sup>113</sup> Torah 140:19 - *Traditional* [Numbers 23:19], Zechariah 1:5-6; 1 Clement 27:2; contrast Surah 2:106.

<sup>114</sup> Thomas Aquinas.

<sup>115</sup> Torah 15:19-20. - *Traditional* [Genesis 15:19]

This in turn allows many Christians to show favoritism to Jewish people who inhabit the nation called Israel and who in direct contrast to God's Covenant with Abraham are but few in number and not a people like the stars of the sky or many nations, as the Word of Love foretold under oath to Isaac. Let us take our Gods of Life's Word through its simplicity as a child would<sup>116</sup>, neither adding nor taking away from it, for the Righteousness of our Gods of Life is formed through the fullness of faith;<sup>117</sup> therefore, I am asking humanity to believe in foolishness as Abraham believed, for faith is what you believe, not what you know.<sup>118</sup>

I am asking humanity to believe that the descendants of Isaac are the many nations and the kings from the Nile to the Euphrates. I am asking humanity to believe that the descendants of Isaac are a people like the stars of the sky and the sand on the seashore by modern-day standards, in line with the promise given to Abraham. I am asking people to believe this despite the traditional beliefs of many Christians because our faith comes from the Word of God, not our traditionally accepted beliefs.<sup>119</sup>

Remember that Love tested Abraham to see if he really believed. In this test, He instructed Abraham to place his son Isaac on the altar and sacrifice him to Love.<sup>120</sup> Those who believe in logic and what they see would reason that Isaac could not become a multitude of nations or a people like the stars of the sky if he was put to death before having any children. Yet Abraham believed that our Gods of Life could raise his child from the dead.<sup>121</sup> The same promise could be stated of the many nations and peoples of Abraham. That if the descendants of Isaac do not exist between the Nile and the Euphrates today, then I ask those who believe our Gods of Life could raise Jesus, one man, from death to life, couldn't He also raise a people like the stars of the sky, as well as many nations and many kings in that region? For the true followers of Christ are those who are made righteous through their faith in the resurrection of the dead,<sup>122</sup> whether it is on Calvary's cross or the many nations and kings of Abraham through Isaac, for Christ is the resurrection and the life,<sup>123</sup> and He can and will raise the dead to life.<sup>124</sup> This is the foolishness I am asking humanity to believe and be mocked and ridiculed for, for faith is to believe what you do not see; the reward of this faith is to see what you believe,<sup>125</sup> and everything that does not come from faith is sin.<sup>126</sup>

## The Curse of Canaan

At an old age, Abraham's wife, Sarah, died, and Abraham remarried a Canaanite woman by the name of Keturah.<sup>127</sup> He had six sons through her: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.<sup>128</sup> The descendants of Isaac—that is to say, the Arabs—intermarried with the descendants of Keturah the Canaanite. This is one of many examples where the children of Israel intermarried with the Canaanites,<sup>129</sup> so that although the Arabs are descendants of Isaac, they are also descendants of Canaan. It is for this reason that the descendants of Abraham also inherited Canaan's curse, yet the promise of Abraham is greater than the curse of Canaan. Through Adam, all people inherited the curse of sin, which is death, but through Christ, all who believe will inherit eternal life, because the

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<sup>116</sup> Levi 18:2-4. - *Traditional* [Matthew: 18:2-4]

<sup>117</sup> Torah 158:32 - *Traditional* [Deuteronomy 5:32]; Joshua 1:7; History of Israel & Judah 44:2 - *Traditional* [1 Kings 44:2]; Proverbs 4:27.

<sup>118</sup> Thomas Aquinas.

<sup>119</sup> Colossian 2:8; Galatians 1:13-16; Levi 15:2-6 *Traditional* [Matthew 15:2-6]

<sup>120</sup> Torah 22:1-19. - *Traditional* [Genesis 22:1-19]

<sup>121</sup> Arabs 11:17-19 - *Traditional* [Hebrew 11:17-19]; Surah al-An'am 12; Ali'Imran 27; Yunus 31.

<sup>122</sup> Isaiah 26:19-20; Surah al-An'am 12; Ali'Imran 27; Yunus 31.

<sup>123</sup> John 11:25.

<sup>124</sup> Luke 8:52-53 (Torah 18:13-15 - *Traditional* [Genesis 18:13-15]).

<sup>125</sup> Augustine.

<sup>126</sup> Romans 14:23.

<sup>127</sup> Hajashar 25:1-5; Torah 25:1-4 - *Traditional* [Genesis 25:1-4].

<sup>128</sup> Torah 25:1-4. - *Traditional* [Genesis 25:1-4]

<sup>129</sup> Judges 3:5-6.

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blessing of Christ is greater than the curse of Adam.<sup>130</sup> Yet the promise of Christ, while available to all is limited to those who believe in Him.<sup>131</sup> Therefore, in like manner, we know that all who believe in Abraham will inherit Abraham's blessing<sup>132</sup> and be removed from the curse of Canaan, for the promise of Abraham is greater than the curse of Canaan. Now if one does not acknowledge the curse, how will one receive the blessing? Consider that the blessing of Christ is the forgiveness of sin, sin that was introduced through Adam. Yet we are not forgiven for Adam's sin, for a child is not held responsible for the sins of his or her parents.<sup>133</sup> Rather, we share in Adam's guilt, for it is written that all have sinned;<sup>134</sup> therefore, we are held responsible for our own sin, and the acknowledgment of this sin opens us up to the redemption of the blessing of Jesus the Christ over our sin. For it is written in first John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is also true to enable the blessing of Abraham over the curse of Canaan. As it is written in Jeremiah 3:12-13: "Go, and proclaim these words toward the northern tribes, and say, 'Return, faithless Israel [the Arabs],' says Love, 'I will not look on you with anger, for I am merciful,' says Love, 'I will not be fuming forever. Just acknowledge your sin, that you have rebelled against Love your God, and have scattered your favors to the strangers under every green tree, and you have not obeyed my voice,' says Love." Now it stands to reason that one cannot truly understand the blessing of Christ until he or she fully understands the curse of Adam. In like fashion, one cannot truly understand the blessing of Abraham until one understands the curse of Canaan. We find the story of Canaan in the Torah 9:17-23 (Genesis 9:17-23):

Then Noah began tilling the soil, and he planted a vineyard. When he drank some of the wine, he got drunk, and he lay uncovered in his tent. Ham, the father of Canaan, which means "humbled or made low," observed the nakedness of his father, and, while gossiping, he mocked him in conversations with his two brothers outside. Shem and Japheth, however, *having compassion on their father*, took a garment and laid it on both their shoulders and went backward, and covered the nakedness of their father. Therefore, their faces turned backward, and they did not see their father's nakedness. Now when Noah awoke from his wine and found out what his youngest son had done to him, he exclaimed, "Cursed be Canaan; a slave of slaves he will be to his brothers." Then he continued prophesying, "Blessed be Love, the God of Shem. Let Canaan be His slave. May my Gods of Life expand the territory of Japheth, *fulfilled in the days of European colonialism*. Let him dwell in the tents of Shem, *as prophesied in Isaiah 14:1-2; 60:3, 10, 12, 14, 61:5, and Ezekiel 47:22*, and let Canaan be the slave of Japheth *[the Caucasians]*."

Was Canaan cursed because of sin? Not in the sense that we would understand or consider sin today. Adam was disobedient, in that he disobeyed a direct command from Love.<sup>135</sup> While each of us does not break the commandment that Adam broke, we are still held guilty for violating our Gods of Death's laws,<sup>136</sup> from which we are redeemed through the blood of Jesus the Christ.<sup>137</sup> Yet Canaan was cursed because of the acts of Ham, and Ham violated no direct commandment. However, it is believed that Ham gave preference (*Wasta*) to Canaan over his other children. It is also believed that Canaan followed in the footsteps of Ham, his father, and therefore received his curse. In the same way, the curse on the Arab people today came upon them because of the actions of their forefathers.<sup>138</sup> Yet the curse continues because they have not departed from the ways of their ancestors.<sup>139</sup> Now, then, what was the cause of this curse? What was Ham's crime? His father had

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<sup>130</sup> 1 Corinthians 15:21-22.

<sup>131</sup> Romans 10:9-10, 3:22-24; John 20:31, 3:16, 14:6, 1:12.

<sup>132</sup> Romans 14:18-24.

<sup>133</sup> Torah 17:16. - *Traditional* [Deuteronomy 24]

<sup>134</sup> Romans 3:23, Proverbs 20:9.

<sup>135</sup> Command: Torah 2:11-12 - *Traditional* [Genesis 2:16-17]. Sin: Torah 3:6-12. - *Traditional* [Genesis 3:6-12]

<sup>136</sup> Books of the Law (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).

<sup>137</sup> Romans 5:9.

<sup>138</sup> The Annals of the Kings of Israel and Judah 39: 7-23. - *Traditional* [2 Kings 17:7-23]

<sup>139</sup> Torah 116:40. - *Traditional* [Leviticus 26:40]

acted foolishly. Ham did not drink but kept himself sober and dignified. Consider the people of this world. They come across a person drunk, naked, exposed and passed out on the street. What value does society place on such a person? How are such people regarded and treated? What value are they given? In Ham's mind, he had placed himself over and above his father. Not only this, he mocked and demeaned his father to his brothers. He placed himself in preference over his father in the same manner that our world assigns preference today. Yet it was through his father, Noah, that all of humanity exists today, having survived the flood; Noah preserved not only his own life but also the lives of Ham and his descendants. For in Love, there is no favoritism,<sup>140</sup> no hierarchy of one over another. Love does not esteem Jew over Arab, Israeli over Palestinian, conservative over liberal, rich over poor,<sup>141</sup> wealthy nations over poor nations, or man over woman,<sup>142</sup> but He does find guilt with those who do. Our Gods of Death does not show preference for the leaders of men, for the greatest in the Kingdom of our Gods of Life is the servant,<sup>143</sup> the least,<sup>144</sup> the unnoticed, the despised, the mocked, and the ridiculed.<sup>145</sup> Ham was found guilty of preference, and all preference comes from pride, for Love saves the humble, but His eyes are on the haughty to bring them low.<sup>146</sup> Our world is not guilty of Ham's preference, but our world has been found guilty of preference.<sup>147</sup> Conversely, Ham's brothers, Shem and Japheth, were blessed because they treated their father with compassion and dignity when they clothed the naked. This is where the true blessing of Abraham is revealed:

Abraham planted a large grove in Beersheba, and he made to it four gates facing the four sides of the earth, and he planted a vineyard in it, so that if a traveler came to Abraham he entered any gate which was in his road, and remained there and ate and drank and satisfied himself and then departed. For the house of Abraham was always open to the sons of men that passed and repassed, who came daily to eat and drink in the house of Abraham. Moreover, any person who had hunger and came to Abraham's house. Abraham would give him bread that he might eat, drink, and be satisfied. Any one that came naked to his house he would clothe with garments as he might choose, and gave him silver and gold and made known to him Love who had created him in the earth; this did Abraham all his life. (HaJashar 22:11–13)

Abraham was known for his hospitality. It happened on that day that three strangers passed by, and one of the three strangers turned out to be Jesus the Christ.<sup>148</sup> It was at this meeting that Christ, the Word, told Abraham that Isaac, the child of the promise, would be born to him.<sup>149</sup> Two of those same strangers went on to Sodom,<sup>150</sup> the town named for the descendants of Canaan.<sup>151</sup> The people attempted to rape them.<sup>152</sup> Yet this, too, was not uncommon but typical behavior for how they treated strangers.<sup>153</sup> The judges were specifically mentioned.<sup>154</sup> This is why we are warned, "Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it."<sup>155</sup> The curse of Canaan passed through the line of Sodom because they exalted and praised themselves above all others, but to this very day in heaven, it is said that Abraham continues to show compassion to those who are poor, hungry, and naked on earth.<sup>156</sup> In the eyes of

<sup>140</sup> Acts 10:34–35; Romans 2:11; Galatians 2:6; Ephesians 6:9; Colossians 3:25; 1 Timothy 5:21; James 2:1, 9; Ezekiel 18:4.

<sup>141</sup> James 2:1–13.

<sup>142</sup> Galatians 3:28–29.

<sup>143</sup> Peter 9:34–35. - *Traditional* [Mark 9:34–35]

<sup>144</sup> Luke 9:48.

<sup>145</sup> Jeremiah 20:8; Lamentations 3:61–62; Levi 5:11–12 - *Traditional* [Matthew 5:11–12].

<sup>146</sup> Samuel 53:28. - *Traditional* [2 Samuel 22:28]

<sup>147</sup> Affirming Faith of Mind, Zen Buddhist Tradition

<sup>148</sup> Torah 18:1. - *Traditional* [Genesis 18:1] Also see the story of the Christian soldier—the Roman officer who gave his clothes to the poor beggar.

<sup>149</sup> Torah 18:1–15 - *Traditional* [Genesis 18:1–15]; Surah adh-Dhariyat 24–30.

<sup>150</sup> Surah al-A'raf 80–84.

<sup>151</sup> Torah 10:19–20, - *Traditional* [Torah 10:19–20]; Hajashar 10:24–25.

<sup>152</sup> Torah 19:1–29; - *Traditional* [Genesis 19:1–29]; Surah adh-Dhariyat 30–37.

<sup>153</sup> Hajashar 18:16–43.

<sup>154</sup> Hajashar 19:1–43; for other verses related to judges with preference, see Amos 5:12–15 and Zechariah 8:16–17.

<sup>155</sup> Arabs 13:2. - *Traditional* [Hebrews 13:2]

<sup>156</sup> Luke 16:19–31.

## The Kingdom of Heaven...

Love, the ways of hierarchy, status, and preference (*Wasta*) carry with them the curse of Canaan, but faith, compassion, and love have the blessing of Abraham.

## Esau and Jacob

Isaac, the heir of the promised birthright of Abraham,<sup>157</sup> married Rebecca. Rebecca was selected as a wife for Isaac, because she, too, like Abraham, showed extreme kindness and hospitality to strangers.<sup>158</sup> Moreover, like Sarah, Isaac's mother, Rebecca was barren and could not bear children.<sup>159</sup> Nevertheless, Isaac prayed to Love, reminding Him of the promise He had given to Abraham.<sup>160</sup> In accordance with that promise, Love granted Rebecca twin sons Esau and Jacob. Now Isaac, between his two sons, gave preference to Esau,<sup>161</sup> and Isaac desired to give his promised blessing from Abraham to him, but our Preordiners (*Adonai*) chose the one not chosen by Isaac. For while Isaac intended Esau to receive it, Esau sold the blessing of Abraham to his brother Jacob for a bowl of stew.<sup>162</sup> Then Esau wept many tears<sup>163</sup> when Jacob received the promised blessing. Did not this grief redeem him before Love? No, for Esau did not acknowledge his guilt but rather blamed his brother. Did our Gods of Life show preference? Not by ethnicity or by gender, for they were twin sons, but Love shows preference to those who love Him.<sup>164</sup> Esau's contempt for the promise of our Gods of Life became evident at the time of Isaac's death, when Esau was again given a chance to claim Isaac's blessing.

At the death of Isaac, he left his cattle, his possessions, and all belonging to him to his sons. Esau expressed to Jacob, I pray you, all that our father has left we will divide it in two parts, and I will have the choice. Jacob agreed, 'We will do so.' Jacob took all that Isaac had left in the land of Canaan, the cattle and the property, and he placed them in two parts before Esau and his sons, and he negotiated with Esau, "Look upon all this before you, choose for yourself the half which you will take." Moreover, Jacob reminded Esau, "Hear you I pray you what I will speak to you, saying, Love God of heaven and earth spoke to our fathers Abraham and Isaac, saying, "To your seed will I give this land for an inheritance forever.' Now therefore all that our father has left is before you, and look upon all the land is before you; choose you from them what you desire. If you desire the whole land take it for you and your children forever, and I will take his riches, and if you desire the riches take it for yourself, and I will take this land for me and for my children to inherit it eternally." Nebayoth, the son of Ishmael, was then in the land with his children, and Esau went on that day and consulted with him, saying, "In this manner has Jacob spoken to me, and in this manner has he answered me, now give your advice and we will hear." Nebayoth advised, "What is this that Jacob has spoken to you? All the children of Canaan are dwelling securely in their land, and Jacob declares he will inherit it with his seed all the days. Go now therefore and take all your father's riches and leave Jacob your brother in the land, as he has spoken." Esau rose up and returned to Jacob, and did all that Nebayoth the son of Ishmael had advised. Esau took all the riches that Isaac had left, the souls, the beasts, the cattle and the property, and all the riches. He gave nothing to his brother Jacob. Jacob took all the land of Canaan, from the River of Egypt to the river Euphrates, and he took it for an everlasting possession, and for his children and for his seed after him forever.<sup>165</sup>

Esau and the descendants of Ishmael rejected the promise of our Gods of Life because they did not believe the promise to be possible, yet today the descendants of Jacob have become many nations

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<sup>157</sup> Torah 17:19, 17:21. - *Traditional* [Genesis 17:19,21]

<sup>158</sup> Torah 24:12–27; Levi 10:40–42. - *Traditional* [Genesis 24:12-27; Matthew 10:40-42]

<sup>159</sup> HaJashar 26:1–2.

<sup>160</sup> HaJashar 26:1-8; Torah 25:21. - *Traditional* [Genesis 25:21]

<sup>161</sup> Torah 25:28. - *Traditional* [Genesis 25:28]

<sup>162</sup> Torah 25:29–34. - *Traditional* [Genesis 25:29-34]

<sup>163</sup> Arabs 12:15–17. - *Traditional* [Hebrews 12:15-17]

<sup>164</sup> Torah 70:5–6. - *Traditional* [Exodus 20:5-6]

<sup>165</sup> HaJashar 47:15–24



from the Nile to the Euphrates, just as Love foretold to Abraham. To believe that Esau or the descendants of Ishmael remain in these lands is to disbelieve the promise. Even still, the world has logically determined, as Esau did, that to believe such a promise is foolishness. As Isaac gave preference to Esau over Jacob, so this world has given preference to Jew over Arab, yet our Preordainers has chosen in opposition to the world. Esau formed a nation named Edom, believing that like the nations around him on his death, one of his descendants would rule over his kingdom. Yet at Esau's death, a successor was chosen from a foreign land.<sup>166</sup> The birthright, which Esau despised and lost, was not only an inheritance of all of the lands from the Nile to the Euphrates, but also the promise that his descendants would be many kings over those lands.<sup>167</sup> Love has made clear in both word and deed that the birthright of Abraham belongs to the seed of Jacob alone,

“His Gods of Life christened, “Your name is Jacob. Your name will no longer be called Jacob, but Israel shall be your name.” Therefore, the Gods of Life called his name Israel. Then his Gods of Life swore, “I am the Invincible. Be fruitful and multiply. A nation and a league of nations will come from you, and Kings will come from your body. The land I gave to Abraham and Isaac, I will give the land to you and your descendants after you.” Torah 35:10–12 – *Traditional*(Genesis 35:10-12)

Considering this promise, who are the kings among the Arab peoples and the nations from the Nile to the Euphrates? To declare them descendants of Esau or Ishmael is to declare that our Gods of Life does not keep His promises. To believe that our Gods of Life keeps His promises is to declare the kings, as well as the people themselves, to be descendants of Jacob.

Now, was the promise given to Isaac and Jacob less than or different from the promise given to Abraham? No, for the scripture reads:

“By faith, he lived as a foreigner in the promised land, as in a foreign land, living in tents *from the Torah 23:4*, as did Isaac *in Torah 26:3* and Jacob *in Torah 28:4*, who were heirs with him of that same promise. For he was looking forward to a city with foundations, whose architect and builder is Love, as described *in John's Revelation 21:12*.” Arabs 11:9–10 – *Traditional* (Hebrews 11:9-10)

The very words *Promised Land*<sup>168</sup> are a reference to this same promise given to Abraham by our Gods of Life. Isaac and Jacob were not partial heirs of this promise but full heirs, for neither Ishmael and his descendants, nor Esau and his descendants, shared in the same promise with Isaac and Jacob. Of this promise given to Abraham, Love told him, “I will bless those who bless you and whoever curses you I will curse; and all peoples on earth will be blessed through you.”<sup>169</sup> Can we say this blessing passed to all of Abraham's children? No, for this blessing was part of the birthright that was given to Isaac and Isaac passed it to Jacob.<sup>170</sup> Now if the name *Arab* is an identification by the promise of Abraham<sup>171</sup> and if Arabs are in fact heirs of the promise of Abraham, what would come of the nation or the people who cursed them?<sup>172</sup>

Jacob had twelve male children and one female child. Reuben,<sup>173</sup> Simeon,<sup>174</sup> and Judah<sup>175</sup> all married Canaanite women and had offspring through them, just as Abraham their grandfather did through his marriage to Keturah. Asher, the only son of Jacob who married a descendent of Ishmael, had no children from her, for she died.<sup>176</sup> In this way, the curse of Canaan was attributed to the descendants of Jacob, yet at the same time, the promise of Isaac would not allow any seed from

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<sup>166</sup> Hajashar 57:38–40.

<sup>167</sup> Torah 17:15–16. - *Traditional* [Genesis 17:15-16]

<sup>168</sup> Torah 184:23, 187:4. - *Traditional* [Deuteronomy 31:23, Deuteronomy 34:4]

<sup>169</sup> Torah 12:3. - *Traditional* [Genesis 12:3]

<sup>170</sup> Torah 27:29. - *Traditional* [Genesis 27:29]

<sup>171</sup> Torah 21:12 - *Traditional* [Genesis 21:12]

<sup>172</sup> Torah 12:3. - *Traditional* [Genesis 12:3]

<sup>173</sup> Hajashar 45:1–2.

<sup>174</sup> Hajashar 45:2–3.

<sup>175</sup> Torah 38:2; Hajashar 45:4.

<sup>176</sup> Hajashar 45:12–13.

## The Kingdom of Heaven...

Ishmael, because, as was spoken by Sarah, Ishmael shall never share in the inheritance of Isaac. So one can see that our Gods of Life can separate out the seed by not only the male, but through the female, for even though Abraham had many children from three different wives, it was only through Sarah that the blessing was passed.

## The Covenant Passed to Joseph

Yet among Jacob's sons, did all of them inherent the promise of Abraham? No, for the scripture declares, "Though Judah was the strongest of his brothers and a ruler came from him, the rights of the firstborn belonged to Joseph."<sup>177</sup> Judah is the father of the Jewish people, and through faith, we believe that Jesus is the promised Ruler Who came from his line,<sup>178</sup> so we can declare that our Gods of Life is faithful and true to His promise to Judah. Shall we say, then, that the Jewish people are also heirs of the birthright of Abraham and therefore have a Biblical claim to the Promise Land? No, for it states that Joseph, not the Jews, is the heir of that great promise. So it should be expected that the Jews would not inherent the promised birthright of Abraham. We should expect that they are not many kings or a people like the stars of the sky or many nations from the Nile to the Euphrates, because this was not the promise given to them. Just as Isaac and Jacob were full heirs of the promise of Abraham, Joseph is also a full heir with them, for he inherited the birthright<sup>179</sup>, and Judah, like Ishmael and Esau, did not. Shall we say, then, that our Gods of Life does not love the Jews? No, for what could be a greater promise than that given to Judah that Christ would be born of his lineage? Does the inability to accept the promise cause the promise to be void? No, for while many of the Jews do not accept Jesus to be the promised ruler of their father and patriarch Judah, the fact is that our Preordainers fulfilled the promise through Him.<sup>180</sup> In like manner, the fact that the world does not believe that the Arab people are descendants of Joseph does not void the promise given to them or the ability of our Preordainers to fulfill the promise. Let our Preordainers be true and every human being a liar.<sup>181</sup> Now consider Jacob and Esau, twin brothers, yet our Preordainers chose Jacob over Esau to pass the birthright, so that the promise should be fulfilled only through Jacob. Cannot our Preordainers also choose among the sons of Jacob a specific promise for a specific child? Of course, our Gods of Life singled out Sarah over Abraham's other wives to pass the promise through, so that the descendants of Hagar did not share in the promise of Sarah. Sarah was singled out by our Preordainers to be the mother of many nations and people like the stars of the sky<sup>182</sup> because she was not only barren, but had also reached an age where she was unable to have children.<sup>183</sup> Now Rachel, Jacob's wife, was singled out as the barren woman;<sup>184</sup> like Sarah, it would be through her line that the birthright would pass. Yet in the same way that Sarah gave Abraham her handmaiden, Hagar, when she could not conceive, so, too, Rachel gave Jacob her handmaiden, Bilhah, when she could not conceive.<sup>185</sup> Bilhah gave birth to the tribes of Dan and Naphtali.<sup>186</sup> Shall we say that these children and tribes would be cursed because the handmaiden conceived them? No, they were blessed. For as Ishmael, the son of Sarah's handmaiden was blessed because he, too, was Abraham's son,<sup>187</sup> in like manner, these were also blessed because they were sons of Jacob. Now while Jacob, like Abraham, had offspring from many different women—Leah, Bilhah, and Zilpah—it was Rachel whom he

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<sup>177</sup> History of Judah 5:1-2. - *Traditional* [1 Chronicles 5:1-2]

<sup>178</sup> Torah 49:10-12; History of Judah 5:2. - *Traditional* [Genesis 49:10-12; 1 Chronicles 5:2]

<sup>179</sup> Torah 48:3-4 - *Traditional* [Genesis 48:3-4]

<sup>180</sup> Romans 3:2-4.

<sup>181</sup> Romans 3:4.

<sup>182</sup> Torah 17:15-16. - *Traditional* [Genesis 17:15-16]

<sup>183</sup> Arabs 11:11. - *Traditional* [Hebrews 11:11]

<sup>184</sup> Torah 29:31. - *Traditional* [Genesis 29:31]

<sup>185</sup> Torah 30:1-3 (also see Leah [Torah 30:9-13]). - *Traditional* [Genesis 30:9-13]

<sup>186</sup> Torah 30:4-8. - *Traditional* [Genesis 30:4-8]

<sup>187</sup> Torah 21:13. - *Traditional* [Genesis 21:13]

loved.<sup>188</sup> Likewise, it was Sarah whom Abraham loved more than his other wives. Rachel, like Sarah, was barren, so that her seed Joseph, like Isaac, was singled out by Love to be the same heir of a people like the stars of the sky and all of the blessings of the covenant given to Abraham.<sup>189</sup> As Isaac was born to Abraham in his old age,<sup>190</sup> Joseph was the son of Jacob in his old age, and he loved Joseph more than his other sons,<sup>191</sup> for Joseph was heir to the promised birthright of Abraham, as it is written: Jacob revealed to Joseph, “The Almighty appeared to me at Luz in the land of Canaan, and there He blessed me and swore to me, ‘I am going to make you fruitful and increase your numbers. I will make you a league of nations, and I will give this land as an everlasting possession to your descendants after you.’”<sup>192</sup> Consider the words *league of nations*. All over the world, each nation represents and holds to its own ethnicity as being distinctive from other nations. Yet the Arab nations are many nations but one community of people. All of these nations distinctively share the same ethnicity, their flags the same stripes: red, green, black, and white. Out of Jacob’s love for Joseph, he made Joseph a coat of many colors.<sup>193</sup> Yet the brothers of Joseph hated him on account of this gift.<sup>194</sup> I declare to you this day that the stripes of Joseph’s coat were and are red, green, black, and white, and his brothers still loathe him on account of this today.<sup>195</sup> This is also in line with the dream of the promise that Love gave to Joseph that he would rule over all of his brothers.

Once Joseph had a dream, and when he informed his brothers, they hated him even more. He told them, “Listen to this dream I have had: We were binding sheaves of grain in the field, when all of a sudden my sheaf rose up and stood upright while your sheaves gathered around and bowed down to my sheaf.” [Fulfilled in the Torah 42:6 and 43:26–28, 37:8.] Then his brothers retorted, “Are you actually going to reign over us? Are you really going to rule over us?” They hated him even more for his dreams, and for his words. Then he had another dream, and told it to his brothers, “Look, I had another dream: the sun, moon and eleven stars were bowing down to me.” When he informed his father along with his brothers, his father rebuked him, exclaiming, “What is this dream that you have had? Will I, your mother, and your brothers really come to bow down to the ground before you?” (Torah 37:5–10; Yusuf 4, 100)

This prophecy that Joseph would rule over all of his brothers was also part of the covenant of the birthright of Abraham that Joseph would become many kings. Yet we also know Judah was given a promise that the Great Ruler would come from his line, while the birthright would remain with Joseph.<sup>196</sup> Note that the promise of Judah was of a Ruler, not rulers, in that the Ruler promised to Judah was one, as in the Christ, but the promise to Joseph was of kings, not one, but many. For the Ruler born of Judah’s line is Christ, the only begotten Son of our Gods of Life,<sup>197</sup> and likened unto Him, there is no other. The first king of Israel was Saul, a descendent of the tribe of Benjamin, but Saul was not obedient to Love and lost the kingdom to David, the son of Jesse, a descendent of Judah. It was here that Love confirmed his covenant with Judah<sup>198</sup> and stated that the Christ would be born through the son of David,<sup>199</sup> the son of Judah. The Kingdom of David continued through Solomon, his son, but Solomon, like Saul, did not obey the laws of Love concerning the kings of Israel, as written by the hand of Moses.<sup>200</sup> Because of this, the kingdom was divided between Rehoboam, a descendent

<sup>188</sup> Torah 29:31. - *Traditional* [Genesis 29:31]

<sup>189</sup> Isaiah 54.

<sup>190</sup> Torah 17:17, 21:2, 21:7, 24:36. - *Traditional* [Genesis 17:17, 21:2, 21:7, 24:36]

<sup>191</sup> Torah 37:3. - *Traditional* [Genesis 37:3]

<sup>192</sup> Torah 48:3–4. - *Traditional* [Genesis 48:3–4]

<sup>193</sup> Torah 37:3. - *Traditional* [Genesis 37:3]

<sup>194</sup> Torah 37:3–4. - *Traditional* [Genesis 37:3–4]

<sup>195</sup> Surah Ghafir 34 (see the colors of the flags of the Arab nations).

<sup>196</sup> History of Judah 5:2. - *Traditional* [1 Chronicles 5:2]

<sup>197</sup> John 1:18.

<sup>198</sup> Torah 49:10–12 - *Traditional* [Genesis 49:10–12]

<sup>199</sup> History of the Israel and Judah 2:4 - *Traditional* [1 Kings 2:4]

<sup>200</sup> Torah 170:14–20; Samuel 10:25; History of Israel & Judah 11:4, 10:28–29. - *Traditional* [Deuteronomy 17:14–20; 1 Samuel 10:25; 1 Kings 11:4, 10:28–29]

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of Judah, and Jeroboam, a descendent of Joseph.<sup>201</sup> Did this come as a surprise to our Preordainers or cause our Preordainers to alter or change His promise? No, for if Saul had not sinned, David, a son of Judah, would not have become king, and the Messiah would not have come through his line, for it was preordained from the Father that the Messiah would come through the line of David, the son of Judah, in accordance with the promise that he had been given.<sup>202</sup> In like manner, can we say that this divide came about as a surprise to our Preordainers or caused our Preordainers to alter or change His promise? No, for when Joseph separated from Judah, Love revealed them through the prophet Shemaiah that this division was from the Word of Love.<sup>203</sup> How could dividing Joseph and Judah be part of our Preordainers divine plan? In this, the promises were divided, for through the line of Rehoboam would come the Messiah, and through the descendants of Joseph, the covenant of Abraham. If Love had not divided Joseph from Judah, their promises would not have been divided, yet we know that this divide is part of the original plan of our Preordainers for Jacob prophesied of Joseph that he would again be separated from his brothers.<sup>204</sup> Their loss was made for our gain, their division for our unity.

## Joseph Sold

The hatred between Jews and Arabs should not come as a surprise to us. From the very beginning, Judah hated Joseph because of his dreams.<sup>205</sup> Yet each dream was from Love, for it was a vision of the coming blessing and promise of Abraham that passed to Joseph that he would rule over his brothers.<sup>206</sup> Was it not also Esau who despised and hated Jacob on account of this same birthright, to such a degree that he desired to kill him?<sup>207</sup> It is also written of Joseph that when his brothers saw him afar off, even before he came near them, they conspired against him to kill him. Then they complained one to another, "Look, this dreamer is coming! Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"<sup>208</sup> The same thing was also true of Jeroboam, the descendent of Joseph, in the days when Joseph separated from Judah. For when our Preordainers decreed that a descendent of Joseph should be king,<sup>209</sup> Solomon, the king from the tribe of Judah, attempted to have him killed.<sup>210</sup> When Joseph was taken by his brothers, the first thing they took was the green, red, white, and black striped coat that his father had given to him as the representation of the promise.<sup>211</sup>

Yet Joseph was not killed but was sold into slavery and bondage by his brother Judah, for it is written: "Judah advised his brothers, 'What will we gain if we kill our brother and cover up his blood? Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood.'"<sup>212</sup> And as it came to pass, it was also their brother Judah, the nation, who also sold the people of Joseph, as it is written that King Ahaz of Judah used money from the Temple to sell their brother, the people of Joseph, to the Assyrian Empire by paying off the king of Assyria to go to war and enslave Joseph, the people of Israel.<sup>213</sup> The process of Judah paying off other nations to enslave and destroy his brother Joseph was not unique but characteristic of his nature. We can see this in several ways; for instance, Asa, another king of Judah, previously had also tried to pay off the

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<sup>201</sup> History of Israel & Judah 11:26. - *Traditional* [1 Kings 11:26]

<sup>202</sup> Torah 49:10-12. - *Traditional* [Genesis 49:10-12]

<sup>203</sup> History of Israel & Judah 12:21-24. - *Traditional* [1 Kings 12:21-24]

<sup>204</sup> Torah 49:26. - *Traditional* [Genesis 49:26]

<sup>205</sup> Torah 37:5. - *Traditional* [Genesis 37:5]

<sup>206</sup> Torah 17:6, 49:26, 186:16. - *Traditional* [Genesis 17:6, 49:26, Deuteronomy 33:16]

<sup>207</sup> Torah 25:34, 27:41 - *Traditional* [Genesis 25:34, 27:41]; also see Ishmael (HaJashar 21:13-15).

<sup>208</sup> Torah 37:18-20 - *Traditional* [37:18-20]; Surah Yusuf 9.

<sup>209</sup> History of Israel & Judah 11:31 - *Traditional* [1 Kings 11:31]

<sup>210</sup> History of Israel & Judah 11:40. - *Traditional* [1 Kings 11:40]

<sup>211</sup> Torah 37:23. - *Traditional* [Genesis 37:23]

<sup>212</sup> Torah 37:26-27. - *Traditional* [Genesis 37:26-27]

<sup>213</sup> History of Israel & Judah 38:7-9. - *Traditional* [2 Kings 16:7-9]

king of Aram with money in God's Temple to destroy and enslave Joseph,<sup>214</sup> and had it not been for Divine intervention, Aram might have succeeded.<sup>215</sup> Should it therefore come as a shock to us that Judah would utilize America and other nations to destroy and subjugate Israel (the Arabs) today? There were eleven other brothers, yet it was Judah who sold his brother Joseph. The money the kings of Judah used to sell his brother nation, Joseph, the nation of Israel, was money from our Gods of Death's Holy Temple. This would explain why the Arabs fought so hard to keep the Temple from being rebuilt during the days of Nehemiah,<sup>216</sup> their disdain for the Temple continued during the days of Christ,<sup>217</sup> even to this day the conflict over the Temple mount continues. The blood-money from the Temple was not Judah's to give, just as the money was used from the Temple to sell Jesus, the son of Joseph, their Messiah. So in this way Judah, as did Esau, sold his birthright; no longer would their descendants be heirs of the Abrahamic covenant.<sup>218</sup> Yet as Christ was resurrected from the dead, so will the nations of Joseph be as well. As the world treated the Messiah, so have people treated the sons of the promise, the people of the covenant of Abraham, so it should come as no surprise to us that the "Self-Righteous" (Pharisees) should accuse Jesus of being a son of Joseph, a Samaritan.<sup>219</sup> Yet like Christ, Joseph lives on in his descendants, and even today the world desires to kill them, as they desired to murder the Christ because He claimed a promise.<sup>220</sup> Should we count the dead among the Arab peoples? Open your eyes to this same Jesus Who loves them so much that He would call Himself the Son of Joseph, the Son of Jacob.<sup>221</sup>

After his brothers sold Joseph, they took the green, red, white, and black striped coat and soaked it in blood.<sup>222</sup> Then they took the blood-drenched coat to their father, Jacob. Jacob, who truly loved Joseph, looked at the coat.

Jacob recognized it, sobbing, "Yes, it's my son's robe. A wild animal has eaten him. Without doubt Joseph has been torn to pieces." Then Jacob tore his clothes, put sackcloth on his loins, and mourned for his son many days. All his sons and all his daughters attempted to console him but he refused to be comforted. (Torah 37:33–35; Surah Yusuf 8)

Moreover, when the people of Joseph were taken away into slavery and bondage by the Assyrian Empire, scripture tells us of the intense sorrow of Rachel, Joseph's mother:

This is what Love says: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel weeping for her children; she refuses to be comforted for her children, because they are no more."<sup>223</sup>

Should we pretend that Jacob and Rachel, looking down from heaven, do not know who their offspring are or that they are oblivious to what has become of them? Although the world may hate the nations of Joseph, Love declares, "I am the God of Abraham, Isaac, and Jacob."<sup>224</sup> For Abraham, Isaac, and Jacob are alive and with Love today.<sup>225</sup> Can one believe that Abraham does not love his lost children or has forgotten the oath that was made with the Almighty concerning them? I tell you, even in our modern day, Jesus still hears their cries and still knows their love for their children. Arab sons and daughters, know that you are loved. Know that heaven is filled with those weeping for you.

When Joseph was taken away by force into slavery, sold by his brother Judah, he was as good as dead, as were the people of Joseph. The king of Assyria divided them up, parents from children, with

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<sup>214</sup> History of Israel & Judah 15:18–19. - *Traditional* [1 Kings 15:18-19]

<sup>215</sup> History of Israel & Judah 28:8–29:7. - *Traditional* [2 Kings 6:8-7:7]

<sup>216</sup> Nehemiah 4:7, 6:1; also see King of Judah 59:30– *Traditional* [2 Chronicles 30:10]

<sup>217</sup> Luke 9:51-55

<sup>218</sup> Jeremiah 17:4; Isaiah 48:17–19, 22.

<sup>219</sup> John 8:48.

<sup>220</sup> John 10:33.

<sup>221</sup> Levi 1:16. - *Traditional* [Matthew 1:16]

<sup>222</sup> Torah 37:31. - *Traditional* [Genesis 37:31]

<sup>223</sup> Jeremiah 31:15. Note: This fulfillment is for Joseph; Levi 2:18 references Benjamin, as Rachel died in labor on the way to Bethlehem. Note that Rachel had two sons.

<sup>224</sup> Torah 53:6; Levi 22:32. – *Traditional* [Exodus 3:6; Matthew 22:32]

<sup>225</sup> Levi 22:32; Peter 12:27 – *Traditional* [Matthew 22:32; Mark 12:27]; Luke 20:38.

## The Kingdom of Heaven...

other conquered peoples throughout his empire.<sup>226</sup> This fulfilled the word spoken through Isaiah, “Within sixty-five years Ephraim [Joseph’s son] will be too scattered to be called a people.”<sup>227</sup> Hosea prophesied, “As for Ephraim, their glory shall fly away like a bird—No birth, no pregnancy, and no conception!”<sup>228</sup> These words proved true, for to the world they became totally lost and dead and to this day are referred to as the “lost tribes of Israel.” Yet all of this was by and through the glory of our Preordainers, for Isaiah declared, “The destruction decreed shall overflow with righteousness.”<sup>229</sup> In this way, the one nation of Joseph would become a league of many nations and a people like the stars of the sky, as it has become this day in line with the promise given to him. Joseph was lost so that he could be found, for it is the way of Christ to find the lost,<sup>230</sup> and although Joseph is dead and no more, I tell you that Joseph lives, and those who believe will see Joseph resurrected from the grave,<sup>231</sup> because Israel (Joseph) is our Gods of Life’s inheritance.<sup>232</sup> By definition, an inheritance cannot be received until one dies, for a seed does not grow and produce a harvest unless it first dies,<sup>233</sup> yet our Gods of Life does not inherit death but life.<sup>234</sup> Ezekiel testified of this resurrection when he declared:

The hand of Love was upon me, and he brought me out in the Spirit of Love, and set me down in the midst of the valley; and it was full of bones. He led me all around them. There were very many on the valley floor and they were very dry. He asked me, “Son of man, can these bones live?” I answered, “O Love, my Preordainers of all, you know.” Then He instructed me, “Prophecy over these bones, and tell them, ‘O dry bones, hear the Word of Love. This is what Love, my Preordainers, declares to these bones: “I will cause breath to enter into you, and you will live. I will lay tendons on you, and will bring flesh on you, and cover you with skin, and put breath in you, and you will live. Then you will know that I am Love.” So I prophesied as I was commanded. As I prophesied, there was a noise, a rattling and the bones came together, bone to its bone. I looked and there were tendons on them, and flesh formed, and skin covered them over; but there was no breath in them. Then He told me, “Prophecy to the breath, prophesy, son of man, and tell the breath, ‘This is what Love, my Preordainers, says: Come from the four winds, O breath, and breathe on these slain, that they may live.” So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up on their feet, a great army. Then He told me, “Son of man, these bones are the whole house of Israel, the Muslims (The People who fight with God). They say, ‘Our bones are dried up, and our hope is lost; we are totally cut off.’ Therefore prophesy, and tell them, ‘This is what Love, my Preordainers, says: “I will open your graves, and bring you up out of your graves, O my people; and I will bring you back into the land of Israel (the Arabs). Then you will know that I am Love, when I have opened your graves, and brought you up out of your graves, O my people. I will put my Spirit in you, and you will live, and I will put you in your own land. Then you will know that I, Love, have spoken it and done it,’ says Love.”<sup>235</sup>

It is important to note that Israel will be reborn. They will not be Jews, nor Christians, but Israel. They will not be righteous, but the testimony that they will bring is that of Israel, the same justification for the sins as their forefathers, because if their testimony was of Judah or of Christians then they would not be Israel, nor bring the testimony of Israel and through this testimony God will be glorified.

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<sup>226</sup> History of Israel & Judah 39:24. – Traditional [2 Kings 17:24]

<sup>227</sup> Isaiah 7:8.

<sup>228</sup> Hosea 9:11.

<sup>229</sup> Isaiah 10:22.

<sup>230</sup> Isaiah 49:6; Ezekiel 34:15–16 (see full chapter); Luke 15.

<sup>231</sup> Surah Yusuf 7, 12–18; Ali’Imran 27; Yunus 31; ash Shura 9; al Ahqaf 33.

<sup>232</sup> Isaiah 19:25; Joel 3:2.

<sup>233</sup> 1 Corinthians 15:36; John 12:24.

<sup>234</sup> Job 33:28–30; Psalms 36:9; John 1:4; 2 Timothy 1:8–10.

<sup>235</sup> Ezekiel 37:1–14; also see Isaiah 26:19–20; Surah an-Nahl 21, 25; ar Rum 19, 50; Fatir 22; Ya Seen 12, 33–35, 78.

## Joseph from Captivity to Kings

The people of Israel (*Joseph*) were led away with chains attached to rings in their noses<sup>236</sup> by the Assyrian Empire, but years later, the Assyrians were also overcome. Jeremiah prophesied to these mixed tribes of Ephraim (*Joseph's second born*) who settled in Arabia<sup>237</sup> and Egypt,<sup>238</sup> while Ezekiel prophesied to the tribes of Joseph near the Kebar River,<sup>239</sup> found in modern-day Turkey and Syria. Both Ephraim and Manasseh (*Joseph's first born*) served many foreign gods, but the stories of the greatness of the Goddess<sup>(Eloah)</sup> were carried down orally through their families and kinsmen.<sup>240</sup>

In Joseph's ancient capital, Samaria, during the days of the early church the Samaritans remembered that they, too, were descendants of Jacob.<sup>241</sup> Moreover, they knew that a Messiah was coming.<sup>242</sup> And Jesus indeed came to them, and they accepted Him and believed that He was the Messiah.<sup>243</sup> Other Samaritans (Palestinians, Arabs), also believed in the message of the apostles that came to them with the message that the Messiah had come.<sup>244</sup> Yet Arab acceptance was not enough—for the acceptance of Christ to be complete, it must come from the Jews,<sup>245</sup> for this was the Jewish promise to fulfill,<sup>246</sup> but Judah would not do it.<sup>247</sup> Nevertheless, the message announcing that the Messiah had come had spread all across the Arabian Peninsula. The people of Israel (aka Joseph) thus turned back to their God (El), and the Church of the East was born.<sup>248</sup>

Yet there were issues that remained in dispute.<sup>249</sup> Was this Jesus, this Messiah, the one and only Son of our Gods of Life?<sup>250</sup> For the Greeks had claimed that their gods, such as Zeus, had human offspring, and the Romans claimed their Caesars were the human offspring of the gods. Therefore, the claim that the God of Israel would have human offspring was therefore not so difficult for the Greek and Romans to accept. But it was hard for the people of Israel (*the Arabs*), whose very captivity was a sentence passed down by our Gods of Death for following after Baal<sup>251</sup>, who was considered the resurrected son of the highest god, Dagon,<sup>252</sup> and due to this they simply could not accept that this Jesus was the Son of our Gods of Life. The basis of Islam itself is that Jesus, whom they call Issa, is only a prophet, because accord to their religion it is not possible for God to have a Son. Indeed, the Jews had also crucified Jesus for that same charge<sup>253</sup> and had called him Baal the son of a pagan god.<sup>254</sup> Muslims will ask how could Allah be One<sup>255</sup> if He had a Son?<sup>256</sup> Which in turn leads to other questions, for example, is worshipping and serving the Son a crime against the Father?<sup>257</sup> Second, like the Jews, their forefathers were given the law and commanded to dwell on it day and night.<sup>258</sup> Their hearts remembered the mercy that our Gods of Life had shown to them, time and time again,<sup>259</sup>

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<sup>236</sup> Isaiah 37:29; History of Judah 62:11.

<sup>237</sup> Jeremiah 25:24.

<sup>238</sup> Jeremiah 25:19–20.

<sup>239</sup> Ezekiel 1:1; (Dhul-Kifl or ZulKifl) Surah Al-Anbiya 85\_86; Sad 48.

<sup>240</sup> Ecclesiastes 12:1.

<sup>241</sup> John 4:12.

<sup>242</sup> John 4:25.

<sup>243</sup> John 4:39.

<sup>244</sup> Acts 8:5–17.

<sup>245</sup> John 4:22.

<sup>246</sup> Torah 49:10–12; History of Judah 5:2. – *Traditional* [Genesis 49:10-12; 1 Chronicles 5:2]

<sup>247</sup> Levi 23:37. – *Traditional* [Matthew 23:37]

<sup>248</sup> Mark Dickens, <[oxuscom.com/ch-of-east.htm](http://oxuscom.com/ch-of-east.htm)>.

<sup>249</sup> Surah Muhammad 25–28.

<sup>250</sup> John 3:18.

<sup>251</sup> History of Israel & Judah 39:35–40 – *Traditional* [2 Kings 17:35-40]; Amos.

<sup>252</sup> Alan G. Hefner, *Baal*, [pantheon.org/articles/b/baal.html](http://pantheon.org/articles/b/baal.html).

<sup>253</sup> Levi 26:63–67 – *Traditional* [Matthew 26:63-67]; Luke 22:66–71; John 10:34–36, 19:7.

<sup>254</sup> Levi 12:24. – *Traditional* [Matthew 12:24]

<sup>255</sup> Peter 12:29-32. – *Traditional* [Mark 12:29-32]

<sup>256</sup> Surah an Nisa 171–172.

<sup>257</sup> Levi 4:10. – *Traditional* [Matthew 4:10]

<sup>258</sup> Joshua 1:8; Psalms 119; Surah as-Sajdah 23; al Jumu'ah 5; al Ma'idah 44.

<sup>259</sup> Hosea 6:1–4; Surah al Ma'idah 71.

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but they could not understand His grace.<sup>260</sup> They could not understand a God Who would seek out a people who rejected Him.<sup>261</sup> This debate could not be more evident than in the early Church of Antioch, for it was due to these disputes that the Catholic Church, which followed the Trinity, excommunicated the Church of Antioch, and their leader, Nestorius, and all of his followers, who did not accept the Trinity, were exiled to the Church of the East (Arabia), where their message flourished creating a religious foundation for Islam.<sup>262</sup>

Yet in Arabia<sup>(the land of the Hebrews)</sup>, the Arabs, like the Jews, remembered the promise of their ancestors. They remembered that their forefathers had expanded their territories through the command of their Gods of Death<sup>263</sup> and that their Gods of Life had once made them into a great nation.<sup>264</sup> Yet their forefathers' sin had caused their Gods of Death to punish them with oppression and bondage, bondage that continued under the Romans and the Persians. They, like the Jews of today, longed to once again have a land of their own.<sup>265</sup> Though they repented, we are no longer worthy to be called sons, so they called themselves, Muslims, slaves of God.<sup>266</sup> It was under these conditions that Mohammad entered the scene, who, though he was illiterate,<sup>267</sup> gave the people of Israel a scripture in the Qur'an they would accept in line with the Biblical stories that had carried down through the ages from their past. Despite what Christians and Jews may believe Mohammad is the Bible as a shepherd. Our world was unwilling to accept the true Shepherd because the world is undesiring to see the things about itself it does not want to see.<sup>268</sup> However, the Holy Spirit still is responsible for ensuring the will of the Father is accomplished. So what does He do, the Father creates a shepherd that will accomplish His will. A true prophet, no, for the world would not the truth, so the Lord put together the staff for a foolish prophet. This is in line scripture as it is written that the after Jesus, the Christ, was sold the Lord instructed the Holy Spirit to take up the equipment of a foolish shepherd to ensure the division of Judah and Israel.<sup>269</sup> The prophets who came after the exile of Israel are not listed in the Qur'an,<sup>270</sup> because only the descendants of Judah existed as a nation during that time and Mohammad an Israelite himself relying on an oral history passed down through the generations did not know anything about them. Therefore as we should expect the prophets before the exile of Israel are mentioned.<sup>271</sup> The only exception to this is Ezekiel, because he went and preached to the people of Joseph while they were in exile.<sup>272</sup> It also seems logical that whole chapters would be dedicated to Abraham<sup>273</sup> and Joseph,<sup>274</sup> because, historically, this is where their promise as Arabs, descendants of Joseph, originated. Therefore, as should be expected, the prophets who are listed—

<sup>260</sup> Romans 11:2–6, 30–31; Luke 7:41–50; Ezekiel 36:22–32; Isaiah 43:25, Jeremiah 3:9.

<sup>261</sup> Isaiah 65; contrast Surah as Saff 5 (Israel), 7 (Judah); al Munafiqun 6.

<sup>262</sup> Nestorian.org; note that it was foretold that the Assyrian and Egyptian Churches would one day be united in harmony: Isaiah 19:23.

<sup>263</sup> Torah 154:6–8. – *Traditional* [Deuteronomy 1:6–8]

<sup>264</sup> History of Israel & Judah 10:14–22 – *Traditional* [1 Kings 10:14–22]; Amos 3:15.

<sup>265</sup> Surah Fath 1, 3, 7, 16, 18–21.

<sup>266</sup> Luke 15:19; John 1:12–13

<sup>267</sup> Qur'an 7:157–158.

<sup>268</sup> Tao Te Ching 81; Right View, Buddhism Eight-fold path to Enlightenment

<sup>269</sup> Zechariah 11:14–17

<sup>270</sup> Isaiah, Jeremiah, Daniel, Habbakuk, Zephaniah, Haggai, Malachi, Nahum, and so on. (Also note that kings such as Josiah are not listed.)

<sup>271</sup> **Prophets mentioned in the Qur'an:** an-Nisa 163; al-An'am 84.

Noah: Surah Nuh; al-An'am 84.

Isaac: Surah Sad 45; Ali 'Imran 84; al-An'am 84.

Joseph: Surah al-An'am 84.

Moses: Surah Ghafir 23; al-Baqarah 53.

Eldad and Medad (Torah 128:26–29); Ghafir 31; adh Dhariyat 45; Fussilat 13–18.

Samuel: Surah al-Baqarah 246.

Elijah: Surah as Saffat 123–130; al-An'am 85.

**Kings before the exile mentioned in the Qur'an:**

David: Surah Sad 17–26; al-Baqarah 251; al-An'am 84.

**Others mentioned in the Qur'an:** Adam: Surah al-Baqarah 31–33; Ali 'Imran 59; al-A'raf 19–27.

Ishmael: al-An'am 85.

<sup>272</sup> Ezekiel 2:3–4, 1:1; (Dhul-Kifl or ZulKifl) Surah Al-Anbiya 85–86; Sad 48.

<sup>273</sup> Surah Ibraheem.

<sup>274</sup> Surah Yusuf.

Enoch (Idris): Surah 21 (Al-Anbiya), ayat 85–86.

Abraham: Surah Sad 45; az-Zukhruf 26–28; al-Baqarah 26–27.

Jacob: Surah Sad 45; Ali 'Imran 84, 93; al-An'am 84.

Job: Surah Sad 41–44; al-An'am 84.

Aaron: Surah al-Baqarah 248.

Joshua: Surah Ma'idah 23; al-Kahf 60; Muslim 19, Hadith 4327.

Jonah: Surah Yunus.

Elisha: Surah Sad 48; al-An'am 86.

Saul: Surah al-Baqarah 247, 249.

Solomon: Surah Sad 30–34; al-An'am 84.

Lot: al-An'am 86.



Jonah,<sup>275</sup> Elijah,<sup>276</sup> Elisha<sup>277</sup>—were all prophets who were sent to or from Israel and were not from Judah. It was through these stories echoed in Islam that the Israelites united under the promise of Abraham and changed their minds,<sup>278</sup> becoming obedient to the call of Moses,<sup>279</sup> and claimed their Love-given inheritance from the Nile to the Euphrates,<sup>280</sup> expanding in both the east and the west.<sup>281</sup> Moreover, Love was with them in this, as He promised them He would be,<sup>282</sup> making them into a people like the stars of the sky, many kings and nations, as you see them today, and as such, they have become a testimony to the power of our one true Gods of Life.<sup>283</sup> Though it comes as a shock to many Christians that God would fight for Israel, even though they followed a foreign religion and faith scripture shows this to be the case time and time again,<sup>284</sup> even under Ahab and Jezebel the worst of the Kings of Israel.<sup>285</sup>

Just as the Christians developed the gorgonian calendar as a witness and reminder of the birth of Christ to the world, the Muslim developed their own calendar to commemorate the return of Israel to the world now more than 1400 years ago. The Arabs continued for many years of expansion until they were dealt a heavy blow by the Mongolian Empire. Later, with the defeat of Mecca and Medina in 1517, they were occupied by the Ottoman Empire. This occupation lasted about 390 years as prophesied through Ezekiel the prophet,<sup>286</sup> until King Abdul-Aziz began to retake the land, starting with the capture of Riyadh in 1902 and Al Hasa in 1906. While the Arabs' (Israel's) return to independence was foretold by Isaiah, Jeremiah, and many of the other prophets, these prophecies were completely foreign to the Arabs, because these prophets were sent to the nation of Judah after the Arabs had been taken into exile, and they did not know about the prophets or their message. About the same time that the Arabs were becoming free, in 1903 *The Protocols of the Elders of Zion* was published in Russia and translated into multiple languages leading to wide spread persecution. In 1917 Jewish government persecution began in Russia as Communism took hold and many religions: Christianity, Judaism, etc. became an enemy of the state,<sup>287</sup> causing many to flee to Poland and other places, where they would later be oppressed by the Nazis, until their return to the Middle East, in total about forty years as again foretold through Ezekiel.<sup>288</sup>

Consider the irony of it all. The Jew has the beginning of the story and the middle but rejects the end (the Christ). The Greek (Allegorical Christian) has the whole story but many regard the promises and the laws of Moses as obsolete or having passed away,<sup>289</sup> believing all that matters is the cross. The Arab has some knowledge of the beginning and the end but has no knowledge of the middle, the major and minor prophets, except that which they received from Ezekiel; however, because the message of Ezekiel about the coming resurrection is so prevalent throughout the Qur'an, the Arab seems to have a better understanding of it than either the Jew or the Greek does. For today the Arabs have become many nations, many kings, and a people like stars of the sky and testify that they are the heirs of Abraham's promise. They wear the clothes that Abraham wore; many live in tents as Abraham, Isaac, and Jacob lived;<sup>290</sup> many have four wives, as Jacob<sup>291</sup> had; they reference their

<sup>275</sup> History of Judah & Israel 36:25 – *Traditional* [2 Kings 14:25]; Surah Yunus.

<sup>276</sup> Surah as Saffat 123–130; al-An'am 85.

<sup>277</sup> Surah Sad 48; -An'am 86.

<sup>278</sup> Levi 21:28–32. – *Traditional* [Matthew 21:28–32]

<sup>279</sup> Surah al Ma'idah 21; Torah 154:6–8. – *Traditional* [Deuteronomy 1:6–8]

<sup>280</sup> Torah 15:18–21. – *Traditional* [Genesis 15:18–21]

<sup>281</sup> Torah 13:14–15, 28:14. – *Traditional* [Genesis 13:14–15, 28:14]

<sup>282</sup> Torah 154:30–31, 162:3–6, 164:22–28 – *Traditional* [Deuteronomy 1:30–31, 9:3–6, 11:22–28]; Joshua 24:12–15.

<sup>283</sup> Torah 159:4; Peter 12:29. – *Traditional* [Deuteronomy 6:4; Mark 12:29]

<sup>284</sup> History of Israel & Judah 36:27. – *Traditional* [2 Kings 14:27]

<sup>285</sup> History of Israel & Judah 20:13–29 – *Traditional* [1 Kings 20: 13–29]

<sup>286</sup> Ezekiel 4:4–5, 4:9.

<sup>287</sup> Green Tuesday—June 1–3, 1906.

<sup>288</sup> Ezekiel 4:6–7

<sup>289</sup> Arabs 8:13 – *Traditional* [Hebrews 8:13]

<sup>290</sup> Arabs 11:9. – *Traditional* [Hebrew 11:9]

<sup>291</sup> Rachel & Leah (Hajashar 31:10–13); Bilhah & Zilpah (Torah 30:3–4, 30:9 – *Traditional* [Genesis 30:3–4, 30:9]).

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identities through the name of their father, Abraham;<sup>292</sup> speak a Semitic language, use a lunar calendar;<sup>293</sup> and they await the promise of the resurrection of the land and the people.<sup>294</sup>

## Ephraim and Manasseh

While Joseph was lost from his family, his sons were born: Ephraim and Manasseh.<sup>295</sup> In accordance with the promise given to Abraham that Isaac's descendants would be called Arabs, Jacob states to Joseph, "Any descendants born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers: Ephraim and Manasseh."<sup>296</sup> Of this promise through faith, the Arab peoples born in the territory that Joseph inherited are known as descendants of Ephraim or Manasseh. Therefore, the identity of the Arab peoples comes about through faith in the land inheritance covenant of Abraham. Also, in relating the promise to all of Joseph's children, we can know that the promise does not fall to a single heir among many children, as Jacob was chosen over Esau and Joseph was chosen over all of his brothers, but rather that all of the children of Ephraim and Manasseh were and remain joint heirs of the promise of Abraham, as it is written: "May they [Ephraim and Manasseh] be called by my name [Jacob] and the names of my fathers, Abraham and Isaac, and may they increase greatly on the earth."<sup>297</sup> Because Ephraim and Manasseh were the heirs of the same promise of Abraham, Isaac, and Jacob, we know through faith that those who believe would call them by the names of their fathers.<sup>298</sup>

The land covenant itself was divided between Ephraim and Manasseh, as it is written: "Manasseh too will become a people, and he too will become great. Nevertheless, his younger brother Ephraim will be greater than he, and his descendants will become a league of nations."<sup>299</sup> The people of Joseph were divided between Ephraim and Manasseh when they were taken into exile, as it is written: "The God of Israel stirred up the spirit of Pul king of Assyria, who took *the tribes associated with Manasseh* (the Reubenites, the Gadites, and the half-tribe of Manasseh) into exile. He took them to Halah, Habor, Hara, and the river of Gozan, where they are to this day."<sup>300</sup> Today this area is in Southeast Turkey. Turkey remains the one nation within the Abrahamic covenant not populated by Arabs or Jews, and through this the nation of Manasseh is revealed. As for the tribes associated with Ephraim: Simeon, Naphtali, Dan, Asher, Issachar, and Zebulun, their descendants were mixed with other nations and scattered across the Arabian Peninsula.<sup>301</sup> Today the descendants of Ephraim have grown so numerous that they have not only swallowed up the lands of Canaan from the Nile to the Euphrates, but have also swallowed up the lands of the other son of Ham, Mizraim (Egypt, in Greek),<sup>302</sup> from the Nile to the Atlantic. It was foretold that five of the largest cities of Mizraim would turn to Love.<sup>303</sup> One of these cities, Cairo, is prophetically called out by name as the city of destruction, for *Cairo* means "destruction" or "destroyer."<sup>304</sup> As it was prophesied, the people in Cairo will be the first to turn to Love.<sup>305</sup> The second is Assyria,<sup>306</sup> whose capital, Nineveh, is found in Mosel, Iraq. Israel will be third.<sup>307</sup> In that day, Syria will also come,<sup>308</sup> as well as the land of Cush (Ethiopia,

<sup>292</sup> Isaiah 1:1; Ezekiel 1:3; Jeremiah 1:1, 20:1, 21:1, 21:11, 22:24; Nehemiah 1:1, and so forth.

<sup>293</sup> Isaiah 1:13; History of Judah 23:30–31, 31:4, 37:13, 31:3; History of Judah & Israel 26:23, and so on. – *Traditional* [1 Chr 23:30-31, 2 Chr 2:4, 8:13, etc.].

<sup>294</sup> Ezekiel 37:1–14; Surah Fatir 9; also see Isaiah 32:15; az Zukhruf 11; ash Shura 28.

<sup>295</sup> Torah 41:50–52. – *Traditional* [Genesis 41:50-52]

<sup>296</sup> Torah 48:5–6. – *Traditional* [Genesis 48:5-6]

<sup>297</sup> Torah 48:16. – *Traditional* [Genesis 48:16]

<sup>298</sup> Torah 48:15–16. – *Traditional* [Genesis 48:15-16]

<sup>299</sup> Torah 48:19. – *Traditional* [Genesis 48:19]

<sup>300</sup> History of Judah 5:26. – *Traditional* [1 Chronicles 5:26]

<sup>301</sup> History of Israel & Judah 39:24. – *Traditional* [2 Kings 17:24]

<sup>302</sup> Torah 57:10–12; History of Judah 1:8. – *Traditional* [Exodus 7:10-12]

<sup>303</sup> Isaiah 19:18.

<sup>304</sup> Isaiah 19:18.

<sup>305</sup> Isaiah 19:19–22.

<sup>306</sup> Isaiah 19:23–25.

<sup>307</sup> Isaiah 19:24.

<sup>308</sup> Isaiah 17:7–8.

Sudan, Somalia, and so on)<sup>309</sup>, as it is written: “The remnant of Jacob will be in the midst of many peoples like dew from Love, like showers on the grass, which do not wait for man or linger for mankind.”<sup>310</sup>

For those who believe Love, our Gods of Life, fulfills His promises, we would expect the land inheritance of Abraham to primarily be made up of two people groups: one within a single great nation consisting of one group of people, and the second composed of a league of multiple nations and each in great numbers (*Torah 35:11*). Today, of the promised lands given to Abraham, the Turks, living in the land of Hittites<sup>311</sup> and numbering more than 70 million, dwell in one nation, the nation of Turkey. Now, some may say, “But the Turks do not reckon their name through Abraham.” To this, I respond, “Are they not also witnesses to the same covenant that our Gods of Life gave to Abraham?” In addition, what does *Manasseh* mean but “made to forget”?<sup>312</sup> The only other group residing there consists of the Arab peoples, who number more than 340 million and are represented by a league of many nations, presently numbering twenty-two.

Through faith, therefore, we call the Turks the descendants of Manasseh, for they are one nation with a people like the stars of the sky within the lands of the Abrahamic inheritance and the Arabs, the descendants of Ephraim. Although Turkey is great, the league of many nations and the population of the Arab peoples are greater still, for like Shem, Isaac, and Jacob our God’s of Life pronounced his blessing through the second born, Ephraim.<sup>313</sup> Our Preordainers did not choose the child who was expected, for Manasseh was the eldest, and Joseph expected him to inherit the blessing,<sup>314</sup> but our Preordainers chose Ephraim, like Isaac, as His firstborn son.<sup>315</sup> This division between Manasseh and Ephraim has come to pass, so that the words of Jacob may be made true, “I never expected to see your face again [Joseph], and now our Gods of Life has allowed me to see your children, too.”<sup>316</sup> For while one nation, Joseph, went into exile and was lost, yet now we have the nations of both Ephraim and Manasseh, born of Joseph, with us.

## The True Sons of Canaan

Who inherited the curse of Canaan? From Canaan, the curse went to Sodom and Gomorrah, and from these roots Israel (the Arabs) inherited the curse,<sup>317</sup> and our Gods of Death has made their hearts stubborn,<sup>318</sup> so that they testify that they are the ancient kingdom. This is why Moses testifies of all Israel, “Their vine comes from the vine of Sodom and from the fields of Gomorrah.”<sup>319</sup> All of the prophets have testified of this, that the curse of Canaan passed to Israel, and they compared Israel to Sodom. For instance, Isaiah proclaimed, “They parade their sin like Sodom; they do not hide it. Woe to them! They have brought disaster upon themselves.<sup>320</sup>” For from the beginning, Israel was separated out as a chosen people,<sup>321</sup> but despite everything Love did for them, they would not believe and follow Him.<sup>322</sup> We can say that Love has made Abraham into a league of many nations and peoples like the stars of the sky, because this is self-evident. Yet the curse of Canaan is equally self-evident, for it is written of this curse:<sup>323</sup> The earth dries up and withers, the world languishes and

<sup>309</sup> Isaiah 18:7

<sup>310</sup> Micah 5:7

<sup>311</sup> Torah 15:20; Context Torah 15:18-21 – *Traditional* [Genesis 15:20; Context (Genesis 15:18-21)]

<sup>312</sup> Torah 41:51. – *Traditional* [Genesis 41:51]

<sup>313</sup> Torah 48:19. – *Traditional* [Genesis 48:19]

<sup>314</sup> Torah 48:17–19. – *Traditional* [Genesis 48:17-19]

<sup>315</sup> Jeremiah 31:9.

<sup>316</sup> Torah 48:11. – *Traditional* [Torah 48:11]

<sup>317</sup> Surah al-Baqarah 65, 88; also see al-Ma’idah 65–66, 70–71, 77–81.

<sup>318</sup> Surah al-Ma’idah 1:13.

<sup>319</sup> Torah 185:32a. – *Traditional* [Deuteronomy 32:32a]

<sup>320</sup> Isaiah 3:9; also see Jeremiah 23:14, Lamentations 4:6.

<sup>321</sup> Surah al-Baqarah 1:40, 122.

<sup>322</sup> Surah al-Baqarah 1:47–61.

<sup>323</sup> Surah Ghafir 4, 35, 56, 63, 69, 81.

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withers, the people of prominence of the earth languish. The earth is defiled by its inhabitants; because they have violated the laws, violated the statutes and broken the everlasting covenant. Therefore, a curse devours the earth, and its inhabitants are found guilty. Therefore, the inhabitants of the earth are burned, and few people are left. (Isaiah 24:4–6) Consider the lands of the Arab people, once fertile land but now sand and desert,<sup>324</sup> so that through this, God testifies against them. The Arab people have outlawed many forms of joy, from wine<sup>325</sup> to music,<sup>326</sup> so that it has come to pass what was written by the prophets: The new wine dries up, the vine languishes, all the merry-hearted groan. The celebration with tambourines ceases, the revelry of those who rejoice stops, the joy of the harp halts. No longer, will they drink wine with a song; strong drink will be bitter to those who drink it. The wasted city is broken down; every house is locked down so that no one can enter. There is crying in the streets for wine; all joy has turned to gloom; the gladness of the land is banished.<sup>327</sup> Their lands are considered the cradle of civilization,<sup>328</sup> the promised land of Abraham, yet where are the tourists? The city is left desolate, and the gate is beaten into pieces. This is how it will be throughout the earth among the nations, like when an olive tree is beaten in harvest, like the gleanings left when the grape harvest is over. (Isaiah 24:12–15)

Many outside of Islam assume that Mohammad had Machiavellian intentions. However, I believe his intentions were honorable, if not noble, for I believe he was trying to save his people and revive his land. For Mohammad, an Israelite himself, knew that the curse would not end until the Arabs followed after the one true God. He knew the curse existed because they had followed after pagan gods. Yet he was also brought up with stories from the prophet Ezekiel of the coming resurrection of the Arab lands when they returned to the God of their ancestors. Living his life in a dying land under the oppression of Roman and Persian occupation and bloodshed, he must have asked himself, “What can I do to bring an end to this curse?” He saw the Trinity, between the Father and the Son, as polytheism and the source of the curse. He reasoned that if the people would believe that our Gods of Life was One and that the Son was not our Gods of Death but only a prophet, the curse would be broken, and the rain would return. This became the basis of his faith, but he also hoped that the people could demonstrate through their works that they could earn this blessing.<sup>329</sup> For this is the major theme within the Qur’an. Yet even though the Arabs, through Islam, have submitted all to our Gods of Death, our Gods of Life yet blesses the Gentiles with rain and continues to curse the Arab lands through drought and famine. The Word testified to this in the following verse: They lift their voices and shout joyfully; they praise the majesty of Love in the west. So in the east extol Love; along the seacoasts extol the fame of Love God of Israel. From the ends of the earth we hear songs—the Just One is majestic. However, I [the Arab] say, “I’m wasting away! I’m wasting away! I’m doomed! Deceivers deceive, deceivers thoroughly deceive!”<sup>330</sup>

Yet this is by and through the glory of God. Christianity testifies that it is a new religion, as in their was an covenant under HaElohim and a covenant under Elohim, for this is the testimony that God gave to Christianity to present to the world, but Islam testifies that is it the resurrection of the ancient religion of Allah, (the God = HaElohim), restored through the prophet Mohammed. Did the ancient kingdom of Israel ever actually follow the pure religion of God? No, it was also a derivative of the religion, as it states that Jeroboam created feast similar to the feasts of Judah.<sup>331</sup> Not only that all the Kings of Israel followed in the ways of Jeroboam following the derivative of the true religion that the

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<sup>324</sup> Torah 41:31 – *Traditional* [Genesis 41:31]

<sup>325</sup> Quran 4:43, 2:219, 5:90–91.

<sup>326</sup> Amos 5:23, 6:5–6.

<sup>327</sup> Isaiah 24:7–11; Ezekiel 26:13.

<sup>328</sup> *Iraq: Cradle of Civilization* video.

<sup>329</sup> Surah al-Baqarah 63; Ibraheem 23; al Kahf 2, 30–31, 46, 87, 88; Fussilat 8, and so on.

<sup>330</sup> Isaiah 24:14–16 (Surah an-Nisa 1:120).

<sup>331</sup> Kings of Israel and Judah 12:31-32 - *Traditional*[1 Kings 12:31-32]

he created.<sup>332</sup> Is this not identical to Islam in that Mohammad also created a religion that was a derivative of the religions of both Christianity and Judaism. In like manner, have not all the Kings after Mohammad the prophet have followed the religion he created? To the world they have given this testimony for more than 1400 years that their religion is the resurrection of the ancient religion, which is true, for this is the testimony that the Lord has given to them so that in all ways shapes and forms that are Israel. Mohammad himself has testified that he is the descendent of the child that was laid on the altar though the world refuses to believe it, he is testifying not only of himself, but also of his people. Under these conditions, while his testimony of Allah (HaElohim) was not true, the message would have to be a derivative of the truth and not the truth itself in order that the historic Kingdom of Israel may be re-born. Thus Islam is correct when it states that Mohammad was the final prophet of Allah (HaElohim) and was bringing a message that Allah (HaElohim - the law and works based faith) preordained him to make. It is correct when it declares that it is the resurrection of the Ancient Religion. The Ancient true religion? No, but the ancient religion of their ancestors nonetheless.

What will we say then? That the Gentiles who did not pursue righteousness obtained it, that is, a righteousness that is by faith, but Israel (the Arabs), even though pursuing a law of righteousness, did not attain it. Why not? Because they pursued it not by faith but (as if it were possible) by works.<sup>333</sup>

Yet Israel replies, but we do not only have works, but also faith through Islam. This faith, however, is on the basis that Jesus is not the Son of our Gods of Life.<sup>334</sup> Consider the signs in the Qur'an: Who made for you the earth a bed and the sky a ceiling and sent down from the sky rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know that there is nothing similar to him. (Surah al-Baqarah 22; also see 155–156; al-An'am 99) For Love has testified against the Qur'an by giving rain to the nations<sup>335</sup> that have equated Jesus as equal with the Father, and unto the Arab people who have been slaves to Allah,<sup>336</sup> famine and drought.<sup>337</sup> Does not a true believer rely on the Word of Allah with fear and trembling?<sup>338</sup> Should we believe Allah is incapable of testifying on his own behalf?<sup>339</sup> For it is written in the Qur'an: When it is said to them, "Believe in what Allah has revealed," they say, "We believe only in what was revealed to us [the Qur'an]." And they disbelieve in what came after it [signs from God], while it is the truth confirming that which is with them.<sup>340</sup>

Mohammad would not have stated this if he did not believe the rains would come, as they had once before.<sup>341</sup> Yet what has our Gods of Life done? Has He not provided rain and His bounty for the Christian, and have not the Arab lands become filled with piles of debris, sand, flies, and trash?<sup>342</sup> Cannot the dust be smelled in the air, and does it not hover over Arab lands, the greatest in Saudi Arabia at its core?<sup>343</sup> For Allah provides paradise to the just,<sup>344</sup> but for those who disbelieve the scriptures, good will not be sent down from Love.<sup>345</sup> Rather than paradise, has not Love made the Arab lands like a burning fire?<sup>346</sup> Have not the Arab people tasted, time and time again, the bitter

<sup>332</sup> Kings of Israel and Judah 15:33-34; 16:18-19; 16:25-26, 22:51-52, etc - *Traditional* [1 Kings 15:33-34; 16:18-19; 16:25-26, 22:51-52, 2 Kings 3:2-3, etc.]

<sup>333</sup> Romans 9:30–32; Surah Ali 'Imran 1:26.

<sup>334</sup> Surah an-Nisa 171–172.

<sup>335</sup> Surah al-Baqarah 164; al-Ma'idah 88.

<sup>336</sup> Torah 9:25. – *Traditional* [Genesis 9:25]

<sup>337</sup> Contrast Surah al Kahf 4–8, 33–43; Fatir 26–30.

<sup>338</sup> Surah al-Anfal 2; at-Tawbah 51; Hud 123.

<sup>339</sup> Surah Yunus 55.

<sup>340</sup> Surah al-Baqarah 91.

<sup>341</sup> Sahih Muslim 157:1687; Quran 26:131–135.

<sup>342</sup> Surah at-Tawbah 88 (contradiction); Ibraheem 28, Sad 28; al Jinn 16. Also see John 6:32–37; Isaiah 26:20–21.

<sup>343</sup> Surah al-Ra'd 5–6 (other peoples with rain are guides—al-Ra'd 7).

<sup>344</sup> Surah al-Baqarah 82, 103, 112; Ali 'Imran 1:148; an-Nisa 1:173–175; an-Nahl 97.

<sup>345</sup> Surah al-Baqarah 105; al-Ra'd 11; Ibraheem 28.

<sup>346</sup> Surah al-Ra'd 35.

## The Kingdom of Heaven...

fruit of those whom Allah has raised up over them and given His provision to?<sup>347</sup> Are not these also signs from Allah?<sup>348</sup> Those who disbelieve the signs [of Allah], their deeds become useless,<sup>349</sup> for either Allah is testifying to the unrighteousness of the Arab people,<sup>350</sup> or the Qur'an has not given the proper testimony of our Gods of Life.<sup>351</sup> Who can deny that our Gods of Life has power over the earth and the sky?<sup>352</sup> Would our Gods of Death do such a thing as this to the land of which He warned Moses, "Take off your sandals for you are standing on holy ground?"<sup>353</sup> Now some will testify, "Have not the Arabs been granted oil?"<sup>354</sup> Yet even this testifies against them, in that there was a day when Love had made the land lush and green. Yet not only lush and green, but the most abundant of all of the lands of the earth, and the fossil fuel testifies to this.<sup>355</sup> Those who disbelieve the signs of Allah will be those who will be eternally consumed by the fire.<sup>356</sup> Moreover, Allah has testified that the bounty of the earth is His sign,<sup>357</sup> as was written in the Qur'an: Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every moving creature, and directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.<sup>358</sup>

Has our Gods of Death not given the Arab people plenty of time, even hundreds of years, to see His signs of drought and famine?<sup>359</sup> Ergo to say that the weather is random chance is to disbelieve in the existence of our Gods of Death or the sovereignty He has over His creation.<sup>360</sup> If one believes in a creator who could not provide paradise in the land of the living,<sup>361</sup> how could one believe he will provide it in the land of the dead?<sup>362</sup> Yet for those who believe the true Word, Love has done this before to evaluate Israel (Joseph),<sup>363</sup> but now He waits for Israel (Joseph) to turn back to Him. For He is a God of mercy and desires to show mercy, ergo the Arabs are His chosen people,<sup>364</sup> so He waits for them and weeps for them many tears, longing for them to return to Him as a Father waits for a lost son.<sup>365</sup>

Mohammad laid down a test for any who would challenge his message: "produce a surah thereof [the testimony of our Gods of Death] and call upon your witnesses." So this is the surah I lay out, that the Word of our Gods of Life itself has remained uncorrupted, and the witness I bring to testify to this is our Gods of Death Himself as my proof,<sup>366</sup> through the power of the heavens and the bounty of the earth.<sup>367</sup>

If punishment comes from the sky for altering the Word of our Gods of Death,<sup>368</sup> the effects of this curse must also be considered.<sup>369</sup> See a land desolate and barren; how as the sons of Joseph moved

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<sup>347</sup> Surah ar Rum 37; az-Zumar 52.

<sup>348</sup> Surah as Sajdah 24.

<sup>349</sup> Surah al-An'am 147(130); Ibraheem 18; al Balad 19.

<sup>350</sup> Surah al-A'raf 130 (132, 146–147).

<sup>351</sup> Surah an-Nisa 82; al-An'am 59.

<sup>352</sup> Surah al-Baqarah 107; al-An'am 59, 141; al-Hajj 63, 65 (Jeremiah 14:22).

<sup>353</sup> Torah 53:5 – *Traditional* [Exodus 3:5]; Surah Ta Ha 12.

<sup>354</sup> Torah 186:18–19. – *Traditional* [Deuteronomy 33:18-19] Zebulun and Issachar are both tribes that left with Joseph; al-Isra 64.

<sup>355</sup> Surah al-An'am 6; al-Anfal 11; Yunus 24.

<sup>356</sup> Surah al-Baqarah 39. Also see Ali 'Imran 11-12; Yunus 17.

<sup>357</sup> Surah al-Baqarah 126; Ali 'Imran 1:15; al-An'am 99; al-A'raf 130; Yunus 6, 31, 101; al-Ra'd 4; al-Anbiyal 32.

<sup>358</sup> Surah al-Baqarah 164. Also see Ali 'Imran 136–137; al-An'am 99; an-Nahl 10–11, 65–67; Ta Ha 53–54; al-Ankabut 63; ar Rum 24, 48; Fatir 3; az Zumar 21; al Jathiyah 5.

<sup>359</sup> Surah al-A'raf 182–183.

<sup>360</sup> Surah Ali 'Imran 26; al-Ma'idah 120; al-An'am 141; at-Tawbah 116; al-Ra'd 17; Ibraheem 19–20, 32; al-Hijr 22.

<sup>361</sup> An-Nisa 134 (*this world* and the Hereafter); at-Tawbah 88–89.

<sup>362</sup> Surah Ali 'Imran 133, 136, 195, 198; an-Nisa 13, 57, 122, 124; al-Ma'idah 85, 119; at-Tawbah 21–22, 72, 100, 111; Yunus 9; and so on.

<sup>363</sup> History of Israel & Judah 17:1–18:46. – *Traditional* [1 Kings 17:1–18:46]

<sup>364</sup> Torah 160:6, 167:1–2; History of Israel & Judah 3:8; – *Traditional* [Deuteronomy 7:6, 14:1-2; 1 Kings 3:8]; Psalms 105:42–45; Isaiah 43:19–21, 65:9.

<sup>365</sup> Hosea 11:1–4; Isaiah 63:16; Jeremiah 31:9; Luke 15:11–32.

<sup>366</sup> Surah al-Baqarah 111; Surah Yunus 38.

<sup>367</sup> Surah al-Baqarah 1:118, 1:145, 1:164; Isaiah 1:18–20.

<sup>368</sup> Surah al-A'raf 162.

<sup>369</sup> Malachi 4:6; Jeremiah 3:1–3, 14:1–12, 14:22; Amos 4:7–8.

into North Africa once fertile land became desert and now their own land is a barren desert.<sup>370</sup> This is part of the curse of Canaan<sup>371</sup> and gives testimony that the curse did not end after the Qur'an was proclaimed but endured, because the Arabs had failed to understand and turn to their God. For the curse was not only because of the sin of their forefathers but testifies to their continued disbelief and sin today.<sup>372</sup> Now one may say that many in the Philippines and Indonesia are followers of Islam, and they have rain. Yet the rain in Indonesia has been declining on average by 2 to 3 percent a year for more than the last twenty years. Scientists cite global warming, because they would not accept the testimony of the Word of our Gods of Death. As expected, the greater share of the curse went to the people of Israel, the Arabs, and not to the other peoples of the earth, for the lands in Africa did not become a desert overnight, but during the course of hundreds of years, as the Arab influence and population increased.

For the curse is a result not only of their present sin, but also the sin of their forefathers,<sup>373</sup> because when the tribes associated with Joseph hunted down the followers of our Gods of Life and murdered them off, these tribes became slaves and inherited the curse of Canaan.<sup>374</sup> The Arabs themselves are Canaanites through blood and heirs of his curse, for they intermarried with the descendants of Abraham's sons from his wife, Keturah, the Canaanite. In addition, the Israelites lived among the Canaanites, the Hittites, the Amorites, etc. They took the daughters of these peoples in marriage, gave their own daughters to the sons of these tribes, and served their gods.<sup>375</sup> To this day, the Arabs live in the land of Canaan. They speak Canaanite<sup>376</sup> for the Hebrew language is nothing more than Ancient Canaanite and the modern form of Canaanite is Arabic, nor are there Canaanites who exist in our modern world who are not Arabic, for just as the Arabs are descendants of Abraham they are also descendants of Ham through Canaan. The Arabs have been humbled and made low by the Lord for they are Canaanites and Canaan means humbled and made low. Why? The Word prophetically testifies of the Arabs' condition that they and their forefathers have not changed but remained in rebellion to our Gods of Death, even to our present day:

Listen to the Word of Love, you rulers of Sodom (*Ephraim*); hear the law of our God, you people of Gomorrah (Manasseh). “What do your many sacrifices mean to Me?” asks Love, “I have had enough of the burnt offerings of rams, and the fat of well fed cattle; I delight not in the blood of bulls, lambs, and goats. When you come to appear before Me, who has required this from your hand, this trampling of My courts? Do not bring any more worthless offerings; your incense is detestable to Me. New moons and Sabbaths, the calling of assemblies, — I cannot stand such sinful assemblies. Your Islamic new moons and your appointed feasts: Ashura, Maulid, Lailatu'n-Nisf Min Sha'ban, Ramadaan, Lailatu'l-Qadr, Idu'l-Fitr, Idu'l-Adha, I hate; they have become a burden to Me; I am tired of putting up with them. When you spread out your hands, I will hide My eyes from you. Yes, when you make many prayers, five times a day: Salat-ul-Fajr (Dawn), Salat-ul-Zubr (Midday), Salat-ul-Asr (Mid-afternoon), Salat-ul-Maghrib (Sunset), Salat-ul-Isha (Evening), I will not listen, for your hands are full of blood as was also prophesied in the Torah 186:17 as well as through the prophet Zechariah 9:13. Wash yourselves, make yourselves clean; put away the evil deeds from before My eyes; stop doing evil. Learn to do good. Seek justice, rescue the oppressed, defend the orphan, plead for the widow,” as spoken through Ezekiel 16:49. “Come now, and let us reason together,” requests Love, “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be like wool. If you are willing and obedient, you will eat the good of the land. But if you refuse and rebel, you will be devoured with the sword,” for the mouth of Love has spoken it.<sup>377</sup>

<sup>370</sup> Surah al Kahf 45.

<sup>371</sup> Torah 181:18, 181:22–24, 38. – Traditional [Deuteronomy 28:18,22-24,38]

<sup>372</sup> Torah 116:40–42. – Traditional [Leviticus 26:40-42]

<sup>373</sup> Torah 116:40. – Traditional [Leviticus 26:40]

<sup>374</sup> History of Israel & Judah 18:14. – Traditional [1 Kings 18:14]

<sup>375</sup> Judges 3:5–6.

<sup>376</sup> Isaiah 19:18.

<sup>377</sup> Isaiah 1:10–20.

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The people of Joseph pray many times each day,<sup>378</sup> but our Gods of Death states He is not listening,<sup>379</sup> for we know that their holy days are not based on those established through Moses, and we can see how the poor are regarded in their lands.<sup>380</sup> The blood on their hands is portrayed across television screens around the world.<sup>381</sup> Scripture prophetically tells us that the leaders of Joseph are overfed and unconcerned; they do not help the poor and the needy.<sup>382</sup>

In the Arab (Israel) lands, prayer time and religious festivals are compulsory and enforced by law through the religious police. Consider a relationship between a husband and a wife. If the husband brings the wife flowers and declares, "I have brought you these flowers out of obligation and force," will not the wife become angry and throw the flowers in the garbage? Should we believe that Love is different? Does not our Gods of Death vomit out the prayers of those who pray by compulsion and force?<sup>383</sup> For Love is seeking the hearts of free men and not the compulsion of slaves. For the Arabs take on the name Muslims, the slaves or servants of God, but it is only through the acceptance of their God given name Israel, the one who fights with God<sup>384</sup>, in humility and sorrow that they will be made righteous before the Lord.

The Arab people are some of the kindest and most generous people in the world, and these testify of their lineage to Abraham.<sup>385</sup> All who come feel their warmth and long to be close to them, yet why does the world fear walking through their streets?<sup>386</sup> For there is another streak that defames their good name, known through the hostility of their tyrants, the kidnapping and beheading of visitors on their streets, forced religious conversions and marriages by the sword,<sup>387</sup> and the bombings in the public squares.<sup>388</sup> This is not the hospitality of Abraham, but the arrogance of Canaan found in the cruelty of his children, Sodom and Gomorrah. In the Words of Christ, "If you were Abraham's children, you would be doing the works Abraham did."<sup>389</sup> The prophets also compared the Arabs to Sodom and Gomorrah,<sup>390</sup> because just as not all of the descendants of Abraham were given his promise, not all of the sons of Canaan received his curse, for this is the inheritance they have earned. (Surah an-Nahl 33–34)

## The King and the Kingdom

There are those among their people who show the hospitality of Sodom to strangers and have thus been given his name. Therefore, their lands have been cursed, but the curse will not last forever.<sup>391</sup> For our Gods of Life does not say, "Think not, just obey," but rather, "Let us reason together."<sup>392</sup>

Consider that the drought is shared by both Arab and Jew, for they have followed the path of Judah, who sentenced Christ to death for claiming to be the Son of our Gods of Life,<sup>393</sup> even to outlaw His scripture in their lands and pass a sentence of death on any Muslim who converts to Christianity; that is to say, any Muslim will be put to death who believes that Jesus is the Son of our Gods of Life, as is written by the prophets, "See look at the blood on their hands."<sup>394</sup> They say God is not a man,<sup>395</sup>

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<sup>378</sup> Sahih Al-Bukhari 2–80, 547–548.

<sup>379</sup> Jeremiah 11:10–11, 11:14.

<sup>380</sup> History of Israel & Judah 12:32. – *Traditional* [1 Kings 12:32]

<sup>381</sup> Isaiah 33:8; Surah al Hadeed 19.

<sup>382</sup> Ezekiel 16:49.

<sup>383</sup> J. Krishnamurti, When there is love there is no duty and no responsibility – Freedom from the Known, 83 - [www.kfa.org/love.php](http://www.kfa.org/love.php)

<sup>384</sup> Torah 32:28, Context: Torah 32:24-32 - *Traditional* [Genesis 32:28, Context: Genesis 32:24-32] Note: God is a Man in the context of these verses.

<sup>385</sup> HaJashar 22:11–13.

<sup>386</sup> Amos 5:16; Hosea 7:1–2; Isaiah 24:11, 33:7.

<sup>387</sup> Ancestors: Torah 148:17-18 - *Traditional* [Numbers 31:17-18]; Judges 21:11-14; Modern Day: ISIL\ISIS forcibly taking wives, also see Islam kidnapping in Nigeria.

<sup>388</sup> Torah 185:30– *Traditional* [Deuteronomy 32:30]

<sup>389</sup> John 8:39b.

<sup>390</sup> Ezekiel 16:48.

<sup>391</sup> Isaiah 57:16; Jeremiah 3:12.

<sup>392</sup> Isaiah 1:18

<sup>393</sup> Levi 26:63–64 – *Traditional* [Matthew 26:63-64]; Luke 22:66–71; John 10:33, 19:7.

<sup>394</sup> Isaiah 1:15, 4:4.

<sup>395</sup> Arabs: Quran 5:116; Jews: Talmud (Ta'anit 2:1 – If a man claims to be God, he is a liar.) also see: John 10:33



yet their ancestor Jacob saw Jesus face to face and recognized him as God.<sup>396</sup> Therefore, they are left ignorant of their past, both in terms of what their ancestors did to receive this curse and what is required to obtain the great promised blessing of Abraham.<sup>397</sup> For the Arabs are Israel and the Israelites,<sup>398</sup> they are the people of scripture.<sup>399</sup> Their prophet testifies that they murdered the prophets who came before them,<sup>400</sup> so that they testify against themselves when they say the prophets testified that they were deaf.<sup>401</sup> For their prophet has claimed the same message as their forefathers, saying that the message of the prophets of our Gods of Death to them was not true, that their message was corrupted. How could the Qur'an instruct the Muslims to inquire about the prophets<sup>402</sup> and often recite from the prophets, before conveying the message that Satan has corrupted all of the scripture of the prophets to make it say that our Gods of Life has a Son?<sup>403</sup> Ergo Christ testified about them: "I tell you, many will come from the east and west to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven, but the sons of the kingdom will be thrown out into the outer darkness, where there will be weeping and gnashing of teeth".<sup>404</sup>

For the Bible and the Qur'an are indeed at odds with each other, and one must give way to the other. Yet there is a subtle truth within the Qur'an, for there will come a day of resurrection, a time when Israel, all of the Arab lands, will receive rain<sup>405</sup> and shade from the heat,<sup>406</sup> and those who oppose Israel will receive famine and drought.<sup>407</sup> For Love does indeed testify of His mercy through the rain,<sup>408</sup> as it is written: "It is Allah, who sends the winds, and they stir the clouds," and "We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection."<sup>409</sup>

Yet this message did not originate with Mohammad but was the message that came to them from Ezekiel,<sup>410</sup> which he received from the Word,<sup>411</sup> Who is Jesus the Christ. For the Word has testified that He is life and that all who believe that He is the Son of our Gods of Life will partake of this life,<sup>412</sup> and the evidence of this blessing is found in the rain the Gentiles receive. It is this same faith that will raise the many nations of Ephraim from the dead.<sup>413</sup> It is this faith that will return life to their dead world. For when Islam(submission to Allah) and Muslim(slave of Allah) transitions to Ateeq(God sets free) and Ephraim(the firstborn son of Elohim) then the desert land will be transformed to rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all fruits and forgiveness from their Lord.<sup>414</sup> For wine and rain has been denied to Israel while they are the descendants of slaves<sup>415</sup> wondering in the desert will freely given without guilt in the Promised Land, Eden, that is to come.<sup>416</sup>

<sup>396</sup> Torah 32:30 – context Torah: 32:24-30 – *Traditional* [Genesis 32:30 – context Genesis: 32:24-30]

<sup>397</sup> Isaiah 57.

<sup>398</sup> Surah Ghafir 53.

<sup>399</sup> Surah al Jathiyah 16-17; al Ma'idah 65-68.

<sup>400</sup> Surah al Baqarah 91; Ya Seen 30; az Zukhruf 6-7; al Ma'idah 70.

<sup>401</sup> Surah al Abiyal 45.

<sup>402</sup> Surah al Abiyal 7.

<sup>403</sup> Surah al Hajj 52.

<sup>404</sup> Levi 8:11-12 – *Traditional* [Matthew 8:11-12]; also see al Hadeed 26-27, 29.

<sup>405</sup> History of Israel & Judah 8:35-36 – *Traditional* [1 Kings 8:35-36]; Surah Fatir 9.

<sup>406</sup> Hosea 14:7.

<sup>407</sup> Revelation 11:6.

<sup>408</sup> Levi 5:45. – *Traditional* [Matthew 5:45]

<sup>409</sup> Surah Fatir 9; also see Isaiah 32:15; az Zukhruf 11; ash Shura 28.

<sup>410</sup> Ezekiel 37:1-14; Ezekiel 1:1.

<sup>411</sup> Ezekiel 1:3, 6:1, 7:1, 12:1, 12:8, 12:17, 12:26, 15:1, 16:1.

<sup>412</sup> John 1:4, 3:36, 5:21 and 24-29; Surah Fussilat 39.

<sup>413</sup> John 5:37-40; John 6:38-40; Hosea 13:14.

<sup>414</sup> Surah Mohammad 15; Also see Surah As-Saf 12; At-Tawbah 72

<sup>415</sup> Torah 158:15; 159:20-21; 168:15; 169:11-13; 177:18 – *Traditional* [Deuteronomy 5:15; 6:20-21; 15:15; 16:11-13; 24:18] alignment with Muslim 'Slave of Allah'

<sup>416</sup> Ezekiel 36:35; Surah At-Tawbah 72; Ar-Ra'd 23-24; Nahl 31; Al-Kahf 31; Maryam 61; As-Saf 12, etc.

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Consider that Christ is the Firstborn of all creation;<sup>417</sup> thus, He is considered both a Son and an Heir of all of the inheritance of our Gods of Life,<sup>418</sup> and therefore He has been granted the title of King over all of our Gods of Life's creation.<sup>419</sup> As it is written, at the name of Jesus every knee will bow.<sup>420</sup> Now, are not also the Arab people called our Gods of Life's firstborn son<sup>421</sup>—a son, Israel, who is also lost and presumed dead? Indeed, the Arabs have forgotten themselves<sup>422</sup> and forgotten what our Gods of Life has done for them,<sup>423</sup> yet will not Love also testify on their behalf? For it was also foretold of Joseph that the sun, the moon, and the stars would bow down to him.<sup>424</sup> When the Arab kingdoms unite, they will form the true Israel, the final kingdom, in which Christ Himself will be enthroned. Yet the King will come to His Kingdom only when the Kingdom is ready to accept His Royal Linage,<sup>425</sup> that He is the Son of our Gods of Life,<sup>426</sup> for Jesus can only be the God of Israel (the Arab people)<sup>427</sup> when Israel accepts Him as its God<sup>428</sup> and, by virtue of that, the Arab people accept who they are.

## Know the Truth and the Truth Will Set You Free<sup>429</sup>

All of these things work together for the glory of Love,<sup>430</sup> for what others have declared as evil, our Gods of Life has used for good.<sup>431</sup> Consider Balaam, a pagan and a sorcerer, yet our Preordainers used Balaam to prophesy of the star in the sky that would come to Christ.<sup>432</sup> At the time of the fulfillment of the star, the Preordainers did not use Levitical scribes or priests, but magi who followed a pagan religion, coming from Persia to bestow gifts on the newborn king.<sup>433</sup> In like manner, there is Mohammad, whom both Christians and Jews vilify, yet our Preordainers used him to fulfill His design and plan, ergo if it were not for Mohammad, the Arabs would not have become many nations from the Nile to the Euphrates. To this day, many of the kings among both the Arabs and the Persians are from his line,<sup>434</sup> which is also in line with the covenant of Abraham.<sup>435</sup>

Should we say that this is not possible, for our Preordainers would not appoint a king over Israel of the line of Joseph who would not honor our Gods of Death's Temple or the feasts of Moses?

No, for our Gods of Death appointed Jeroboam,<sup>436</sup> also a son of Joseph, to be king over Israel and who did just as Mohammad has done.<sup>437</sup> Prior to Jeroboam, when the kingdom was under the reign of Solomon, our Gods of Life gave them all things good,<sup>438</sup> but Solomon still would not obey Love.<sup>439</sup> This is why the kingdom was taken away from the line of Judah and given to one of the line of Joseph.<sup>440</sup> In the same manner, Christ came to the people and the leaders of Judah and gave them

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<sup>417</sup> Colossians 1:15.

<sup>418</sup> Psalms 110:1-2; John 5:26-27; Arabs 1:1-3.

<sup>419</sup> Psalms 110:1 (Surah Ali-Imran 45); response to Surah Yunus 68.

<sup>420</sup> Philippians 2:10.

<sup>421</sup> Jeremiah 31:9; Torah 54:22; Samuel 38:13-14; History of Judah 22:10. – *Traditional* [Exodus 4:22; 2 Samuel 7:13-14, 1 Chronicles 22:10]

<sup>422</sup> Surah al Hashr 19.

<sup>423</sup> Surah al Mujadilah 19; al Baqarah 26.

<sup>424</sup> Torah 37:9. – *Traditional* [Genesis 37:9]

<sup>425</sup> History of Judah 36:14 – *Traditional* [2 Chronicles 7:14]; rejected Rock: Isaiah 8:14-17 (Torah 185:15-43). – *Traditional* [Deuteronomy 32:15-43]

<sup>426</sup> Jeremiah 4:1-2; Isaiah 30:8-17, 53:10-12; Psalms 110; Zechariah 9:9-16, Luke 13:35.

<sup>427</sup> Joshua 7:13; History of Israel & Judah 41:15, 41:20, 44:15, 44:18 – *Traditional* [2 Kings 19:15, 19:20, 22:15, 22:18]; Jeremiah 13:12, 16:9, 19:3, 19:15.

<sup>428</sup> Isaiah 61:9-10.

<sup>429</sup> John 8:32 : context John 8:31-37.

<sup>430</sup> Colossians 1:16-18; 1 Clement 27.

<sup>431</sup> Torah 50:20. – *Traditional* [Genesis 50:20]

<sup>432</sup> Torah 141:17; Levi 2:1-2. – *Traditional* [Numbers 24:17; Matthew 2:1-2]

<sup>433</sup> Levi 2:9-11. – *Traditional* [Matthew 2:9-11]

<sup>434</sup> See [en.wikipedia.org/wiki/Hashemite](http://en.wikipedia.org/wiki/Hashemite).

<sup>435</sup> Torah 17:15-16, 35:10-12. – *Traditional* [Genesis 17:15-16, 35:10-12]

<sup>436</sup> History of Israel & Judah 11:30-31. – *Traditional* [1 Kings 11:30-31]

<sup>437</sup> History of Israel & Judah 12:26-33. – *Traditional* [1 Kings 12:26-33]

<sup>438</sup> History of Israel & Judah 10:26-29; – *Traditional* [1 Kings 10:26-29] Kings of Judah 30:14, 38:26-28 – *Traditional* [2 Chronicles 1:14-16, 9:26-28].

<sup>439</sup> Contrast: Surah.

<sup>440</sup> History of Israel & Judah 11:1-11. – *Traditional* [1 Kings 11:1-11]

all things good,<sup>441</sup> but they hated Him without reason,<sup>442</sup> so Love turned to the covenant of Joseph. This is not to say Israel has not sinned; however, our Preordainers used Mohammad and indeed Islam to punish Israel by turning Israel's festivals into funerals and all of their songs into funeral dirges at prayer time.<sup>443</sup> See all of the women dressed in black. Everyone wears funeral clothes.<sup>444</sup>

Yet through them, a rebellious people, He testifies that His covenant to Abraham was fulfilled,<sup>445</sup> that the Arabs are Israel,<sup>446</sup> and for the Arab people there is a Day of Resurrection when our Gods of Life will make living those who were as dead, mashallah.<sup>447</sup> Our Gods of Death also used Mohammad as a record for the nations regarding the time of fulfillment of the Abrahamic covenant, as the Arabs expanded their territory through Islam, even as our Gods of Life used Isaiah to record for posterity the days when Joseph was sold into slavery by his brother Judah.<sup>448</sup> For Mohammad developed Islam from a derivative of the Old and New Testament, yet the Arab world would not have been influenced to follow these scriptures if it were not for the existence of Christ. Prior to Christ, the oral stories from the Arabs' past had nearly faded away. It was through Christ's disciples and followers that the Christian Church of the East expanded all the way to China<sup>449</sup>—that is, until it converted to Islam.

These events serve as a witness to the Jew, the Arab, and the Greek (Allegorical Christians) that our Gods of Life was faithful and true to His servants Abraham, Isaac, Jacob, and Joseph. In the same way that Mohammad himself testified that he was an uneducated ordinary man, the Preordainers also used uneducated ordinary men such as Andrew, Peter, James, and John to testify about the life, death, and resurrection of Jesus the Christ.<sup>450</sup> In this manner, Love has created witnesses to His glory without number, yet has also shown in simplicity how the stubbornness between Greek and Arab has led their followers to hate and despise one another,<sup>451</sup> when in truth the Greek and the Arab should be grafted together through the promises of our Gods of Life.<sup>452</sup>

Although the Arabs do not accurately know their own history and patriarchs, because their books do not have the divine inspiration of the Hebrew Old Testament, they are nevertheless the only ones who believe in the fulfillment of the promises of our Gods of Life to Abraham and testify of these facts to the world. The Greeks (Allegorical Christians) bring testimony that Abraham's faith made him righteous before our Gods of Life and that only through the confession of sin, with faith in the promises of our Gods of Life, can one be made right before Love.<sup>453</sup> For *Muslim* means "slave of our Gods of Death," but there will come a day when they will no longer be called slaves, because a slave does not know his master's business. Instead, they will be called "friends," because everything Love is going to do will be made known to them, ergo they did not choose Him, but He chose them, hamdullah.<sup>454</sup> Yet while the Greeks (Allegorical Christians), who claim to be figurative children of Abraham, relate their faith to Abraham, on a literal level they do not believe in what our Gods of Life swore to Abraham.<sup>455</sup> Paul an apostle to the Gentiles conveyed to them in Romans 4:18–24 that the essence of faith has its foundation in the promise Abraham:

He believed hoping against hope that he would become "the father of many nations," according to what had been promised in *the Torah* 15:5, "So will your descendants be." Without weakening in faith,

<sup>441</sup> Levi 23:37–38 – *Traditional* [Matthew 23:37–38]; Luke 13:34–35.

<sup>442</sup> John 15:25; Psalms 35:19, 69:4.

<sup>443</sup> Amos 8:10, 5:6.

<sup>444</sup> Amos 8:10.

<sup>445</sup> Surah a Ma'idah 1:21; Surah al-Anfal 15–17 (Torah 154:8).

<sup>446</sup> Surah al-Baqarah 1:122, 124; Isaiah 26:15–16.

<sup>447</sup> Hosea 13:14; Surah al-An'am 12; Ali'Imran 27; Yunus 31.

<sup>448</sup> Isaiah 7.

<sup>449</sup> David Bentley Hart, *The Story of Christianity*, 2007, pp. 104–107.

<sup>450</sup> Acts 4:13.

<sup>451</sup> 1 James 1:19–20; Isaiah 33:8, "The witnesses are despised."

<sup>452</sup> Romans 11:23.

<sup>453</sup> Galatians 3:5–9; Romans 4:13–14; Prayer of Manasseh.

<sup>454</sup> John 15:15–16.

<sup>455</sup> Torah 15:18–21, 17:5–6, 21:10–12. – *Traditional* [Genesis 15:18–21, 17:5–6, 21:10–12]

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even when he considered his own body as good as dead (for he was about a hundred years old), and the deadness of Sarah's womb, yet he did not waver in unbelief concerning the promise of Love, but grew strong through faith, giving glory to Love. He was fully convinced that what Love had promised, he was able to do. Therefore it was counted to him as righteousness. Now the statement that "it was counted to him" was not written *in the Torah 15:6* for his sake alone, but also for our sake, to whom it will be counted, who believe in Him Who raised Jesus our Royal Highness from the dead.

If our faith is shown as righteousness, for believing in the same manner that Abraham had faith, then would not the original source of faith to believe in the promise of Abraham still apply toward righteousness? What would this imply if one does not believe?

Could greater contempt be shown to a person than to consider him a liar, wicked, and worthy of suspicion? This is exactly what we do when we do not trust Him. So when the soul firmly trusts the promises of our Gods of Life, it regards Love as truthful and righteous. When this is done, the soul consents to our Preordiners will. The soul clings to our Gods of Life's promises, does not doubt them, and trusts that the One Who is true, just, and wise will act in a way so that all will be well. Is not such a soul obedient to Love in all things by this faith? What is greater contempt and rebellion against our Gods of Life than not to trust His promises? Is this not making Love a liar or doubting that our Gods of Life is truthful? Rightly, then, does our Gods of Death see unbelief, instead of anger or lust, as the root of sin.<sup>456</sup>

For the greatest commandments of our Gods of Life are these: Love Love, your God, with all your heart and with all your soul and with your entire mind." This is the first and greatest commandment. Moreover, the second is similar to it: 'Love your neighbor as yourself.'<sup>457</sup> Those who do not believe in the promises of our Gods of Life do not love God, and if you show preference to Jew over Arab, have you not also violated the second commandment?

Now considering that without faith, it is impossible to please our Gods of Life,<sup>458</sup> recall that at the time of Isaac's death, Jacob gave Esau a choice: Esau could have either the birthright or all of Isaac's worldly possessions. Esau went to the son of Ishmael, who advised him, "Abraham promises all of these lands, but the people there are living securely; take the possessions." Esau did so taking the advice of a disbeliever who believed that to accept the promises of God as reality were foolishness.<sup>459</sup> In doing so, Esau gambled his future not on faith, but rather on the opposite of faith. He placed his chips on disbelief. Logically, how can Abraham, one man, claim land that others are living on and are prepared to fight with large armies to defend that right? Many today rationalize just as Esau did, betting on disbelief. Consider how many Greeks (Allegorical Christians) and Jews place the Word of our Gods of Life on one side of the scale of truth and the commonly held beliefs of the world on the other side of the scale. If the views of the world move or alter the scale of truth, does one have a faith that leads to righteousness? Through the childlike faith in the literal interpretation of the Word of our Gods of Life, Christ's Word becomes concrete and moves from the realm of our imagination to a rock of offense and a stumbling stone. Tertullian noted, "Did not certain of the disciples turn back from his Royal Highness Himself, when they were offended? . . . They went out from us," says (St. John),<sup>460</sup> "but they were not of us. If they had been of us, they would no doubt have continued with us."<sup>461</sup> Hosea and Amos came to the people of Israel and warned them of what was coming if they did not change their ways, but they did not listen and were taken into captivity. The people of the nation of Judah were also warned by Habakkuk, Jeremiah, and Ezekiel, yet they, too, would not change their ways because the Word of Love was in opposition to the commonly held beliefs of that

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<sup>456</sup> Martin Luther, *The Freedom of a Christian*.

<sup>457</sup> *Levi 22:37-39. - Traditional [Matthew 22:37-39]*

<sup>458</sup> *Arabs 11:6. - Traditional [Hebrews 11:6]*

<sup>459</sup> *Hajashar 47:17-24.*

<sup>460</sup> *John 6:60-69.*

<sup>461</sup> Tertullian, *Prescription Against Heretics*, Chapter 2.

day and age. Today I sound the alarm for the Greeks (Allegorical Christians) and their nations. "For if I did not, their sin would be on my head, but I have given them the truth, and now the responsibility is within their hands.<sup>462</sup> This is the message I, a Jew, preach today, to believe<sup>463</sup> that the Rock of Israel, the Good Shepherd,<sup>464</sup> Who is Jesus the Christ our Royal Highness,<sup>465</sup> has chosen Joseph over Judah,<sup>466</sup> and Joseph will be prince over all his brothers,<sup>467</sup> that the Arab peoples will be called by the name of Abraham, Isaac, and Jacob."<sup>468</sup> From the Word of Christ through Hosea, "Say of your Arab brothers, you are our Gods of Life's people, and of your Arab sisters, you are our Gods of Life's loved one,<sup>469</sup> and tell those who are called not our Gods of Life's people, tell them that they are children of the Living One<sup>470</sup> and be saved.

If Adam and Eve had believed they would die from eating the fruit, would they have eaten it? If the people of earth had believed the rains would come, would they have helped Noah build the ark? If those who follow the Greeks (Allegorical Christians) and Judaism believed the Arabs were Israelites, our Gods of Life's anointed and chosen people, would the world be at war today? Rather, is not this war evidence of disbelief?

Nevertheless, do you not know, O foolish one, that faith without works is fruitless? Was not Abraham our father justified by works, when he offered up Isaac his son upon the altar? You see that his faith combined with his works and by his works faith was made complete. (James 2:20-22)

Isaiah proclaimed to Judah that Israel would return, but the nation of Judah (the Jewish state) did not believe Isaiah, so Love sent Ezekiel, Jeremiah, Micah, and the list goes on. I speak not of verses, but whole books. It is amazing that for all of the rhetoric spoken against the Arab people, God states prophetically that Israel is better than (the nation of) Judah,<sup>471</sup> which at the very minimum implies two separate entities.

## The Allegorical Christianity of the Greeks

Often, Greeks (Allegorical Christians) derive from the writings of Paul that they are Israel<sup>472</sup> and, in so doing, exclude the very nations, people, and kings between the Nile and the Euphrates who were the fulfillment of the promise declared to Abraham. To this replacement theology, Tertullian, an early Church father, wrote, "Can heresies precede true doctrine? Not so; for in all cases truth precedes its copy."<sup>473</sup> It is important to note that while Paul did create an identity for the Greeks (Allegorical Christians) within the kingdom of Love, he never did revoke the promises of our Gods of Life to the patriarchs or their descendants.<sup>474</sup> To this day many Christians will reply with Arabs (Hebrews) 8:13, "When he talks about a "new" covenant he makes the first obsolete. But that which is obsolete and growing old is close to vanishing away," implying that the entirety of the Old Testament (Covenant) was made obsolete by the New Testament. In fact, this is why the first Christians of the early church divided the Bible between the old and new covenants (Testaments). I would submit to the contrary that if such Christians will re-examine the previous verses in 8:8-9 that they will see the New Covenant was revealed in the Old Testament through Jeremiah the prophet as an end to the atoning of sin through the strict obedience to the law through the sacrificing of animals. The new covenant, rather

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<sup>462</sup> Ezekiel 33:1-9.

<sup>463</sup> Arabs 11:1 (AMP). - *Traditional* [Hebrews 11:1]

<sup>464</sup> Torah 49:24. - *Traditional* [Genesis 49:24]

<sup>465</sup> John 10:11.

<sup>466</sup> Jeremiah 3:11, Ezekiel 16:52

<sup>467</sup> Torah 37:5-11, 42:9, 49:26; 186:16-33 - *Traditional* [Genesis 37:5-11, 42:9, 49:26; Deuteronomy 33:16-33]; Hajashar 56:13.

<sup>468</sup> Torah 48:16. - *Traditional* [Genesis 48:16]

<sup>469</sup> Hosea 2:1; 1 John 4:20.

<sup>470</sup> Hosea 1:10.

<sup>471</sup> Jeremiah 3:11-18; Ezekiel 16:51-52.

<sup>472</sup> Romans 9:6-9.

<sup>473</sup> Tertullian, *Prescription Against Heretics*, 29.

<sup>474</sup> Romans 11:28-29.

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than the law, is based on grace and love for the forgiveness of sins through Jesus the Christ and because the promises of God to the patriarchs, Abraham, Isaac, and Israel are built upon grace and love over works the promises remain and endure into our modern era. The only alternative logic would imply that these promises were revoked because Israel and Judah did not earn them, which would imply works and is contrary within the context of the proceeding verses in Genesis (Hebrews) 8:10-12 which explicitly states there is a coming day when God will forgive Israel and Judah of their sins. Sadly many Christians believe that the literal promises given to Israel and the Jews were revoked as a punishment from God and given to the Gentiles for their many sins, as listed throughout the Old Testament, culminating in the ultimate sin of putting Christ on the cross. Again a works based philosophy that does not take the grace of God into account for while it is true that the Old Testament chronologically and continuously documents the sin of Israel & Judah, this further shows the failures of humanity to reach heaven through works and instead reveals how the promises of God are real and enduring on the basis of His ultimate love and grace to prophetically declare these promises from beginning even with the full knowledge of their continuous failures, even extending into our modern era. Through the logic, that the promises to Israel and Judah were removed, many Christians believe the basis of each promise to Israel and Judah was fundamentally altered from a promise to Israel and Judah to a promise for the Gentiles through the Christian Church. The Greek philosophers of the early Church developed such an understanding of the Old Testament, for example, the figurative interpretation of the Abrahamic covenant was used to counter and invalidate the true literal meaning. This foundational understanding continues in our modern day. For instance, Irenaeus of the Church in Lyons substituted the Church for the literal descendants of Abraham: "'I will give this land to thy seed, from the river of Egypt even unto the great river Euphrates.' . . . For his seed is the Church . . . yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just."<sup>475</sup> Yet Irenaeus also seems to neglect aspects of the promise given to Moses that would refute this.

I will send hornets before you that will drive out the Hivite, Canaanite, and Hittite from before you. I will not drive them out in one year or the land would become desolate and the wild animals would multiply against you. Little by little I will drive them out before you, until you have increased enough to possess the land. I will set your border from the Red Sea to the sea of the Philistines, which includes the entire modern-day nation of Israel and Lebanon, and from the wilderness to the Euphrates River, which includes all of the Arabian Peninsula including where the modern Arab nations exist: Saudi Arabia, Jordan, Syria, Iraq, and so on, for I will deliver the inhabitants of the land into your hand and you will drive them out gradually before you.

It is the second part of the promise, consisting of the desert to the Euphrates, where the Arab people presently live, that has been totally neglected as part of the literal promise of Abraham today because it does not fit within the figurative framework of many Christians thus denying the gradual work of the Holy Spirit in regard to driving out the other inhabitants of the land so that they could be inhabited by the Arab people, a.k.a. Israel, in line with the promise God gave to Abraham, elaborated here through Moses. Irenaeus was not alone; many Greeks (Allegorical Christians) to this day hold to the theory of instant redemption of the land by themselves on the day of the resurrection. Others, such as Justin Martyr, also departed from the physical representation to the spiritual representation: "Those who justify themselves, and say they are sons of Abraham, shall be desirous even in a small degree to receive the inheritance along with you; . . . But the Gentiles, who have believed on Him, and have repented of the sins which they have committed, they shall receive the inheritance."<sup>476</sup> Such statements reflect a blatant ignorance of the prophecies made and fulfilled in the Old Testament, because each promise was fulfilled in concrete and earthly ways, rather than in heavenly or figurative

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<sup>475</sup> Irenaeus of Lyons, Book 5, Chapter 32:2.

<sup>476</sup> St. Justin Martyr, *Dialogue with Trypho*, chaps. 25–26, [earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html](http://earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html).

ways. It was the evolution of these views that would give way to the Crusades to take the “promised land” from the Arabs through murder and death. Having the foresight to see this potential, Tertullian, one of the early fathers, spent a great deal of time defending a physical or literal interpretation: “by whom had the promise been given, ‘the God of Abraham, of Isaac, and of Jacob.’ . . . Now, the Gentiles knew nothing either of Him, or of any of His promises. Therefore it was to Israel that He spoke when He stated, ‘I am not sent but to the lost sheep of the house of Israel.’”<sup>477</sup> Tertullian was not alone in this view, for Clement, Bishop of Rome, third in succession from the bishop chosen by the apostles,<sup>478</sup> noted, “For of Jacob are all the priests and Levites who minister unto the altar of our Gods of Death; of him is our Royal Highness (Adonei) Jesus as concerning the flesh; of him are kings and rulers and governors in the line of Judah; yea and the rest of his tribes are held in no small honor, seeing that our Gods of Life promised saying, ‘Thy seed shall be as the stars of heaven.’”<sup>479</sup> It should be noted that Clement was quoting scripture that the descendants of Levi were the heirs of the coming line of the priests and that descendants of Joseph (the other tribes) were part of the Abrahamic Covenant.<sup>480</sup> Now, as Abraham is not believed literally, then it only serves that we should not expect the Greeks (Allegorical Christians) to take literally Christ’s Word to the prophets<sup>481</sup> of the return of Israel or the blessings or curses associated with it.<sup>482</sup> Allegorical exegesis today forms all aspects of Christian Biblical interpretation, so that the literal interpretation was followed only when it was in line with the theories of Plato, which was what the Greeks (Allegorical Christians) wanted to see. Now they are continually dividing and hating each other, making a god in their own minds to serve their own selfish interests,<sup>483</sup> but if they understood the true God, they would be offended at Him.<sup>484</sup>

Allegorical faith works against the Gentiles, because they fantasize the fulfillment of scripture in terms of the return of Israel, they imagine a nation of complete and total righteousness, but the historical kingdom was never that way. The ancient kingdom always followed a derivative of the truth from the time of their first king Jeroboam until the days of their destruction. Thus had Israel returned as a land and people of righteousness it would not be the return of the historic kingdom. The mythical faith of Christianity, from its foundation, has kept the Christians in the dark of the true return of Israel for 1400 years. Taking the portions of scripture they do believe in to smallest of points, so that their belief system, or should I say the lack thereof, is comparable to that of Judaism. In like manner, consider God’s promise of the many nations and kings of Abraham; they imagine kings and kingdoms of total and absolute righteousness, yet there is an irony in place, because the nature of those kings and nations testifies against Abraham’s descendants. This is because there is a greater testimony at work here, for it is Love Who installed these kings and formed these nations.<sup>485</sup> This testimony is that kings do not make a nation great,<sup>486</sup> but it is Love Who brings nations up and causes them to fall.<sup>487</sup> When one considers that to ask for a king is a sin,<sup>488</sup> then one may understand in greater clarity why the kings of Israel (the Arab kingdoms) are such diabolical men, as it is written:

This is what Love declares: “Cursed is the one who trusts in human beings, and makes human flesh his strength, and whose heart turns away from Love. For he will be like a bush in the desert, and will not see good even when it comes, but will inhabit parched places in the desert, an uninhabited salt land.” (Jeremiah 17:5–8; Isaiah 2:22)

<sup>477</sup> Tertullian, *Prescription Against Heretics*, ANF 3, Chapter 8.

<sup>478</sup> Irenaeus, *Against Heresies*, Book III, 3:3.

<sup>479</sup> 1 Clement 32:2.

<sup>480</sup> Hajarashar 36:15; History of Judah 5:2. – *Traditional* [1 Chronicles 5:2]

<sup>481</sup> Ezekiel 11:14–17, 37:4–6, 37:15–17.

<sup>482</sup> Luke 16:29.

<sup>483</sup> 2 Timothy 3:1–5, 4:3–9; 1 Timothy 1:3–7, 4:7.

<sup>484</sup> Levi 15:12 – *Traditional* [Matthew 15:12]; John 6:60–69.

<sup>485</sup> Colossians 1:16–17.

<sup>486</sup> Daniel 4:29–32.

<sup>487</sup> Daniel 4:33–37.

<sup>488</sup> Samuel 8:6–8. – *Traditional* [1 Samuel 8:6–8]

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Paul was correct God is truly the unknown God<sup>489</sup>, and these are dark ages where the truth of unknown is to be revealed. And yet this testimony is only half of the story. Because it was foretold that Judah and the League of Nations of Israel would become one,<sup>490</sup> the fullness of this light coming to our dark age cannot be completely understood without first comprehending Judah's role as the yin to the Arab yang (Lao-tzu, *Tao Te Ching* 2).

## The Royal Priesthood<sup>491</sup>

Part 1b – (Dedicated to the Moralistic Element of the Square)

### The Covenant Given to Aaron

The origins of the priesthood began with the high priest of Abraham, Shem, the son of Noah (HaJashar 16:11), whose title was Melchizedek, of whom David referred when declaring to the Christ, "You are a priest forever, in the order of Melchizedek."<sup>492</sup> Melchizedek, like Christ, was also king of Salem, which today we call Jerusalem.<sup>493</sup> Salem is the capital of the cities in Canaan and held great sway over Sodom and Gomorrah.<sup>494</sup> The people of Jerusalem were Jebusites, descendants of Canaan,<sup>495</sup> the son of Ham. It was the same earthly city where our Commander and Chief<sup>(Adon)</sup> was crucified, figuratively called Sodom.<sup>496</sup> The word *Jerusalem* itself in the Hebrew implies a paired meaning, for there is a Jerusalem representing the law, which corresponds to the present city in slavery with her children, but there is also a Jerusalem that is above, which is free.<sup>497</sup> In the line of Melchizedek, although Adonizedek was a descendent of Shem, he was also a Canaanite king and high priest, and he remained in Canaan on the day when Joshua entered the land.<sup>498</sup> In fact, it was Adonizedek, of the line of Melchizedek, the king of Jerusalem, who assembled the kings of Canaan and ordered them to attack Joshua and the Israelites.<sup>499</sup> Love declared to Moses that the Canaanites had committed the vilest of sins, and that was why they were going to be destroyed.<sup>500</sup> Now, a godly king and high priest would produce a people who follow after our Gods of Life, but an evil king produces a people after his own heart. If Adonizedek, which means "Master (Adoni) of Righteousness (Zedek)," was known for his righteous ways, why were he and his people destroyed? Moreover, to whom was the promise given of his land and the destruction of his people, but to Abraham?<sup>501</sup>

When the Israelites came to enter the land, could not Adonizedek of the line of Melchizedek argue that because he was of the line of Abraham's high priest, he had obtained the promise or even shared in the promise with Abraham? No, for the promise of Abraham is different from that of Melchizedek, just as the promise of the Levites is different from that bestowed upon Joseph and his descendants,<sup>502</sup> for the Levites were not given a land inheritance, but their inheritance as the priesthood is to bear the iniquity for the people,<sup>503</sup> and their cities were made to be places of refuge for those wanted for

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<sup>489</sup> Acts of the Apostles 17:23

<sup>490</sup> Ezekiel 37:15–22.

<sup>491</sup> 1 Peter 2:9; Torah 134 - *Traditional* [Numbers 17]

<sup>492</sup> Psalms 110:4.

<sup>493</sup> Torah 14:18. – *Traditional* [Genesis 14:18]

<sup>494</sup> Torah 14:17–24. – *Traditional* [Genesis 14:17–24]

<sup>495</sup> Torah 10:13. – *Traditional* [Genesis 10:13]

<sup>496</sup> Revelation 11:8.

<sup>497</sup> Galatians 4:25–26.

<sup>498</sup> HaJashar 88:55 (pronounced Adonizedek in the book of HaJashar).

<sup>499</sup> HaJashar 88:55–57.

<sup>500</sup> Torah 108:24–25. – *Traditional* [Leviticus 18:24–25]

<sup>501</sup> Torah 15:18–21. – *Traditional* [Genesis 15:18–21]

<sup>502</sup> History of Judah 5:2. – *Traditional* [1 Chronicles 5:2]

<sup>503</sup> Torah 135:19–24, 163:8–9, 165:10–12, 167:27–30, 177:1–2; – *Traditional* [Num 18:19–24, Deut 10:10–12, 14:27–30] Joshua 13:14, 13:33, 14:3; Ezekiel 48:12–14.



the crime of negligent homicide.<sup>504</sup> When Joshua entered the land, he was commanded not to make a treaty with the Canaanites but to put all of its inhabitants to the sword.<sup>505</sup> What the Zionists say is true, Canaan must die in order that Israel may be born, because for the Jews, like the Arabs, a death is required so that they may be reborn. Moses lifted up the snake in the wilderness,<sup>506</sup> the snake representing the evil of all humanity;<sup>507</sup> so, too, as the Son of Man was lifted up<sup>508</sup> and took upon Himself sin and death, He became the serpent and a refuge for us as sinners.<sup>509</sup> He became the true balance between HaElohim and Elohim, representing ultimate death and the ultimate life. For Christ Jesus, taking upon Himself the sin of all humanity became a greater sinner than even Adonizedek, of the line of Melchizedek.<sup>510</sup> He became the diabolical, the prince of darkness and all things evil. He is their inheritance,<sup>511</sup> and by definition an *inheritance* can only be given to another after one has died. For the Jews to be His priests, they must become, not as Sodom and Gomorrah, but far worse than Sodom.<sup>512</sup> The priesthood of Aaron must become the serpent.<sup>513</sup> Christ Himself is a direct descendent of the Levitical priesthood of Aaron. For while Christ is a descendent of David on His father's side,<sup>514</sup> His mother, Miriam (Mary, in Greek), is not only a Levite, but also a descendent of the line of Aaron<sup>515</sup> and takes her name after Miriam, the sister of Aaron and Moses.<sup>516</sup> Yet as Christ died in dishonor, He was raised in honor,<sup>517</sup> becoming the descendent of Shem (Melchizedek) in the capital city of the Canaanites (Jerusalem, the Jebusites), so, too, the Jewish people must die in their sin<sup>518</sup> and take upon themselves the sin of all creation,<sup>519</sup> in order to be reborn and made whole.<sup>520</sup>

Now, just as the Israelites have inherited the curse of Canaan and are figuratively called Sodom and Gomorrah, there was also a king and a priestly line over Sodom and Gomorrah, as there was over the whole region of Canaan, and who among those could be a greater sinner than Adonizedek of the line of Melchizedek, their high priest and king? Yet Gomorrah was only a foreshadow of the greater sin of Manasseh and Sodom a foreshadow of the greater sin of Ephraim, yet the greatest of all sin was found in their capital—Canaan's capital—Jerusalem, the foreshadow of Judah, and Who is the King and High Priest of the Jews, but Jesus the Christ,<sup>521</sup> the fulfillment of Adonizedek of the line of Melchizedek. For the One without sin becomes not only the greatest sinner, but also the King and High Priest in the capital city of Sin, over the nation of Canaan (Sodom and Gomorrah). For the high priest is as a burning stick snatched from the fire;<sup>522</sup> he is dressed in filthy rags,<sup>523</sup> because the responsibility of the high priest is to take upon himself the sin of the people and stand before Love to make atonement for the sin of the nation.<sup>524</sup> Now, did the High Priest, who is Jesus the Christ, alone carry the burden of guilt? No. The priests share in the guilt of the High Priest until their sin is atoned for.<sup>525</sup> For primary responsibility of the priesthood is to take the blame for the sin. This is the sworn

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<sup>504</sup> Torah 152:6–15 – *Traditional* [Numbers 35:6-15]; Luke 23:34.

<sup>505</sup> Torah 160:1–5. – *Traditional* [Deuteronomy 7:1-5]

<sup>506</sup> Torah 138:4–9. – *Traditional* [Numbers 21:4-9]

<sup>507</sup> Torah 3. – *Traditional* [Genesis 3]

<sup>508</sup> John 3:14.

<sup>509</sup> 2 Corinthians 5:21.

<sup>510</sup> Levi 27:46; Peter 15:34. – *Traditional* [Matthew 27:46; Mark 15:34]

<sup>511</sup> Torah 163:9, 171:2 – *Traditional* [Deuteronomy 10:9, 18:2]; Joshua 13:33; Ezekiel 44:28.

<sup>512</sup> Ezekiel 16:49–52.

<sup>513</sup> Levi 3:7, 12:34, 23:33 – *Traditional* [Matthew 3:7, 12:34, 23:33]; Luke 3:7; Jeremiah 8:17; Psalms 140.

<sup>514</sup> Luke 1:26–27.

<sup>515</sup> Luke 1:5 (Miriam's two relatives Elizabeth and Zechariah were descendants of Aaron).

<sup>516</sup> Torah 65:20. – *Traditional* [Exodus 15:20]

<sup>517</sup> 1 Corinthians 15:42–43.

<sup>518</sup> Luke 19:27.

<sup>519</sup> Levi 23:34–36. – *Traditional* [Matthew 23:34-36]

<sup>520</sup> John 3:6

<sup>521</sup> Levi 27:37. – *Traditional* [Matthew 27:37]

<sup>522</sup> Zechariah 3:2.

<sup>523</sup> Zechariah 3:3.

<sup>524</sup> Torah 135:1. – *Traditional* [Numbers 18:1]

<sup>525</sup> *Ibid.*

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oath of the Levites and is their duty to perform. This is not a figurative charge, but a literal responsibility, because Christ, the Lamb, was sentenced to death by their high priest,<sup>526</sup> taking upon Himself the greatest of all sins.<sup>527</sup> For this is what is written:

However, one of them, Caiaphas, who was high priest that year, countered, “You don’t know anything. You don’t realize that it is better for you that one person should die for the people, than that the whole nation should be destroyed.” Now he said this not from himself, but, being high priest that year, he prophesied that Jesus should die for the nation, and not for the nation *of Judah* only, but that He might also gather together into one the children of Love scattered abroad. *(John 11:49–52)*

Is their high priest found innocent of the crime? No, for the law states, “If it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to Love for a sin offering.”<sup>528</sup> Because of the sin of the anointed priest’s guilt that was brought upon all of the people (the nation of Judah and the many nations of Joseph), Ezekiel commanded that a bull offering is the first offering to be made in the New Temple of our Gods of Life.<sup>529</sup> However, public confession of guilt in the form of an offering has not yet been made, so the sin and the guilt remain.

Who could be greater from the house of Levi than Moses, yet neither Moses nor Aaron<sup>530</sup> was allowed to enter the Promised Land, but Joshua, son of Ephraim,<sup>531</sup> in line with the covenant of Abraham, led the Israelites in. For Moses, the Levite, represents the law, but Joshua, the Arab, represents freedom through faith. What greater representation of the law is there but the Temple? Moreover, what was prophesied of the Temple Mount in Jerusalem, “I will make this house like Shiloh and this city a curse among all the nations of the earth.<sup>532</sup>” The Temple of the Mound of Judah of our Gods of Death must never be rebuilt, for it shall stand in ruins<sup>533</sup> as a testament to the Temple of Melchizedek and the great sin laid upon its High Priest, Who is Jesus the Christ. For the Old Temple of our Gods of Death is the representation of hatred and division,<sup>534</sup> which the Levites worship at today and long to rebuild and reestablish, even to the point of giving their lives for it. Yet a New Temple of our Gods of Life will be built on the promise given to Jacob<sup>535</sup> that his children will be resurrected from the grave,<sup>536</sup> so that as the Old Temple of our Gods of Death brings death, the New Temple of our Gods of Life will bring life and a connection to the Father.<sup>537</sup> The leader of the Old Temple of our Gods of Death was of the line of Melchizedek, the “Master of Righteousness” (Adonizedek), the Canaanite, and his followers, the “Righteous Ones” (Sadducees) and the “Self-Righteous” (Pharisees), but what was prophesied? “No longer will there be a Canaanite in the house of Love” (Zechariah 14:21).

For in the Holy of Holies of the Old Temple of our Gods of Death was placed the ark of the covenant,<sup>538</sup> in which the stone tablets of the law received on the mountain of our Gods of Death (Torah 53:1) were stored,<sup>539</sup> for the ark represented the covenant of the law.<sup>540</sup> Yet what is written of the ark that it will be forgotten; it will not be missed, nor will another one be made,<sup>541</sup> the New

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<sup>526</sup> Levi 26:3, 26:57–66; Peter 14:53–64 – *Traditional* [Matthew 26:3, 26:57–66; Mark 14:53–64]; Luke 22:66–23:2, 23:13–18; John 11:49–51, 18:19–23, 18:28.

<sup>527</sup> John 19:11.

<sup>528</sup> Torah 94:3–21. – *Traditional* [Leviticus 4:3–21]

<sup>529</sup> Ezekiel 43:18–27.

<sup>530</sup> Torah 137:23–24. – *Traditional* [Numbers 20:23–24]

<sup>531</sup> Torah 130:8, 16; Surah al-Kahf 60.

<sup>532</sup> Jeremiah 26:6

<sup>533</sup> Levi 23:38 – *Traditional* [Matthew 23:38]; Jeremiah 22:5, 8–9.

<sup>534</sup> Luke 13:34–35.

<sup>535</sup> Torah 28:18–22 – *Traditional* [Genesis 28:18–22]; Micah 4:2; Isaiah 2:3.

<sup>536</sup> Ezekiel 37:1–14.

<sup>537</sup> Torah 28:11–22 – *Traditional* [Genesis 28:11–22]; Zechariah 8:9–10.

<sup>538</sup> Torah 76:33–34. – *Traditional* [Exodus 26:33–34]

<sup>539</sup> Torah 75:16, 75:21; History of Israel & Judah 8:9. – *Traditional* [Exodus 25:16,21; 1 Kings 8:9]

<sup>540</sup> Torah 75:22. – *Traditional* [Exodus 25:22]

<sup>541</sup> Jeremiah 3:16.

Temple is built on grace, forgiveness, and reconciliation, for the ark of the old covenant has passed away<sup>542</sup> and its Temple lies in ruins. Christ is also the Priest of the line of Shem, whose title was Melchizedek,<sup>543</sup> and while He is the King of the Jews<sup>544</sup> Who died for Judah in their sin, He is also the King and the High Priest who will return to an atoned for and therefore righteous Judah from the Heavens.<sup>545</sup> For in Christ, we have a greater High Priest than Moses,<sup>546</sup> because who is greater: the One who gives the law or the one who receives it? It was the Word Who gave the law to Moses,<sup>547</sup> this same Word Who was made flesh in the person of Jesus, Whom we call the Christ.<sup>548</sup> Yet as Jesus the High Priest died under the covenant of law,<sup>549</sup> he was resurrected and made new as Joshua the redeemer.<sup>550</sup> *Joshua* is “Jesus” in Greek, and the resurrected Joshua (Jesus), son of Joseph, son of Jacob,<sup>551</sup> will lead Israel into the Promised Land.<sup>552</sup>

### Like Mother, Like Daughter (*Ezekiel 16:44–45*)

Considering the enormity of the evil that Christ took upon himself, the charge against the Levites that they are His priests and are responsible for leading the whole world astray is nothing to be taken lightly.<sup>553</sup> The Jews point fingers and accusations at the Arabs,<sup>554</sup> but the Jews should consider that Love declares that Israel is better than Judah<sup>555</sup> and prophetically declares that the Levitical priests are the root cause of Arab iniquity.<sup>556</sup> So it becomes important to consider: what are the aspects of the Levitical priests—that is to say, the House of Aaron—that are of such great evil that Love would pronounce this charge against them?<sup>557</sup> The fundamentals of the Jewish faith fall into three general categories: the Mosaic law, Judaism, and Zionism. Understanding their faith will help us facilitate the logic and reasoning behind the things they do. Judaism (Judah + ism), or the religion of the Jews, was given its name to separate itself from Christianity, which was viewed as a Gentile faith. In this effort to differentiate their view of the Old Testament from that of Christianity, the Jews built the foundations of their faith on the concept that Jesus was not the Christ but rather a liar and a deceiver.<sup>558</sup> They do not believe that He was born of a virgin,<sup>559</sup> nor do they claim Him as their son.<sup>560</sup> By contrast, while the Arabs do not accept Jesus as the Son of our Gods of Life,<sup>561</sup> the Arabs do believe that He is the Messiah,<sup>562</sup> born of a virgin birth,<sup>563</sup> and believe in His resurrection from the grave<sup>564</sup> and His coming return. The debate over Christ’s identity has waged for two millennia now, and to date, the Jews remain unwavering on the subject. The Christian world was largely in opposition to

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<sup>542</sup> Arabs 8:13. – *Traditional* [Hebrews 8:13]

<sup>543</sup> Psalms 110:4.

<sup>544</sup> Levi 27:37. – *Traditional* [Matthew 27:37]

<sup>545</sup> Acts 1:10–11.

<sup>546</sup> Arabs 3:3–4. – *Traditional* [Hebrews 3:3–4]

<sup>547</sup> Torah 70:1. – *Traditional* [Exodus 20:1]

<sup>548</sup> John 1:14.

<sup>549</sup> Isaiah 53:4–10.

<sup>550</sup> Job 19:25; Isaiah 41:14, 44:23–24, 59:20.

<sup>551</sup> Levi 1:16. – *Traditional* [Matthew 1:16]

<sup>552</sup> Isaiah 65:17–25; Revelation 21–22:5.

<sup>553</sup> Jeremiah 11:15–16, 23:11–12.

<sup>554</sup> Psalms 50:20–21; Levi 7:1–2. – *Traditional* [Matthew 7:1–2]

<sup>555</sup> Jeremiah 3:11–18; Ezekiel 16:51–52.

<sup>556</sup> Ezekiel 44:12.

<sup>557</sup> Isaiah 28:15.

<sup>558</sup> Hons Atrott, *Jesus’ Bluff: “The Universal Scandal of the World (M. Magne), <[bare-jesus.net/e100.htm](http://bare-jesus.net/e100.htm)>*.

<sup>559</sup> Isaiah 7:14; Luke 1:26–38.

<sup>560</sup> Torah 38:24 (see full chapter for details); Levi 1:3; – *Traditional* [Genesis 38:24 (see full chapter for details); Matthew 1:3]

Yeshu’a ben Panthera, [bibliotecaplevades.net/biblianazar/esp\\_biblianazar\\_7.htm](http://bibliotecaplevades.net/biblianazar/esp_biblianazar_7.htm).

<sup>561</sup> Psalms 2:6–8, 72:1; Levi (Matthew) 3:17, 4:4–7, 14:33, 16:16, 27:43, 27:54; Peter 1:1; Luke 1:32–35; John 1:49, 3:15–18, 5:25, 10:35–36, 11:27, 19:7, 20:31; Acts 9:20; Romans 1:4, 9, 5:10, 8:3, 29; 2 Corinthians 1:19, Galatians 2:20, 4:4–6; Ephesians 4:13; Colossians 1:15; Arabs (Hebrews) 1:3–8, 4:14, 5:5, 6:6, 10:29, 11:17; 1 John 3:8, 4:15, 5:1–20; 2 John 1:9; Revelation 2:18.

<sup>562</sup> Surah Ali ‘Imran 45; an-Nisa’ 171–172; al-Ma’idah 72, 75.

<sup>563</sup> Surah Maryam 19–22; Ali ‘Imran 47–49; al-Anbiya 91.

<sup>564</sup> Surah an Nisa’ 157–158.

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Judaism until the horrors of the concentration camps were discovered after World War II, in which millions of Jews were put to death.<sup>565</sup> Germany represented the head of the Protestant Reformation, and by targeting the head of the reform, Martin Luther,<sup>566</sup> as the source of all hatred against the Jews, they were able to silence much of their opposition in the Church without having to refute any of the Biblical principles that he and other apostolic fathers had laid out.<sup>567</sup> This should not surprise us because, in general, people always want to believe the good about themselves and not the bad, even when the rebuke comes directly from our Gods of Death Himself (Zechariah 7:10–12; Levi (Matthew) 26:14–39; Isaiah 48:1–4; Peter (Mark) 3:5).

In contrast to Judaism, the Greek (Allegorical Christian) world has embraced Zionism. In fact it was the Christian World Leaders in Europe and the United States through the United Nations Resolution 181 on November 29, 1947 that handed the Samarian (Palestinian) land over to the Jewish people. Zionism fails at its core because its underlying principle is the fulfillment of the promises of God are dependent upon works over grace and love, thus denying the Holy Spirit his power. Like many Christians believing that ancient Israel lost their promise due to their works, becoming totally lost the Jews believed the promises of Israel and Abraham passed to them. Using human efforts they attempted to enable the promises through forcibly taking the land. As a people go down this path they are no longer relying on faith in God, but rather on an underlying belief that God is not capable of fulfilling His own promises without human intervention and as humans place themselves in the shoes of the All Mighty the most vile of corruption is soon to follow. The concept of Zionism is the belief that the Jewish people should re-conquer their promised land through war, not treaty, killing every man, woman, and child in the process<sup>568</sup>—which, in and of itself, sounds a lot like genocide and outside of the law of love and grace. Worse than that with the belief that God is endorsing murder, theft, and cruelty such crimes become viewed as honorable by the very society perpetrating them. People who compared these practices and actions with those of Nazi Germany were silenced as Jewish haters, and the Holocaust itself became an industry to justify all of the evil that the Jews committed.<sup>569</sup> In previous sections, we discussed both the blessings and the curses on the Arab people. In this chapter, we do the same for the Jewish people. To justify Zionism and the murder and atrocities associated with it the Jews have aligned the Arabs as the descendants of all of their Biblical enemies: the Canaanites, the Babylonians, the Assyrians, the Egyptians, and so on. Parts of this argument are correct, as we previously discussed;<sup>570</sup> however, the Jews have failed to take into account their own ancestral background for scripture also tells us that Judah, the Jewish nation, and Jerusalem, like Israel, inherited the curse of Canaan, for it reads:

The Word of Love came to me: “Son of man, confront Jerusalem about her abominations; and say, ‘This is what Love, my Preordiners of all, says to Jerusalem: Your birth and your nativity were in the land of the Canaanites; your father was an Amorite (a descendent of Canaan), and your mother was a Hittite (a descendent of Canaan).’ (Ezekiel 16:1–3; also see Jeremiah 23:14)

Judah was married to a Canaanite woman and had three Canaan offspring from her. In Jewish culture if the first son has no children and dies the wife passes to the second son so that the first offspring from the marriage to the second son is credited to the first son who died. If the second son also dies and the wife has off-spring from another family member the first is credited as the off-spring of the first son who died and the second is credited as off-spring to the second son who died. Judah fathered two children from the widow of both his first born Canaanite son as well as his second born

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<sup>565</sup> See [holocaustsurvivors.org](http://holocaustsurvivors.org); [ushmm.org](http://ushmm.org); [cyadvashem.org](http://cyadvashem.org).

<sup>566</sup> Martin Luther, *95 Theses*.

<sup>567</sup> Martin Luther, *On the Jews and Their Lies*.

<sup>568</sup> Torah 160:1–3. – *Traditional* [Deuteronomy 7:1–3]

<sup>569</sup> Norman Finkelstein, *The Holocaust Industry* [normanfinkelstein.com](http://normanfinkelstein.com).

<sup>570</sup> Micah 5:7–8.

Canaanite son so that all of the off-spring of Judah are divinely credited as Canaanites.<sup>571</sup> As Canaan and his children, Sodom and Gomorrah, gave preference to themselves and treated others with disdain,<sup>572</sup> so the people of Judah have shown preference for themselves over their brothers and exalted themselves over them<sup>573</sup> and, in so doing, have become the true sons of their father, Canaan, for they have been found guilty of the sin of Ham and therefore share in his curse.<sup>574</sup> Abraham, to whom the land was given,<sup>575</sup> considered himself a stranger and a foreigner in the land.<sup>576</sup> Yet the descendants of Judah return to the land as foreigners and strangers but, through Zionism, treat those living there for many millennia as illegal aliens on their own land. This is a far cry from Abraham, who bowed down to the Canaanites,<sup>577</sup> clothed their naked, and gave gold to their poor.<sup>578</sup> When he purchased land<sup>579</sup> and lived among them, he did so only by their consent.<sup>580</sup> Where is the hospitality of Abraham in the Jewish occupation of Samaritan (Palestinian) land? If the Jews were Abraham's descendants or heirs of his promise, they would have behaved as he behaved.<sup>581</sup> Instead, they have taken the land of their own brothers, even using the name of Love to glorify this injustice, as it is written:

Hear the Word of Love, you who tremble at His Word: "Your own brothers (the Jews) who hate you, the Palestinians (Samaritans), and throw you out, into refugee camps in Jordan and Lebanon, for my name's sake, mock, 'Let Love be glorified, that we may see your joy,' but it is they who will be put to shame." (Isaiah 66:5)

As if this were not enough, the Jews, through the justification of Zionism, have also torn down the homes of their brothers, without reimbursement,<sup>582</sup> to build fortified walls of concrete and steel to keep their brothers off their Gods of Life's given inheritance.<sup>583</sup> To date, more than two thousand homes in Jerusalem alone have been destroyed, with twenty thousand more scheduled.<sup>584</sup>

Without a home where do their Arab brothers go? To rebuild or build another home on their own land requires a building permit from the Jews, and the average time to get such a building permit approved is ten years;<sup>585</sup> even then, 94 percent of the building permits requested by the Palestinians (Samaritans) are rejected.<sup>586</sup> This wall is built around their brothers' reservoirs to keep them from their Gods of Life's given water supplies,<sup>587</sup> even denying them the right to drill wells to find new sources of water.<sup>588</sup> Those who try to come over the wall are shot at.<sup>589</sup> Under the religious justification of Zionism, these steps and many others like them were put in place by the Jews to make the living conditions of the Samaritan (Palestinian) people so bitter that they would decide to leave and make their home elsewhere. The Jews justify these actions with many arguments. Some say, "The Palestinians, the Arabs are not really native to the land. Their ancestors were nomads and roamed throughout the Middle East, so they really have no claim to the land." Yet the Word declared

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<sup>571</sup> Torah 38 – *Traditional* [Genesis 38]

<sup>572</sup> Halashar 18:11–19:45.

<sup>573</sup> Isaiah 66:5.

<sup>574</sup> Torah 9:24–27. – *Traditional* [Genesis 9:24-27]; Also see *Affirming Faith in Mind, Zen Buddhist Tradition*

<sup>575</sup> Torah 15:18–21. – *Traditional* [Genesis 15:18-21]

<sup>576</sup> Torah 17:8, 23:4. – *Traditional* [Genesis 17:8; 23:4]

<sup>577</sup> Torah 23:7, 12. – *Traditional* [Genesis 23:7,12]

<sup>578</sup> Halashar 22:11–13.

<sup>579</sup> Torah 23:14–16. – *Traditional* [Genesis 23:14-16]

<sup>580</sup> Torah 21:22–34. – *Traditional* [Genesis 21:22-34]

<sup>581</sup> John 8:39.

<sup>582</sup> Jeremiah 22:3.

<sup>583</sup> Isaiah 22:10; Ezekiel 4:1–3.

<sup>584</sup> Israeli Committee Against Home Demolitions <[icahd.org/](http://icahd.org/)>.

<sup>585</sup> See <[occupiedpalestine.wordpress.com/2011/10/25/israel-still-demolishing-palestinian-homes-in-occupied-jerusalem/](http://occupiedpalestine.wordpress.com/2011/10/25/israel-still-demolishing-palestinian-homes-in-occupied-jerusalem/)>.

<sup>586</sup> Israel refuses 94 percent of Palestinian building requests, while allowing Jewish settlers to build illegally. BBC News, "W Bank Building 'Bias' Condemned," Feb 21, 2008.

<sup>587</sup> Isaiah 22:11.

<sup>588</sup> See <[news.bbc.co.uk/2/hi/8327188.stm](http://news.bbc.co.uk/2/hi/8327188.stm)>.

<sup>589</sup> Torah 49:23. – *Traditional* [Genesis 49:23]

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that because Ephraim did not obey Him, they would be wanderers among the nations.<sup>590</sup> Others respond by saying, “The Arabs have so much land and we have so little.”<sup>591</sup> To this argument, Christ responded in a parable, which we bring with its interpretation.

There was a man with three servants: Ephraim, Manasseh, and Judah. To Ephraim, he commanded, “Take what I have given you and become many nations.”

To Manasseh, he commanded, “Take what I have given you and become a great nation.”

Finally to Judah, he commanded, “Accept my Messiah.”

Later he returned to settle accounts. Ephraim boasted, “I have become many nations and a people like the stars of the sky from the Nile to the Euphrates.”

He praised him, “Well done!”

Manasseh, too, came and boasted, “I have become a great nation.”

He praised him as well, “Well done!”

Finally, Judah came. He scoffed, “You are a hard and cruel master. You expect to reap a harvest of many nations and peoples where you have not planted them.”

The master was furious. With sarcasm and indignation, he replied, “So, you think I expect to reap a harvest of many nations and peoples where I did not already plant them? Take the one little piece of land away from Judah and give it to Ephraim.”<sup>592</sup>

Historically, the Jews have always felt superior to Israel,<sup>593</sup> frequently citing that their ancient kings were more righteous<sup>594</sup> and insisting that those who were righteous in Israel had returned to the nation of Judah and are Jews to this day.<sup>595</sup> This type of preference and arrogance was evident during the days of Christ, because the Jews would walk completely around the Samaritan (Israelite) towns and cities to avoid them and would not speak to the Samaritans.<sup>596</sup> However, it is clear that Christ loved the Samaritan (Israelite) people,<sup>597</sup> and they loved Him.<sup>598</sup> For Israel’s blessing is spoken through the name Joseph,<sup>599</sup> not through Judah or Levi, of which the blessing states, “May our Gods of Life make you like Ephraim and Manasseh.<sup>600</sup>” From the beginning, Judah’s sin was great. Yet Love is merciful and brought Judah and Levi back to their land and rebuilt their Temple. Yet He knew they were predictable, so He gave them a task they could handle. As their own sheep (scribes and priests) were blind and diseased<sup>601</sup> and therefore unacceptable to be offered for the sacrifice for the redemption of the sin of the people,<sup>602</sup> He made them the priests to sacrifice a worthy lamb, a lamb without spot or blemish.<sup>603</sup> At the mere mention of our Gods of Life’s servant, Jesus, they cringed and their hearts stiffened.<sup>604</sup> Yet Love had sworn to them He was going to do this ahead of time.<sup>605</sup> Because of their great sin for more than a millennia, Love caused the descendants of Judah to be away from their native land.<sup>606</sup>

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<sup>590</sup> Hosea 9:17.

<sup>591</sup> Levi 13:12, 25:29; Peter 4:25 – *Traditional* [Matthew 13:12,25:29]; Luke 8:18, 19:26.

<sup>592</sup> Levi 25:14–30 – *Traditional* [Matthew 25:14–30]; Luke 19:11–27; Torah 150:54. – *Traditional* [Numbers 33:54]

<sup>593</sup> Samuel 15:17. – *Traditional* [1 Samuel 15:17]

<sup>594</sup> History of Israel & Judah 22:42–43; 36:2–3, 37:2–3, 33–34, 44:2; and so on. – *Traditional* [1 Kings 22:42–43; 2 Kings 14:2–3, 15:2–3.33–34, 22:2, etc.]

<sup>595</sup> History of Judah 40:16, 63:9, 63:21 – *Traditional* [2 Chronicles 11:16, 34:9,21]; Ezra 9:15.

<sup>596</sup> John 4:9; Torah 43:32. – *Traditional* [Genesis 43:32]

<sup>597</sup> Luke 10:25–37, 17:11–17, 9:51–56; John 4:1–42.

<sup>598</sup> John 4:39–42; Luke 17:16.

<sup>599</sup> Torah 48:20. – *Traditional* [Genesis 48:20]

<sup>600</sup> *Ibid.*

<sup>601</sup> Malachi 1:6–2:4.

<sup>602</sup> Torah 112:18–25. – *Traditional* [Leviticus 22:18–25]

<sup>603</sup> Isaiah 53, Psalms 22; Torah 91:3, 91:10; 93:1, 93:6. – *Traditional* [Leviticus 1:3,10, 3:1,6]

<sup>604</sup> Psalms 89:38–45; Torah 185:15, 185:18–20 – *Traditional* [Deuteronomy 32:15,18–20]; an-Nisa 172.

<sup>605</sup> Malachi 3:1–2.

<sup>606</sup> Zechariah 7:4–14; Isaiah 58.

Instead of accepting correction<sup>607</sup> during these years, in their hearts they declared, “One day I will return and get retribution for what happened to our people.” Yet Love is merciful. He returned them to their family, as He had promised,<sup>608</sup> to see if they had changed (Ezekiel 16:41–45).

When the descendants of Judah arrived, they found the house free from occupation, swept clean, and put in order.<sup>609</sup> They behaved just as our Preordainers had prophesied, and today the state of that house is worse than it was at first,<sup>610</sup> for they did not give any thought to the people whom our Gods of Life put there, if by their standards they consider the inhabitants to be people at all. So when the descendants of Judah returned, they took the land by force, as was testified against them, “What is going on in Palestine today cannot be justified by any moral code of conduct. They can settle in Palestine only by the goodwill of the Arabs. They should seek to convert the Arab heart.”<sup>611</sup> The descendants of Judah tried to bring Egypt on board with their evil scheme, and so Love became furious and reduced their land at the Camp David Accords.<sup>612</sup> Yet the nation of Judah claimed to be a victim and testified that Arab hospitality was likened unto Sodom and Gomorrah, not that of Abraham. To this day, many say the Arabs will never change, but Christ revealed that if the miracles He performed for the Jews had been done in Sodom, the people who lived there would have believed.<sup>613</sup> Therefore, before anyone should curse the Arabs, he or she should remember the Word of Love concerning Judah: “Be ashamed and bear your disgrace, for you have made your sisters [Sodom and Gomorrah] appear righteous.”<sup>614</sup> Moreover, Christ made note of it, saying, “But I tell you that it will be more tolerable on the Day of Judgment for the land of Sodom than for you.”<sup>615</sup> Who could be a greater person of peace than Gandhi, son of Ishmael? Yet he testified, “I wish they had chosen the way of nonviolence in resisting what they rightly regarded as an unwarrantable encroachment upon their country. But according to the accepted canons of right and wrong, nothing can be said against the Arab resistance in the face of overwhelming odds.”<sup>616</sup> In addition, Nelson Mandela, son of Ham, declared, “We know too well that our freedom is incomplete without the freedom of the Palestinians,” so that even Ishmael and Ham gave testimony against Levi. Yet we have an even greater Prince of Peace,<sup>617</sup> Who testifies that He steadies the Arab’s bow and keeps his strong arms limber and fixed on the target,<sup>618</sup> for from the beginning the Palestinians (Samaritans) offered to the descendants of Judah, “Come live with us as one,” but they refused.<sup>619</sup>

In the beginning, God used supernatural signs through Abraham, Isaac, and Jacob, written by the hand of Moses, to declare prophetic events. As these came of age, Love sent His Word to the prophets so that they could give testimony on why these things came about, as well as expand on the original prophecies given through the patriarchs, so that we can better understand the ways of Love. As time passed, signs and wonders by the witnesses became fewer and fewer; however, the testimony by the fulfillment of the events themselves became greater and greater. This is part humanity necessary through adolescence. The All Mighty should not have to perform miracles, as a circus attraction, for the world to listen as He did for humanity as a toddler. This is why Christ testified, “A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah.” Christ made himself known as the fulfillment of scripture to

<sup>607</sup> Zephaniah 3:7–8; Torah 116:23–24. – *Traditional* [26:23–24]

<sup>608</sup> Torah 186:7a. – *Traditional* [Deuteronomy 33:7a]

<sup>609</sup> Levi 12:44—in the context of 12:43–45. – *Traditional* [Matthew 12:44—in the context of 12:43–45]

<sup>610</sup> Levi 12:45—in the context of 12:43–45. – *Traditional* [Matthew 12:45—in the context of 12:43–45]

<sup>611</sup> Mahatma Gandhi, “The Jews,” from *Harijan*, November 26, 1938.

<sup>612</sup> Ezekiel 16:26–27.

<sup>613</sup> Levi 11:23–24. – *Traditional* [Matthew 11:23–24]

<sup>614</sup> Ezekiel 16:52.

<sup>615</sup> Moses: Torah 182:23, 185:32; Isaiah 1:9–10; Jeremiah 32:14; Ezekiel 16:46–58; Amos 4:11; Christ: Levi 10:15, 11:23–24; Luke 10:11–12; Revelation 11:8.

<sup>616</sup> Mahatma Gandhi, “The Jews,” from *Harijan*, November 26, 1938.

<sup>617</sup> Isaiah 9:6.

<sup>618</sup> Torah 49:24–25. – *Traditional* [Genesis 49:24–25]

<sup>619</sup> Jimmy Carter, *We Can Have Peace in the Holy Land: A Plan That Will Work*. Also see *Peace, Not Apartheid*.

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testify to Whom He was, and others gave witness.<sup>620</sup> The prophets prophesied through dreams and visions, yet when prophecy comes to pass, it is viewed in real and concrete terms, so its testimony is greater than visions and dreams could reveal. Thus, it is expected that as more prophecies are fulfilled, the witnesses to such fulfillments would increase, as they have. Today, I suggest to you that the number of witnesses to the glory of our Gods of Life has increased exponentially,<sup>621</sup> and this is why the Jewish state has outlawed prophesying. Not because the Jews do not know the message, but rather it has become bothersome to them, a nuisance, a noisy gong in their ears, from both the Greek (Allegorical Christian) and the Arab (Muslim). These are the two witnesses against them. The Greek is a witness of the Word made flesh in Jesus and that He is the One and only Son of our Gods of Life<sup>622</sup> and testifies of His love and His life, death, and resurrection, as well as His message of repentance. The Arab brings a message that our Gods of Life is faithful and true and has fulfilled His Word to Abraham, in that the seed of the one nearly sacrificed on the altar is now many nations,<sup>623</sup> from the Nile to the Euphrates,<sup>624</sup> and many kings, as well as a people like the stars in the sky.<sup>625</sup> While the Levites give witness that neither the Arab nor the Greek follows the feasts and holy days of Moses,<sup>626</sup> both have yet developed holidays fashioned after the testimony the Word has given to them.<sup>627</sup> Therefore, the witness of the Levite is discounted against the Arab and the Greek. Even to this day, the descendants of Judah have made prophesying against their laws because they did not want to hear witnesses Love sent to them from the Greeks (Allegorical Christians) and the Arabs (Jeremiah 23:29).

Yet their sin became greater still. While Joseph was taken into captivity by the Assyrians, the Jews were taken into captivity by the Babylonians, whose territory is found in modern-day Iraq. It was during this time that the House of our Gods of Death was destroyed as well as the Ark of the Covenant and as they do not believe Christ to be the Messiah, they also believe the line of the Kings of Judah came to an end through the armies of Babylon. For many millennia they lived under an occupying power. Once they had regained the land they were determined to repay the Babylonian Empire. So they found allies in the United States who gave the reins over to the Jewish state to carry out their vendetta.<sup>628</sup> The United States would not have done this, except its citizens believed the Jewish people were an “Angel of Light” from Biblical times and would not mislead them.<sup>629</sup> Yet while the Jews were gone, Love was increasing the people of Joseph so that they would be a people like the stars of the sky, though the nation of Judah refused to believe it. So, in essence what have the Jews accomplished? They have destroyed their own people.<sup>630</sup> Love stated specifically that he appointed Nebuchadnezzar, the king of Babylon, as His servant,<sup>631</sup> to carry out His plan and purposes. Nevertheless, that was not enough; after the descendants of Judah destroyed their own brothers in their Gods of Life—decreed Arabic (Abrahamic) territory, they conspired, “Let us use our allies to get revenge on the Persians, even though Love was the One Who was restoring Iran for His purposes.<sup>632</sup> While the Greeks (Allegorical Christians) did not recognize the Palestinian Church as the descendants of the original early Church, as well as the offspring of the disciples themselves, the Jews did. The Jews remembered the Jewish followers of Christ would not support them against Rome in 70 AD and

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<sup>620</sup> Luke 1:1–4, Levi 16:15–17. – *Traditional* [Matthew 16:15-17]

<sup>621</sup> Arabs 12:1–2. – *Traditional* [Hebrews 12:1-2]

<sup>622</sup> John 3:18.

<sup>623</sup> Torah 17:4–6, 35:11; 48:3–4, 48:19. – *Traditional* [Genesis 17:4–6, 35:11; 48:3–4, 48:19]

<sup>624</sup> Torah 15:18–21. – *Traditional* [Genesis 15:18-21]

<sup>625</sup> Torah 22:15–18, 15:5. – *Traditional* [Genesis 22:15-18, 15:5]

<sup>626</sup> Torah 186:9. – *Traditional* [Deuteronomy 33:9]

<sup>627</sup> Islam: Hajj (a feast that remembers the near-sacrifice of Abraham’s son on the altar). Christianity: Christmas, the birth of Christ; and Easter, His death and resurrection. Surah al-Hajj 7.

<sup>628</sup> Ezekiel 16:29.

<sup>629</sup> 2 Corinthians 11:13–15.

<sup>630</sup> Isaiah 14:20.

<sup>631</sup> Jeremiah 25:9, 27:6, 43:10.

<sup>632</sup> Jeremiah 49:39, Isaiah 22:6.



returned, looking for revenge.<sup>633</sup> Should Love allow all of this to continue until the whole earth is covered with blood, just as it was during the days of Noah?<sup>634</sup> For Christ has testified of Levi, “Upon you will come all the righteous blood that has been shed on earth.<sup>635</sup> This is in line with the Levites’ covenant under the priesthood that they would share in the iniquity of the people.<sup>636</sup> Ergo as the Levites give testimony to the covenant of the law, they testify against themselves.

How you are fallen from heaven, O shining star *of David*, son of the morning! How you are cut down to the ground, you who laid the nations low! You conspired in your heart, “I will ascend into heaven; I will raise my throne above the stars of the God. I will sit on the mount of the assembly, on the distant slopes of Mount Zaphon, *which is a play on words for Mount Zion, as they are called Zionists, but Zaphon is the Mount of the Canaanite supreme god “El.”* I will ascend above the heights of the clouds; I will make myself like the Most High.” Yet you will be brought down to Hell, to the depths of the pit. Those who see you will gape at you; they will ponder over you, saying, “Is this the one who made the earth tremble, and shook Kingdoms, who made the world like a desert, (*Yet our Gods of Life will change that Desert into Eden, as is recorded in Ezekiel 36:34–36*) and overthrew its cities, who would not release his Samaritan (Palestinian) prisoners or let the Samaritan (Palestinian) Refugees go home?” (*Their freedom is recorded in Zechariah 9:11–12.*) All the Kings of the nations, all of them rest in glory, each one in his own tomb. But you are thrown out of your own sepulcher like a deplorable branch, clothed with the slain who were thrust through with the sword, who go down to the stones of the pit; like a corpse trampled underfoot. You will not be joined with them in burial, because you have destroyed your land, you have killed your people *your Samaritan (Palestinian) and Arab brothers of Israel.* The descendants of evildoers will never be mentioned again. [14:20] (Isaiah 14:12–20)

For the Word of our Gods of Life has never declared, “I am the God of Judah,” or “I am the God of Levi,” or “I am the God of Aaron,” but only, “I am the God of Israel.”<sup>637</sup> So, is this the Word of a god of a lost and dead people who died many millennia ago or of the God of the found and the living?<sup>638</sup> For Christ is the bright morning star,<sup>639</sup> and anyone who would try to supersede Him has taken the path of the evil one. Those whose faith is limited to their sight believe the Jewish people are the only descendants of the historic kingdoms, but their flag is the symbol of the morning star, the white star of the dawn with the blue sky in the background, for in their hearts they have lifted themselves up on a pedestal as a holy people above all of the nations.<sup>640</sup> Because of this, the world has followed them against Love’s chosen people, even though it was because of this very star of the horizon that the chosen were led astray.<sup>641</sup> Because they do not believe, neither Arab nor Jew, in the Word or His testimony, the land has been made into a desert.<sup>642</sup> For the descendants of Judah have imprisoned Love’s holy people<sup>643</sup> and did not let their Samaritan (Palestinian) brothers return home,<sup>644</sup> and because of their many sins, they have destroyed the land, they have slain their own people.<sup>645</sup>

In scripture, it is written, “Judah is the bow,” for it is because of the way they have treated Ephraim’s sons and daughters that the descendants of Ephraim have struck the nations, even those at the ends of the earth.<sup>646</sup> Yet if our Gods of Death breaks the battle bow, will there not be peace to the ends

<sup>633</sup> Romans 12:19; Torah 185:35. – *Traditional* [Deuteronomy 32:35]

<sup>634</sup> Torah 6:11–13; (solution) Levi 5:38–48. – *Traditional* [Genesis 6:11–13; (solution) Matthew 5:38–48]

<sup>635</sup> Levi 23:34–35. – *Traditional* [Matthew 23:34–35]

<sup>636</sup> Torah 135:1– *Traditional* [Numbers 18:1]

<sup>637</sup> Joshua 7:13; History of Israel & Judah 41:15, 41:20, 44:15, 44:18 – *Traditional* [2 Kings 19:15,20, 22:15,18]; Jeremiah 13:12, 16:9, 19:3, 19:15.

<sup>638</sup> Levi 22:32 – *Traditional* [Matthew 22:32]; Luke 20:38.

<sup>639</sup> Revelation 22:16.

<sup>640</sup> Isaiah 14:12–20.

<sup>641</sup> Surah an Najm 1–12; at Takweer 23.

<sup>642</sup> Jeremiah 14:1–6.

<sup>643</sup> Zechariah 9:11–12.

<sup>644</sup> Isaiah 14:17.

<sup>645</sup> Isaiah 14:20.

<sup>646</sup> Torah 186:17 – *Traditional* [Deuteronomy 33:17]; Zechariah 9:13; Ezekiel 44:12.

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of the earth?<sup>647</sup> So I tell you, the nation of Judah will be broken and die, as it is written that our Gods of Life will inherit the nation of Judah, and an inheritance is only received upon one's death.<sup>648</sup> So tell the War horse of Jerusalem, that ISIS, the Chariots of Ephraim are on the march.<sup>649</sup> For until death, Judah's father is the Devil, as are all who neglect, argue against, and defy the promises of our Gods of Life.<sup>650</sup> In regard to this, there is a difference between a German and a Nazi. A Nazi is viewed as a follower of the Devil, and none dispute this, because the Nazis actions testified to this; so, too, I do not characterize the Jewish state as a genetic descendent of the Devil, but rather by their fruit you shall know them.<sup>651</sup> In the words of Albert Einstein, "It would be my greatest sadness to see Zionists (the Levites) do to Palestinian Arabs much of what Nazis did to Jews."

Who are these Palestinians (Samaritans) whom the Jews treat with such disdain? During the reign of Ahab, King of the nation of Joseph, the prophets of our Gods of Death were sought out and murdered because they would not bow to Baal. They hid out in caves to survive,<sup>652</sup> but the massacre was so great that Elijah declared to Love, "I have been very zealous for Love the Invincible. The Israelites have rejected Your covenant, torn down Your altars, and put Your prophets to death with the sword. I am the only one left, and now they are trying to kill me, too."<sup>653</sup> However, Love replied to Elijah, "I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and whose mouths have not kissed him."<sup>654</sup> Isaiah, speaking of this remnant of the tribes of Joseph, proclaimed, "Though your people be like the sand by the sea," referring to the promise given to Abraham, "only a remnant will return."<sup>655</sup> Now, the Jews believe that the remnant consists of those Israelites who went to Judah during the reign of King Hezekiah,<sup>656</sup> however, Paul testified of this remnant:

Love did not reject His people whom He foreknew. Do you not know what *the History of the Kings of Israel and Judah 19:10, 14* says concerning Elijah, how he pleaded with Love against Israel? "Preordiners, they have killed your prophets, they have torn down your altars; and I am the only one left, and they are seeking my life." However, what was Love's response to him *in the History of the Kings of Israel and Judah 19:18*? "I have preserved for myself seven thousand men, who have not bowed the knee to Baal." Therefore, in that same way, at this present time, there remains a remnant chosen by grace, the Palestinians (Samaritans), the remnant of the Arab People. (Romans 11:2–6; also see James 1:1.)

Thus, the Jews are not that remnant of which Elijah was speaking, for at the time of Paul, although the descendants of Judah had returned, the remnant was still scattered among the nations.<sup>657</sup> Zechariah prophesied of this remnant of Ephraim that they would be found in refugee camps in Lebanon and Gilead, as the Palestinians (Samaritans) are to this day,<sup>658</sup> because the Palestinians (Samaritans) are the remnant of Ephraim of whom Elijah, Isaiah, and Paul prophesied.

The Jews are quick to point out the sins of the Palestinians (Samaritans) toward the Greeks (Allegorical Christians). Do these sins void Samaria's (Palestine's) promise as the remnant of Israel? No, for if the remnant was chosen by grace, then it can no longer be based on works, but rather based on a promise.<sup>659</sup> Furthermore, scripture tells us that when God restores them, He will reveal to them the totality of their sin so that they will loathe themselves and know that this was done on the basis

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<sup>647</sup> Zechariah 9:10–13.

<sup>648</sup> Zechariah 2:12.

<sup>649</sup> Zechariah 9:10

<sup>650</sup> John 8:39–47; contrast Surah al Jathiyah 7.

<sup>651</sup> Levi 7:15–23. – *Traditional* [Matthew 7:15-23]

<sup>652</sup> History of Israel & Judah 18:3–4. – *Traditional* [1 Kings 18:3-4]

<sup>653</sup> History of Israel & Judah 19:14. – *Traditional* [1 Kings 19:14]

<sup>654</sup> History of Israel & Judah 19:18 – *Traditional* [1 Kings 19:18], Romans 11:2–6; as-Saffat 123-130 (remnant, 128–130).

<sup>655</sup> Isaiah 10:22a.

<sup>656</sup> History of Judah 63:9. – *Traditional* [2 Chronicles 34:9]

<sup>657</sup> James 1:1.

<sup>658</sup> Zechariah 10:7–10.

<sup>659</sup> Galatians 3:18.

of His promise to Abraham and not in accordance with their evil ways.<sup>660</sup> For Judah will see peace, but as prophesied through Jacob when peace comes the ruling staff will be taken away from Judah.<sup>661</sup>

Moreover, as the nation of Judah cast stones, one must ask, What of Judah's sins?<sup>662</sup> Did the descendants of Judah not also murder the prophets and those sent to them?<sup>663</sup> Is it not recorded how the disciples and followers of Christ were hunted down and murdered by the people and leaders of Judah?<sup>664</sup> These same followers of Christ warned, "When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city."<sup>665</sup> So when the Roman Legions invaded Jerusalem in 70 AD, the Jewish Christians did just that: they fled to the town of Pella.<sup>666</sup> They were called cowards and traitors by the Jewish people, and they were disowned by their own families and their nation, but the people who mocked them, disbelieving in the words of the Messiah, were later put on ships and taken to Alexandria, Egypt, where they were sold as slaves throughout the Roman Empire.<sup>667</sup> As their own historian acknowledges,<sup>668</sup> this came about due to the curse laid out by Moses,<sup>669</sup> so that the words of Christ may come to pass when He prophesied, "Do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set." For it is written, "Rejoice, you nations, with His people, for He will avenge the blood of His servants; He will take vengeance on His enemies and make atonement for His land and people."<sup>670</sup>

All of these things are part of the curse of Canaan from the mouth of Noah: "Cursed be Canaan! The lowest of slaves will he be to his brothers,"<sup>671</sup> for the wife of Judah was a Canaanite woman,<sup>672</sup> and, as you can ask any Jew, the Jews trace their ancestry through their mother. To whom does Noah say that Canaan will be a slave of? It is written that Canaan will be the slave of Shem and Japheth.<sup>673</sup> Now it is true that the Israelites did make slaves of many Canaanite tribes and peoples;<sup>674</sup> however, we know that this was not a complete fulfillment of this curse because the Israelites were not descendants of Japheth, but the Romans *were* descendants of Japheth, and it was the Romans who would fulfill this curse when they came and took the Jews into slavery and bondage throughout the Roman Empire. The Jews were also under oppression from Russia and Germany, whose people are also descendants of Japheth and therefore also a part of the fulfillment of this curse. This is a curse not put into place by Satan, but from the Father.<sup>675</sup> Therefore, it is true when the Jews say they have been an oppressed people, for they have been a stick burned at both ends: after they were taken out of the fires of the concentration camps,<sup>676</sup> they returned to their family and were put back in the fire.<sup>677</sup> These were the terrors Love had hidden in His vaults<sup>678</sup> that were declared to them beforehand through Moses. This oppression has caused the Jewish people many tears, but do these

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<sup>660</sup> Ezekiel 20:42-44.

<sup>661</sup> Torah 49:10 – *Traditional* [Genesis 49:10]

<sup>662</sup> John 8:7.

<sup>663</sup> Levi 23:29-39. – *Traditional* [Matthew 23:29-39]

<sup>664</sup> Acts 8:1-3.

<sup>665</sup> Luke 21:20-21.

<sup>666</sup> Recognitions 1:39:3; Eusebius, *History of the Church* 3:5:3, 3:5; Panarion 30:2; de Mens. Et Pond., 15; Haer 29:7, 30:18; Epiphanius, *Panarion* 29:7:7-8, 30:2:7; *On Weights and Measures*, 15; Flavius Josephus, *The Wars of the Jews*, II, XIX, 6, 7.

<sup>667</sup> Torah 181:68. – *Traditional* [Deuteronomy 28:68]

<sup>668</sup> Josephus. *The Antiquities of the Jews*, b. xii, 100:1, 2; *The Wars of the Jews*, b. vi., c. 9, s. 2; also see Diodorus.

<sup>669</sup> Torah 181:15-68. – *Traditional* [Deuteronomy 28:15-68]

<sup>670</sup> Torah 185:43. – *Traditional* [Deuteronomy 32:43]

<sup>671</sup> Torah 9:25. – *Traditional* [Genesis 9:25]

<sup>672</sup> Torah 38:1-5. – *Traditional* [Genesis 38:1-5]

<sup>673</sup> Torah 9:27b. – *Traditional* [Genesis 9:27b]

<sup>674</sup> Joshua 9:3-15.

<sup>675</sup> Job 2:10.

<sup>676</sup> Ezekiel 15:7.

<sup>677</sup> Torah 186:7. – *Traditional* [Deuteronomy 33:7]

<sup>678</sup> Torah 185:34. – *Traditional* [Deuteronomy 32:34]

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tears redeem them from the curse? No, for like Esau they do not acknowledge their guilt. They ask, “Why has Love done these things to us and to our Temple?”<sup>679</sup> To ask “why” is a failure to acknowledge, for it reflects a soul that declares, “I have done no wrong,” or “I do not deserve this.” The nation of Canaan was cursed because when Ham saw his father naked, Ham mocked and ridiculed his father, Noah. Yet it was through Noah that humanity was saved. In like manner, the descendants of Judah, son of Canaan, saw their Messiah exposed, naked, and hanging on a cross on the side of the road to Jericho<sup>680</sup> for all to see, and they mocked and ridiculed him and set themselves up as superior over him,<sup>681</sup> yet it was through this same Messiah that humanity was saved, just as it was through Noah, whom Ham mocked. Despite knowing this curse, the Jewish people freely accepted it, for it is written:

Pilate asked them, “What then should I do with Jesus who is called Christ?”

They all demanded, “Let him be crucified.”

He pleaded with them, “Why, what evil has he done?”

Nevertheless, they cried out even more, “Let him be crucified.”

Therefore, when Pilate saw that he was getting nowhere, but rather the uproar increased, he took water, and washed his hands before the crowd, “I am innocent of the blood of this righteous man. It’s your responsibility.”

All the people answered, “His blood be on us, and on our children,” *in the line Torah 152:33–34.* (Levi 27:22–25; also see Samuel 55:17 – *Trad.* [Matt 27:22–25; also see II Samuel 24:17])

Christ, knowing the penalty of this curse, mourned for the Jews, “Daughters of Jerusalem do not weep for me; weep for yourselves and for your children.”<sup>682</sup> Moses, too, aligned this coming curse to the betrayal of their Messiah when he declared, “When Love saw them reject the Rock, He rejected them.”<sup>683</sup> Psalms reads:

Once and for all I have promised by my holiness; I will not lie to David. His descendants will endure forever, and his throne as the sun before me. It will be established forever as the moon, and as the faithful witness in the sky.” Measure and reflect. However, you have abandoned and rejected him; you are furious with your anointed one. You have abhorred the covenant of your servant; you have defiled his crown in the dirt. You have broken down all his hedges; you have brought down his strongholds to ruins. All who pass by the way plunder him; he has become a laughingstock to his neighbors. You have exalted the right hand of his adversaries; you have made all his enemies rejoice. Yes, you turned back the edge of his sword, and have not made him victorious in the battle. You have made his splendor to cease, and have thrown down his throne to the ground. The days of his youth, you have cut short; you have covered him with shame. Measure and reflect. (Psalms 89:35–5)

Yet in spite of all this, you say, “I am innocent; our Gods of Death is not angry with me.” Nevertheless, He will pass judgment on you because you say, “I have not sinned.”<sup>684</sup> Should we believe that the Jewish Christians who were obedient to the command of Christ and fled from Jerusalem in 70 AD, becoming one with the remnant of Joseph to this day,<sup>685</sup> did so for no reason but to be persecuted among the Samaritan (Palestinian) people? No, for our Preordiners was preparing them in advance to share in the coming glory of the nations of Joseph. Their Church was established through Peter’s son Mark<sup>686</sup> and has remained to this day, for it was prophesied of this Church that the gates of hell will not prevail against it.<sup>687</sup>

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<sup>679</sup> History of Israel & Judah 9:6–9. – *Traditional* [1 Kings 9:6–9]

<sup>680</sup> Luke 10:25–37.

<sup>681</sup> Levi 27:39–43; Peter 15:29–32; – *Traditional* [Matthew 27:39–43; Mark 15:29–32]; Galatians 6:7

<sup>682</sup> Luke 23:28.

<sup>683</sup> Torah 185:18–19. – *Traditional* [Deuteronomy 32:18–19]

<sup>684</sup> Jeremiah 2:35.

<sup>685</sup> See <[copticchurch.net/topics/synexarion/mark.html](http://copticchurch.net/topics/synexarion/mark.html)>.

<sup>686</sup> 1 Peter 5:13.

<sup>687</sup> Levi 16:18–19 – *Traditional* [Matthew 16:18–19]; Check-Points: <[canadazone.com/icw/](http://canadazone.com/icw/)>; Check-Points: <[ifamericansknew.org/cur\\_sit/checkpoints.html](http://ifamericansknew.org/cur_sit/checkpoints.html)>;

Moreover, even the blood of their own Israelite brothers cries from the ground.<sup>688</sup> Therefore, Love has given the nation of Judah a choice. Yes, even Judah. He has allotted seventy years for the descendants of Judah as a nation to see how they would be;<sup>689</sup> now there are only a handful of years left until 2018 (1948–2018). Now that the truth is revealed, the nation of Judah must choose: forgiveness or judgment. Love has given the descendants of Judah a path of life and another of death.<sup>690</sup> See where their hate and pride have taken them. Take the path of life.<sup>691</sup> Rejoice with our Gods of Life, for your brother is alive.<sup>692</sup> Love<sup>693</sup> with humility.<sup>694</sup> This is the tithe Love seeks.<sup>695</sup> For what does He need with gold and silver?<sup>696</sup> It is time for the descendants of Levi to accept their guilt and repent,<sup>697</sup> for as they have judged, so they will be judged.<sup>698</sup> This is why Love gives the second witness, the high priest, a choice.<sup>699</sup> On one hand, you have the fate of Esau, who lost his life when through his pride he tried to take the promise of Jacob by force.<sup>700</sup> On the other hand, you have Judah, who gained a lost brother when he was willing to humble himself.<sup>701</sup> The day the descendants of Judah sold their brother, they sold their birthright, and thus our Gods of Death gave them His covenant with Esau,<sup>702</sup> but of this covenant, it was granted to Esau that one day he would throw off the yoke of his brother and become his own man. This is the covenant that Love has given the descendants of Levi to fulfill. Moreover, as they have murdered their brother and their Messiah, Love will give them His covenant with Cain.<sup>703</sup> For there will be a day when they fully see their guilt, and they will cry out to Love, “My guilt is too great, anyone who sees me will kill me.”<sup>704</sup> This is how Love will respond, “Not so; anyone who kills you will suffer vengeance seven times over,”<sup>705</sup> because there are seven woes for those who reject the discipline of our Gods of Death.<sup>706</sup> Should any come against the nation of Judah, Levi will blow the trumpet in Zion,<sup>707</sup> and the seals will be broken<sup>708</sup> in heaven and on earth. On the seventh sonorous trumpet blast, scripture tells us that Jesus Himself will come with His holy ones.<sup>709</sup>

This was accomplished for the glory of our Gods of Life, for the Levites were designed to be the greatest of all sinners, so that they could receive the greatest of all blessings. For Love has testified that He will make a new covenant with them, that He will take away their sins.<sup>710</sup> Now, what blessing could be greater than Abraham’s? Yet scripture testifies that Levi’s blessing is greater,<sup>711</sup> for Levi’s descendants are the last to be saved.<sup>712</sup> They are the final priests to the whole world, for whoever is forgiven of the greatest guilt receives the greatest reward and the most abundant joy.<sup>713</sup>

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Check-Points: <[jffp.com/?tag=checkpoints](http://jffp.com/?tag=checkpoints)>.

<sup>688</sup> Torah 4:10. – *Traditional* [Genesis 4:10]

<sup>689</sup> Zechariah 1:12; Daniel 9:24 (Levi 18:21–22); Isaiah 23:15.

<sup>690</sup> Torah 183:15–20 – *Traditional* [30:15–20]; Proverbs 14:12, 16:25.

<sup>691</sup> Didache 1–2.

<sup>692</sup> Luke 15:25–31.

<sup>693</sup> Jeremiah 4:4 (see the whole chapter); Torah 163:16, 183:6; Levi (Matthew) 5:43–48, 22:34–40; 1 Corinthians 13; Galatians 5:22–26; John 15:12.

<sup>694</sup> Levi 18:4. – *Traditional* [Matthew 18:4]

<sup>695</sup> Malachi 3:6–12.

<sup>696</sup> Levi 6:19–24, 19:16–30. – *Traditional* [Matthew 6:19–24, 19:16–30]

<sup>697</sup> Isaiah 22:12–14; Jeremiah 31:31–40.

<sup>698</sup> Obadiah 1:15; Levi 7:1–2 – *Traditional* [Matthew 7:1–2]; Nahum 1:3,9; Jude 1:16.

<sup>699</sup> Zechariah 3:6–7.

<sup>700</sup> HaJashar 56:46–64.

<sup>701</sup> Torah 44:18–34 (Torah 45) – *Traditional* [Genesis 44:18–34 (Genesis 45)]; Surah Yusuf 90–92; an-Nahl 119.

<sup>702</sup> Torah 27:34–40. – *Traditional* [Genesis 27:34–40]

<sup>703</sup> Surah al Ma’idah 27–32.

<sup>704</sup> Torah 4:10–14. – *Traditional* [Genesis 4:10–14]

<sup>705</sup> Torah 4:15; Torah 186:7; Zechariah 12; Joshua 6:1–27; Menorah—the lamp stand with seven lights (Torah 75:31–40, 87:17–24; History of Judah 33:7).

<sup>706</sup> Torah 116:18–28; Zechariah 3:9; Levi 23:13–39; Daniel 9:24 (Levi 18:21–22).

<sup>707</sup> Joel 2; Torah 127:1–10, 29:1; Levi 23:23–25 – *Traditional* [Num 10:1–10]; Joshua 6; Revelations 8–11; Surah Ta Ha 102; az-Zumar 68; al-Haqqah 13–20.

<sup>708</sup> Revelation 5:5.

<sup>709</sup> Enoch 1:9; Jude 1:14–15; Zechariah 12:10; Joel 2–3.

<sup>710</sup> Jeremiah 31:31–34.

<sup>711</sup> Arabs 7:7. – *Traditional* [Hebrews 7:7]

<sup>712</sup> Levi 19:30. – *Traditional* [Matthew 19:30]

<sup>713</sup> Luke 7:41–43.

### How Did Things Come to This?

Now, what promise could be greater than that to Abraham, but who was Abraham's high priest and to whom did he give his tithe, but to Melchizedek himself?<sup>714</sup> For the Levites were designed to be priests over all of Israel. Yet the people of Israel, because they have the title of Ishmael, have become ignorant of the great guilt of their forefathers as Israelites. Was it not the Jews responsibility through Levi to instruct Israel in the law and who could have been greater to testify to the judgment of the law than those who proclaim it?<sup>715</sup> In like manner, as the Israelites, the Arabs are also ignorant of the fullness of their reward that comes from the confession and redemption from sin.<sup>716</sup> Again, who is better to declare the redemption of sins than those redeemed from the greatest sin?<sup>717</sup> For who misled the Arabs that they were descendants of Ishmael?

Their Israelite fathers left them with the identity of Arabs ("Hebrews," in Greek), hoping that they would be able to identify themselves through the promise of Abraham.<sup>718</sup> The people of Judah were aware that when Joseph was led away, the Assyrians divided them,<sup>719</sup> mixing one people with that of another,<sup>720</sup> going as far as to divide child from parent, so that their name would be lost from the nations of the earth. Love declared this to them ahead of time, as is documented in the scriptures,<sup>721</sup> yet later, they came asking, "Who am I?"<sup>722</sup> With pride and arrogance of heart, the people of Judah declared the Arabs to be sons of Ishmael long before the arrival of Mohammad.<sup>723</sup> Unable to look upon them as equals, the people of Judah declared the Arabs to be illegitimate heirs of the promise of Isaac, when they themselves were not the legitimate heirs to the birthright of Abraham.<sup>724</sup> Among the people of Judah were priests, the line of the sons of Aaron, whose responsibility it is to proclaim the Word of Love to all of Israel. Yet the Levitical priests did not consult Love when they spoke to the house of Joseph.<sup>725</sup> This is a result of Judah's arrogance and disdain toward his brother, the league of the nations of Israel. Now if they believe their actions are worthy of note, I would like to hear the justification for their actions.<sup>726</sup> Would it be asking too much of them to fix this now? Unless one believes that Mohammad spoke to an angel of Love, it was the Jews who told the Arabs they were Ishmaelites, for the Word of our Gods of Life through all of the prophets speaks directly to the contrary. I believe these myths the Israelites have adopted are only an attempt to create a better image of themselves than the one the descendants of Judah gave to them. Mohammad merely changed the covenant so that Ishmael was the chosen son, so that they, too, could be a chosen people, yet ironically had they only known they already were. Have not the Greeks (Allegorical Christians), in like manner, also declared themselves sons of Abraham, so that they, too, can believe that they are a chosen people?<sup>727</sup> Judah made the legitimate child of the free woman, Sarah, into the child of the slave woman, Hagar, to such an extent that they reference themselves as slaves, Muslims, to this very day. Yet even this was by and through the glory of God, for the Arabs would be unable to die to the slave woman, Hagar, and be born of the free woman, Sarah, unless at some point they

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<sup>714</sup> Arabs 7:4-7; Torah 14:18-20; Hajashar 16:11-12.

<sup>715</sup> Levi 23:13-29 – *Traditional* [Matthew 23:13-29]; Luke 11:37-54.

<sup>716</sup> Torah 116:40-42. – *Traditional* [Leviticus 26:40-42]

<sup>717</sup> Luke 7:41-43.

<sup>718</sup> Torah 21:12 – *Traditional* [Genesis 21:12]

<sup>719</sup> History of Israel & Judah 39:5-6, 39:24. – *Traditional* [2 Kings 17:5-6, 24]

<sup>720</sup> Micah 5:7; Levi 13:33. – *Traditional* [Matthew 13:33]

<sup>721</sup> Isaiah 7:8b; Hosea 9:11.

<sup>722</sup> Surah al Jumu'ah 6-8.

<sup>723</sup> Jubilees [xx. 12-13]; Josephus, *Antiquities of the Jews*, Book 1, 12:4.

<sup>724</sup> History of Judah 5:2. – *Traditional* [1 Chronicles 5:2]

<sup>725</sup> Surah Yusuf 89.

<sup>726</sup> Malachi 2:7-9.

<sup>727</sup> Romans 9:6-8.

became the child of the slave woman.<sup>728</sup> Yet Abraham declared to the king of Sodom that he would not accept anything from the king, so that the king would never be able to say, 'I made Abram rich'.<sup>729</sup> The Levite can take no credit for having made the Arabs into many nations or a people like the stars of the sky nor can they take any credit for bringing the Word to the Gentiles,<sup>730</sup> so to our Gods of Life (Elohim) be all the glory. Take into account this parable of Christ that He spoke to the sons of Levi, which we bring with its interpretation:

“What do you think? Love had two sons, Levi and Joseph. He went to the people of Joseph and instructed him, ‘Son, this is the land I have given to you. Go fulfill your birthright and become many nations.’ They answered, ‘I will not,’ but afterward, Mohammad changed their minds and they fulfilled their birthright. He went to the other son, Levi, and commanded him, ‘Fulfill your birthright preach my Word to the gentiles and Israel, take their iniquity upon yourself and bring it before and accept your Messiah.’ They answered, ‘I will,’ but did not. Which of the two did the will of his father?” They replied, “The first.” Jesus disclosed to Levi, “Truly, I say to you, those you consider sinners go into the kingdom of our Gods of Life before you. For John came to you in the way of righteousness, and you did not believe him, but the sinners believed him. Moreover, even when you saw it, you did not afterward change your minds and believe him.”<sup>731</sup>

Does anyone else find it odd that Israel spent forty years wondering in the Arabian Desert and did not run into a single Ishmaelite tribe, nor during the days of the Judges or the Kings of Israel or Judah? Rather odd for a people too numerous to count.<sup>732</sup> So if the Arabs are not Ishmaelites, who is the one great nation of Ishmael?<sup>733</sup> Scripture points to the nation of India. Here are the facts. First, scripture states that Ishmael’s descendants settled in Tarshish.<sup>734</sup> As to the location of Tarshish, scripture tells us that Solomon set up trade routes with Tarshish and imported peacocks, monkeys, and apes,<sup>735</sup> which are all native to India and not to the Arabian nations. Second, the trade routes were done through ships taking a full three years from the time they left until the time they returned.<sup>736</sup> Thus indicated a far greater distance, than the Arabian Peninsula, which would have been much accessible by land due to its proximity. Third, the Tarshites were Caucasian descendants from Japheth,<sup>737</sup> until they were subdued and resettled by the Ishmaelites. Ishmael’s mother and wives were all descendants of Ham from Africa. The people of India tend to have a darker complexion than their Arab brothers because of this. Fourth, scripture tells us that the Ishmaelites were separated from their Arab brothers and lived east of all of them.<sup>738</sup> India is also east of the Arab nations. Fifth, India is the only Arab nation that does not reckon its religious identity, as Islam does, through Abraham. Sixth India also does not share any of Abraham’s land inheritance.<sup>739</sup> Seventh, scripture tells us that Ishmael will live in hostility toward all of his brothers.<sup>740</sup> Ishmael was the only child of Hagar, so he had no full brothers; however, Abraham had three wives: Hagar,<sup>741</sup> Sarah,<sup>742</sup> and Keturah.<sup>743</sup> From these, Ishmael had seven brothers: one from Sarah and six from Keturah. Now, logically, Ishmael cannot be separated from his brothers, the descendants of the Midianites, through

<sup>728</sup> Galatians 4:21-5:1

<sup>729</sup> Torah 14:22-23. – *Traditional* [Genesis 14:22-23]

<sup>730</sup> Isaiah 42:6; 49:6

<sup>731</sup> Levi 21:28-32. – *Traditional* [Matthew 21:28-32]

<sup>732</sup> Torah 16:10 (Context 16:7-10). – *Traditional* [Genesis 16:10 (Context 16:7-10)]

<sup>733</sup> Torah 17:20. – *Traditional* [Genesis 17:20]

<sup>734</sup> Hajashar 50:5.

<sup>735</sup> History of Israel & Judah 10:22, History of Judah 38:21. – *Traditional* [1 Kings 10:22; 2 Chronicles 9:21]

<sup>736</sup> *Ibid.*

<sup>737</sup> Torah 10:4 – *Traditional* [Genesis 10:4]; Hajashar 7:2, 6; Hajashar 50.

<sup>738</sup> Torah 16:12, 25:17-18 – *Traditional* [Genesis 16:12; 25:17-18] (Hajashar 50:5 is their final destination).

<sup>739</sup> Torah 21:9-13. – *Traditional* [Genesis 21:9-13]

<sup>740</sup> Torah 16:11-12. – *Traditional* [Genesis 16:11-12]

<sup>741</sup> Hajashar 16:24-28.

<sup>742</sup> Torah 11:29 – *Traditional* [Genesis 11:29]; Hajashar 12:44.

<sup>743</sup> Torah 25:1-3 – *Traditional* [Genesis 25:1-3]; Hajashar 25:1-5.

## The Royal Priesthood...

Midian, and the Edomites, through Isaac, if they are one and the same Arab people. Rather, has not the land of India been in conflict for centuries with the sons of Abraham, including those born to Keturah,<sup>744</sup> because of religious differences between Islam and Hinduism? Hinduism itself has separated India out as a nation and a people from the rest of the world as well.<sup>745</sup> Finally, India also has a population like the stars of the sky, in line with the promise of Ishmael given to Abraham.<sup>746</sup> For these reasons, we can say with confidence that the nation of the Ishmaelites is India. Greeks (Allegorical Christians) and Jews say, no. Why? The Greeks (Allegorical Christians) and the Jews like India, because they consider India an ally against the Arab people, but ironically, the true Israelites they disdain.

This testimony exists not only as a means to show how the Jews have led all of the Arabs astray, but also as a way to testify that they have led the Gentiles astray, in the world entire, as well. Consider, on what grounds does the nation called Israel, which is made up of the people of Judah, claim title to the promises given to Joseph and Jacob (Israel)? Was this not done to falsely elicit the favor of the Greek (Allegorical Christian) nations of the world? Is this not an extortion of the truth? For if Israel is a part of Judah, what was the day of its unification as spoken of by the prophets?<sup>747</sup> Has consent been given from the true people of Israel for such a title? Is not the title itself a statement of disbelief that Joseph, who was lost, would never be found? Today the Bible references many Old Testament books that can no longer be found. Yet none of the books from the prophets of Judah were lost, only those written to Joseph in regard to his promise.<sup>748</sup> Today only two remain, Hosea and Amos, and of these two, Amos was from Judah;<sup>749</sup> thus, we must ponder, were these works lost or destroyed?<sup>750</sup> If the Jewish state expected to hear from Love over the matter, then why have the Israelis made prophesying against their laws? It is written that the fear of our Gods of Death is the beginning of all wisdom,<sup>751</sup> yet in believing that the nations of Joseph would never return to dispute Judah's descendants claim, they have shown no fear of Love and have thus mocked our Gods of Life. They have not shown any remorse or taken any responsibility for selling their brother, for after Judah sold Joseph, the nation of Judah claimed not only Joseph's title of Israel, but also laid claim to his birthright of the land, though it was not theirs to give or take away. Furthermore, the Jews, in calling themselves Israel, have deceived the world into believing that they are Israel, for if they would have humbled themselves and used their authentic and true Biblical name, Judah, it would have begged the question to the world, "Who is Israel?" and light would have been shown onto a place that has become very dark.

God loves the Arab people and declares to Judah, "Is not Ephraim My dear son, the child in whom I delight? Though I often speak against him, I still remember him. Therefore, My heart yearns for him; I have great compassion for him."<sup>752</sup> It seems most Jews and even many Greeks would rather Love not keep His promises. Sadly, Love is as foreign to them as their brothers are, and their love for their Arab brothers is similar to their love for our Gods of Life.<sup>753</sup> Now, did our Gods of Death really hide the identity of their Arab brothers and sisters from them,<sup>754</sup> or was it on account of their own

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<sup>744</sup> Torah 16:12. – *Traditional* [Genesis 16:12]

<sup>745</sup> Torah 16:11. – *Traditional* [Genesis 16:11]

<sup>746</sup> Torah 16:10. – *Traditional* [Genesis 16:10]

<sup>747</sup> Zechariah 3:9–10, Hosea 1:11, Ezekiel 37:18–19, Torah 115:10. – *Traditional* [Leviticus 25:10]

<sup>748</sup> Lost works: *The Wars of Love* (Torah 138:10–15; Jasher 90:48; Jude 1:9); *Annals of the Kings of Israel* (History of Israel & Judah 14:19; 2 Chronicles 20:34);

*The Records of Gad the Seer* (History of Judah 29:29; 2 Chronicles 29:25); *Records of Nathan the Prophet* (History of Judah 29:29; 2 Chronicles 9:29, 29:25);

*The Records of Shemaiah the Prophet* (History of Judah 41:15);

*The Prophecy of Ahijah the Shilonite* (History of Judah 38:29);

*The Annals of Jehu* (a prophet to Joseph) (History of Judah 49:34);

*The Visions of Iddo the Seer* (History of Judah 38:29, 41:15, 42:22);

*The Annals of the Prophets* (History of Judah 62:19; Acts 7:42–43).

<sup>749</sup> Amos 7:12.

<sup>750</sup> Jeremiah 36:22–23.

<sup>751</sup> Proverbs 1:7; 9:10; Psalms 111:10

<sup>752</sup> Jeremiah 31:20

<sup>753</sup> 1 John 4:20–21.

<sup>754</sup> Isaiah 6:9–13; Isaiah 29.



arrogance and pride that they did not want to see?<sup>755</sup> The Arab should not rejoice at the ignorance of the Greeks (Allegorical Christians) or the Jews, for many Arabs in their own ignorance look down on their Ishmaelite brothers, the people of India, and have made them slaves in the Arabian lands, although they, too, are sons of Abraham. For perception is reality, so God changes our perception to match His reality, from our war to His peace, for our hate to His love, so that our sadness is exchanged for joy, our despair for hope, and death is exchanged for life.

From the beginning, Love testified to the people of Judah through the prophets that the Gentiles would believe, but that the Jewish people would not.<sup>756</sup> Nor can the Levites take credit for spreading the Word to the nations. In very literal terms, how did the Word of the prophets get to the nations, if not through Jesus, and His servants? Though it was the job of the Levites to teach the Word, they give no credit to Jesus for accomplishing this. Yet the Levites declare, "The Greeks [Allegorical Christians] do not believe that to break the law (Torah) is sin, especially in regard to the food laws, feasts, etc.; instead they follow no law, or the laws which they themselves believe are right." However, this argument is pointless because the disciples were Jews themselves, and they expected the Levites to lead and train the Greeks (Allegorical Christians) they brought into the fold in the ways of the law,<sup>757</sup> but the Levites themselves would not have it. In the beginning of the early Church, the Christians (both Jews and Greeks) considered themselves a sect of the Jewish religion.<sup>758</sup> As it came to pass in 64 CE within the city of Rome, at the petition of the Levites, Caesar disbanded all *collegia*, except ancient foundations; those that were exempted from the closure explicitly included the synagogues,<sup>759</sup> while the early Greeks (Allegorical Christians) were declared atheists, as being apart from the ancient Hebrew faith, and the persecution under Emperor Nero began. As Cassius testifies, "The charge brought against them both was that of atheism, a charge on which many others who drifted into Jewish ways were condemned. Some of these were put to death, and the rest were at least deprived of their property."<sup>760</sup> Among those who were put to death at the bidding of the Levites was Paul the Apostle in 64 AD;<sup>761</sup> he had started the majority of the churches in the Greco-Roman world. Now Paul was loved by the Levites when he was their kindred, saying what they wanted to hear and behaving as they wanted him to behave. So it was not the person or the manner in which he spoke, but his testimony that they condemned him for. With Paul's death and the legal separation of Christianity from Judaism, his churches in Rome, Greece, and Asia declared that his letters were gospel. In defending Paul, blaming Judaism not only for his death but also for the Roman persecution, some professed Christians, such as Marcion, repudiated the authority of the Old Testament, which he and others considered a barbaric religion, because he felt they were adulterated with Jewish ideas.<sup>762</sup> Not only Marcion, but even orthodox opponents such as Justin Martyr and Ignatius, the bishop of Smyrna, were in agreement. Ignatius said on the subject, "It is utterly absurd to profess Jesus Christ and to practice Judaism,"<sup>763</sup> and, "if anyone expounds Judaism to you, do not listen to him."<sup>764</sup> He said this because he believed all Jewish interpretation of scripture was in opposition to the writings of Paul, even though Paul has stated under oath, "But this I do confess to you: I do serve the God of our fathers according to the Way, which they label a sect, believing everything according to the Torah." (Acts 24:14). In fact, a fundamental theological anti-Judaism became the basis for the Greek appropriation of Jewish scripture.<sup>765</sup> Was it not the responsibility of the sons of Aaron to teach

<sup>755</sup> Isaiah 42:18–21; John 9:41; Ezekiel 3:4–7; Tao Te Ching 81

<sup>756</sup> Malachi 1:10–12.

<sup>757</sup> Acts 15:9–21, Malachi 2:5–9.

<sup>758</sup> Acts 24:5, 24:14, 28:22.

<sup>759</sup> Mary E. Smallwood, *The Jews under Roman Rule: From Pompey to Diocletian* (Leiden: Brill, 1976), p. 134.

<sup>760</sup> Dio Cassius 67.14.2, <penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius\_Dio/67\*.html>.

<sup>761</sup> Dr. Adel Elsaie, *History of Truth: The Truth about God and Religions* (6.8 The Fathers of the Church), <[susislam.org/68father.htm](http://susislam.org/68father.htm)>.

<sup>762</sup> Joel B. Green, Scot McKnight, and I. Howard Marshall, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 1992), S. 94.

<sup>763</sup> Ignatius, *To the Magnesians* 10:3.

<sup>764</sup> Ignatius, *To the Philadelphians* 6:1.

<sup>765</sup> Richard A. Horsley, *Christian Origins* (Minneapolis: Augsburg Fortress, 2010), p. 195.

## The Royal Priesthood...

the Gentiles? For the staff of Moses originated not only with Abraham, but also with Adam.<sup>766</sup> Yet because of the Levites hard-hearted ways, the Greeks (Allegorical Christians) went to their own philosophers and declared them to be prophets instead.<sup>767</sup> This is why Zechariah references the Christian Church as Greece.<sup>768</sup> During the days of the early Church, Israel had ceased to exist as a nation or as a recognizable people for centuries, so rather than seeing the promises to Israel and to the nation of Judah as being directed to two entities,<sup>769</sup> the two peoples (Israel and Judah) were viewed as one. To make matters worse, due to the animosity that built up between the Jews and the Greeks, with the exception of the Old Testament itself, all priestly and historical Jewish study of the Old Testament, which was quite extensive, going back hundreds of years, was viewed as Judaism, and the Greeks disregarded or refuted it, so essentially the Greeks (Allegorical Christians) were starting from scratch. Therefore, rather than viewing the Old Testament through the lens of Levitical or Hebrew philosophy, it was viewed through the lens of Greek philosophy. Among the prominent Greek philosophers were Socrates and Plato. Plato's philosophy was that truth was not always in what was seen (literal), but in what was unseen (metaphorical or figurative). Such philosophical understanding was used as a basis for Old Testament and New Testament scripture. As a result, positive references to biological descendants of Israel were changed in their literal interpretation to a figurative interpretation of the Greek Church as Plato's shadow beyond the literal, which not surprisingly placed the Greeks (Allegorical Christians) as the heirs of all good things. Now, considering that it was the Levites who legally forced the divide between Christianity and Judaism, who can the Levites blame but themselves for the fact that the Greeks (Allegorical Christians) are ignorant of the law, the festivals, and the house of Israel?

Consider the testimony of the Greeks. Although the Greeks (Allegorical Christians) have been the witnesses of the redemption of sin through Jesus the Christ, who could be a greater witness than the Levites, on whom the greatest guilt has been placed, for their atonement was established from the beginning?<sup>770</sup> They were made to be a righteous and holy priesthood before Love.<sup>771</sup>

For during the times of the Greeks, when the Israelites were in sin, the Greeks (Allegorical Christians) established their own priesthood in the Vatican, but now that the time of the Greeks has reached its fullness, the days of Israel have come.<sup>772</sup> Moreover, what could be greater than the priesthood from Jerusalem under the covenant of love, through the order of the descendants of Aaron?

## The House of the God of Jacob (Micah 4:1–5; Isaiah 2:2–5)

The Levites (Jews) have found their own testimony of the priesthood in the Torah, which is to say the law established through Moses, himself a descendent of Levi. The tribe of Levi left the descendants of Joseph and incorporated into the nation of Judah after Jeroboam refused to accept them as priests.<sup>773</sup> The priests for the Temple and the synagogues in the nation of Judah were also Levites, descendants of Moses' brother Aaron. Therefore, genetically, the Jews are Levites and carry their testimony of the law, with one notable exception. The descendants of Moses became priests over the Arabs' pagan temple in Dan until the days when Israel was taken into captivity.<sup>774</sup> Indeed, the idol

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<sup>766</sup> HaJashar 77:38-51.

<sup>767</sup> Malachi 2:7–9.

<sup>768</sup> Zechariah 9:13.

<sup>769</sup> History of Judah 5:2– *Traditional* [1 Chronicles 5:2]; Jeremiah 3:11; Zechariah 11:14.

<sup>770</sup> 1 Peter 2:7–9.

<sup>771</sup> Torah 134:5, 134:8, 120:10, 127:8; 127:78, 80:30–33. – *Traditional* [Numbers 17:5,8; 3:10; 10:8,78; Exodus 30:30-33]

<sup>772</sup> Romans 11:25–27.

<sup>773</sup> History of Judah 40:14. – *Traditional* [2 Chronicles 11:14]

<sup>774</sup> Judges 18:30 (see the full story in Judges 18).

worship from the descendants of Moses preceded that of Jeroboam and falsely legitimized Israel's rebellion against the house of Aaron.<sup>775</sup> To this day, both Moses and his descendants are Arabs.<sup>776</sup>

Like Joseph Moses had two sons to prophetically declare this promise of God. First, that the descendants of Moses would be saved. (Eliezer, the Preordainers has saved me from the sword.<sup>777</sup>) Second, his descendants would be separated from Levite brothers. (Gershom, which means I have become a foreigner in a foreign land.) Moreover, like the Levites of today, Aaron and Miriam despised Moses for marrying a foreigner of a different faith,<sup>778</sup> but Love punished them for their arrogance.<sup>779</sup> Yet Love promised He would make a greater nation out of the descendants of Moses, and indeed, He has.<sup>780</sup> For these are brothers of the law. To this day, the house of Moses testifies of the law from Sinai in Arabia and the house of Aaron from the temple mount in Jerusalem.<sup>781</sup> For the house of Moses, the Arabs, is also built upon the law, not the law of the house of Aaron, but the law nonetheless. As the Levites show contempt for the Arabs, they are showing contempt for Moses' offspring as well, so that rightly, this conflict can be seen as between two brothers, not only Judah and Joseph, but also Moses and Aaron. Because Moses was separated from his family, however,<sup>782</sup> his greatest conflict did not come until he was united with them once again.<sup>783</sup>

Now could the people of the house of Moses—that is to say, the Arabs—claim that their line through Moses was chosen to be the priesthood before Love? No, for just as our Preordainers chose Joseph over Judah to pass the covenant of Abraham to, Love chose the people of the line of Aaron (the Jews) over those from the line of Moses (the Arabs) to be priests before Him.<sup>784</sup>

The prophecy of Joseph is that he will be the prince of the covenant over his brothers.<sup>785</sup> The covenant does not say “princes,” but “prince,” as in one. For the nations of Joseph will have many kings, but there is one reserved as the prince of the covenant.<sup>786</sup> Often, God will prophetically call out a person by name. God calls out Josiah by name centuries before his birth.<sup>787</sup> God prophetically calls out Cyrus, his shepherd, by name years before his birth.<sup>788</sup> The Word of our Gods of Life also does so for this coming prince. David is the name of that coming prince.<sup>789</sup> Many have added to the verse to imply “my servant the *descendent* of David,” as in the Christ, yet this is not how the verse reads.

In line with the promise, David is a descendent of Joseph, a Samaritan (Palestinian).<sup>790</sup> Because we know we are in the last few years before the fulfillment of the covenant, we know he has already been born. Because the nation of Judah has claimed the name Israel as its own and has deceived the nations, our Preordainers<sup>(Adonoi)</sup> can play the name game, too, and call his servant David, though he is of the line of Joseph. I suspect this David will be like the David of the past, in that his followers will be the unwanted and the undesirable.<sup>791</sup> As the son of Benjamin hunted the first David, Benjamin is hunting down David, prince of Joseph, as well.<sup>792</sup> He calls him a terrorist, but he is yet God's appointed

<sup>775</sup> History of Israel & Judah 12:25–33. – *Traditional* [1 Kings 12:25-33]

<sup>776</sup> Torah 52:6 [*Hebrew* in Greek is “Arab”]; Jeremiah 23:13

<sup>777</sup> Torah 52:22, 68:3 – *Traditional* [Exodus 2:22; 18:3]

<sup>778</sup> Torah 129:1–3. – *Traditional* [Numbers 12:1–3]

<sup>779</sup> Torah 129:4–15. – *Traditional* [Numbers 12:4–15]

<sup>780</sup> Torah 131:12. – *Traditional* [Numbers 14:12]

<sup>781</sup> Galatians 4:24–25

<sup>782</sup> Torah 52:1–10. – *Traditional* [Exodus 2:1–10]

<sup>783</sup> Torah 54:14–15, 57:1. – *Traditional* [Exodus 4:14–15, 7:1]

<sup>784</sup> Torah 78. – *Traditional* [Exodus 28]

<sup>785</sup> Torah 49:26; Torah 186:16b. – *Traditional* [Genesis 49:26, Deuteronomy 33:16b]

<sup>786</sup> *Ibid.*

<sup>787</sup> History of Israel & Judah 13:2. – *Traditional* [1 Kings 13:2]

<sup>788</sup> Isaiah 44:28; 45:13.

<sup>789</sup> Ezekiel 34:23–24; Ezekiel 37:24–25.

<sup>790</sup> Torah 49:26; Torah 186:16b. – *Traditional* [Genesis 49:26, Deuteronomy 33:16b]

<sup>791</sup> Samuel 22:1–2. – *Traditional* [1 Samuel 22:1–2]

<sup>792</sup> Samuel 23:7–8, 24:1–2, 26:1–2. – *Traditional* [1 Samuel 23:7–8, 24:1–2, 26:1–2]

## The Royal Priesthood...

prince of the covenant,<sup>793</sup> and ‘Love has given’ his Kingdom over to David.<sup>794</sup> When his reign is established, he will grant pardons, even to his enemies.<sup>795</sup>

When David, to whom Love gave all of Israel, was removed from power by his own son, there were those priests who sided with David and those who turned against him. Among the priests with David was Zadok. I declare to you this day that those priests who will circumcise their hearts and fulfill their vow will proclaim to the nations on distant shores that Ephraim has returned,<sup>796</sup> that he has become many nations and a people like the stars of the sky. To those Levites who will fulfill their vow and go to the descendants of Ephraim to proclaim, as Love has commanded, to speak to the bones that they may be reborn from the dust, to those who believe in the name of Love, Love will bestow a name: the name of Zadok. To those who believe in their hearts in the Word, they will be the priests who minister before Love.

To those who believe and love, I will give the plans for this house,<sup>797</sup> for the House of our Gods of Life will be built.<sup>798</sup> It is through the House of the God of Jacob,<sup>799</sup> on the ruins of Israel’s pagan temple,<sup>800</sup> that peace will be established.<sup>801</sup> Love has chosen Bethel as the location to build his house, because it was at Bethel that the promise of Joseph was given to Jacob, even before Joseph was born.<sup>802</sup> It was there, upon Bethel, that Jacob swore to Love that his descendants would build the House of our Gods of Life.<sup>803</sup> Ahijah the prophet told Jeroboam that if he would follow the Lord he would build for him a House that was as great as the House of David, built on the temple mount in Jerusalem.<sup>804</sup> Yet instead of building the House of our Gods of Life, Jeroboam had the sons of Joseph build a temple to Baal and bowed before a golden calf.<sup>805</sup> Their religious festivals to Baal included lewd public sexual acts,<sup>806</sup> and they offered their very children as sacrifices to their gods of wood and stone.<sup>807</sup> For this, their ancestors were cursed, and they have become as bones, because the city *Luz* means “bones,” where the promise was made.<sup>808</sup> Nevertheless, Jacob believed in the promises of our Gods of Life about his son Joseph and renamed Luz as Bethel, believing in the life that was to come. Faith is required for the promise. For the Lord promised David that if his descendants would follow the Lord they would never fail to have a son of his line on the throne. Yet they fail, time and time again, but out of the love of Love he still sent his Son and fulfilled his part of the promise. The same holds true for the promise of Jeroboam. When King David was thrown out of power for disobeying the Lord, most of the priest believed that this was the consequence from our Gods of Death for disobedience, but the sons of Zadok believed in the love of our Gods life and stayed faithful to King David. This is why the sons of Zadok were chosen to be the priests of this coming Temple.

For the sons of Zadok will be highly praised, and to them, our Gods of Life will give the honor of standing in His presence. Yet just as David rejected the priests who came to him only after he came to power, the sons of Ephraim will testify either for or against each priest, and it will be through their testimony that David (“Da-ood,” in Arabic), the prince of Joseph, will bestow the name Zadok.

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<sup>793</sup> Torah 49:26, Torah 186:16. – *Traditional* [Genesis 49:26, Deuteronomy 33:16]

<sup>794</sup> Netanyahu his the Hebrew for Nethanian which means “Yahweh has given”, compare Samuel 28:16-17 – *Traditional* [1 Samuel 28:16-17]

<sup>795</sup> Samuel 50:16–23. – *Traditional* [2 Samuel 19:16-23]

<sup>796</sup> Jeremiah 31:9–10.

<sup>797</sup> Ezekiel 43:10–11.

<sup>798</sup> Zechariah 6:12–15.

<sup>799</sup> Micah 4:1–5; Isaiah 2:2–5; Torah 28:11–22 – *Traditional* [Genesis 28:11-22]; Suraf Yusuf 96.

<sup>800</sup> History of Israel & Judah 45:1–20. – *Traditional* [2 Kings 23:1-20]

<sup>801</sup> Haggai 2:9.

<sup>802</sup> Torah 48:3–4. – *Traditional* [Genesis 48:3-4]

<sup>803</sup> Torah 28:19–22. – *Traditional* [Genesis 28:19-22]

<sup>804</sup> The History of the Kings of Israel and Judah 11:38 – *Traditional* [1 Kings 11:38]

<sup>805</sup> History of Israel & Judah 12:28–31. – *Traditional* [1 Kings 12:28-31]

<sup>806</sup> Isaiah 57:1–14.

<sup>807</sup> *Ibid.*

<sup>808</sup> Torah 48:3. – *Traditional* [Genesis 48:3]

I tell you, those who come to Love after the capstone for our Gods of Life's house has been set,<sup>809</sup> those who believe only with their eyes and not in our Gods of Life's Word, they will also become priests, but they will not be given the name Zadok and they will be covered with shame,<sup>810</sup> for when their children ask them, "Why didn't you believe in our Gods of Life's sworn covenant to Abraham, Isaac, and Jacob?" how will those Levites respond? Not only them, but also all of the peoples from the nations will stream into our Gods of Life's house.<sup>811</sup> All with different languages, but these priests will know what people are asking before they ask it. They will say, "Why were you not given the name Zadok, why are you not allowed to minister before Love?" In addition, the Levites must answer, "Because we did not believe." To this, people will respond, "Was it not foretold by our Gods of Life to Abraham?" Day and night, the questions will continue endlessly from many, and the Temple will be filled to overflowing, so that their sin will sink into their hearts, and when asked to serve as a priest, they will say, "No, send another," but they must go. As the nations pour into our Gods of Life's house, the Levites will say there are too many, the doors must be closed, the occupants limited, but I tell you the doors must remain open. So let them be ashamed and disgraced<sup>812</sup> and then let them smile and testify to the love of our Gods of Life. For it is written, "On that day you, Jerusalem, will not be put to shame for all the wrongs you have done to Me, because I will remove from you your arrogant boasters. Never again will you be haughty on My holy hill."<sup>813</sup> Moreover, when their children grow up and take their place, the children will proclaim to the nations, "Our forefathers were a stubborn people who would not believe in the Word of Love, but by grace our Gods of Life loved us and forgave us of our great debt." They will ask in their hearts, "How did all the nations know of this place and of the Goddess's great hand?" Then they will rejoice, for it is written, "When Love restored the fortunes of Zion, we were like those who dreamed. Our mouths were filled with laughter, our tongues with songs of joy." Then it was proclaimed among the nations, "Love has done great things for them." Love has done great things for us, and we are filled with joy.<sup>814</sup> For our Gods of Life is a light to the nations, and He will bring home the lost sheep of Israel.<sup>815</sup> I tell you nothing new, for our Preordainers plans have not changed.

Knowing how the House of our Gods of Life will be used to make peace between the nations of Joseph and Judah,<sup>816</sup> as well as the wedding chapel<sup>817</sup> to which the Bridegroom will return,<sup>818</sup> I looked up professional CAD drawings (computer-assisted drawings) and models taken from the Word of our Gods of Life. However, I discovered that when the reader could not make his perception of the verse fit, he would substitute one verse for another. This, however, left an incorrect model from both verses, because if those Biblical scholars who developed CAD drawings of the Temple had interpreted the first verse correctly, there would be no need to skip or amend the measurements in the second verse. Therefore, I spent eight months fastidiously accounting for every verse in the measurements of this new House of our Gods of Life.<sup>819</sup> I even found two errors in the Septuagint translation from the original Hebrew. I have placed pictures on pages 63-64 of these CAD drawings of the Temple, so that Israel may be ashamed of her sin.<sup>820</sup> Bethel is the highest point in the region,<sup>821</sup> overlooking the city of Jerusalem to the south<sup>822</sup> and the vast Jordan valley to the east. Because it is built on the peak

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<sup>809</sup> Zechariah 4:7–10.

<sup>810</sup> Ezekiel 44:10–16.

<sup>811</sup> Isaiah 2:2–3; Micah 4:1–2.

<sup>812</sup> Jeremiah 6:15, 8:12; Ezekiel 16:52–63.

<sup>813</sup> Zephaniah 3:11.

<sup>814</sup> Psalms 126:1–3.

<sup>815</sup> Isaiah 49:6.

<sup>816</sup> Haggai 2:9.

<sup>817</sup> Psalms 118:26–29.

<sup>818</sup> Song of Songs; Levi 9:14–15, 25:1–13; John 3:27–30; Revelations 19:7–9, 21:9–10; Isaiah 62, 56; Joel 2:15–16; Psalms 19:5–6; Torah 54:22–26.

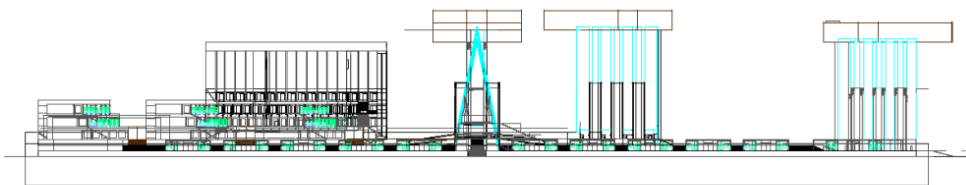
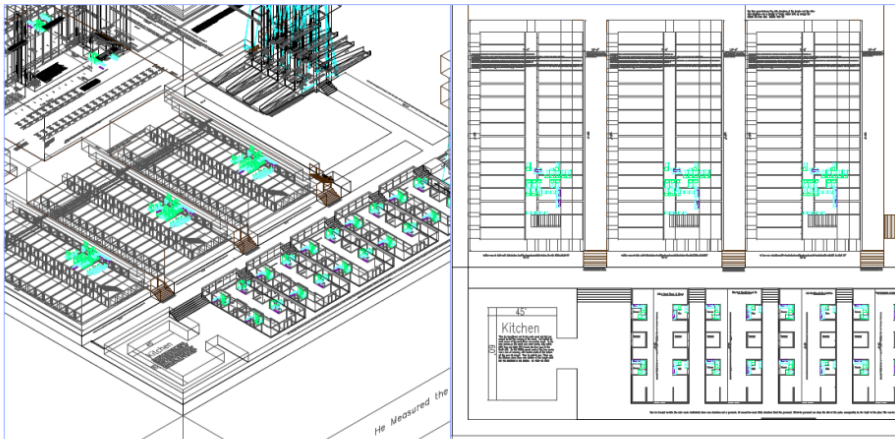
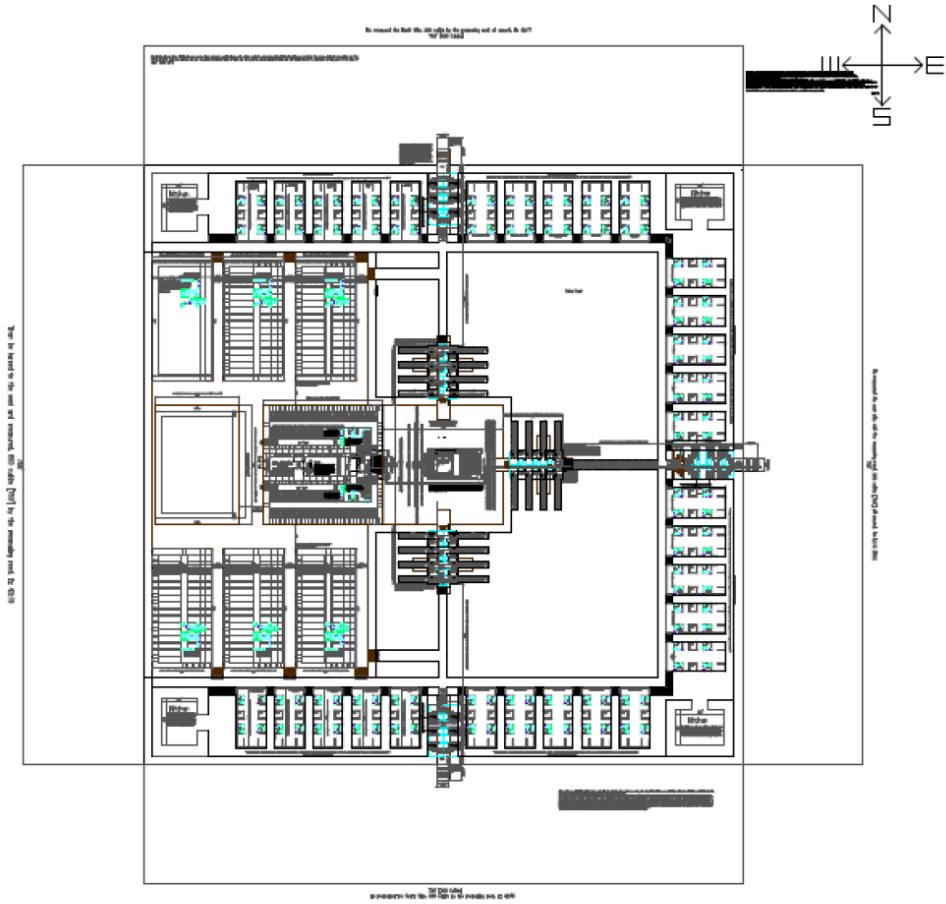
<sup>819</sup> Ezekiel 40–45.

<sup>820</sup> Ezekiel 43:10–11 (see [AbrahamsBirthright.com/public\\_domain](http://AbrahamsBirthright.com/public_domain) for a free download of the CAD drawing).

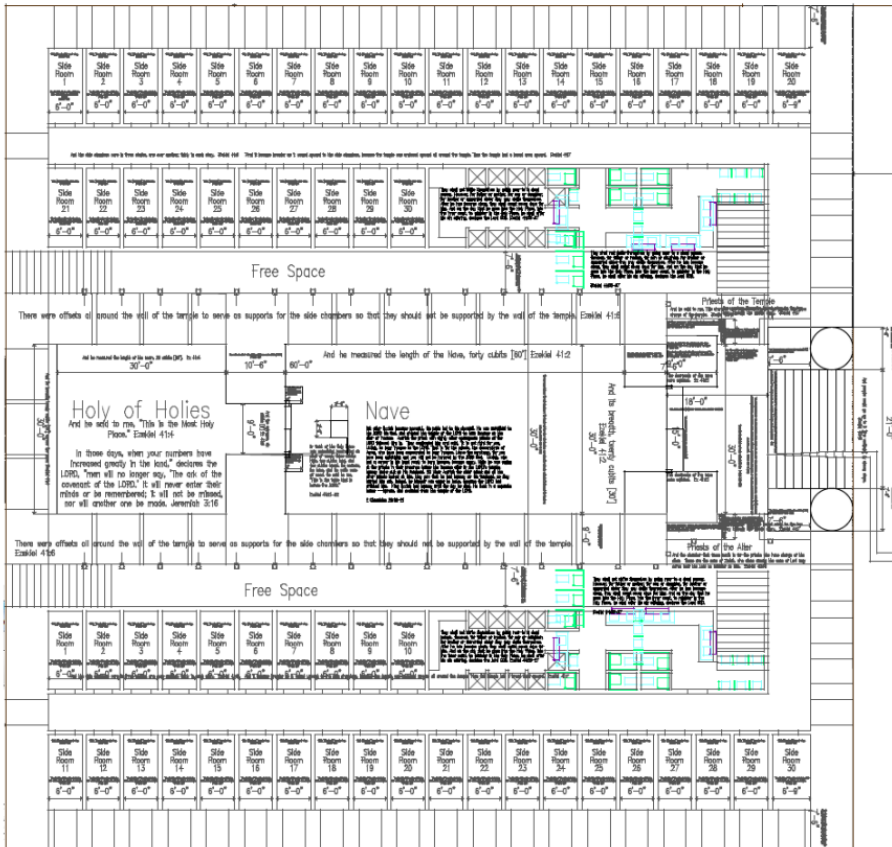
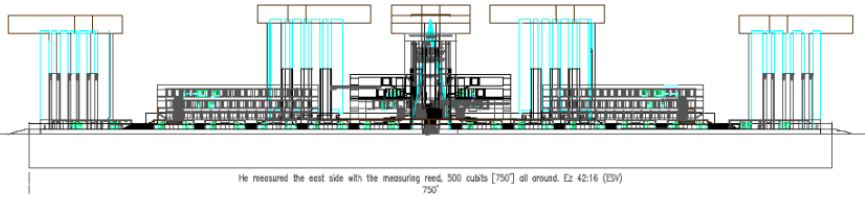
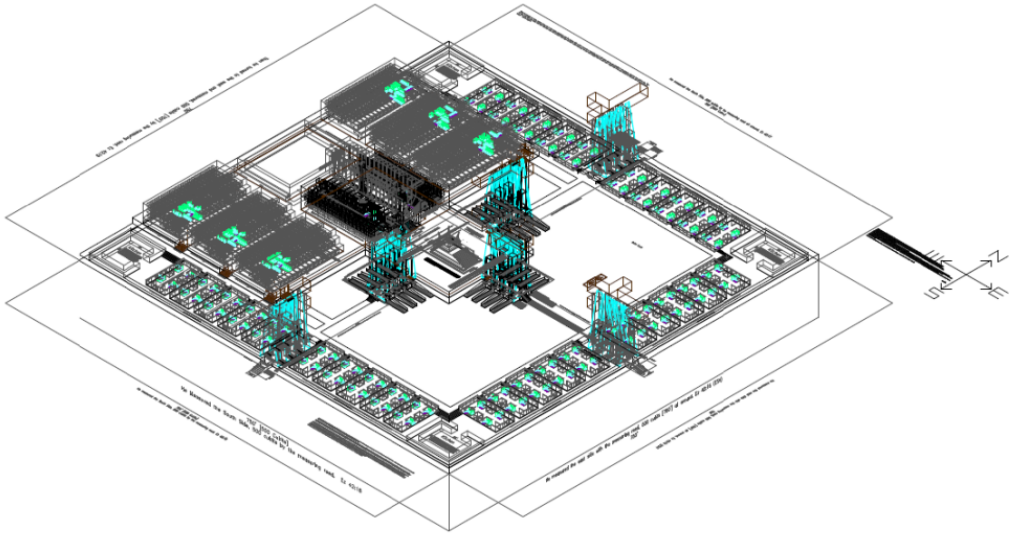
<sup>821</sup> Isaiah 2:22; Micah 4:1.

<sup>822</sup> Ezekiel 40:2.

# The Royal Priesthood...



750' [500 Cubits]  
He Measured the South Side, 500 cubits by the measuring reed. Ez 42:18



## The Royal Priesthood...

of the mountain, the Temple is not flat but has four separate levels, each rising in height above the level that came before it. The outside level on the northern, eastern, and southern sides is the lowest level. This level contains thirty small courtrooms for settling the disputes among the nations<sup>823</sup> and four kitchens. The four kitchens are to operate night and day, preparing and boiling the meat that will be offered as sacrifice. This not only provides food for the priests, but also fills the entire Temple and surrounding areas with the pleasant aroma of the food as it cooks. Because the kitchens are located in the four corners of the Temple, the fragrance of the food is equally distributed. As the meat cooks over the open flame, it gives off smoke, and the kettles give off steam, so that smoke and steam are rising from the four corners of the Temple (Ezekiel 46:21–24) as well as in the center where the great altar is built. The outer level is open to the public. I can imagine the names of those martyred for the gospel engraved on the inside of the outer wall as a memorial; however, this would be speculation on my part. The lower outer court also contains thirty small courtrooms.<sup>824</sup> I can imagine each room with marble inlaid walls on which a portion of the Word of our Gods of Life is engraved in gold. The portion would reflect the many languages the Word has been translated into (Isaiah 2:3; Micah 4:2). Each of the thirty rooms has six small rooms that may be entered from the outside of the building. Two are male restrooms, two are female, one is for storage, and the other chambers are for the Levitical court justices. This makes for sixty male restrooms and sixty female restrooms, which are constructed to accommodate the hundreds of thousands of visitors who are expected every day. The Levitical chambers for the discussion of, and research on, the Word of God in the cases brought before the bench and the storage rooms have been designated for everything from lawn and maintenance equipment and tools to rugs and other items for the great feast of the Lamb.

The next rising level is the outer court. The outside wall of the Temple is 10½ feet thick and 10½ feet high.<sup>825</sup> However, because the lower outer wall is higher than outside the Temple grounds, and the outer court is higher than that, the view from the outer court remains unobstructed by the outer main wall. The thirty small courtrooms are also much lower than the outer court, so that the view from the outer court is not obstructed. The outer court is open to the public twenty-four hours a day and has several purposes. The primary purpose is the marriage ceremony of the bride and the Bridegroom when Christ returns.<sup>826</sup> At that time, there will be a huge banquet in celebration.<sup>827</sup> While the supplies for this banquet are kept in the storage rooms on the lower court, the other feasts as described by Moses in the Book of the Law are also celebrated in the lower court and will require various supplies for their preordained times. The outer court will have singers, who sing reverent songs of praises to Love, both day and night, so that the hearts of all of the people will be drawn to Love, their Gods of Life.<sup>828</sup> The priests who were not given the name Zadok will also minister to the people and will be available to answer questions from the public and serve the people in any way they are able.

At the eastern gate in the outer courtyard is where the Spirit of Love will enter the Temple. It is interesting to note that this is the third time that the Spirit of the Lord will enter the Temple. The Spirit left the first time during the days of Ezekiel,<sup>829</sup> and the second upon the death of Christ.<sup>830</sup> This section of the Temple has been dedicated as a prayer area, and it was foretold that the foreigner who would come there seeking Love would receive an answer.<sup>831</sup> The people will also be able to present

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<sup>823</sup> Isaiah 2:4; Micah 4:3.

<sup>824</sup> Ezekiel 40:17.

<sup>825</sup> Ezekiel 40:5.

<sup>826</sup> Levi 25:1–13. – *Traditional* [Matthew 25:1–13]

<sup>827</sup> Levi 22:1–14. – *Traditional* [Matthew 22:1–14]

<sup>828</sup> Records of Gad the Seer & History of Nathan the Prophet (History of Judah 58:25); History of Judah 34:12–14, 6:31–47; Psalms 68:24–26.

<sup>829</sup> Ezekiel 10.

<sup>830</sup> Levi 27:51; Peter 15:38 – *Traditional* [Matthew 27:51; Mark 15:38]; Luke 23:45.

<sup>831</sup> History of Israel & Judah 8:41–43. – *Traditional* [1 Kings 8:41–43]



gifts to Love and place them on the steps of the eastern gate. On new moon Sabbaths, the eastern gate will be open on earth and in heaven as well.<sup>832</sup> The prince himself, other than the Messiah, is the only person permitted to enter the eastern gate of the outer court, where the priests of Zadok will prepare a meal for him. The priests may present the meal entering from the inner court, because even the priests of Zadok may not enter through the eastern gate.

High above the entrance is the union of the two sticks, Joseph and Judah,<sup>833</sup> to represent the favor and union<sup>834</sup> that Love has given to Abraham to make him into a great nation.<sup>835</sup> Together, these two sticks form a cross. Because the lights of the entrance shine from the top down, the cross is illuminated from the sky and reaches up to the heavens. This symbolism is completed with three large crosses, one above each of the three gates, so that one may enter the presence of the Lord only by going through the cross. This is symbolic as well, for the Temple is holy, and one cannot enter the holy place until he or she dies and is raised again. For each person to enter, a resurrection is required.

For people to be saved, all they need do is call out to Love, confess their sin, and have faith that they are saved through the precious blood of Jesus. For even the most wicked of the kings of Judah, King Manasseh,<sup>836</sup> was made righteous through the sinner's prayer. Manasseh's prayer seems appropriate for Judah and Israel, because Manasseh means, "made to forget," and as he forgot his God, both Israel and the nation of Judah have forgotten their Goddess (Eloah). This was his prayer:

O Love, Almighty the God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed. Who has made heaven and earth, with all the ornament thereof *in Torah 1*. Who has bound the sea by the word of Your commandment *in the Torah 54*; Who has shut up the deep *in Abyss: the Book of Enoch 2:36, 3:20–21, 40*, and sealed it by Your terrible and glorious name *in John's Revelation 20:1–3*. Whom all men fear, and tremble before Your power. For the majesty of Your glory cannot be borne, and Your fury threatening toward sinners is unendurable: but Your merciful promise is beyond measurable and unsearchable; for You are the most high God, of great compassion, longsuffering, very merciful, and forgiving of the evils of men. You, O Love, according to Your great goodness have promised repentance and forgiveness to them that have sinned against You: and of Your infinite mercies have appointed repentance unto sinners, that they may be saved. You therefore, O Goddess, that are the God of the just, have not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against You; but You have appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My sins, O my Gods of Death, are multiplied: my sins are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of my iniquities. I am bowed down with many iron bands, that I cannot lift up my head, neither have any release: for I have provoked Your wrath, and done evil before You: I did not Your will, neither kept I Your commandments: I have set up abominations, and have multiplied offenses. Now therefore I bow the knee of my heart, pleading to You for Your grace. I have sinned, O Love, I have sinned, and I acknowledge my iniquities: wherefore, I humbly beseech You, forgive me, O Love, forgive me, and destroy me not with my iniquities. Be not fuming with me forever, by reserving evil for me; neither condemn me to the lower parts of the earth. For You are the Goddess, even the God of them that repent; and in me You will show all Your goodness: for You will save me, that am unworthy, according to Thy great mercy. Therefore, I will praise You eternally all the days of my life: for all the powers of the heavens do praise You, and Thine is the glory forever and ever. Amen.

The people may enter from either the northern gate or the southern gate but not through the eastern gate, which is Christ's Gate. When Christ was crucified, there were two criminals, one on His right and the other on His left. For this reason, the people may enter the holy place through the

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<sup>832</sup> Ezekiel 46:1, 46:3.

<sup>833</sup> Ezekiel 37:19.

<sup>834</sup> Zechariah 11:7.

<sup>835</sup> Torah 18:18. – *Traditional* [Genesis 18:18]

<sup>836</sup> History of Judah 62:1–20. – *Traditional* [2 Chronicles 33:1–20]

## The Royal Priesthood...

crosses of the criminals,<sup>837</sup> on the north and south entrances; however, the entrance in the middle is reserved, because it is the cross of our King. This is why the Spirit of our Gods of Life enters the Temple from the eastern gate.<sup>838</sup> Also, in the gates are six washrooms for ablution of the hands and the feet<sup>839</sup> and for the cleansing of animals to be offered as sacrifice, for the Temple ground is holy ground.<sup>840</sup> The public may enter the Temple at any time of the day or night. There is no occupancy limit. Yet people must be clean, both physically and spiritually, before they enter the Temple. Physically, by washing their hands and feet, and, spiritually, people may not enter unless they have circumcised their hearts.<sup>841</sup> This is to say, they must be born again, not of flesh, but of the Spirit.<sup>842</sup> If one enters from the northern gate, one must leave through the southern gate, and if one enters through the southern gate, then one must leave through the northern gate, so that no one may return out of the gate that he or she entered, except for the prince, who is to enter and exit through the eastern gate. This means the people must walk from one end of the Temple to the other on each visit. This gives people the chance to see the prince, so that the prince knows the issues the people are facing and has compassion for them.

To enter the eastern gate, he will also have to walk past the people praying for their needs, so that he can have compassion for them. The next level up contains the inner court, the rooms for the other priests, as well as a large reception room for the priests to meet directly behind the primary Temple. Only the priests may enter the third level, which is elevated above the outer court. The priests who were not given the name Zadok will be posted as guards to ensure that the people do not enter the holy areas. Their living quarters are six buildings, three of which are located on the northwest end and three on the southwest end of the Temple. They are also permitted to enter the reception area directly behind the Temple, so that the priests of Zadok may instruct the other priests in the ways of Love. This will give the other priests a format in which they may ask questions of the priests of Zadok, as needs arise. The other priests are to keep charge of the temple, to do all of its service to the people and all maintenance and repairs that need to be done in it, even humbling themselves to fix the toilets from time to time.<sup>843</sup>

The other priests are also to do the slaughtering of the sacrifice to represent the blood on their hands. The slaughtering will take place at the northern gate and the southern gate of the outer court. There are no special hours for slaughter times, because the sacrifices will take place around the clock. To accommodate the large number of people bringing in animals to be sacrificed, each gate is equipped with eight ramps, four in the east and four in the west, to bring the sacrifices to the other priests.

No animals for sacrifice may be purchased within at least twenty square miles from the Temple.<sup>844</sup> The animal may not be sacrificed unless it is without defect and has been owned for at least three days by the person presenting it.<sup>845</sup> No one serving in the priesthood may operate a business that profits from buying and selling animals for sacrifice.<sup>846</sup> The sacrifice is meaningless unless the person offering the sacrifice loves the innocent animal to be taken for his or her sin as a reminder that our Majesty and Savior was given as a sacrifice for our sin.<sup>847</sup> Because the other priests took the life of our Savior, this is why they are to do the slaughter. Because of the number of people bringing sacrifices, the priests will be covered in blood from head to foot. The blood must be taken outside of

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<sup>837</sup> Levi 27:38, 44 – *Traditional* [Matthew 27:38,44]; Luke 23:39–43.

<sup>838</sup> Ezekiel 44:1–2.

<sup>839</sup> John 13:3–16.

<sup>840</sup> Torah 53:5. – *Traditional* [Exodus 3:5]

<sup>841</sup> Ezekiel 44:9.

<sup>842</sup> John 3:3–8.

<sup>843</sup> Ezekiel 44:14; Joshua 9:26–27.

<sup>844</sup> Levi 21:12–13 – *Traditional* [Matthew 21:12-13]; Luke 19:45–46.

<sup>845</sup> Torah 112:21. – *Traditional* [Leviticus 22:21]

<sup>846</sup> Peter 11:15–17. – *Traditional* [Mark 11:15-17]

<sup>847</sup> John 1:29; 1 Corinthians 5:7; 1 Peter 1:18–6.

the city and emptied on the road to Jericho, where our Savior was crucified, so that the street will run red. The other priests are not allowed to present the slaughtered sacrifice before Love. Only the priests of Zadok may enter the inner court and place the sacrifices on the altar. Because the inner court is elevated above the outer court, the view will be breathtaking. The altar has four large horns, one in each corner, and with the offering of the sacrifice smoke will rise from the center of the Temple so that humanity may know that Love is present there (History of Israel & Judah 8:10–12).

Directly to the west of the inner court is the Temple of our Gods of Life. It is elevated above all things. The living quarters for the priests of Zadok are in the Temple on the north and south ends. Between the living quarters for the priests of Zadok is the Nave. The Nave is as close as a priest of Zadok may get to the Holy of Holies. The Holy of Holies is where the presence of the Almighty is; it is where the feet of the Most High rest.<sup>848</sup>

The other priests will work in the Temple, day and night, knowing that because they chose disobedience “they shall not come near to Me, to serve Me as priest, nor come near any of My holy things and the things that are most holy, but they shall bear their shame and the abominations that they have committed.”<sup>849</sup> Yet they claim, even to this day that they follow the law, as is the job of the house of Aaron to instruct Israel in the law. Yet others claim that trying to follow the law is sin. What is the law that should be taught to the people?

### **Covenant of the Torah and of Grace** (Isaiah 2:3; Micah 4:2)

Considering the instruction of the Torah (the Law of God), then shall we say that the Word that spoke to Moses at Sinai<sup>850</sup> is different from the Word made flesh, Jesus our Messiah?<sup>851</sup> Far from it, for scripture tells us Jesus Christ is the same yesterday, today, and forever (Arabs 13:8).

Christ has taught us all of the Torah is summed in these two commandments: The first is “Love Love your God with all your heart and with all your soul and with your entire mind.” And the second commandment is similar to it: “Love your neighbor as yourself.”<sup>852</sup> Now, the sum of anything is the totality of its parts; therefore, to follow the Torah is to love, and those who love have fulfilled the Torah.<sup>853</sup> The ark represented the covenant with the Torah. Now that the covenant with Christ is the forgiveness of sin, the Torah remains, but judgment is no more. For Christ has told us, “I have not come to abolish the Torah, but to fulfill it,”<sup>854</sup> and He fulfilled the Torah through the ultimate act of love.<sup>855</sup> The covenant with the Torah was judgment, but the Torah without judgment is freedom,<sup>856</sup> because the Torah was made for the correction and refinement of our love with our Gods of Life and with one another (Romans 3:19–20).

How can you have the Torah without judgment, you ask? Consider the covenant of love as the marriage covenant, for we are the bride of Christ.<sup>857</sup> The covenant of marriage is defined as two becoming one flesh,<sup>858</sup> but should we say that a wife is obligated to provide sex for her husband? No, for then the covenant would not be based on love, but would be a license for sex and therefore a duty to perform. This is where the Levites (house of Aaron) and the Muslims (house of Moses) have failed to fulfill the law, for they obeyed the law out of an obligation to avoid punishment.<sup>859</sup> When love is taken out of a marriage contract, the contract becomes a form of control and a source of pride

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<sup>848</sup> Ezekiel 43:7.

<sup>849</sup> Ezekiel 44:13.

<sup>850</sup> Torah 70:1.22, 84:1, 91:1, 94:1, 96:1, and so on. – *Traditional* [Exodus 70:1.22, 84:1, 91:1, 94:1, 96:1]

<sup>851</sup> Psalms 119:89–91.

<sup>852</sup> Levi 22:37–40. – *Traditional* [Matthew 22:37–40]

<sup>853</sup> Romans 13:8–10.

<sup>854</sup> Levi 5:17–18. – *Traditional* [Matthew 5:17–18]

<sup>855</sup> Psalms 22 (Levi 27:46; Peter 15:34). – *Traditional* [Matthew 27:46; Mark 15:34]

<sup>856</sup> Galatians 5:13.

<sup>857</sup> Revelation 19:7.

<sup>858</sup> Levi 19:4–6; Peter 10:7–9. – *Traditional* [Matthew 19:4–6; Mark 10:7–9]

<sup>859</sup> Romans 9:30–32.

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and arrogance. For even if a husband fulfills all of the contractual obligations of the marriage but does not love his wife, the covenant of marriage is broken, because a husband was commanded to love his wife (Ephesians 5:28, 33).

Now, because the covenant of the Torah is based on love and not on judgment, is our commitment to the Torah less? No, for the commitment to love is a deeper commitment that even the best marriages will tell you gets stronger every day. What is the greatest commandment? That we love Love with all of our heart, all of our soul, and our entire mind, for we are in union with Christ,<sup>860</sup> and, through love, His Torah becomes our wedding vow. For He gave the Torah to Moses,<sup>861</sup> and it is written that he who loves has fulfilled the Torah,<sup>862</sup> but he who does the Torah out of obligation has been found guilty (Romans 4:4).

Now, say a man has a wife, and she keeps the house clean, she makes all of the meals, and in every way, she completes all of the obligations of being a spouse and more, going above and beyond in all ways, but she sleeps with another man.<sup>863</sup> Who among you would stay with such a wife? Are not all of the works void without faithfulness? So too, all of the law is held void without faith in God, and the one who is faithful is the one who believes in the promises of our Gods of Life, for faith and love work in concert with each other. The one who has faith in God believes in what our Gods of Life said, as his evidence that he loves the God. To declare our Gods of Life to be a liar is to break faith with Him, for love is greater than faith.<sup>864</sup> The love of God leads to faith in him, but only those who fall out of love become unfaithful.

Has the judgment of the Torah yet passed away? No, for the judgment of sin from within the Torah still applies to those who are condemned, because when one judges another, that person has made him- or herself a judge of the Torah, and a judge not only upholds the Torah, but is subject to it.<sup>865</sup> This is why it is taught, "Judge not lest you be judged."<sup>866</sup> For Christ has given us a new commandment, that we should love one another.<sup>867</sup> If there was no law, we would be under no obligation to follow His command, but we are under a new covenant, for the law of love carries with it a contract stating that any who do not forgive will not be forgiven.<sup>868</sup> Outside of the covenant of love, each casts blame, but none accept responsibility. Those who model this behavior are children of their father, the devil, who is called the lawless one<sup>869</sup> and the accuser.<sup>870</sup> For this is the way it was when sin entered the world: Adam gave testimony against Eve and Eve against the serpent, but the serpent had no defense.<sup>871</sup> Those who proclaim the covenant of the Torah<sup>872</sup> carry its burden and testify to its judgment. Yet our Gods of Death did not find Adam and Eve innocent, even though their testimony was true, but through that testimony our Gods of Death found guilt in everyone. For the greatest representation of the tree of the knowledge of good and evil is found in the Torah, and judgment is its fruit. Death comes to all who eat its fruit, and those who speak otherwise come from the evil one.<sup>873</sup> Rather be like Christ, Who even though He was without blemish under the covenant of the law,<sup>874</sup> is known as the great defender of sinners.<sup>875</sup> For if Christ did not come to condemn the

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<sup>860</sup> Ephesians 3:16–19.

<sup>861</sup> Torah 70. – *Traditional* [Exodus 20]

<sup>862</sup> Romans 13:8–10.

<sup>863</sup> Nehemiah 1:7–9; Kings of Judah 57:19 – *Traditional* [2 Chronicles 28:19]; Luke 12:40–47; Hosea 1:2, Hosea 3.

<sup>864</sup> 1 Corinthians 13:13.

<sup>865</sup> James 2:8–9; 4:11–12; Romans 2:1–5; 1 Clement 13; Hermas 27:2–3.

<sup>866</sup> Levi 7:1–2. – *Traditional* [Matthew 7:1–2]

<sup>867</sup> John 13:34–35; 1 Clement 49–50.

<sup>868</sup> Luke 6:37–38; Torah 117:29 – *Traditional* [Leviticus 27:29]

<sup>869</sup> 2 Thessalonians 2:3–4, 2:8–9.

<sup>870</sup> Revelation 12:10.

<sup>871</sup> Torah 3:12–13. – *Traditional* [Genesis 3:12–13]

<sup>872</sup> Levi 23:13–39. – *Traditional* [Matthew 23:13–39]

<sup>873</sup> Torah 3:1–3 – *Traditional* [Genesis 3:1–3]; Jeremiah 8:17; Levi 12:33–35 – *Traditional* [Matthew 12:33–35]; Luke 3:7–8.

<sup>874</sup> 1 Peter 1:18–19; Arabs 7:26. – *Traditional* [Hebrews 7:26]

<sup>875</sup> Romans 8:26–27; Arabs 7:23–25 – *Traditional* [Hebrews 7:23–25]; 1 Clement 54–55.

world,<sup>876</sup> and if He, the righteous Son of our Gods of Life, does not condemn, then how much less should we?

Now, if my neighbor offends me, should I say nothing? No, restore that person gently. Nevertheless, watch yourselves, or you also may be tempted. Carry one another's burdens, and in this way you will fulfill the Law of Christ (Galatians 6:1–3).

There are those who would say, "Isn't it the desire of every criminal to say, 'Do not judge'?" The Law of Moses, an eye for an eye, was made to preserve the first eye.<sup>877</sup> For the law for the courts operates under the covenant of the law, whose origins are found in the Torah,<sup>878</sup> but there is also a law among humanity, which is the covenant of love.<sup>879</sup> This is why Christ has instructed us:

Agree with your adversary quickly, while you are with him in the way, lest your adversary deliver you to the judge, and the judge deliver you to the police, and you are thrown into prison. Truly I tell you, you will by no means get out of there until you have paid the last penny. Levi 5:25–26 – *Traditional* [Matthew 5:25-26]

This is true for heavenly matters as well, for those who have not sought forgiveness from our Gods of Life<sup>880</sup> and to those who have not forgiven their neighbor,<sup>881</sup> the greatest of judgments awaits. The judgment of the courts is made to be the worst of judgments, so that all would desire to avoid it.<sup>882</sup> However, if we practice love with one another, there is no need for a higher court. On the day when all love one another, the judgment will come once and for all time,<sup>883</sup> and no judgment will need to take place again, because after the final judgment of our Gods of Death, death is no more.<sup>884</sup> It is then that our Gods of life will declare, "It is good."<sup>885</sup> Only then, will the Sabbath aurora dawn. Only then will we be allowed to enter into his rest.<sup>886</sup> For where there is love, there is no judgment. Where there is no judgment, there is no sin, and where there is no sin, there is no death! As long as it takes the threat of hell to make people do right, death will exist.

Now some have inquired, "Of what benefit is it to me to follow the law of love if I am already forgiven?" Those who say such things have lost the whole purpose of the commands of Christ to love our Gods of Life and others.

Is the law of love new? No. The people of the earth during the days of Noah did not have the law established by Moses, so without law, there should have been no judgment, yet the world was judged. What was their crime, for scripture tells us, "that the whole earth was full of violence,"<sup>887</sup> just as it is to this day? Thus, the law of love still applies, because where there is no love, there is judgment and wrath. For death is the offspring of hate, and hate of pride, but love produces eternal life.<sup>888</sup> Love covers a multitude of sins.<sup>889</sup> As long as the covenant of the law exists and is practiced, death will exist. Conversely, our Gods of Life is the source of all life,<sup>890</sup> because our Gods of Life is love.<sup>891</sup> All of the prophets also proclaimed the covenant of love, but were ignored.<sup>892</sup> Therefore, as long as

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<sup>876</sup> John 3:17; John 8:15.

<sup>877</sup> Torah 71:23–25. – *Traditional* [Exodus 21:23-25]

<sup>878</sup> Websites: see [thetateofamerica.wordpress.com/2008/01/29/jewish-roots-of-the-american-constitution/](http://thetateofamerica.wordpress.com/2008/01/29/jewish-roots-of-the-american-constitution/) and [destination-yisrael.biblesearchers.com/destination-yisrael/2010/07/the-jewish-torah-roots-of-the-american-constitution-by-prof-paul-eidelberg.html](http://destination-yisrael.biblesearchers.com/destination-yisrael/2010/07/the-jewish-torah-roots-of-the-american-constitution-by-prof-paul-eidelberg.html).

<sup>879</sup> John 13:34–35.

<sup>880</sup> 1 John 1:9.

<sup>881</sup> Luke 6:37.

<sup>882</sup> Levi 8:12, 13:42, 13:50, 22:13, 24:51, 25:30 – *Traditional* [Matthew 8:12, 13:42, 13:50, 22:13, 24:51, 25:30]; Luke 13:28.

<sup>883</sup> Revelation 20:11–15; Surah Ya Seen 54.

<sup>884</sup> Isaiah 25:7–8, 28:18; Revelation 20:14, 21:4.

<sup>885</sup> Torah 1:36-37 - *Traditional*[Genesis 1:31]

<sup>886</sup> Arabs 3:7-4:13 - *Traditional*[Hebrews 3:7-4:13]; Torah 1:38-39 - *Traditional*[Genesis 2:2-3]

<sup>887</sup> Torah6:11-13.– *Traditional* [Genesis 6:11-13]

<sup>888</sup> John 3:16.

<sup>889</sup> 1 Peter 4:8.

<sup>890</sup> John 1:1–4.

<sup>891</sup> 1 John 4:8.

<sup>892</sup> Zechariah 7:8–14.

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the Levite (house of Aaron) and the Muslim (house of Moses) abide by the covenant of the law, rather than of love, they are diametrically opposed to our Gods of Life, as it is written, “Therefore hear the word of Love, you scoffers who rule this people in Jerusalem. You boast, ‘We have entered into a covenant with death, with the realm of the dead we have made an agreement. When an overwhelming scourge sweeps by, it cannot touch us, for we have made a lie our refuge and falsehood our hiding place.’”<sup>893</sup>

What is decreed by the promises of our Gods of Life, but that the Levites are to be the line of priests for all Israel,<sup>894</sup> even the entire world? For it states that the Gentiles should be grafted into Israel.<sup>895</sup> As Jesus the Christ, their High Priest, took upon Himself the sin of the world<sup>896</sup> and descended into hell,<sup>897</sup> yet He was raised in glory. There is a Day of Atonement<sup>898</sup> when Christ takes away the sin of both Judah (the nation) and Israel.<sup>899</sup> This coming day has been practiced continually by the Levites for many millennia, since the days when Moses received the voice from our Gods of Death.<sup>900</sup> Moreover, what is done on that feast? The High Priest casts lots for two goats—one lot for Love, the Levites, and the other for the goat sent to Azâzêl, the Arabs. Then the High Priest brings the goat whose lot falls to Love and sacrifices it for a sin offering. However, the goat chosen by lot to be sent to Azâzêl, the Angel of War and Conflict<sup>901</sup> shall be presented alive before Love, to be used for making atonement by sending it into the wilderness to become lost in the desert.<sup>902</sup> Now, who is the High Priest of Judah and Israel, but Jesus the Christ, and His two goats are the nations of Judah and Israel.<sup>903</sup> Israel was made an atonement for Love by being sent out into the wilderness, while Judah has been made the sacrifice for the sin offering, so that the great weight of the sin will fall upon the Levites (Judah), in order for Christ to make them whole. To Love, Israel was an unfaithful wife who ran off with her lovers,<sup>904</sup> but Judah was the wife who died<sup>905</sup> because of the bloodshed she had committed,<sup>906</sup> for this was written of Levi: “You, your sons, and your family are to bear the responsibility for offenses connected with the sanctuary, and you and your sons alone are to bear the responsibility for offenses connected with the priesthood.”<sup>907</sup> What does scripture prophesy of the coming witness from Levi, the future high priest?

Then he showed me Joshua the high priest standing before the angel of Love, and Satan standing at his right side to accuse him. Love [the Son] told Satan, “Love [the Father] rebuke you, Satan! Love, who has chosen Jerusalem, rebuke you! Is not this person a burning stick snatched from the fire?”

Now Joshua was dressed in filthy clothes as he stood before the angel. The angel instructed those who were standing before him, “Take off his filthy clothes.”

Then he told Joshua, “See, I have taken away your sin, and I will put fine garments on you.”

Then I commanded, “Put a clean turban on his head.” Therefore, they put a clean turban on his head and clothed him, while the angel of Love stood by. (Zechariah 3:1-4)

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<sup>893</sup> Isaiah 28:14–15; also see Surah al Ma'idah.

<sup>894</sup> Torah 106:8-10. – *Traditional* [Leviticus 16:8-10]

<sup>895</sup> Romans 11:19.

<sup>896</sup> Isaiah 53:4–5.

<sup>897</sup> Apostles' Creed, Acts 2:31; Ephesians 4:9–10; 1 Peter 3:18–20.

<sup>898</sup> Torah 106. – *Traditional* [Leviticus 16]

<sup>899</sup> Jeremiah 31:31–34.

<sup>900</sup> Torah 106. – *Traditional* [Leviticus 16]

<sup>901</sup> Enoch 2:10.

<sup>902</sup> Torah 106:8–10; 104:5–7. – *Traditional* [Leviticus 16:8-10; 14:5-7]

<sup>903</sup> Torah 158:7. – *Traditional* [Deuteronomy 5:7]

<sup>904</sup> Hosea 5:4–5, 1:2–3.

<sup>905</sup> Ezekiel 24:15–27.

<sup>906</sup> Ezekiel 24:1–14.

<sup>907</sup> Torah 135:1. – *Traditional* [Numbers 18:1]

Yet for the present, the Levites are made to be a sin offering, because it was prophesied that the law will perish from the priests.<sup>908</sup> We show this great guilt out of love so that they may repent and be healed.<sup>909</sup> For this is in line with the nature of our Gods of Life to mend and heal and, through this, reestablish a relationship with humanity.

In this way, the priests who meet the public in the outer court will have compassion on the people. Because the priests were not given the name Zadok, they will carry the greatest burden, so that as Christ carried our burdens upon Himself as our High Priest, the priests of the temple will carry the burdens of all who come to them. They will pray with the people and weep with them.

Now, are the Greeks (Allegorical Christians) living under the covenant of grace or under the covenant of the law of the Greeks? Greek nations (Allegorical Christian nations) today abide by only the laws of Moses that were shared by Greek philosophers: Plato, Socrates, and so on. Specifically, that means the second half of the Ten Commandments:<sup>910</sup> do not murder, do not commit adultery, do not steal, do not lie under oath, and so forth. Yet regarding laws other than these, such as food laws and festival laws, they say, “We are under faith and need not follow those.” To this argument, would not faith cover both sins equally? Now, if to break the law as established by Moses is not sin, then what standards do the Greeks (Allegorical Christians) use, if not those determined by the Greek philosophers? The Greeks (Allegorical Christians) do right to preach confession for the forgiveness of sin and to proclaim the grace of our Gods of Life, but after the confession of faith is declared, they proclaim the law of the Greeks and judge by that law. The Greeks (Allegorical Christians) declare that our Gods of Death will judge their nations because of two things: one having to do with matters of a sexual nature, such as pornography, premarital sex, and homosexuality; and the other concerning criminal laws, such as theft, murder, and rape. If this is true, then why don’t they declare the Arabs to be righteous? For the Arabs commit virtually none of those crimes, compared to the crimes of the Greeks (Allegorical Christian nations) and especially of America. Not only that, but the Greeks (Allegorical Christians) provide justification for the Arab argument that America is the great Satan, for they judge America by America’s own standards. Is it not greater for those who ask for grace from our Gods of Life for their sins to walk in that grace and live by it?<sup>911</sup>

Now, the day that the nations of Judah and Israel are both forgiven and become one is the Day of Atonement, which we previously discussed. This day requires a sacrifice before our Gods of Life will accept these nations—not only according to the Law of Moses,<sup>912</sup> but as prophetically proclaimed by Ezekiel.<sup>913</sup> The New Temple that is going to be built will have altars for the sacrifices<sup>914</sup> and hooks to place the slaughtered animals,<sup>915</sup> which also corresponds to the laws of Moses. In like manner, the Levites will carry out the sacrifices, as was decreed under the law.<sup>916</sup> Now if Israel practices the feasts and lives the law out of love and not judgment, and the Greeks (Allegorical Christians) condemn, that very condemnation brings them outside of the covenant of love and under the covenant of the law.<sup>917</sup> It would be better for the Greeks to be happy for Israel and share in its joy.<sup>918</sup> Because what was prophesied? That Israel’s feasts will again be joyful events<sup>919</sup> and that during the reign of Christ, the

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<sup>908</sup> Jeremiah 18:18.

<sup>909</sup> Isaiah 6:10–13.

<sup>910</sup> Torah 70:12–17. – *Traditional* [Exodus 20:12-17]

<sup>911</sup> Levi 18:23–35. – *Traditional* [Matthew 18:23-35]

<sup>912</sup> Torah 106. – *Traditional* [Leviticus 16]

<sup>913</sup> Ezekiel 45:13–25, Ezekiel 46.

<sup>914</sup> Ezekiel 40:47, 41:22, 43:13–27.

<sup>915</sup> Ezekiel 40:43.

<sup>916</sup> Ezekiel 43:19, 43:24, 43:27, 44:15.

<sup>917</sup> James 4:11–12, 5:9.

<sup>918</sup> Luke 15:31–32.

<sup>919</sup> Zechariah 8:19.

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entire world will be required to come to Jerusalem to celebrate the feast of tabernacles,<sup>920</sup> for Love has sworn not to be angry and never to rebuke Israel again, just as he swore to Noah.<sup>921</sup>

See how the Greeks (Allegorical Christians) have set up their own high priest, under the pope, and their own Levites. When the laws of Moses correspond to the laws of the Greeks (Allegorical Christians), they enforce these in their courts, but they consider the sacrifices, the festivals, and the food laws a crime of faith to even attempt to follow. There is a double standard; for these, they will say, "We are no longer under the law,<sup>922</sup> so to abide by it is evil." Moreover, what is the Antichrist called but "the lawless one,"<sup>923</sup> and what does he do but stop the sacrifices in the Temple?<sup>924</sup> On that day, the witnesses of the Levites will testify against the Greeks (Allegorical Christians). Will the Greeks say, "The promises of the Old Testament have passed away"? Will they say, "I am taking the Word of our Gods of Life too literally"? Will they say, "The Cross is the only thing that matters, and the rest should be ignored"? Will they say, "We are Israel, and we have come to claim this land"?<sup>925</sup> Will the lawless one say, "The curtain has been torn away,<sup>926</sup> I am free to enter the Holy of Holies"?<sup>927</sup> Will he try to build his own ark of the covenant of the law and place it in the Holy of Holies?<sup>928</sup> Will he open up the separated places to the Greeks (Allegorical Christians)?<sup>929</sup> In addition, what will he declare of my witness<sup>930</sup> and that of the high priest?<sup>931</sup> When the Levites come to witness the covenant of love that Love has given to them, the Greeks (Allegorical Christians) will say, "These are the same 'Self-Righteous' (Pharisees) and 'Righteous Ones' (Sadducees) that killed Christ." For when the Arabs came, the Allegorical Christians proclaimed, "These are the products of Abraham's mistake with Hagar," or "These are the Canaanites." And in so doing, they responded to the Arabs in the way that the original "Self-Righteous" (Pharisees) and "Righteous Ones" (Sadducees) responded to Christ and His followers. All from a little pride and a little contempt does destruction come. For Love has sworn an oath from the beginning to save Israel,<sup>932</sup> and the army that comes against it will be destroyed.<sup>933</sup> In addition, through that destruction, Love will testify on Israel's behalf.<sup>934</sup> Now I write to the Greeks (Allegorical Christians), and especially to people in America, the land I love,<sup>935</sup> so that many among them may become a part of Israel and be saved.<sup>936</sup>

Somehow, in our modern-day society, people have established a difference between murder, as wrong and unjustifiable, and destruction on the battlefield, as glorious and exhilarating. The lifelong guilt, nightmares, and depression within many veterans tell us a different story. The media, which takes in greater wealth through ratings in times of disaster, looks for evil in this world that it believes needs to be corrected. After September 11, 2001, with the attacks on the World Trade Center, that spotlight moved to the Middle East, and the media painted an ever more hostile picture of the Arab people aggravating the situation and pushing the Greek toward war. Now, with the advent of the present *war on terror*, the Greek moves from not only being the judge, but also to passing judgment and carrying out the sentence. In so doing, Greeks (Allegorical Christians) moved from the covenant

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<sup>920</sup> Zechariah 14:16–19.

<sup>921</sup> Isaiah 54:9.

<sup>922</sup> Romans 6:14–15; Acts 13:39.

<sup>923</sup> 2 Thessalonians 2:8–10.

<sup>924</sup> Daniel 9:27.

<sup>925</sup> Romans 9:6.

<sup>926</sup> Levi 27:51; Peter 15:38 – *Traditional* [Matthew 27:51; Mark 15:38]; Luke 23:45b.

<sup>927</sup> Arabs 10:19–20. – *Traditional* [Hebrews 10:19–20]

<sup>928</sup> Daniel 9:27.

<sup>929</sup> Daniel 11:31; Daniel 9:26.

<sup>930</sup> Levi 9:34; 12:24 – *Traditional* [Matthew 9:34; 12:24]; Revelation 17:11–13.

<sup>931</sup> Revelation 16:13.

<sup>932</sup> Isaiah 46:10; Luke 1:67–79; Torah 181:7. – *Traditional* [Deuteronomy 28:7]

<sup>933</sup> Joel 2:18–20.

<sup>934</sup> Ezekiel 38:21–23; Isaiah 43:4.

<sup>935</sup> U.S. National Anthem.

<sup>936</sup> Psalms 118 (Arabs 118:2; Jews 118:3; Greeks 118:4).



of grace to the covenant of the law, which is an eye for an eye and a tooth for a tooth.<sup>937</sup> To this, the Greek responds, “But we had justification, for we were attacked.” Love knows the innocent blood lost in the towers of 9-11; in the hijacking of Pan Am, United, and American Airlines; and in the subway bombings in England and Spain. This was just as Love prophesied, that the sons of Joseph would be like a bull that gores the nations, even those at the ends of the earth.<sup>938</sup> Yet Love was not pleased with this, and He promised He would not leave them unpunished.<sup>939</sup> For our Gods of Life will restore them not because of their works, but rather to show His grace and mercy.<sup>940</sup> For with the new Temple, the bull is sacrificed.<sup>941</sup> Why a bull and not a lamb? A lamb is gentle and innocent, but a bull is a fighter.<sup>942</sup> Christ is our Matador. Olé! When the bull tires, the sword of the spirit<sup>943</sup> is used to put the bull of hostility down.<sup>944</sup>

Throughout Israel’s history, each time it did evil in the eyes of Love, He brought a nation and a people against Israel to punish it. From the Philistines, Toro; to the Assyrians, Toro; to the Babylonians, Toro; today the Greeks (Allegorical Christians) are those nations! Moreover, among the nations of the Greeks, who is the greatest but America? Toro! Toro! Yet each time a nation was brought against Israel to punish it, does not our Gods of Death in the end turn around and destroy that nation? Olé! This is the covenant with the law, “An eye for an eye and a tooth for a tooth.” This is why it is written: I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, Zion, against your sons, Greece, and make you like a warrior’s sword.<sup>945</sup> Yet if Love brought Ephraim (Joseph’s second born, whose descendants settled in the Arabian Peninsula (the Land of Canaan) and Northern Africa (the land of Mizraim) against the Greeks (Allegorical Christians), why does Love find guilt against the Greeks for fighting back? After all, the Greeks were wronged by the Arabs. It is for this reason that Love proclaimed to them through Zechariah, “I am very angry with the nations that feel secure. I was only a little angry, but they went too far with the punishment.”<sup>946</sup>

Each individual should ask himself or herself, if there is no condemnation for those who are in Christ Jesus,<sup>947</sup> is there condemnation in you? The Greeks (Allegorical Christians) have taken the way of the covenant of the law, in that they say of 9/11, “We will never forget.” Are these the words of Christ’s children?<sup>948</sup> For love keeps no record of wrongs.<sup>949</sup> I am asking the Greeks (Allegorical Christians) to forgive the Arab people, to love them, while there is still time. America’s debt is great, but the law of love is as strong as death.<sup>950</sup> The Greeks should consider the size of their debt to Love’s chosen people, the Arabs.<sup>951</sup> For the Greeks (Allegorical Christians) have been given much, and therefore much is required.<sup>952</sup> They were the first fruits under the covenant of love,<sup>953</sup> and the dirty rags of the covenant of the law were exchanged for clean cloths.<sup>954</sup> Why have the Greeks (Allegorical Christians) put on the dirty rags of the covenant of the law again?<sup>955</sup> For when they judge the Arabs, when they do not forgive, when they say, “We will never forget,” they exchange the covenant of love for the

<sup>937</sup> Torah 71:23–25. – *Traditional* [21:23-25]

<sup>938</sup> Torah 186:17. – *Traditional* [Deuteronomy 33:17]

<sup>939</sup> Jeremiah 46:28; Hosea 10:10.

<sup>940</sup> Romans 11:2–6; Luke 7:41–50; Ezekiel 36:22–32; Isaiah 43:25, Jeremiah 3:9.

<sup>941</sup> Ezekiel 43:18–27; Hosea 14:2.

<sup>942</sup> Psalms 22:12–13.

<sup>943</sup> Ephesians 6:17; Arabs 4:12. – *Traditional* [Hebrews 4:12]

<sup>944</sup> Ephesians 2:14–16.

<sup>945</sup> Zechariah 9:13. Greek references: Joel 3:6; John 7:35; Acts 14:1; Romans 3:9; 1 Corinthians 1:22–24, 10:32, 12:13.

<sup>946</sup> Zechariah 1:15; Micah 7:15–20.

<sup>947</sup> Romans 8:1.

<sup>948</sup> Nothing is lost in the Universe, One of Three Universal Truth from Buddha

<sup>949</sup> 1 Corinthians 13:5; Proverbs 10:12.

<sup>950</sup> Song of Songs 8:6.

<sup>951</sup> Levi 18:28–35 – *Traditional* [Matthew 18:28-35]; Psalms 35:1–4; 65:3; 78:36–39; Ephesians 4:32; Colossians 3:12–14.

<sup>952</sup> Luke 12:48.

<sup>953</sup> Torah 73:16 – *Traditional* [Exodus 23:16]; Acts 2.

<sup>954</sup> Isaiah 64:6.

<sup>955</sup> Levi 22:1–14. – *Traditional* [Matthew 22:1-14]

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covenant of the law. Moreover, who does America follow but the very nation that proclaims and prescribes to the covenant of the law, the Jewish state.

## Be Grafted into Arabia

At the inception of Christianity, it was a pure and beautiful thing under Jesus the Christ who sowed the seed of Elohim, but as the seeds were sown Lucifer also planted the seeds of HaElohim among the crop. The time has come for wheat (Elohim) to be separated from the weeds (HaElohim).<sup>956</sup> Do the Greeks (Allegorical Christians) remember the prophets who went to Israel in the past—Hosea, Amos, and Isaiah—and proclaimed to the people, “Change your ways or destruction is coming”? Moreover, the people of Israel would not listen or even pay attention to them.<sup>957</sup> Later, Love sent prophets to the nation of Judah—Habakkuk, Ezekiel, and Jeremiah—and they proclaimed, “Flee to Babylon or you will be destroyed.” The people of Judah laughed and scoffed, for Babylon was their enemy.<sup>958</sup> These warnings were given not only to them, but also for the nations that live in ease today.<sup>959</sup>

Noah declared that Japheth would expand. Recall the days of European colonialism; was there a nation that the children of Japheth did not attempt to control? Yet Noah prophesied of Japheth that his descendants would dwell in the tents of Shem.<sup>960</sup> Noah came to the people of the earth and proclaimed, “Great destruction is coming!” and in their hearts modern-day Greeks (Allegorical Christians) declare, “If I was living in those days, I would have listened to Noah and not been aligned with the wicked who perished.” Yet I come to the Greeks (Allegorical Christians) out of love, and they do not have the time of day for me, the voice they do not care to listen to or even pay attention to. Why do you think Noah become a drunk? Noah loved those who perished in the flood and had desperately hoped that they would change.

The sign of Noah will be given to the Greeks (Allegorical Christians). Look to the dry and thirsty land,<sup>961</sup> and the day the rains come, Love will give a sign of life and not of death.<sup>962</sup> For Love has promised them the following when the Temple is completed:

When the heavens are shut up and there is no rain because Your people have sinned against You, and when they pray toward this place and give praise to Your Name and turn from their sin because You have afflicted them, then hear from heaven and forgive the sin of Your servants, Your people Israel. Teach them the right way to live, and send rain on the land You gave Your people for an inheritance.<sup>963</sup>

If the Greeks (Allegorical Christians) listen to Noah now, they will live and prosper. After the Day of Atonement,<sup>964</sup> the violence of Sodom will be exchanged for the hospitality of Abraham, for on that day Jew and Arab will sit and break bread together.<sup>965</sup> Sons of Japheth come and dwell in the tents of Shem,<sup>966</sup> because there was a time when Japheth and Shem worked together for Love. How glorious it is when brothers dwell in unity,<sup>967</sup> whether it is Judah and Joseph or Shem and Japheth. Sons of Greece, come and be grafted into Arabia (the land of the Hebrews).<sup>968</sup> Not only people will

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<sup>956</sup> Levi 13:24-30, 36-43 – *Traditional* [Matthew 13:24-30, 36-43]

<sup>957</sup> Jeremiah 29:18-19.

<sup>958</sup> Jeremiah 21:42-43.

<sup>959</sup> Zechariah 1:15.

<sup>960</sup> Torah 9:27. – *Traditional* [Genesis 9:27]

<sup>961</sup> Isaiah 44:1-5.

<sup>962</sup> HaJashar 6:15-23; Torah 6:11-7:16; Zechariah 8:12.

<sup>963</sup> History of Israel & Judah 8:35-36. – *Traditional* [1 Kings 8:35-36]

<sup>964</sup> Torah 106. – *Traditional* [Leviticus 16]

<sup>965</sup> Zechariah 3:10.

<sup>966</sup> Torah 9:27. – *Traditional* [Genesis 9:27]

<sup>967</sup> Psalm 133.

<sup>968</sup> Romans 11:19.

be grafted in, but also on that day many nations will become one with Israel,<sup>969</sup> so that the whole world can be made into Israel.

Therefore, remember that you who are Gentiles by birth are called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands). Remember that at that time, you were separate from Christ, excluded from citizenship in Israel, and foreigners to the covenants of the promise, without hope and without Love in the world. Now, in Christ Jesus, you who once were far away have been brought near by the blood of Christ. For He Himself is our peace, Who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in His Flesh the law, with its commands and regulations. His purpose was to create in Himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to Love, our Gods of Life, through the cross, by which He put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. Through Him, we have access to the Father by one Spirit.<sup>970</sup>

For just as there was a person<sup>971</sup> and a people, the sons of Judah, who betrayed and murdered their Messiah, there was also a Judah<sup>972</sup> and a Levi<sup>973</sup> who followed Christ and a people of Judah who will fight for Him,<sup>974</sup> a nation that will weep tears of joy at His return,<sup>975</sup> and the Jews, His disciples, will be governors and rule alongside Him.<sup>976</sup> This is the covenant Love made with the descendants of Judah; because they stood with Joshua, they were given a special inheritance for themselves and their descendants, whose church exists in Samaria (Palestine) to this day.<sup>977</sup>

Those nations that will not become part of the new Israel are the same people and nations that will form an alliance with the Antichrist,<sup>978</sup> for those in Israel will bind themselves to the covenant of love. If the Assyrians,<sup>979</sup> the Egyptians,<sup>980</sup> the Philistines,<sup>981</sup> and others can be grafted into Israel<sup>982</sup> in literal terms, you can, too. Those outside of Israel will take upon themselves the cloak of judgment and thus put themselves under the covenant of the law with the same religious zeal of the “Self-Righteous” (Pharisees) and the “Righteous Ones” (Sadducees).<sup>983</sup> For as Cain was killed by his grandson, who was nearly blind from old age and didn’t know what he was shooting at,<sup>984</sup> so, too, the Greeks (Allegorical Christians) who have become blind in their old age won’t realize that our Gods of Death is against them<sup>985</sup> and that they have done this to themselves.<sup>986</sup> Yet as Rahab the prostitute was saved on the seventh sonorous trumpet blast, so, too, will be those who unite with Israel.<sup>987</sup>

The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. Then, when the plants came up and bore grain, the weeds also appeared. The servants of the master of the house came and asked him, “Master, did you not sow good seed in your field? How then does it have weeds?” He answered, “An enemy has done this.” Therefore, the servants inquired, “Do you want us to go

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<sup>969</sup> Zechariah 2:10–12; Isaiah 55:5, 11:10–12, 14:1, 62:10.

<sup>970</sup> Ephesians 2:11–18.

<sup>971</sup> Levi 26:14–16. – *Traditional* [Matthew 26:14–16]

<sup>972</sup> Jude.

<sup>973</sup> Luke 5:27–28.

<sup>974</sup> Zechariah 12:5–9.

<sup>975</sup> Zechariah 12:10–14.

<sup>976</sup> Levi 19:27–28 – *Traditional* [Matthew 19:27–28]; Revelation 21:14.

<sup>977</sup> Joshua 14:6–15.

<sup>978</sup> Ezekiel 38:4–6.

<sup>979</sup> Isaiah 19:22–25.

<sup>980</sup> *Ibid.*

<sup>981</sup> Zechariah 9:6–7.

<sup>982</sup> Micah 5:7–9; Hosea 7:11–12, 8:8–10a.

<sup>983</sup> Romans 10:1–3.

<sup>984</sup> HaJashar 2:26–28.

<sup>985</sup> Ezekiel 38:3, Psalms 118.

<sup>986</sup> Torah 4:23–24, 181:7. – *Traditional* [Genesis 4:23–24, Deuteronomy 28:7]

<sup>987</sup> Joshua 6; James 2:25–26; 1 Clement 12:5–8.

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and gather them?” However, he responded, “No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, ‘Gather the weeds first and bind them in bundles to be burned,<sup>988</sup> but gather the wheat into my barn.’”<sup>989</sup>

The world has been made into Canaan, but Joshua is coming, and all of Israel with him. Come. Be with those gathered into the house of Rahab and be saved.<sup>990</sup> Even now, the foretold “man from the east,”<sup>991</sup> brother Yun, has come, leading the last path of the great commission along the Silk Road returning to Jerusalem<sup>992</sup> and the last of the unreached languages are being translated, even written languages created for the Word of Love.<sup>993</sup> Now we must believe that the time has come for Israel.<sup>994</sup> Many people view the Christian faith as something easy, and some even place it among their virtues. They do this because they have not experienced faith, nor have they tasted its great power. Since these promises of our Gods of Life are holy, true, righteous, free, and serene words, full of goodness, the soul that clings to them with a firm faith will find itself not only united with these promises but also fully absorbed by them. It will share in the power of the promises and, even more, will be saturated and intoxicated by them.<sup>995</sup> Isaiah declares of the coming Messiah, “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles that my salvation may reach to the ends of the earth.”<sup>996</sup> Jesus, the Christ, was accomplishing two goals. First, He was making a way that the light may be made known to the Greeks. For this, the Greeks of the early Church, like the Arabs of today, were called, “Not our Gods of Life’s people.” By making Israel into a lost people, the Jews were unable to challenge the claim; thus, the Gentiles were able to grab hold and cling to it.<sup>997</sup> As long as Israel remained a lost people, the message among the Gentiles was allowed to grow and prosper. Lest you be wise in your own sight, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.<sup>998</sup> You see, there exists a necessity that the identity of Israel be hidden so that it would not contest the blessing of Abraham that was also given to the Gentiles, but now that the fullness of the Gentiles has come to fruition, the glory of Israel is ready to be revealed. The blessings upon Israel when its blindness is removed are great, for Moses has shown both the curse and the blessing. The blessing is:

If you fully obey Love your God and carefully follow all His commands I give you today, Love, your God, will set you high above all the nations on earth. All these blessings will come on you and accompany you if you obey Love your God: You will be blessed in the city and blessed in the country. The fruit of your womb will be blessed, and the crops of your land and the young of your livestock—the calves of your herds and the lambs of your flocks. Your basket and your kneading trough will be blessed. You will be blessed when you come in and blessed when you go out. Love will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven. Love will send a blessing on your barns and on everything you put your hand to. Love, your God, will bless you in the land He is giving you. Love will establish you as His holy people, as He promised you in an oath, if you keep the commands of Love, your God, and walk in obedience to Him. Then all of the peoples on earth will

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<sup>988</sup> Ezekiel 38:21–23, 39:6; Isaiah 66:15–16; Jeremiah 51:58.

<sup>989</sup> Levi 13:24–30; also see Levi 3:12, 13:47–50 – *Traditional* [Matthew 13:24–30; also see Matthew 3:12, 13:47–50]; Luke 3:17.

<sup>990</sup> Song of Songs 3:6–8; Enoch 1:9; Jude 1:14–15.

<sup>991</sup> Isaiah 46:11–13; Brother Yun, “The Heavenly Man.”

<sup>992</sup> See <http://backtojerusalem.com/>.

<sup>993</sup> See <http://www.wycliffe.org/>.

<sup>994</sup> Romans 11:25–26.

<sup>995</sup> Martin Luther, *The Freedom of a Christian*.

<sup>996</sup> Isaiah 49:6.

<sup>997</sup> Romans 9:6–11.

<sup>998</sup> Romans 11:25; Peter 4:26–29.

see that you are called by the name of Love, and they will fear you. Love will grant you abundant prosperity—in the fruit of your womb, the young of your livestock, and the crops of your ground—in the land he swore to your ancestors to give you. Love will open the heavens, the storehouse of His bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none. Love will make you the head, not the tail. If you pay attention to the commands of Love, your God, that I give you this day and carefully follow them, you will always be at the top, never at the bottom. Do not turn aside from any of the commands I give you today, to the right or to the left, following other gods and serving them.<sup>999</sup>

As Paul taught the early church, “So I ask, ‘Did they [Israel] stumble in order that they [Israel] might fall?’ By no means! Rather, through their [Israel’s] trespass, salvation has come to the Gentiles, so as to make Israel jealous. Now if their [Israel’s] trespass means riches for the world, and if their [Israel’s] failure means riches for the Gentiles, how much more will their full inclusion mean! For if their [Israel’s] rejection means the reconciliation of the world, what will their [Israel’s] acceptance mean but life from the dead? If the dough offered as first fruits is holy, so is the whole lump, and if the root is holy, so are the branches. However, if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, do not be arrogant toward the branches. If you are, remember that it is not you who support the root, but the root that supports you. Then you will say, ‘Branches were broken off so that I might be grafted in.’ That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear God. For if our Gods of Death did not spare the natural branches, neither will He spare you.”<sup>1000</sup> The scripture tells us that those nations that will not follow the Arabs will be destroyed, and those nations that cursed the Arabs will receive their curse.<sup>1001</sup>

This is why it is written that Japheth will live in the tents of Shem,<sup>1002</sup> for the curse of Canaan was of drought and famine,<sup>1003</sup> but the blessing of Abraham, from the mouth of Isaac to Jacob, says, “May our Gods of Life give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine.” Ezekiel tells us the nations will say, “This land that was desolate has become like the Garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.” (Ezekiel 36:35).

Yet today, in calling themselves Israel, the descendants of Judah have deceived the Greeks (Allegorical Christians), so that the Greeks have been a willing accomplice to the ways of Judah. Sons and daughters of Japheth, who believe in the promises of our Gods of Life, when you see the rain return, flee to the lands of Abraham. The Arabs are the true sons of Abraham, and they will be known for the hospitality of Abraham. Jeremiah came to the people proclaiming, “Flee, destruction is coming,” but they did not listen or pay any attention. I tell the Greeks (Allegorical Christians), “Truly, this warning was more for you than it was for the Jews, for they were few and the Greeks are many. Graft yourself to Israel and become one with the Arabs and be saved. Let those who did not heed Noah’s warning before the flood be a lesson to those to heed Noah’s warning now, for there is a penalty for disbelief.”<sup>1004</sup>

The Greeks (Allegorical Christians) were first to sprout out<sup>1005</sup> of the original seed of the harvest<sup>1006</sup> to receive the covenant of the love of Love on the day of Pentecost<sup>1007</sup> (feast of the beginning of the

<sup>999</sup> Torah 181:1–15. – *Traditional* [Deuteronomy 28:1-15]

<sup>1000</sup> Romans 11:11–21.

<sup>1001</sup> Torah 27:29. – *Traditional* [Genesis 27:29]

<sup>1002</sup> Torah 9:27. – *Traditional* [Genesis 9:27]

<sup>1003</sup> Torah 181:17–18, 38–42; 185:24 – *Traditional* [Deuteronomy 28:17-18,38-42; 32:24]; Jeremiah 14:1-6, 18:20–21, Lamentations 4:9; Ezekiel 5:16–17.

<sup>1004</sup> Jude 1:5.

<sup>1005</sup> Peter 4:8 (context 4:3-8) – *Traditional* [Mark 4:8]

<sup>1006</sup> John 12:24 (Note it is a grain of Wheat), Torah 73:16

<sup>1007</sup> Acts 2.

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wheat harvest aka feast of Weeks<sup>1008</sup>), but it is written, the last shall be first and the first shall be last.<sup>1009</sup> In this way, it comes full circle, and all of Judah and Israel will be saved.<sup>1010</sup> For all the Arab need do is believe that the Guardian of Scripture<sup>1011</sup> has not failed, that His testimony does not return void,<sup>1012</sup> and accept His testimony of the drought and repent. This repentance brings the Arab into partnership with our Gods of Life, through His Son, for through love one becomes part of the body of Christ.<sup>1013</sup> Moreover, when this takes place, Love will rejoice and make the Arabs' land the most exceedingly beautiful in the whole world. For it is through love that the Spirit moves and works.<sup>1014</sup> To the Greeks (Allegorical Christians), do not be jealous of Love's generosity to the Arabs.<sup>1015</sup> Remember, after Love had rounded up the ninety-nine, He went looking for his lost sheep,<sup>1016</sup> and Israel is His lost sheep.<sup>1017</sup> Israel is the prodigal son whose return Love is waiting for.<sup>1018</sup> So, while the Greeks (Allegorical Christians) are still completing their task, the great commission, and they hear the celebrations coming from the Arabs and the Jews, let them not say, "Father, I have been working the harvest<sup>1019</sup> this whole time, and You have not poured out on me such abundance."<sup>1020</sup> Instead, rejoice with Love, for this lost brother of yours is alive, and everything Love has left is yours.<sup>1021</sup>

Take notice how, with the exception of Persia, all of the nations that come with the Antichrist carry with them the religion of the Greeks (which is to say, Allegorical Christianity).<sup>1022</sup> This is no coincidence, for in like manner, notice that the descendants of Shem (Persia), Japheth (Magog, Gomer, Meshek, Tubal, Togarmah), and Ham (Cush, Put) will all fight against Abraham so that no one group should boast,<sup>1023</sup> but also that the majority of the forces are sons of Japheth, Caucasians, and of Ham's sons, Canaan and Egypt are not listed, nor are the many other sons of Shem. In addition, it was prophesied that the great judgment will come to those who *eat the flesh of pigs*.<sup>1024</sup> This is how the Greeks (Allegorical Christians) are known. For the Greeks are made known through their law, and if they will not listen to the witnesses Love has sent to them, Love will leave them to their own delusions.<sup>1025</sup> The gavel will fall the hardest on the Greeks (Allegorical Christians), because although the Arabs did not have the truth, they still believed, and while the Jews do not have a covenant with love, they nevertheless follow the covenant they have been given. Yet the Greeks (Allegorical Christians) have been given both faith and love, but many have been found lacking in both.<sup>1026</sup>

## The Image of God (the Trinity)

There is a reason the Temple faces east. The east is the direction in which the sun rises, representing the beginning, never looking back to the setting sun. This is why there is no entrance in the west. The east is the sign of the resurrection of each new day and a representation of the resurrection of Israel and the world entire. Yet as Christ was spurned and neglected, along with the chosen Arab people, so, too, this most sacred and highest of all mountains has been forgotten, plowed like a

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<sup>1008</sup> Torah 84:22 – Traditional [Exodus 34:22]

<sup>1009</sup> Levi 19:30, 20:16; Peter 9:35, 10:31 – Traditional [Matthew 19:30, 20:16; Mark 9:35, 10:31]; Luke 13:30.

<sup>1010</sup> Jeremiah 23:5–6.

<sup>1011</sup> Surah al Hijr 9.

<sup>1012</sup> Isaiah 55:11.

<sup>1013</sup> 1 Corinthians 11:12–26.

<sup>1014</sup> 1 Corinthians 12:31–14:1.

<sup>1015</sup> Levi 20:1–16. – Traditional [Matthew 20:1–16]

<sup>1016</sup> Levi 18:12–14 – Traditional [Matthew 18:12–14]; Luke 15:3–10.

<sup>1017</sup> Jeremiah 50:6.

<sup>1018</sup> Jeremiah 31:16–22.

<sup>1019</sup> Levi 28:19–20; Peter 16:15. – Traditional [Matthew 28:19–20; Mark 16:15]

<sup>1020</sup> Luke 15:25–29.

<sup>1021</sup> Luke 15:28–32.

<sup>1022</sup> Ezekiel 38:1–6.

<sup>1023</sup> Galatians 3:28; Romans 3:22b, 10:12.

<sup>1024</sup> Isaiah 66:13–18.

<sup>1025</sup> Jeremiah 51:18; 2 Thessalonians 2:9–12.

<sup>1026</sup> 1 Corinthians 4:2–5.

field,<sup>1027</sup> a hilltop covered in thistles and thorns.<sup>1028</sup> However, what was sown perishable is raised imperishable,<sup>1029</sup> for the Temple will foreshadow the coming blessings of the Arab lands and people. The shadow it leaves casts its blessing on the Arab lands and people.

The entrance itself is three-sided, representing the Trinity—Father, Son, and Holy Spirit—because each person must not only accept the Trinity to enter the holy place, but also recognize the Trinity within him- or herself to be in the full image and likeness of our Gods of Life.<sup>1030</sup>

Yet this very nature of God is in great debate: is Love one or three, as in Father, Son, and Holy Spirit? Neither Muslim (house of Moses) nor Jew (house of Aaron) dispute that He is the Creator of all existence.<sup>1031</sup> In the first verse of the Bible, however, it states, “In the beginning Gods [plural form, Elohim] He [singular] created . . .” In fact, this plural and single use of Elohim, which means our “Gods of Life,” is used in reference to all aspects of creation in both the Torah and Hajashar,<sup>1032</sup> and is repeated more than two thousand times within the scriptures,<sup>1033</sup> including Torah 159:4, the most important commandment: “Hear this oh Israel, my Preordiners our God, my Preordiners is one.”<sup>1034</sup> Sadly, translators have translated *Elohim* only in the plural form when referencing false gods, giving the readers an incomplete view of scripture. Yet while the name for our Gods of Life and Death is plural in numerous locations throughout the Old Testament, the pronouns are always singular, such as “I” or “He,” with the sole exception being His creation of man. Moreover, it is in this verse that as the Creator, Love reveals Himself in saying, “Let us create man in our image and after our likeness.”<sup>1035</sup> Yet his image and likeness did not exist in the creation of one, but in the creation of two, for Word reads, “Our Gods of Life created humanity in His own image, in the image of our Gods of Life He created them, male and female, He created them.” Therefore, the essence of our Gods of Life is discovered through the relationship between a man and a woman. Yet seemingly in opposition to this, Love testifies of Himself that He is One,<sup>1036</sup> saying He created them in His own image, and yet He testifies of Himself that He is many, saying, “Let Us create man in Our image.” Then again, seemingly in opposition, Love testifies of man that he is one<sup>1037</sup> and then again that he is many, as in man and woman.<sup>1038</sup> Consider that a man and a woman are two beings, yet by design they were created to act and function in unity as one, the bond for that unity being love. For this reason, our Gods of Life hates divorces,<sup>1039</sup> for divorce implies disunity and a break with love, as it is written, “What our Gods of Life has put together, let no man separate.”<sup>1040</sup> For life is created not from the one, but from the union of two becoming one. Our Gods of Life created the heavens and the earth,<sup>1041</sup> but all things were created through the Son,<sup>1042</sup> so that creation did not come about from the one, but from the union of two, yet the Word does not say that the Spirit created all things, but only references the Father and the Son. Now Elohim in the plural form is neither male nor female, so that as God is considered our Father, He/She could equally be considered our Mother. In fact, more than forty

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<sup>1027</sup> Jeremiah 26:18.

<sup>1028</sup> Ibid.

<sup>1029</sup> 1 Corinthians 15:42–43.

<sup>1030</sup> Torah 1:26. – *Traditional* [Genesis 1:26]

<sup>1031</sup> Torah 1:1. – *Traditional* [Genesis 1:1]

<sup>1032</sup> Creation of Light: Torah 1:3–4. Creation of Day and Night: Torah 1:4–5. Creation of the Atmosphere: Torah 1:6–8. Creation of Land and Oceans: Torah 1:9–10. Creation of Plant Life: Torah 1:11–12. Creation of Sun, Moon, and Stars (the Universe), as well as (Day and Night and the Seasons): Torah 1:14–19.

Creation of Fish and Birds: Torah 1:20–22. Creation of Animals: Torah 1:24–25. Creation of Man and Woman: Torah 1:26–27; Hajashar 1:1.

<sup>1033</sup> Barbara Lardinais, *Elohim: God Almighty*, <hannahscupboard.com/elohim.html>.

<sup>1034</sup> Peter 12:29. – *Traditional* [Mark 12:29]

<sup>1035</sup> Torah 1:26. – *Traditional* [Genesis 1:26]

<sup>1036</sup> Torah 1:27; 159:4; Peter 12:29. – *Traditional* [Genesis 1:27; Deuteronomy 6:4; Mark 12:29]

<sup>1037</sup> Torah 1:26. – *Traditional* [Genesis 1:26]

<sup>1038</sup> Torah 1:27. – *Traditional* [Genesis 1:27]

<sup>1039</sup> Malachi 2:6.

<sup>1040</sup> Peter 10:9. – *Traditional* [Mark 10:9]

<sup>1041</sup> Torah 1:1. – *Traditional* [Genesis 1:1]

<sup>1042</sup> John 1:3.

## The Royal Priesthood...

times the Bible used *Eloah* for God, the feminine form whose accurate translation is “Goddess.”<sup>1043</sup> In addition, the supposedly unspeakable name of the LORD, YHVH or YHWH, is a derivative of two words, HE-SHE, thus implying that the LORD testifies that His image is found in both man and woman.<sup>1044</sup>

Moving on, in the Trinity consider that *Son of our Gods of Life* is a term of relationship, for Jesus is defined through His relationship with the Mother. Apart from the Mother and without that relationship, He is but flesh and blood, just as a branch apart from the vine withers and dies,<sup>1045</sup> for Christ is defined through His relationship to the Source. Yet apart from that Source, He would cease to be the Son of our Gods of Life; however, the relationship is defined through the unity of the two, so that the Son is perpetually and eternally in union with the Mother.

Consider a man and a woman, two beings whom none debate, but a man and a woman are defined by their gender because of the relationship it implies. Through marriage, the two are said to be one flesh,<sup>1046</sup> for they are no longer two but are acting as one; so, too, the relationship between the Source and the Son. As such, a relationship, one flesh, defines sexual union, the by-product of which is creation, it should come as no surprise that the Creator of Life’s first commandment to His creation, both Adam and Eve, was to create life, perpetually and continually.<sup>1047</sup> This creation process does not exist without sexual union; in fact, for all physical purposes, sex testifies to the nature of that union and therefore the nature and essence of our Gods of Life as a sexual being, for our existence is sexual, and we were created after His likeness. For a man has two testes, but one connection and a woman has two ova, but one connection, each designed with the intention and purpose from their Creator to be united. This testimony is not only through a man and woman, but all of creation exists as both male and female for both plant and animal kingdoms, each requiring union for creation.

In ancient times, people believed that a child was created solely from the sperm of the man. Mohammad used this as a reference to testify that creation comes from one sperm;<sup>1048</sup> unknown to him was the existence of the egg. In reality, creation comes not from one, but through the union of two. Furthermore, after insemination, the sperm as it exists dies, for it cannot exist as it is and still be a part of the new creation in union with the egg. Therefore, that creation also testifies that new life can come only through the death of the old existence. This is true in plants<sup>1049</sup> and animals alike, and what is true in physical matters is also true for spiritual matters. Christ, as the sperm, entered the world and died on the cross, for only through death can one from the world of the flesh enter the world of the Spirit. Through this death of the sperm, He infused with the Spirit, the egg, thus creating new life, the embryo of the Church. The actual fusion of egg and sperm emits large amounts of heat, as does the fusion between a man and a woman when they become one, so the representation of wind and fire to signify fusion into the Holy Spirit should come as no surprise to us.<sup>1050</sup> For this reason, the Holy Spirit, the Comforter, follows after the sperm of Christ, because the egg has now been fertilized and has become an embryo, in the representation of the Church. This is true not only of Christ, but of us as well, in that that we, too, must die in order that new life may emerge and be born out of us. We are also the essence of the sperm,<sup>1051</sup> for many are called, but few are chosen.<sup>1052</sup> As we enter the Holy Spirit, the egg, we also become part of the body of Christ as the embryo is formed in the womb of our Gods of Life, our Mother. Love is not the unity of two, Father and Son, but is also

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<sup>1043</sup> Isaiah 44:8; Psalms 139:19; Job 40:2.

<sup>1044</sup> Torah 1:27. – *Traditional* [Genesis 1:27]

<sup>1045</sup> John 15:1–6; Levi 27:45–46.

<sup>1046</sup> Peter 10:7–8. – *Traditional* [Mark 10:7–8]

<sup>1047</sup> Torah 1:28. – *Traditional* [Genesis 1:28]

<sup>1048</sup> Qur’an 23:14, 75:36–39, 76:2, 53:45–46.

<sup>1049</sup> 1 Corinthians 15:36.

<sup>1050</sup> Acts 2:1–4.

<sup>1051</sup> 1 Corinthians 15:35–41; Levi 10:39, 16:25; Luke 9:24.

<sup>1052</sup> Romans 8:13–14.



Spirit; as Christ was born of Spirit,<sup>1053</sup> we also must be born of Spirit to complete the image and likeness of our Gods of Life in ourselves. For the existing creation, made up of Father and Son, the X and Y chromosomes, is yet incomplete without the Z chromosome, consummated for those born of the Spirit.<sup>1054</sup>

A man has two lips but one voice, yet he cannot speak the words of the Spirit unless the Spirit is in him.<sup>1055</sup> Yet even though the Spirit is conceived within him, the groans of the Spirit within him are beyond his understanding.<sup>1056</sup> Once he becomes a resurrected being, however, the words will become like his native tongue. Consider, a person has two eyes, but one sight, for the two in unity form one, yet he cannot see the things of the Spirit, neither angels nor demons nor the heavenly realms, unless the Spirit is working in him,<sup>1057</sup> and then only through dreams and visions. Once he becomes a resurrected being, similar to the angels, though,<sup>1058</sup> the things of heaven are as visible as the things of this earth. Yet until a person is reborn, he has neither the lips of the Spirit nor the eyes of the Spirit. When he is resurrected, he does not see three images or speak in multiple tongues, but the three act in unity with one another, so that there is but one speech and but one sight. He now sees and speaks with the unity of the image and likeness of our Gods of Life within him, for only through such rebirth can he be complete in the image and likeness of our Gods of Life, as a child of our Gods of Life.<sup>1059</sup> One does not only need to look at speech and sight, but at all of the senses: touching, hearing. For a person has two ears but one sense of hearing, yet he cannot hear the things of the Spirit unless the Spirit is in him.<sup>1060</sup> Once resurrected, however, he hears not only the things of earth, but also the voices of Love and the angels, not as if he had two senses of hearing, but one in unity.

Consider that a person has two legs, because with one leg he cannot walk, for the two work in union with each other. Yet he is unable to travel through the Spirit unless the Spirit is in him.<sup>1061</sup> Once he is resurrected, he may travel not only to the earthly realms, but to heavenly realms as well. Two hands, one sense of touch, yet the things of Spirit he cannot feel. Two nostrils, one sense of smell, yet the things of the Spirit are without scent. If we are to become a new creation, we must be infused not with the DNA of the flesh, but rather with the DNA of the Spirit, so that we are born of the Spirit.<sup>1062</sup> Thus, we become the sons and daughters of the Living One, through the completion of His image and likeness.<sup>1063</sup> For if any member of the church is not born of the Spirit, how can he be a part of the embryo? In addition, as we all know, what was created in the womb was created to be born. This is the representation that we do through baptism. Just prior to physical birth, a woman's water breaks, and the newborn child emerges from the water. Thus, birth through the Spirit is also represented by coming out of the water of baptism; however, true baptism is not with water but with fire, as we become infused with the Holy Spirit.<sup>1064</sup> We are no longer born from the DNA of two, but are now infused with the DNA of the Father, the Son, and the Holy Spirit.<sup>1065</sup> For through the death of Christ, a new creation lives and breathes,<sup>1066</sup> and as we die to ourselves<sup>1067</sup> and our desires, we join in union

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<sup>1053</sup> Luke 1:35; Levi 22:14, 20:16. – *Traditional* [Matthew 22:14, 20:16]

<sup>1054</sup> John 3:5-8

<sup>1055</sup> Gift of Tongues: Acts 2:11; 1 Corinthians 14:2.

<sup>1056</sup> Romans 8:26.

<sup>1057</sup> Torah 28:12; History of Israel & Judah 28:17 – *Traditional* [Genesis 28:12; 2 Kings 6:17]; Acts 10:11.

<sup>1058</sup> Levi 22:30; Peter 12:25. – *Traditional* [Matthew 22:30; Peter 12:25]

<sup>1059</sup> John 1:12–13.

<sup>1060</sup> 1 Corinthians 2:13, 14:13; Revelation 2:7.

<sup>1061</sup> Ezekiel 3:12, 8:3, 11:1, 43:5; 1 Corinthians 12:2; Acts 8:38–40.

<sup>1062</sup> John 3:6; Romans 7:6, 8:11.

<sup>1063</sup> John 1:12–13; Romans 8:14–17.

<sup>1064</sup> Levi 3:11. – *Traditional* [Matthew 3:11]

<sup>1065</sup> Levi 28:19. – *Traditional* [Matthew 28:19]

<sup>1066</sup> Acts 17:28.

<sup>1067</sup> John 12:24.

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with the egg and are part of the fertilization of a new life<sup>1068</sup> and the new world that is to come.<sup>1069</sup> Of these new beings, it was revealed that even the least among them is greater than the greatest among us here.<sup>1070</sup> As life is the offspring of love in the physical world of the flesh, so new life, infused with the Spirit, is also the offspring of love, for it is through love that we are known to be children of our Gods of Life.<sup>1071</sup>

What are the greatest forms of the representation of love? Love is found through life and death—death, in that Christ gave His life for us. Yet Christ also testifies of His love for us through life, as we are His creation, and, through Him, we take part in the coming new creation. Creation itself testifies to the sexual nature of our Gods of Life, in that creation comes about through sex and within sex. At the moment of climax, for both men and women, there is a death, followed by a resurrection and a renewal. For there is a moment of conception, when we receive the good news of our Gods of Life's love, but the birth of the new creation does not come about until the time of physical death, because at physical death we are transformed from flesh to spirit. In this way, dying is no longer only the death of a being, but is also a birth of a new being.<sup>1072</sup> It is through the resurrection that we take part in our new birth through the Spirit. As in the story of the emperor's new clothes, when his ego would not let him speak the truth,<sup>1073</sup> in a similar manner humanity has attempted to suppress this perpetual craving for death, resurrection, and renewal, found within sexual intimacy. This God-infused craving is just as real as our need for air, food, sleep, and to release waste. For if people do not breathe, eat, sleep, or release waste, they will perish. Yet a person can also become unhealthy through the overuse of, or by inappropriate ways of fulfilling, these needs, which is why we are to guard against the cravings of the flesh.<sup>1074</sup> Yet guarding against them and believing them to be evil are two different things. For like other created needs from our Gods of Life, such as breathing, sleeping, and eating, the longer we suppress the need, the greater our craving and urge to fulfill it. Through such suppression, priests who have dedicated themselves to our Gods of Life have committed the worst offenses against innocent children, young Muslim men have found themselves in homosexual relationships, Internet pornography has become rampant, and creation itself is destroyed through abortion, because a woman will attempt to avoid the shame that society places on her. Oddly enough, those who often cast the most blame and call for the most suppression are religious leaders who themselves are married and thus have had their cravings fulfilled for death, resurrection, and renewal, which are found within sexual intimacy. To become an opponent of this death, resurrection, and renewal is to become an opponent of creation and therefore an opponent to the Creators. For as one denies the union of Father, Son, and Spirit, one is in denial of the essence of creation itself, so that creation fades as once lush valleys in the Middle East have faded into dust and desert.

It would therefore stand to reason that for the new creation to come about, there must also be a death, resurrection, and renewal of the old creation, and creation itself testifies to its own inherent sexual nature. For creation was subjected to *sexual* frustration and longs for the day of its own death, resurrection, and renewal.<sup>1075</sup> The representation of the act itself is found in the seven blasts of the ram's horn, with each blast magnifying the intensity on the earth exponentially—so much so, that people will wonder what has come upon the earth.<sup>1076</sup> In the final moments, our Gods of Life closes His eyes as darkness covers the earth,<sup>1077</sup> followed by the climax shown through the greatest of all

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<sup>1068</sup> 1 John 3:9.

<sup>1069</sup> 1 Peter 1:23.

<sup>1070</sup> Luke 7:28; Levi 11:11. – *Traditional* [Matthew 11:11]

<sup>1071</sup> 1 John 3:10.

<sup>1072</sup> 1 Corinthians 15:54–57.

<sup>1073</sup> "The Emperor's New Clothes," [rickwalton.com/folktale/yellow04.htm](http://rickwalton.com/folktale/yellow04.htm).

<sup>1074</sup> Galatians 5:17.

<sup>1075</sup> Romans 8:20–21.

<sup>1076</sup> Luke 21:26.

<sup>1077</sup> Zechariah 14:7; Isaiah 60:2.

earthquakes, opening up the earth and releasing a stream of living water.<sup>1078</sup> And as in the nature of sex, it is as if the person dies; one creation dies, in order that a new creation may be born of the Spirit, as the bridegroom takes his bride.<sup>1079</sup>

Consider that Sarah, Rebecca, and Rachel were all barren. Our Gods of Life provided the egg by which the Arab people were conceived. Therefore, both male and female Arabs contain the divine X chromosome from our Gods of Life, while Christ, conceived of a virgin birth, also and uniquely contains the divine Y chromosome, or male chromosome from the Father, so that Christ and His Kingdom form a divine union of both the sperm and the egg.

The nature of this union, through death, is the utmost expression of love, for love is the essence of creation, just as creation is the essence of life. Through the union of the Father, the Son, and the Spirit, all existence moves and breathes.<sup>1080</sup> As our creation in the physical world came about through love, our conception in the spirit world is not dependent on works, but on love—not only our love, but on the basis of His love for us.<sup>1081</sup> The essence of our Gods of Life is one of relationship, in terms of both life and love with the deepest of commitments, even unto eternity. For man, whose essence is dust, this seems impossible, but for our Gods of Life, whose essence is love, nothing is impossible,<sup>1082</sup> because love transcends time and space. Making love without the covenant of love (marriage) is a violation of the laws of our Gods of Life, which is why it renders great penalties from the law.<sup>1083</sup> Violations of love, sexual without love, stand in rebellion against life and creation.

To understand Love, we must rely on Love's known testimony concerning Himself; He testifies that our Gods of Life and Death is uniquely Father, Son,<sup>1084</sup> and Spirit<sup>1085</sup> and tells of the greatest commandment: that our Preordainers is One.<sup>1086</sup> To deny One—Father, Son, or Spirit—is to deny all,<sup>1087</sup> for Love is One. If we are unable to rely on Love's own testimony concerning Himself, the One Who is all knowing, should we rely on men who are unable to comprehend the smallest aspects of our Gods of Life's creation—men who were created by Him in an instant and at His whim? His very name is neither Jehovah nor Allah<sup>1088</sup> and is unknown to all but Himself,<sup>1089</sup> for the name that can be named is not the enduring and unchanging ineffable name.<sup>1090</sup> To try to comprehend Love is to try to comprehend love, for love is intangible, yet it has substance. Love is the substance of love, and all life is created from that substance. Love has no boundaries or limits, for who can contain love? Who can put it in a box to be seen or heard? Rather, love is demonstrated through an act of kindnesses, generosity, or selflessness.<sup>1091</sup> Through love, we become a part of Love and in union with Him. Love also testifies to death, resurrection, and renewal. When love is denied, the heart breaks, and the entire being is consumed with grief. There is a death in the form of emptiness that follows, as the heart and the soul become a desert, which the Arabian Desert and the Sahara testify to this very day. Yet with the presence of love, there is a revival of the soul as it is infused with the most abundant joy.<sup>1092</sup> For love itself testifies to its resurrection power, as will the land when infused with the love of Love.

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<sup>1078</sup> Zechariah 14:8.

<sup>1079</sup> Levi 25:1–13 – *Traditional* [Matthew 25:1-13]; John 3:29.

<sup>1080</sup> Acts 17:28

<sup>1081</sup> 1 John 4:19.

<sup>1082</sup> Luke 1:37.

<sup>1083</sup> Torah 110:10 – *Traditional* [Leviticus 20:10]

<sup>1084</sup> Isaiah 7:14, 9:6; Arabs 1:1–3; Levi 22:44–45 (Psalms 110:1) – *Traditional* [Hebrews 1:1-3; Matt 22:44-45(Psalms 110:1)]; John 20:8; Colossians 2:9; 1 John 5:20.

<sup>1085</sup> John 14:16–17; Ephesians 1:13; Isaiah 6:8-10; Acts 28:25–27; Romans 8:2 (2 Corinthians 3:6).

<sup>1086</sup> Peter 12:29; Torah 159:4 – *Traditional* [Mark 12:29; Deuteronomy 6:4]; Athanasian Creed.

<sup>1087</sup> Torah 185:18–19. – *Traditional* [Deuteronomy 32:18-19]

<sup>1088</sup> Contrast the Jehovah's Witnesses and Islam.

<sup>1089</sup> Revelation 19:12.

<sup>1090</sup> Lao-tzu, *Tao Te Ching*, 1.

<sup>1091</sup> Levi 10:42, 25:40. – *Traditional* [Matthew 10:42, 25:40]

<sup>1092</sup> Psalms 104:29–30.

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Now the opposite of fusion, “to unite,” is fission, which means, “to tear apart.” An atom bomb is produced through nuclear fission by taking an atom, the foundation of life, and tearing it apart. Fission, to divide, has power, but the power to destroy, rather than the power of fusion (sperm and egg) to create. Nuclear power itself is created through a fission reaction and leaves behind waste that is toxic to all forms of life. For our Gods of Life did not create all things. Love is found in unity, but things that are not of our Gods of Life are found in disunity. It was humanity who created death through sin,<sup>1093</sup> for sin itself is not of our Gods of Life, nor is it created through our Gods of Death. All sin and therefore death are the creation of man, for as the nature and existence of Love are love, sin is the absence or denial of that love. We were made to be in union with Love in terms of being in relationship with Him, becoming a part of the body of Christ,<sup>1094</sup> even His family, his brothers and sisters and mothers.<sup>1095</sup> In addition, the body of Christ in the womb, the embryo, was made to be born, even as the birth pains we are now feeling.<sup>1096</sup> While the Son is the sperm, as are we ourselves, the sperm was provided by the Father, for our very being and essence are His creation. Yet Love testifies of His image and likeness not only through man, but also through woman.<sup>1097</sup> Just as Love testifies that He is the Father, He also testifies that She is the Mother, for She gave birth to all creation. Moreover, as the Mother, when the embryo becomes full term, She will give birth to the new creation. If one cannot understand love, how can one understand the Love Who is love, or how can one hope to be in union with Him?<sup>1098</sup> The manifestations of this love are demonstrated through our love for both Love and His creation, all of humanity and existence, which are the two greatest commandments and the sum of all of the law.<sup>1099</sup>

Love testifies through the nations of Judah and Israel that unless Arab and Jew become one, as the sperm and the egg unite, there is no resurrection of the land or the people. Is such a unity possible without love? Though they are both a religious people, following after the letter of the law, their very existence testifies that they are separated from Love and do not understand His ways. Yet united, they would become a new creation, conceived by our Gods of Life, as was His plan from the beginning. As Love is One and yet exists as Father, Son, and Holy Spirit, so also the nations of Judah and Israel are designed to be one and still be unique, for Love loves them unconditionally; even in their sin, He loves them.<sup>1100</sup> Love, Who is not religious, nor does He care for religious pretense, gesture, symbols, clothing, or ceremony,<sup>1101</sup> is but a Father Who loves His children and longs for them to return to Him.<sup>1102</sup> During the time of Moses, Judah and Joseph were united in harmony with each other. In those great days, Caleb, son of Judah, and Joshua, son of Ephraim, stood united together for Love,<sup>1103</sup> yet today they are divided in conflict, as it is written that Love has broken His staff called Union, breaking the family bond between the nations of Judah and Israel.<sup>1104</sup> The descendants of Judah and Joseph together (Israel) were a chosen people under Moses; today they are the exception to the favor of Love, as it is written, “I took my staff called Favor and broke it, revoking the covenant I had made with all the nations.”<sup>1105</sup> Consider that the iniquity of Israel lasted 390 years,<sup>1106</sup> from the division of the kingdom to the fall of Jerusalem, but Israel’s curse was seven times greater,<sup>1107</sup> 2,730 years. Yet

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<sup>1093</sup> Torah 2:17, 4:8. – *Traditional* [Genesis 2:17, 4:8]

<sup>1094</sup> 1 Corinthians 12.

<sup>1095</sup> Levi 12:50; Peter 3:34–35. – *Traditional* [Matthew 12:50; Mark 3:34–35]

<sup>1096</sup> Isaiah 66:7–8; Levi 24:8 – *Traditional* [Matthew 24:8]; 1 Thessalonians 5:3.

<sup>1097</sup> Torah 1:27. – *Traditional* [Genesis 1:27]

<sup>1098</sup> 1 John 4:7–11.

<sup>1099</sup> Levi 22:37–40. – *Traditional* [Matthew 22:37–40]

<sup>1100</sup> Romans 5:8.

<sup>1101</sup> Samuel 37:20–23; Levi 23:25–28. – *Traditional* [2 Samuel 6:20–23; Matthew 23:25–28]

<sup>1102</sup> Luke 15:19–21; Samuel 16:7. – *Traditional* [1 Samuel 16:7]

<sup>1103</sup> Torah 131:6–11 – *Traditional* [Numbers 14:6–11]; Surah al Ma’idah 23.

<sup>1104</sup> Zechariah 11:13–14.

<sup>1105</sup> Zechariah 11:10.

<sup>1106</sup> Ezekiel 4:4–5, 4:9.

<sup>1107</sup> Zechariah 3:9; Torah 4:15. – *Traditional* [Genesis 4:15]

do not be downcast or discouraged, for the blessing of Abraham is greater than the curse of Canaan, because our Gods of Life declares through Ezekiel that the staff will be rejoined, both Favor and Union:

The Word of Love came to me: "As for you, son of man, take a stick, and write on it, 'For Judah (*the Jews*), and for Israel, *the Muslims* (The People who Fight with God), associated with it.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim (*the Arabs*), and all the house of Israel, *the Muslims* (The People who Fight with God), associated with it.' Join them into one stick, so that they may become one in your hand. When your people ask you, 'Will you not show us what you mean by these things?', tell them, 'This is what Love, my Preordiners, declares: "I will take the stick of Joseph, which is in the hand of Ephraim (*the Arabs*), and the tribes of Israel (*the Arabs*) associated with it; and I will put them with it the stick of Judah (*the Jews*), and make them one stick. They will be one stick in my hand." The sticks you wrote on will be in your hand before their eyes. Tell them, 'This is what Love, my Preordiners, declares: "I will take Israel, *the Muslims* (The People who Fight with God), from among the nations where they have gone, and will gather them from all around, and bring them back into their own land. Then I will make them one nation in the land, on the mountains of Israel (*the Arabs*); and one King will be King over them all as it is prophesied through the prophet Jeremiah 30:21 in the context of Jeremiah 30–31. They will no more be two nations, nor will they be divided into two Kingdoms any more. They will no longer defile themselves with their idols and their detestable things, or with any of their rebellions. I will save them out of all their unfaithfulness in which they have sinned, and will cleanse them. So they will be My people, and I will be their God." (Ezekiel 37:15–23; Surah Yusuf 93)

Israel was the representation of an adulterous wife; what was commanded of the prophet, but to take back his adulterous wife and marry her again, for Love has determined to become one with Israel again.<sup>1108</sup> It is significant to note that Love did not say, "Take back your wife even though she was an adulteress," but rather, "Take back your wife even though she is an adulteress."<sup>1109</sup> For only love, not merit, determines to take someone back even though she has remained in her evil ways and has not strayed from them, either to the left or the right. In the same way, Love divorced Judah<sup>1110</sup> because she was filled with violence,<sup>1111</sup> yet Love declared He would take her back again and marry her, thus becoming one with her.<sup>1112</sup> Each of the prophets foretold of the coming curse and blessing. When a loving parent disciplines a child, and the child defiantly ignores the correction, as both Arab and Jew ignore the curse upon the land, it is as though the child is spitting in the parent's face. For Love hates judgment; all they had to do was turn from their ways and believe He would heal them, but the world refuses to acknowledge the curse and hopes for the blessing without having faith in the promise that enables it. Yet without faith, the curse remains, for the blessing is enabled only through faith, because both the blessing and the curse are from the same God. Now Christ calls them blind guides, saying, "If the blind lead the blind, both will fall into a pit."<sup>1113</sup> The Jews are blind to their promised Messiah, and the Arabs are blind to their true identity as Isaac and not Ishmael. Nor do the Christians believe in the promise of Abraham; thus, they are blind, too. Our Gods of Death has bound everyone over to disobedience so that He may have mercy on them all.<sup>1114</sup> Yet through faith, the blind will see and the deaf will hear, for when Judah believes in her Messiah and Joseph believes in the covenant of Abraham, they will no longer be blind, and the world should follow them. Should it come as a surprise to anyone that the two sticks come together to form one cross? For Love has promised, "If they will confess their sins and the sins of their ancestors—their unfaithfulness and their

<sup>1108</sup> Hosea 3.

<sup>1109</sup> *ibid.*

<sup>1110</sup> Malachi 2:8; Jeremiah 3:8.

<sup>1111</sup> Ezekiel 7:23, 8:17; Obadiah 1:10.

<sup>1112</sup> Song of Solomon 3.

<sup>1113</sup> Levi 15:14. – *Traditional* [Matthew 15:14]

<sup>1114</sup> Romans 11:32.

## The Royal Priesthood...

hostility toward Me, which made Me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and they pay for their sin, I will remember My covenant with Jacob and My covenant with Isaac and My covenant with Abraham, and I will remember the land.”<sup>1115</sup>

We are instructed not to be of this world,<sup>1116</sup> yet it is written that Love loves the world.<sup>1117</sup> It is the nature of people to believe that Love loves the righteous, yet what does our Preordiners do? He makes the world believe that the Arab people, Israel, are the abomination of all creation before He pours out His love over them and testifies through them of His great love, because God loves those who hate Him. This is why it is taught love your enemies that you may be children of God.<sup>1118</sup> As the Arabs are restored, the Jews, too, will be restored with them, yet not on the basis of our Gods of Life’s covenant with the Jews, but on the basis of our Gods of Life’s covenant with Abraham and the Arabs so that the greatest love can come from the people the world believes are evil.<sup>1119</sup> When the Jews discover the extent of their great sin, they will wish for coals but will receive roses.<sup>1120</sup> The Arabs are going to become a praised people by all nations, but the testimony against the Jewish people will become greater still. They will become repugnant to all nations and people. Every nation that supported them against the Arabs will be utterly destroyed, so that our Gods of Death may fully testify against them. As the nations that supported the descendants of Judah see themselves destroyed, while watching the Jewish nation be raised up, they will be filled with indignation. For these nations will be destroyed only because they followed and listened to the nation of Judah. All creation and history will add to this testimony, until their very name (Judah) is a byword and an insult and then, when they are shown to be the greatest of all sinners, Love will testify of his great love for them. For Love testifies of His greatest love, not for the righteous, but for sinners,<sup>1121</sup> while simultaneously testifying that He is our just Judges of the Celestial Courts.<sup>1122</sup>

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<sup>1115</sup> Torah 116:40–42. – *Traditional* [Leviticus 26:40-42]

<sup>1116</sup> 1 John 2:15; Romans 12:2.

<sup>1117</sup> John 3:16.

<sup>1118</sup> Levi 5:43-45 - *Traditional* [Matthew 5:43-45]

<sup>1119</sup> Ezekiel 16:61.

<sup>1120</sup> Proverbs 25:21–22; Romans 12:20.

<sup>1121</sup> Levi 9:12 - *Traditional* [Matthew 9:12]; Luke 5:31; Peter 2:17. – *Traditional* [Mark 2:17]

<sup>1122</sup> Proverbs 1:23–31; Psalms 9:12.

## Practical Direct Democracy Government Model for Large-Scale Populations

Part II – (Dedicated to the Humanist)

### The Day of Jezreel

In the days of Ahab, King of Joseph, there lived a man named Naboth. Naboth was a Jezreelite.<sup>1123</sup> *Jezreel* means “cast aside,” so we may infer that Naboth was a person who was cast aside among a people who were likewise cast aside. The story of Naboth testifies to this as well. His story goes like this: Naboth owned a vineyard in the valley of the *cast aside*.<sup>1124</sup> The king wanted his vineyard, but Naboth replied the king, “Love forbid that I should give you the inheritance of my ancestors.” The king was sad about this and confided in his wife, Jezebel. Jezebel set up two scoundrels who came and sat opposite Naboth and brought charges against him before the people, testifying, “Naboth has cursed both the God and the king.” So they took him outside the city and stoned him to death.<sup>1125</sup>

As the Arab kings were negligent toward their people, Naboth’s king did not care for Naboth and cast him aside. The story could be repeated a thousand times throughout the Arab world, because their kings routinely take the land and the goods of their people. All of the land in the Kingdom of Saudi Arabia, for example, is owned by the king. This is why the prophets testify against the kings:

“My princes will no more oppress my people but they will allot the land to the house of Israel, the Muslims (The People who Fight with God), according to their tribes. This is what Love, my Preordainers, commands: “Enough, O princes of Israel (the Arabs)! Remove violence and oppression, and execute justice and righteousness. Stop your evictions of my people,” commands Love, my Preordainers.<sup>1126</sup>

Love testified against the Arabs through their kings, and Love testified against the Jews through ethnocentricity.<sup>1127</sup> The Jewish people, with the force and military authority of the Gentile (Christian) nations, came to the land of Joseph and demanded, “Give me your land.” Joseph refused, “Love forbid that I should give you the inheritance of my ancestors.” The Jewish people were sad and angry, so they brought in evil people to tell lies against the people of Joseph, proclaiming, “The Palestinians have cursed both God and the King.” Therefore, the nation of Judah murdered some of the Palestinians (Samaritans) and forced others off their land. The nation of Judah did not care for the Samaritan (Palestinian) people and cast them aside. Nevertheless, our Gods of Life declared that there is a day for Jezreel, there is a day for the cast aside. The cast aside are those called “not our Gods of Life’s people”<sup>1128</sup> and “those who are not loved.”<sup>1129</sup> Our Gods of Death killed Ahab because he had no love for the cast aside, and He killed Ahab’s whole family in the valley of the cast aside,<sup>1130</sup> for the cast aside are of extreme value to Love.<sup>1131</sup> Moreover, it will come to pass that in the place where Naboth was murdered, the cast-aside people will become victorious over all of those who would cast them aside.<sup>1132</sup>

<sup>1123</sup> History of Israel & Judah 21:1. – *Traditional* [1 Kings 21:1]

<sup>1124</sup> Ibid.

<sup>1125</sup> History of Israel & Judah 21:13 – *Traditional* [1 Kings 21:13]; full story found in History of Israel & Judah 21. – *Traditional* [1 Kings 21]

<sup>1126</sup> Ezekiel 45:8–9; also see Ezekiel 22:25.

<sup>1127</sup> Ethnocentricity, see [en.wikipedia.org/wiki/Ethnocentrism](http://en.wikipedia.org/wiki/Ethnocentrism).

<sup>1128</sup> Hosea 1:9, 2:1.

<sup>1129</sup> Hosea 1:6, 2:1.

<sup>1130</sup> History of Judah & Israel 32:1-17 – *Traditional* [2 Kings 10:1-17]

<sup>1131</sup> Psalms 140:12; Isaiah 41:17.

<sup>1132</sup> Hosea 1:4–5, 1:10–11.

## **Practical Direct Democracy...**

These things may be taken figuratively as well, for the nations of wealth that have plundered and cast aside the poor of this world, these nations will be thrown down, and the impoverished nations, the third world nations, will be lifted up.<sup>1133</sup>

Before him, all the nations will be gathered; and he will separate one from another, as the shepherd separates the sheep from the goats. He will set the sheep on his right hand, but the goats on the left. Then the King will tell those on his right hand, "Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink; I was a stranger, and you took me in, naked, and you clothed me. I was sick, and you visited me, I was in prison, and you came to me." Then will the righteous answer him, "Royal Highness, when did we see you hungry, and fed you; or thirsty, and gave you a drink? When did we see you a stranger, and took you in, or naked, and clothed you? When did we see you sick or in prison, and visit you?" The King will answer, "Truly I tell you, inasmuch as you did it to one of the least of these my brothers, you did it to me." Then will he tell those on his left hand, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry, and you did not give me anything to eat, I was thirsty, and you did not give me a drink. I was a stranger, and you did not take me in, naked, and you did not clothe me, sick, and in prison, and you did not visit me." Then will they answer, "Your Excellency, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not care for you?" Then will he answer them, "Truly I tell you, inasmuch as you did not do it to one of the least of these, you did not do it to me." Levi 25:32-45 – Traditional [Matthew 25:32-45]

The Day of the Cast Aside is known by many names: the Day of Atonement, the day of the Union of Judah and Israel. It is an understanding that is far and wide, and humanity will struggle to fully understand it for years to come. Many struggle with our Gods of Life,<sup>1134</sup> for they ask, "If Love is love, where is the love of Love in our world?" An understanding of Love's love for the unwanted and the unity and peace that Love desires for this world is about to be revealed.<sup>1135</sup> As we are all witnesses to these events of how the Holy Spirit's mighty hand is at work in our world today will we stand with God and his Word or the religious establishment of our day and age, be it Christianity, Judaism, or Islam. As John the Baptist foretold the coming of Christ, I am here to proclaim the coming of the two witnesses, whom I figuratively call Revival (Part I) and Revolution (Part II).<sup>1136</sup> This same Holy Spirit is upon all who take the narrow path<sup>1137</sup> and cast off the shackles of the establishment thinking and reasoning that caused nations to reject the prophets and the Messiah. Instead, take on your own common sense that you may serve the Lord with all of your own mind and your own heart. The task given to us is to lift up the cast aside, to give a voice to the voiceless, to give reign to the full potential of every man, woman, and child to create and shape their society. It is a new government designed around the coming rule and reign of Christ,<sup>1138</sup> Who spoke of it, saying, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. However, you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves."<sup>1139</sup> "Anyone who wants to be first must be the very last, and the servant of all."<sup>1140</sup> "Whoever takes the lowly position of this child is the greatest in the kingdom of heaven."<sup>1141</sup>

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<sup>1133</sup> Zechariah 1:14-15.

<sup>1134</sup> Hosea 12:3; Torah 32:28. – Traditional [Genesis 32:28]

<sup>1135</sup> 1 Clement 19.

<sup>1136</sup> John Lennon

<sup>1137</sup> Zechariah 4:3-14; Revelation 11:1-12.

<sup>1138</sup> Revelation 20:4.

<sup>1139</sup> Luke 22:25-27.

<sup>1140</sup> Peter 9:35. – Traditional [Mark 9:35]

<sup>1141</sup> Levi 18:4. – Traditional [Matthew 18:4]



Humanity itself is like a child, as it goes through different stages of development. The Father, the Son, and the Holy Spirit guide and shape this world as humanity goes through adolescence so that the world can grow into maturity. For the Word of our Gods of Life and Death is also the story of humanity, our greatest triumphs and our ultimate failures. The emotions of the prophets, the people, and their kings, both of the righteous and of sinners, are within its pages. The Word of Love is our story, made for us and all of humanity; it is more than words, it is a path and a course to follow. For we were instructed to seek, in order that we might find, and knock that the door may be opened. Our search does not take place in the crowd; rather, we were called uniquely and individually to follow our own narrow path that Love put before us,<sup>1142</sup> to learn and discover our Creator and His creation. One discovery of humanity soon gives way to another, as Love waits for preordained times and discoveries to occur.

My own calling was in not only the area of religion and the Bible, although the Word of Love was and remains a part of my research; but my passion is also in self-government and human evolution. My tools are history and endless opinions about ideas, from all philosophies and, dare I say it, religions; creativity shaped, transformed, tested, and rearranged continually through the power of my God-given imagination, wisdom, and character. Now, I do not mean to imply that all religions follow the same God. From Part I of this book, anyone can see that my one and only source for absolute truth is the Word, my God and King; however, we are not called to be ignorant of the ideas of man, but rather to know their place. For all philosophies, whether they be conservative, liberal, libertarian, communist, Taoist, or a thousand others, are they not all religions in their own unique right? Do they not all taint the view of the Word in the mind of the reader? I ask this so that the reader will not consider what part someone else may be tainting, but rather for self-evaluation of his or her own thoughts and ideas. Nor do I mean to imply that to have a bias in our perception is always wrong, though it can be. There is a balance. For our Designer created us to think, to ponder, to aspire, and intentionally designed for each of us the ability to think intuitively, through our own perspective, yet to also hold rational judgment over our conclusions concerning His Word. The would-be gods of this world are not like our God;<sup>1143</sup> they would have humanity follow their perspective alone and *cast aside* all other points of view, even and commonly through war, violence, and bloodshed. My personal struggle is to achieve a government where the people themselves are not *cast aside*; rather, it would be a world without limitations imposed on anyone's unique imagination.

Now we (myself, you the reader, and all who have an ear to hear and break the chains of tyrants) are about to embark on a journey to free humanity to experience its natural and our Preordainers intended destination. This is a struggle that did not start with me but goes back to the beginning. Thomas Jefferson was one of the leading voices advocating for the direct representation of the cast aside—that is to say, those who serve.<sup>1144</sup> This is not a question of how to represent the majority or the minority, but how to represent each person individually as a minority of one<sup>1145</sup>—the concept that we call democracy. Today many refer to this word all the time, especially in the United States, but the United States is not a true democracy. As we may recall from the Pledge of Allegiance, “We pledge allegiance to the flag and to the republic for which it stands . . .” America, and most of world, for that matter, has a republican form of government. The word *republic* comes from the Latin word *respublica*, which translates to *publica* (“public”) plus *res* (“thing”), or *public thing*. A republic also has a form and a structure that come along with it, which people today are able to relate to and visualize, whereas when people imagine true democracy, they picture a large group of citizens discussing the issues and concerns of a local community, and then the whole community votes, issue

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<sup>1142</sup> Levi 7:7–14. – *Traditional* [Matthew 7:7–14]

<sup>1143</sup> Psalm 82

<sup>1144</sup> Luke 22:25–27.

<sup>1145</sup> Judges 17:6, 21:25.

## **Practical Direct Democracy...**

by issue, as was done in ancient times. In Tiananmen Square, on May 29, 1989, a group of Chinese students protesting communism constructed a figure known as the *Goddess of Democracy*, modeled and fashioned after the Statue of Liberty.<sup>1146</sup> As the protests became more and more widespread, the students realized that they had a fundamental problem. They had this idea called *democracy*, which they had learned about from America. Based on the American ideals echoed by Jefferson, each person has a voice in his or her government, but they had no practical way to achieve that political ideal. Suddenly, they came face-to-face with the real political problem of how to achieve their political ideal. A democracy, unlike a republic, has no realistic or practical model that works well with large-scale populations—such as a country the size of China today, with more than a billion people.

Historically, there have been several reasons for the development of this apparent impasse. The term *democracy* comes from the Greek word *demokratia*, which means *demos* (“people”) *kratia* (“to rule”), or, literally, *people to rule*. Republics allow for a small group of people to devote their time and energy to the passage of law, and this enables the rest of the people to go about the normal business of their daily lives. Ancient democracies often changed drastically, like the weather, depending on who was attending the meetings. As populations increased, the bureaucratic nightmares and obvious inefficiencies of this simple form of government soon became patently obvious. After all, how could we possibly expect each and every person in China—with its estimated 1.3 billion (as of 2007)—to have any real voice in his or her government? Legislatures and city councils also pass routine budgets for higher education and local schools and military expenses, and then there are traffic and safety laws, roads, and bridges to maintain; sewage and trash disposal to oversee; schools, clinics, and hospitals to run; urban development to control and zone properly; as well as other standards, protocols, local customs, traditions, and municipal regulations to observe, all of which can involve highly technical matters or various kinds of expertise and experience to address properly and which would be inefficient and impractical for society as a whole to ever hope to monitor, police, and control.

While we analyze these problems with direct representation, we might wonder what Jefferson’s solutions were, and why would Jefferson encourage such radical political ideals? Thomas Jefferson was an idealist. He knew what he wanted, but he did not always have a realistic, practical plan to achieve his political ideals. He did have a general set of principles that he knew were essential in order to achieve any truly democratic government. For instance, he knew that democracy, if it were really ever to be achieved, must begin with local government and from there work its way upward to the higher levels of government and, in this way, stay as close as possible to the people and their wishes. As he said, “*The hand of the people . . . has proved that government to be the strongest of which every person feels himself a part.*”

There were, however, questions that Thomas Jefferson could not answer. His solution rested in the fact that one day, eventually, answers would emerge with the help of advancing technology and philosophy, that the people, through their own inherent instincts and demands to enhance their own representation, would have another revolution, or they would have many revolutions. In fact, Jefferson saw revolution itself as an essential part of the democratic process. Revolution, as he understood it, was part of the natural evolution of a free society: “*A little rebellion now and then is a good thing . . . the tree of liberty must be refreshed from time to time with the blood of patriots and tyrants.*”

In historical terms, Jefferson saw and understood the U.S. Constitution as only one step in a long evolutionary development of democracy and its natural process and not as the finished, final, perfect, whole, complete, transcendently good institution that it tends to be viewed as today. That is to say, Thomas Jefferson saw the different aspects of the Constitution merely as theories or temporary

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<sup>1146</sup> See [en.wikipedia.org/wiki/Goddess\\_of\\_Democracy](http://en.wikipedia.org/wiki/Goddess_of_Democracy).

working hypotheses, rather than as anything permanent, such as natural laws. In time, he thought, theories would once again be put forward, continuously debated, and finally acted and improved on, until a finer, truer democracy would emerge: *“The ground of liberty is to be gained by inches, [and] we must be contented to secure what we can get from time to time, and eternally press forward for what is yet to get. It takes time to persuade men to do even what is for their own good. At the formation of our government, many had formed their political opinions on European writings and practices, believing the experience of old countries, and especially of England, abusive as it was, to be a safer guide than mere theory.”*<sup>1147</sup>

Notice that he says, “eternally press forward,” not looking back, as Lot’s wife did.<sup>1148</sup> People tend to imagine that what they once knew long ago—possibly in some remote place now commonly invested with the aura of a mythical golden age—is somehow inherently superior to their own present conditions and possibilities. Thus, political theories advanced long ago by Thomas Jefferson produce in our own time a seemingly insurmountable challenge, if we are to eternally press forward. For Jefferson’s day and the political prejudices of that era, the U.S. Constitution may have seemed to many the best possible document they could manage, but today, with the fading of the horse and carriage, muskets, and sailing ships, does such a possibility to achieve Jefferson’s ideals still endure?

This brings us directly into the struggle that most people have with the Mosaic Law. This is not in any way meant to be a challenge to the laws established through our Gods of Death Himself.<sup>1149</sup> The laws of our Gods of Death set up a foundation that human study and aspirations can build on.<sup>1150</sup> Consider the earth, the foundation of our Gods of Life’s creation, which sustains our very existence, yet Love granted humanity complete control over the earth.<sup>1151</sup> This control, however, is limited to the laws of nature and science put in place by our Creator.<sup>1152</sup> Through our Gods of Life’s divine nature, the divine imagination within each plant and animal through the eyes of the microscope yields worlds and forms of life that continue infinitely smaller than the human eye could ever see, to the telescope, allowing us to ponder the massive expanses and universes beyond our grasp, Our Creator has left humanity an infinite journey into the discoveries of the creativity of our Gods of Life. The logic and wisdom of the mind of humanity are continually finding other unique and elegant aspects of creation, each at a preordained time, that our Gods of Life will grant to humanity,<sup>1153</sup> a time when humanity is ready to receive them, for scripture tells us that there is a Day of Jezreel,<sup>1154</sup> a day when the cast aside will be given a voice in the world. What began with the establishment of the law<sup>1155</sup> evolved to the rule of kings,<sup>1156</sup> which our Preordiners declared ahead of time would take place.<sup>1157</sup> From there is a day when the republic form of government will fade away upon the light of the coming day of Jezreel<sup>1158</sup>—this, our God-given challenge that the light within us, as within all of humanity, should shine<sup>1159</sup> and bring us out of these dark ages. After taking on such a challenge of further evolutionary democratic development, we must go beyond that early provisional foundation of the republican system of government to the next level of a government based on direct, not indirect, representation. Our challenge is that now the overall look and feel of the system must be altered to such an extent that some of the foundational structures of government itself need to be redesigned.

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<sup>1147</sup> In Defense of Democracy, [setext.virginia.edu/jefferson/quotations/](http://setext.virginia.edu/jefferson/quotations/).

Letter to William Stevens Smith (November 13, 1787), quoted in Padover’s *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

<sup>1148</sup> Torah 19:24. – *Traditional* [Genesis 19:24]

<sup>1149</sup> Books of the Law (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).

<sup>1150</sup> Joshua 1:8; Psalms 1:1–3, 119:96–97.

<sup>1151</sup> Torah 1:28. – *Traditional* [Genesis 1:28]

<sup>1152</sup> Jeremiah 33:25.

<sup>1153</sup> Jeremiah 17:10.

<sup>1154</sup> Hosea 1:11.

<sup>1155</sup> Torah 70. – *Traditional* [Exodus 20]

<sup>1156</sup> Samuel 8. – *Traditional* [1 Samuel 8]

<sup>1157</sup> Torah 170:14. – *Traditional* [Deuteronomy 17:14]

<sup>1158</sup> Hosea 1:11.

<sup>1159</sup> John 1:4.

## **Practical Direct Democracy...**

The purpose of Jezreel is that the voice of the voiceless will be heard, by which Love will respond with grain, new wine, and oil.<sup>1160</sup> To accept this challenge, we must create a government model based on direct representation of the cast aside and make direct representation suitable for large-scale populations, for a people as numerous as the sands of the seashore and the stars of the sky.<sup>1161</sup> To do this, we may begin by putting theories about the republic to the test, now that we have seen in action many modern examples of the republic as a form of government. By doing so, we can learn from a historical point of view which theories have worked well and which have not. Ultimately, it is we who must determine which, if any, practical options are available to meet the Jezreel political challenge and if indeed such a system of government can function well, safely, and securely, by the same standards we use to measure our present republican forms of government.

For Americans, Jefferson's political ideas seem to represent everything that America stands for, and people repeatedly quote him and his ideas about government—its foundation, structure, and purpose—as if they have all been fully achieved and are, in fact, fully embodied in their current government. However, the fact remains that unless we are willing to do everything possible to meet the political ends he and the founding fathers of America once envisioned, we will never bridge the divide between what we think America stands for and what this country actually is. We must recognize that our collective historical ideas about democracy, which are now thousands of years old, having survived two and a half millennia from ancient Greece, have in fact evolved with practical experience, making it increasingly possible now for many or most of the problems historically associated with direct representation to be overcome. Yet although the basic goals of ancient democracies and this new form of direct representation may be the same, our methods must be radically different if we are to be successful.

In today's political environment, in order for a person to achieve his or her political ambitions and have a significant voice in his or her society, this individual must depend on an elected representative in order to bring his or her idea before the legislature, the parliament, or the congress for a vote. Jezreel's hope for posterity was to create a political system of direct representation, wherein each and every person is given the authority to represent himself. For our King has revealed to us that within each one of us there is a light, a dream, and an aspiration that burns in our very soul. He wanted us to let our light shine,<sup>1162</sup> for there is a light within humanity.<sup>1163</sup> We know that governments that let the light of their people shine, in some degree, thrive, grow, and prosper, and we also know that governments that suppress this light oppress their people, and eventually they fail. We saw this, for instance, when the Berlin Wall was torn down and then with the collapse of the Soviet Union's communist regime. I am writing this book because I have *learned how to fly*, which is to say, I have learned that what seems to be impossible is entirely possible. The Wright brothers were not the first to construct a flying machine, but, as history records, they were the first to construct a flying machine *that actually flew*. As has been true in the past and will be true in the future for many political scientists, when the world hears about this claim for a coming new Arab World, where each person can have a direct voice in his or her own government, even with populations of millions or billions to come, surely people will think that I must not be in my right mind. Yet haven't they already suggested this when I informed the world that the Arab people are Love's chosen people<sup>1164</sup> and a holy nation?<sup>1165</sup> Nevertheless, the promise of Love remains, that Jezreel serves to pave the way for a governmental model of real democracy, which today political science professors refer to as *direct*

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<sup>1160</sup> Hosea 2:22.

<sup>1161</sup> Torah 22:17. – *Traditional* [Genesis 22:17]

<sup>1162</sup> Levi 5:16–17. – *Traditional* [Matthew 5:16–17]

<sup>1163</sup> John 1:4.

<sup>1164</sup> Torah 160:6, 167:2; History of Israel & Judah 3:8. – *Traditional* [Deuteronomy 7:6, 14:2; 1 Kings 3:8]

<sup>1165</sup> Torah 69:6, 110:26, 179:19 – *Traditional* [Exodus 19:6, Leviticus 20:26, Deuteronomy 26:19]; 1 Peter 2:9.

*democracy*, and this is the political end that has been sought for countless generations, one after another. In fact, it is what we have always wanted, and now we can have it.

During my college years, while attending classes in political science, I was taught, as was the standard practice among political science scholars, that *direct democracy* is simply not possible or practical with today's nations and their large-scale populations,<sup>1166</sup> but this is needlessly limited thinking, and it is contrary to everything I know about science. By *science*, in this book I refer to the scientific method as a means of discovery.

As I began to do more political science research, I came to realize that even with all of the prestige of science and scientific learning, today we are only in the infancy of this scientific journey. The ancient Roman philosopher Seneca said, "*To each new generation, Nature reveals some secrets,*" and "*We imagine that we are Nature's chosen initiates, or her most favored students, but in reality we are only standing about in the anteroom, or foyer, and have not yet entered into the inner sanctum.*" Also, please do not be surprised to learn that I, too, have questions and even some uncertainties about my own theories, but this is only natural with all forms of science and scientific discovery. To imagine that there is really any such thing as *establishment science* would be a paradoxical contradiction in terms, for science itself is in essence the scientific method, which is a way to question carefully our presently held assumptions and in that process learn more about the laws of nature. It was this overriding personal need I had to unravel Jezreel's riddle that, long ago now, ignited my quest. After all of my years on this quest, I can now tell you this for certain: Jezreel (direct democracy) is not only possible, but is a far more practical and realistic form of government and better for our day and age than is the republic, which has seen its time. It is time for change, because Jezreel is our Gods of Life's intended destiny for us. That is why I write, and that is, quite simply, the purpose of this book. For these changes must come about through humanity. I do not claim any divine inspiration for the government model I present; in fact, Love did not reveal His Word and the nature of His Spirit until after I had completed the final structure of this new form of government. I say this so that none should fear challenging or modifying the ideas proposed, for this work is a task given to all humanity. Through the natural evolution of various forms of government, the time is ripe, and this is an idea whose time has come, as if it were preordained. The nineteenth-century American poet Walt Whitman saw this coming as long ago as 1860, when he wrote: "*We have frequently printed the word 'Democracy' yet I cannot too often repeat that it is a word the real gist of which still sleeps, quite unawakened. . . . It is a great word, whose history, I suppose remains unwritten, because that history has yet to be enacted.*"

## **To Whom Much Is Given . . .**<sup>1167</sup>

Democracy at its core is about the rights of the one, not the majority. Among these rights that are sacred to all is the freedom of speech, freedom of self-expression, freedom of the press, freedom to petition, freedom of assembly, etc. It is about providing the maximum God-given rights to every man, woman, and child, whether foreign or natural born without discrimination.

### **ARTICLE VI: Citizenship and Civil Rights**

All persons born or naturalized in the Nation, and subject to the jurisdiction thereof, are citizens of the Nation and of the county wherein they reside. No county shall make or enforce any law, which shall abridge the privileges or immunities of citizens of the Nation; nor shall any county deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws. The freedom of the press and of speech shall not be infringed. No title of nobility will be granted by the Nation: No political party or person holding any office of profit

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<sup>1166</sup> "The United States Is a Republic," speech by Senator Byrd—"which a republic has over a democracy, in controlling the effects of faction,"

[byrd.senate.gov/speech-repub.htm](http://byrd.senate.gov/speech-repub.htm).

<sup>1167</sup> Luke 12:48.

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or trust under them, shall without consent of the County Council to which that person holds office accept any present, emolument, office, or title, of any kind whatsoever, from any foreign leader, or foreign country. *Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party will have been duly convicted, shall exist within the Nation, or any place subject to their jurisdiction. Every person born in the country is a citizen. Five and only five forms of citizenship shall be established: Independent class, Immigrant class, Dependent class, Criminal class, Foreign class and Transparent Class.* Citizenship status will never be determined by race, ethnicity, wealth, sexual origin, and sexual preference among consenting adults or religion. No law shall be accepted respecting an establishment of the press, or prohibiting the free exercise thereof. No media organization, not for profit organization, religious organization or individual may be fined, suppressed or penalized through legislation or existing law on the basis that the opinions presented are not fair or balanced. Every person will have the right to peacefully petition for the redress of damage, for the removal of public officials, for the enactment, repeal or amendment of laws, ordinances or regulations, and for other matters; nor shall any person be in any way discriminated against for sponsoring such a petition. Every person may sue for redress as provided by law from the State or a public entity, in case he has suffered damage through illegal act of any public official. Citizens of any given city may place a ballot measure for the removal of any local judge, as well as a ballot measure for the refusal of any vote made by their local mayor with petitions carrying a number of signatures equal to that of 10% of the requirements to place a proposal on the ballot. The enumeration in the Constitution, of certain rights, will not be construed to deny or disparage others retained by the people. The powers not delegated to the Nation by the Constitution, nor prohibited by it to the counties, are reserved to the counties respectively, or to the people. *((Amendment 14 (section 1)), (Powers Forbidden to Congress, US Constitution (Article I (Section 9 (8)))) (Amendment 13), (Amendments 9 & 10)*

It is important to remember that Love is going to resurrect and restore Israel, that is, the Arab people, not because of their works, nor from any genetic goodness or greatest, but rather to show the holiness of his great name.<sup>1168</sup> Therefore, it is important to realize, as we continue to move towards government truly by the people, the responsibilities given to the people are not anything to be taken lightly. The degree of liberty that Jezreel will give the cast aside is unequalled from the beginning of human civilization. Yet we must know that this extended liberty will bring along with it, to each individual, even more accountability, for there is an old saying, "To whom much is given, much is expected."<sup>1169</sup> Still, we should also realize that direct democracy, like our present republic, is not an ultimately complete, finished, and perfect form of government. Like all things, science and the ambition of humankind will never cease challenging, inventing, or creating. Democracy in its elemental form relies upon the common people, the cast aside<sup>(Jezreel)</sup>, to affect the minds of the many, expecting them to make the right and most correct decisions for their societies. When one comes to understand this, then one knows that voting is indeed a privilege, not a right. That is, it is not a privilege based on land ownership, wealth, or power, but rather it is (or should be) a privilege based on social maturity and moral character.<sup>1170</sup> As we look at the first of these elements, social maturity,<sup>1171</sup> we understand that there are individuals that are not yet ready for this responsibility, because they have not reached an age of socially mature understanding.

A young child can be taught many things, but until he or she has reached an age of mental maturity, it may be difficult for the child to understand theoretical concepts concerning policies of government. Similarly, in much the same way, a child needs its parents in order to survive, learn, and grow to that certain age when it is ready to move out into the world on its own.<sup>1172</sup> Think of it in these terms: If one were to remove a six-year-old from his or her home—known from its earliest childhood—then the child most assuredly would not survive on its own.

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<sup>1168</sup> Ezekiel 36:22–23.

<sup>1169</sup> Luke 12:48.

<sup>1170</sup> Proverbs 12:2–3.

<sup>1171</sup> Torah 70:12, 158:16. – Traditional [Exodus 20:12; Deuteronomy 5:16]

<sup>1172</sup> Proverbs 23:22–25.

We also understand that different people mature at different rates. Therefore, the freedom to alter or to make alterations to one's society depends upon a person's social maturity to leave the nest and fly on one's own. Yet as foundations of any government are developed, one cannot say with certainty, when some particular person has reached such a general state of maturity. Thus, we need some standard, or practical form of measurement that will show when and if a person has reached a general level of maturity. A point at which that person will be responsible and fully accountable for the decisions that will change, alter, and guide society. After all, if we were to ask a six-year-old boy if he is ready to be a man, if he is anything like the boys I have known, he will always say that he is quite ready and eager to do just that, but reality turns out to be a different story. So for every goal we want to achieve, we need to develop practical application guidelines, including whatever is necessary in order to achieve that goal.

First, let's look at what it takes to fly. The first necessity for that is social maturity, as manifested by responsibility, courage, and self-reliance.<sup>1173</sup> After all, it is only logical to assume that a person should not be making decisions about how society should function until he or she can function on his or her own in that society. In practical application terms, we can say that a person has reached this stage of development at the point of gaining full-time employment, attending college, or moving out of the parental nest. We can say this because each one of these achievements in its own way promotes responsibility, courage, and self-reliance, and it does so long-term, and in real ways. This is not intended to limit liberty, but rather enhance it. During the revolution there was a saying, "No taxation without representation." Consider the following questions. Many sixteen-year-old youths are working twenty hours a week or more, and are they not also paying taxes and entitled to representation? On an academic level we know there are gifted children known as prodigies. If these children are mature enough to attend and pass college level courses at the age of twelve or thirteen, why should society believe that they are not capable of the responsibility to understand the issues in government competently? Now on the other side of the equation if a person is in good health, physically able to work, and yet is thirty-five never held of job or attended college, or at least some form of trade school, and is still living with their parents, can we really believe that such people should be guiding our society through the law creation process?<sup>1174</sup>

Of course, we know that there are exceptions to every such rule. Many people are physically handicapped and unable to work, others may be married, but living with parents to help raise their children while a spouse is in the military or away. In Arab cultures united families of this type are the norm. Then there are other considerations, such as extreme economic depression when times are difficult and it is very difficult to find work. These exceptions are important and we have made note of them, however our objective remains the same, to use the freedoms in society as a method to reward good behavior and have consequences for bad behavior.<sup>1175</sup>

We also understand that there are people that may leave the nest of their childhood, but still be unable to fly on their own. People with drug addictions and other unhealthful dependencies, or certain abnormal mental conditions (depending on their severity), definitely may need help from their society, and should not necessarily become part of the decision making process because their ability to do higher-level thinking has been measurably and all too often compromised.<sup>1176</sup> Of course, the hope is that with time and the right treatment, they will one day be able to leave the prison cell of their dependency and become fully functioning, fully contributing members of society. However, there are shades of gray even in this area. Those who are willing honestly and sincerely to look at themselves in a mirror and realize that they are struggling with unhealthful dependencies should not

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<sup>1173</sup> Proverbs 6:6-11

<sup>1174</sup> 2 Thessalonians 3:10

<sup>1175</sup> Didache 1

<sup>1176</sup> Levi 7:6. – *Traditional* [Matthew 7:6]

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be penalized for seeking help. Therefore, we are drawing a distinction between those in society that have been forced to deal with their dependency issues through governmental law enforcement, such as, driving while intoxicated, apart from those who voluntarily and courageously seek help. We have deemed these citizens Dependent Class, because they are dependent on society in some way, shape or form.

Having said that there are jobs, such as pilots and bus drivers, that an employer may wish to put into dependent class level restrictions, not in terms of losing their right to vote, but in terms of not being able to purchase various types of alcohol or drugs, even though they may be legally sold in the area because they constitute a risk to the safety of their commercial clientele.

Our new constitution has set up this proto-type class of citizenship as follows: (Remember that these Articles, as I will be presenting, are merely suggestions. The final constitutional wording will be established through the will of the people themselves. Also note that some of the nuances of each Article may be explained in subsequent sections or chapters. Therefore it is recommended that you do not read the Articles until the second read-through of this work so that you will be able to grasp the big and full picture of what we are attempting to achieve with Jezreel.

### **ARTICLE VI SECTION D: Dependent Class Citizenship: Dependents and Children**

A child is considered dependent until his or her first job or enrollment in college. Individuals suffering from addiction may be voluntarily put into dependent class status. Individuals found to be suffering from mental illness or drug dependency and who have shown that they can become dangerous may also be placed on dependent status by a licensed physiologist, by a parent or a guardian, or through criminal or negligent conduct. Individuals who voluntarily put themselves in dependent status will retain their right to vote, should they choose to use it. Employers may place dependent class requirements on their own employees during work hours, which may affect an employee's performance in the workplace. Employees who accept these requirements may retain all of the other powers of Independent Class citizenship, even if violated by what would otherwise be legal means; however, if a violation is attempted, the employer has the right to be notified and may terminate employment. In positions of employment where the employee's duties pose a significant risk to human welfare if done improperly and the employee violated his or her dependency restrictions, formal charges may be brought against that person. The employer must fully disclose all dependency requirements and consequences prior to employment. If the employer wishes to raise the standards, a new contract must be made with the employee stating said requirements. No national mandate provision or national or regional proposal will be allowed that attempts to save humankind from its own folly, including, but not limited to, gambling, mind-altering substances, sexually illicit media, and prostitution, with the exception of limiting such activities to Independent Class and or Immigrant Class citizens. These liberties and the problems that they bear will be solely in the hands of the individual counties where they occur. The multinational commissions may, however, put safety standards for these activities in their proposals to the city mayors. All persons will be held criminally responsible for their behavior while under the influence of any substance(s). A parent or a legal guardian may restrict a child's employment in positions he or she believes to be unethical and may forbid products or actions that he or she believes are unethical while the child is living in the parent's or guardian's home or through this adult's finances. Recreational folly, including, but not limited to, gambling, prostitution, sexually illicit media, abortion, and mind-altering substances, requires parental approval while the child is living under a parent's or guardian's roof. Parents have a right, if they so desire, to be notified of such activities, as well as informed when and where they took place. County laws may also be set up for orphans, runaways, and missing children. Responsible adults who are given the duty of looking after a child or children may discipline the child by spanking with an open hand applied flat against the child's bottom.<sup>1177</sup> Parents or legal guardians who are under the influence of any mind-altering substance or who cause permanent bodily injury to their child may have charges brought against them, for the safety and well-being of the child. Responsible adults also carry a

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<sup>1177</sup> Proverbs 13:24, 23:13.



responsibility to explain to the child why he or she is being punished before punishment is rendered. Regional law may not restrict county law from allowing law enforcement and/or school principals to overturn the parents' wish not to spank their child or to dictate that the parent or legal guardian must take parental classes for children who demonstrate significant behavioral problems. The local juvenile court must agree before any parental right or class requirement is enacted. If bad or unruly behavior continues, the court may mandate an at-home observer and/or child psychologist at the parents' expense. Options may be granted for those who are not financially able to afford this.

The most common present systems of representative government define this level of social maturity by age. At the age of eighteen, in most cases, a person is no longer tried in court as a child but rather as an adult.<sup>1178</sup> Once a person turns eighteen, he or she may join the military, attend jury service, or even vote.<sup>1179</sup> Also, a parent is no longer required by law to provide food and shelter to a person eighteen years of age or older. Yet are there not several real challenges with this too-simple method of determining legal maturity? First of all, it removes from the equation a person's actions. Social maturity, by definition, should be determined by a significant act, a series of significant acts, or other major character-driven events. Making social maturity an earned privilege, rather than an automatic entitlement, as has been proved historically, creates a powerful incentive for engaging in good, socially responsible behavior, which is then manifested in positive practical results. We have deemed these citizens Independent Class, because they have shown through their actions that they desire a privileged level of independence. Our new constitution has set up this class of citizenship as follows:

**ARTICLE VI SECTION E: Independent Class Citizen: Responsible Adults**

To become an Independent Class citizen, a person must pass the qualifications to be a Dependent Class citizen, plus any one or a combination of the following:

1. Be employed part time or full time. Part-time work must be a minimum of ten hours a week on average. A person may retain his or her first-class citizenship even while unemployed for a time span of one day for every ten working days, provided the individual was not terminated due to criminal activity or fraudulent behavior. Unemployed days that are accumulated expire only after they are used or by the commission of a felony. Unemployed days may not be used to retain Independent Class citizenship during time periods of Criminal Class citizenship ordered by the court for certain crimes.
2. Engage in full-time (religious or otherwise) volunteer work. Home schooling a child or children will be considered full-time volunteer work for the purposes of citizenship, provided the child or the children receive a minimum of a 75 percent average on their equivalency exams. Exams will either be of the same standards as those given in the local school district or those approved by the Department of Education. County law may supersede the requirements for home schooling, provided the person is a resident of that county.
3. Be a full-time college student (9 units or more) or trade school student from an accredited institution. First-time graduating college students from a minimum four-year university that is accepted by the Department of Education will be given a full year's grace time in order to find employment.
4. Be retired after at least twenty years of some type of employment or a combination of numbers 1 and 2.
5. Be married to a partner of Independent Class status with one child who is age nine or younger or more than one child ages zero to eighteen years of age, where the youngest child is at least ten years of age, going up one year for each additional child until the age of eighteen. Marriage shall be based only on the mutual consent of the two, and it will be maintained through mutual cooperation, with the equal rights of husband and wife as a basis. With regard to the choice of

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<sup>1178</sup> Juvenile tried as an adult, [legalmatch.com/law-library/article/juvenile-tried-as-an-adult.html](http://legalmatch.com/law-library/article/juvenile-tried-as-an-adult.html).

<sup>1179</sup> See the 26th Amendment, eighteen and the right to vote, [library.thinkquest.org/J0110162/18.html](http://library.thinkquest.org/J0110162/18.html).

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spouse, property rights, inheritance, choice of domicile, divorce, and other matters pertaining to marriage and the family, laws shall be enacted from the standpoint of individual dignity and the essential equality of the sexes.<sup>(Japanese Constitution [Article 24])</sup>

6. Independent Class citizens who become disabled, if this occurs outside of their committing illegal activities, will be allowed to retain their citizenship for a time span set by their primary physician. Physicians who intentionally diagnose an illness(s) fraudulently for the purpose of achieving unlawful citizenship or profit of any kind will be barred from the medical community. The Regional Bureau of Investigation, along with local law enforcement, will be responsible for investigating such activities. Further regulations and restrictions in determining the duration of time a person will be physically or mentally unable to meet any of the qualifications above may be enacted through the passage of county proposals or by national mandate.<sup>(Revised 12/30/06.)</sup>

Unfortunately, there are persons in society that have proven by their criminal acts that they have not earned the privilege of being a part of society's decision making processes.<sup>1180</sup> This is not to say that they are unintelligent, but often their energy and purposes are not aimed at bettering our society or their neighbors, but rather, through deceptive manipulations to build a lesser subculture that they imagine will further their own selfish ends. Instead of being straight, positive contributors, their parasitic distortions turn aside or unhealthily distort the general good. For the purpose of this discussion, because of their deeds, they have been removed from the decision making process. Of course, our hope is that, through counseling and other forms of rehabilitation, at some point these people may reenter society, and through productive, good behavior be able to gradually regain their freedoms. Once again, we are determining a person's place in society based upon his or her significant acts, and once again we must account for exceptions to rules. On the other hand, people can be—and sometimes are—imprisoned for intentionally violating laws they see as unjust.<sup>1181</sup> About this, Martin Luther King Jr. said: *I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for the law.*

The nineteenth-century American transcendentalist author Henry David Thoreau became famous in part for his essay on civil disobedience, and this matter highlights the important logical distinction between natural moral laws, with also the idea of natural human rights, and man-made laws established by society, which are termed in political science *positive laws*.

Problems develop when there seems to be a basic conflict between natural and positive law, as in civil rights disputes. Due to the essential significance of this exception, and others as well, any failures, even to the smallest extent, in how matters are set up for law creation in this better system of government—law creation being the core element in any attempt to bring about direct democracy—could ultimately undermine, erode, even dissolve the whole system. Therefore, the essential freedoms and civil liberties of the cast aside person, the person *on the street*, must be the cornerstone of any attempt to bring about the Jezree<sup>(direct democracy)</sup> form of government.<sup>1182</sup> All we have presently done is to set in place the natural boundaries in society on who should actively participate in the law creation process. The first of these boundaries is social maturity, because if a person is *to fly*, he or she must have the maturity to leave the nest. The second, after the bird has left the nest, it can spread its wings and fly on its own, while at the same not abusing someone else's right to life on the wing, which refers especially to those who have been convicted of crimes, which we have deemed Criminal Class Citizenship. Note that we have especially noted the basic rights of humanity in this lowest class of citizenship to ensure that these fundamental rights are held by all people.

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<sup>1180</sup> John 10:10.

<sup>1181</sup> Acts 12:1–5, 16:22–24.

<sup>1182</sup> Levi 5:5 – *Traditional* [Matthew 5:5]; Samuel 2:8 – *Traditional* [1 Samuel 2:8]; Psalms 37:11

### **ARTICLE VI Section A: Criminal Class Citizenship: Suspects of a Crime Remanded or Fleeing Prosecution, Criminals, Parolees, and Foreign Prisoners of War**

Due to their own conduct, these individuals will be denied the liberties of Independent and Dependent Class citizenship. As an incentive to abide by the law, individuals who have been issued a warrant for their arrest will be given two weeks to turn themselves in. If they do so willingly, they will retain the rights of their previous citizenship until they are convicted of the crime. All Geneva Convention rights and regulations will apply as constitutional law. All individuals, on apprehension, must be made aware of their rights. All individuals held in connection with a crime or through war have the right to remain silent and to refuse to answer questions. No individual will be subject to cruel or unusual punishment in time of war or peace for the extraction of information, regardless of the consequences. All individuals have the right to consult an attorney before speaking to the police and to have an attorney present during questioning, now or in the future. If they cannot afford an attorney, one will be appointed for them before any questioning is conducted, if they so choose. If they decide to answer questions now without an attorney present, they will still have the right to stop answering at any time until they speak to an attorney. Historically, it is known that the law is not always correct. For this purpose, all individuals, including Immigrant Class individuals who have obtained residence, have the right to write proposals for laws and sign petitions to put such laws on the ballot; however, Criminal Class citizens will not be allowed to vote for them or for any ballot measure or candidate. The enforcement of law within the Geneva Convention does not change, whether or not the other side in any conflict enforces these laws. All military personnel are to be instructed on these laws, as well as on their consequences and penalties for failure to perform them. Any and all officers in violation of these laws are subject to court marshal and dishonorable discharge, with the exception of those who bring such activities to light, when some grace will then be given. No one will be held to answer for a civil or criminal crime without a formal presentation of information to a court by a sworn jury or indictment by a grand jury, except military personnel while engaged in battle or in immediate and extreme danger. No one will be tried for the same offense twice. No one will be compelled in any criminal case to be a witness against himself or herself or be deprived of life, liberty, or property, without due process of law. No private property will be taken for public use, without just compensation. In all criminal prosecutions, the accused will enjoy the right to a speedy and public trial, by an impartial jury of the county and the city where in the crime was committed, the county to have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to have a compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defense. In suits at common law, where the value in controversy exceeds a thousand dollars, the right of a trial by jury will be preserved, and no fact tried by a jury will be otherwise reexamined in any court of the nation than according to the rules of the common law. The trial for all felonies, except in cases of impeachment, will be by jury, and such trial shall be held in the county where said crimes were committed, but when not committed within any state, the trial shall be at such place or places as proscribed by national mandate. Until such a proposal is passed, the office of the president shall decide the place. Jury members must be randomly selected among Independent Class citizens only. Jury service is considered mandatory, and all participating individuals must be allowed to be compensated in the form of a tax write-off for all time expended and pay lost. The privilege of the writ of habeas corpus shall not be suspended, unless in cases of rebellion or invasion when public safety may require it. No law of attainder or ex post facto law will be passed. Criminal Class citizenship status will not be revoked until the person is acquitted of the crime, or probation has been completed, plus a time frame established by the court for a maximum of seven years.<sup>1183</sup>

For practical reasons, there must also be a third boundary. In order to participate in any democratic form of government, people must be citizens, either through birth or through the legal immigration process, before they may participate in the law-creating processes of democracy, and this is true of any nation on earth.<sup>1184</sup> We have deemed these citizens Immigrant Class.

<sup>1183</sup> Bill of Rights Amendments 4–8, Judicial Branch, U.S. Con, Article III, Section 2(3); Powers Forbidden to Congress, U.S. Constitution, Article I, Section 9 (2, 3).

<sup>1184</sup> Torah 62:49, 72:21, 73:9; 109:33–34, 114:22. – *Traditional* [Exodus 12:49; 22:21, 23:9; Leviticus 19:33–34; 24:22]

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### **ARTICLE VI SECTION B: Immigrant Class Citizenship** (Recent Immigrants, Foreign Visitors, & Refugees)

All Immigrant Class citizens will be given all of the rights of Independent Class citizens, except they may not purchase firearms, enroll in militias, vote, sign proposals, collect welfare or other public services as decided through public vote, or participate in jury service. If the foreign nation that the individual is emigrating from shows that he or she has a history of drug dependency in the last seven years, the individual will also be limited to the freedoms of a Dependent Class citizen. Immigrants who apply for citizenship have a right to get their request approved or rejected in no less than one month's time; if that time elapses without an approval or a rejection, the nation will grant immediate acceptance. The ability to seek and obtain lawful employment", equal protection through law enforcement, equal legal justice and access to the judicial system, equal access to department of motor vehicles (or modern-day equivalent)\*, education for their children (K-12)\* and medical treatment for injuries sustained and/or diseases unknown to the patient until they were within the nation will not be denied. Those noted with \* will require residency to obtain service. For all medical cases, which known or unknown to the patient fees charged must deemed reasonable through international laws and standards. Emergency medical treatment may not be denied due to a patient's inability to pay. Immigrant class citizens may purchase up to one acre of land as a home residence, but may not place any land for rent until his or her full citizenship is established. The freedom of Independent and Immigrant Class citizens to move to a foreign country and to divest themselves of their nationality will be inviolate. Dependent Class citizens may be required to be accompanied by a guardian or an adult, as outlined by international law. The right of both Independent and Immigrant Class citizens to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures will not be violated, and no warrants will issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized. The degree to which these rights will extend to the Dependent and Criminal Class citizens will be decided on a county-by-county basis.<sup>1185</sup>

The political boundaries we have set up are not in any way new because societies, in one way or another, already have these boundaries in place. Our goal is to create a society without unreasonable boundaries for all who have proven by their actions that they are responsible adults who will not infringe upon the rights of others. Each one of us has a dream in our hearts, our Preordainers given goal that we long to reach and a path that we long to take.<sup>1186</sup> Flying, in the simplest terms, is living that dream.

A republic as a form of government that unlike a direct democracy, produces a fourth boundary, because the right to create and enact laws is not available to the average adult citizen, whether he is responsible or irresponsible. Inherent within it and by its very nature, it relies on elected persons known as *representatives* to represent and legislate the will of the people from the city, town, or municipality where they were elected. However, when the elected representative fails to see his or her constituents as persons, each with their own different needs and values, and starts seeing them instead as a whole body of people to be represented, then the core uniqueness and creativity inherent within each of us is lost. This is like the difference between walking along the ground and flying. In practical terms, being represented by one's representative means that a person has to communicate by going to the representative. After telling that person one's opinions about what is wrong in that society, and what needs to be made right is then followed by hoping that the elected representative acts, sometime soon, on those concerns. Given the political right bestowed upon the representative by the governmental system average people in society must go through them if they have any hope for a voice in the political process. This is a process that makes gods out of men.<sup>1187</sup> Unfortunately, not all politicians are diplomats, and some turn out, after the elections, not even to be good people. With many, for one reason or another, the chances of being heard and of going this

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<sup>1185</sup> United States: Amendment 4.

<sup>1186</sup> Torah 54:10-12; Levi 10:29-31 – *Traditional* [Exodus 4:10-12; Matthew 10:29]; Luke 12:6-7.

<sup>1187</sup> Psalms 82, 4:2; Jeremiah 16:20.

route to positive outcomes are rare, or slim to none. In order to see the most basic, foundational issues within the republic form of government, let's set aside for a moment the issue of the representative's moral character, with honesty and personal integrity (we hope), and assume that he or she has a good heart and will do the utmost to represent those constituents well, and for their highest good.

Does the core dream and passion in your representative's heart have the same scope, uniqueness, and creativity as your own? That is not to say that your representative's personal passion is any less beautiful or creative, but is it really just the same? One man's innermost passion may be medicine, another farming, or another auto mechanics.<sup>1188</sup> It is this joy, this passion, this drive that makes us all fully human, as it brings out our creativity, and our unique personality, thereby leaving our own imprint on the world.<sup>1189</sup>

This book and these ideas are my passion, my wings, and my joy! *No representative could express the desires of my heart as I do.* For this reason, in fact, throughout my life I have studied politics and political systems. Who has the power and how do things get done? Frankly, if I were your representative, I could only fail because I could never fully appreciate, comprehend, and then implement the creatively drawn inspiration of any other unique person through the law-making process, let alone the thousands upon thousands of people that make up a representative's hometown, district, or state. As the final irony in this picture, it is a representative's *soul responsibility* is to represent these people! This elemental fact and logical contradiction lies at the core challenge to the basic political principles facing all republics.

#### **ARTICLE I: Direct Democracy Elections and the Creation of Law**

Each and every citizen, as a representative of his or her county, is entitled to write a proposal on the ballot. Colleges and universities in which funding is provided by the regional government and the social sciences are taught are required to provide training for people who are considering submitting proposals for ballot initiatives or citizens or foreigners who have questions about the process. City hall, colleges, and libraries, as well as online resources, are required to provide material free of charge on the law-creation process, private and public research facilities, local private and public forums and clubs for the creation or discussion of law, and law firms and other entities where existing law may be researched in comparison to an idea or a proposal one wishes to submit, as well as available private and public review boards. It is recommended, but not required, that any person or persons who consider altering existing law go to a law firm(s) or other private or public entities to determine the law on the subject that already exists before undertaking any proposal. It is highly recommended, but not required, that each county proposal go through the proposal review process before the signature-gathering process is undertaken.<sup>(Created 10/16/03; revised 7/5/07.)</sup>

### **The Failures of Ancient Democracies**

The founders of the Republican form of government were not blind to these issues, certainly, but they could see at the time no better way to fulfill the needs. This is not to say that they did not know about the historical democracies of the past eras, but rather that they declined a (directly) democratic form of government because they did study and then completely understand the democracies of the past, or why they had not been completely successful.

When most people think about democracy, they probably recall what they have learned about the early democracies of ancient Greece, in which communities got together to solve the issues that would arise from time to time. These meetings would take place in the morning, and superseded whatever other pressing needs the citizens of the community might have had. A difficulty about this governmental structure is that the citizens had the ability to alter totally the government's design and

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<sup>1188</sup> Abraham Lincoln, Communication to the People of Sangamo County, Illinois, March 9, 1832.

<sup>1189</sup> "What is Creativity?" by Linda Naiman, [creativityatwork.com/articlesContent/whatis.htm](http://creativityatwork.com/articlesContent/whatis.htm).

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structure, and this gave those governments much instability. Because any and all political options could be chosen at any given meeting, some decisions were made rashly, without due consideration, dictated by the heat of the moment and the passing emotions of the discussions' speakers. Quiet, physically weak, or shy people would feel intimidated, and often the true democratic intentions and goals of this form of government were never brought to fruition as originally conceived. We know, for instance, about the tragic death of Socrates, and we know that Plato, from time to time, had his problems with the Athenians and their votes. The designers of the republics have voiced these same complaints about Jezreel<sup>(direct democracy)</sup>. One of the most well-known of these designers was the fourth American president and father of the Constitution, James Madison. Madison once said: *Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security, or the rights of property; and have in general, been as short in their lives as they have been violent in their deaths.*

The founders of Republican forms of government wanted the same goals of individual representation, but they believed it was impossible to achieve that without sacrificing safety, security, and stability. We also remember that besides Christ some of history's greatest minds were ended or their work suppressed through the will of the people. Since the repercussions may be severe, the ability to create and pass laws and to bring about change in one's society is a responsibility not to be taken lightly. Like all things, if the creation of a direct democracy form of government is not able to tackle the harsh criticisms leveled at it by its most ardent critics, or meet the high expectations of its most devoted advocates, than it will never last. The issue with direct democracy from those who favor instead the republic form of government is the notion that Jezreel means mob rule.<sup>1190</sup> There are several points to be drawn from this about how people go about the decision making process.

We could all agree, perhaps, that good decisions are based on sound data and research. To accomplish this it becomes necessary to analyze an idea to its smallest, most seemingly minuet detail, each considered carefully, with all the time necessary. Of course, all of this must take place in a safe, unthreatening environment or any conclusions reached will be tainted. Bad decisions, on the other hand, tend to be those made during the heat of the moment, during intense argumentation. Bad decisions are also made when one feels coerced by arm-twisting, or threatened in some way about the choices. The primary issue with these ancient, early democracies was that they were formed in such a way that their bad decisions were amplified and their good decisions were minimized,<sup>1191</sup> which is exactly the opposite from the desired results of democratic process. These systems were inefficient also because of the time and participation requirements placed upon the people within those governments. Besides that, those governments lacked stability, and therefore they also lacked the kind of stable order necessary for healthy, long-term growth. With an ever changing, in-flex government, people were unable to plan ahead sufficiently and conduct business properly.

For these reasons and for many others, which we will discuss in more detail later, truly democratic governments have for centuries ceased to exist. Gradually, with the passage of time, democratic institutions of government began to form that to some degree addressed the challenges faced by those first democracies. For example, one of those initiatives by genre was the state and local proposition, which actually made it possible for a person to place practical, specific ideas for change on the ballot. There were also other advances that enabled the cast aside person to participate in town hall meetings, to peaceably assemble, and to petition the government for redress, as well as other foundational freedoms of a democracy that most in the West know well, such as freedom of religion, freedom of speech, freedom of the press, and other such traditional Jezreel freedoms they currently enjoy and take for granted.

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<sup>1190</sup> Greek philosopher Plato, from his book, *The Republic*. <[classics.mit.edu/Plato/republic.1.introduction.html](http://classics.mit.edu/Plato/republic.1.introduction.html)>

<sup>1191</sup> Why democracy is a threat to liberty – "The smallest minority on earth is the individual" <[angelfire.com/pa/sergeman/cliches/democracy.html](http://angelfire.com/pa/sergeman/cliches/democracy.html)>

As we look at the first of these aforementioned institutions, state and local propositions, we notice several notable advances over how the early democracies worked. Part of this advancement was the way the propositions could amplify the means by which the people could make sound, carefully deliberated decisions. Propositions, by their design and structure, place more emphasis on the individual and less on the group decision making process. This meant that individuals could write law any time they wished, without feeling pressured or threatened. Still, for a proposal to be placed on the ballot, a person has the monumental task of collecting enough ratifying signatures from the people in his city, county, or state. To be precise in our terminology, the difference between a *proposal* and a *proposition* is that *a proposition has been placed on the ballot*. Then there are the months of decision making time and debate within the electorate before the vote actually takes place. By making the law creation process longer, a society may take the time it needs to think, discuss, and debate all the various possible contingencies and options before the proposal reaches a final collective conclusion, which also thereby will diminish the challenges that come out of decisions originally made in the heat of the moment. This more deliberate process also limits the issues to a select few that the public as a whole sees as important, rather than leaving the debate wide open to all comers on the subjects at one sitting.

The propositions also break down the law creation process into three unique and different steps as follows: (1) writing the proposals, (2) prioritizing the proposals, and (3) passage of the proposals into law. Since each one of these elements—through the propositions—is derived from the people themselves, the people themselves remain mutually accountable to each other as individuals for the laws that they have passed together, as a group. With the capability of separating these processes into their individual, constituent elements, we are better able to analyze each element by itself, and also in that way better able to amplify the goals that they attempt to achieve. Also, we can understand better why the failure of the first democracies to separate these processes into their separate, constituent elements led to their downfall.

### **Step 1: The Writing of Proposals**

Let us begin by studying the first element in the process, the writing of proposals. Every concept, discovery, or triumph of humankind may be thought of as having begun originally as some idea in some person's mind. That first passing thought, with its microseconds in the mind, is either dwelt upon further and accepted as such, or it is discarded. Today it is hard to imagine how many diseases would have been cured, or scientific discoveries made, from humanity's casually discarded thoughts. It was at this early stage in the early democracies that thoughts were expressed to the community at large with the purpose of altering the laws. This way of thinking about new initiatives was, in itself, inherently problematic because the ideas presented were rarely researched, discussed, or challenged before they reached the open forum for public decision making. The ideas that we want to mold into the formal proposals to be presented for the public's consideration are, by and large, only those that have been sifted and then cultivated with the most careful, painstaking research for days, weeks, or even years. They are the ideas that go on burning in a person's soul.

In order to accomplish this, we must begin by narrowing that single person's focus. By limiting a person to one proposal, until it is passed or fails by vote, that individual's attention is logically restricted to one primary area of study. That is not to say that they may not participate in all other aspects of the open democratic processes, but they should be restricted in the creation and sponsoring of specific new proposals.

Because one of our aims is to increase research and study, we must understand that research and study come in three forms. The first kind of research and study is that conducted by one person, the second kind of research and study is that conducted by a group, and the third kind of research and study involves learning from the wisdom of others, such as in the classroom environment. All of these

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forms of research and study have been the cornerstones of serious, constructive thought throughout history, but all have been, and are, different in their applications. Therefore, our methods for designing proposals using these methods should also be different, in order to amplify their different individual strengths, depending on their needs and purposes.

The second method of an initiative developed through group work has to deal with the complexities of group dynamics. If, for a moment, we exclude individual research and study, then our only conclusion is that after an idea is dwelt upon, that idea's life will continue only if it is expressed, usually in words, to another person. After the thinker who originated the idea has passed on the idea to others, these others are faced with the same option, namely, either to dwell upon the idea, or to discard it. For those who choose to dwell upon it, this is the time in the process when logic and reason are applied to the proposal, with its information, as presented. Now each person in the group has the opportunity, after due consideration, to come out with a conclusion based on his or her own logic, reasoning, and past experience. Then, when a group agrees, they have a choice about whether they want merely to accept the situation as it is, or to pursue some change. However, a collective effort of one kind or another will be forthcoming only if the group (which is composed of individuals) is willing to make such an effort. Note that this is different from a collective thought, because each of these individuals has, each one, made a separate, personal decision to agree.

As research and study begin, the mind of each person is still operating independently, and the thought process of each person moves at will, in its own directions, and this process usually brings, in the familiar way, the disagreements that follow. Most of us would say that it is to be hoped that logic and reason will win the day, to reach the best possible results, but that is not always the case, and successful outcomes in the process depend greatly on the flexibility of the group's individuals. Of course, group dynamics dictate the need for flexibility, reasonableness, and ability to compromise, in terms of group numbers and makeup, and depending on the environment and situation at hand.

In terms of the law creation process our groups will be made up of a sponsor and co-sponsors. For the purposes of discussion a *sponsor* is the original author who contemplated and initiated the foundational idea. A *co-sponsor* is a member of a group consisting of the proposal sponsor, who may enlist other co-sponsors, each of whom have voluntarily committed themselves to the specific single proposal, through the formal written agreement with the sponsor. Sponsorship or co-sponsorship in a democracy, such as we are proposing, is available to all and restricted to none. Keep in mind that co-sponsorship differs from an endorsement of a petition or proposal, as citizens may endorse any or as many proposals or petitions as they wish, however, each person is limited to the sponsorship or co-sponsorship of one proposal until the proposal reaches the ballot or the group is dissolved, of course other exceptions do apply which we will discuss in time. Therefore due to the commitment that the co-sponsor has given to the proposal, each co-sponsor, through legal written agreement, has the right to have his or her political voice expressed within the lines of the proposal itself as conscience dictates. Because of this we can appropriately expect the sponsor of any proposal to be very selective when seeking out a co-sponsor or multiple co-sponsors for his or her political proposal. We should also consider that potential cosponsors might be hesitant to submit their fate to the proposal of another's passion, struggle or cause. This may come about for several reasons. Some potential co-sponsors may have a different perspective, which is incompatible with the sponsor, other potential co-sponsors may themselves be unsure what areas they would like to pursue and are therefore hesitant or unwilling to commit to the proposal at that time. For these reasons and many others acquiring co-sponsors who are qualified and reliable participates will be an arduous task. With all that in mind the benefits of collaborative teamwork remain undeniable. Group dynamics, when each member fills a lacking void in the group itself, brings refinement and improvement to the proposal creation process by providing unique perspectives and shades of light to the idea, unseen or unrealized by the sponsor. While we allow sponsors to submit proposals without co-sponsors, it



is important for us to find ways to promote and encourage group or co-sponsorship of proposals to get the sponsor's ideas, *out of the box*, and avoid the potential for narrow minded thinking.

In order to accommodate these needs, the more co-sponsors exist in a proposal, the fewer petition endorsers are required for proposal submission, and to accomplish this purpose, our general rule will be that if five or more co-sponsors exist for proposals made through the group decision making process, then petition signatures from the community are not required in order to submit a proposal and begin our law creation process. When a proposal is signed, the signer has no real consequences for submitting his or her signature, but the signer has no special privileges to modify the proposal itself, although a recommendation may be requested from the sponsor or co-sponsor of the proposal. Conversely, the sponsor and co-sponsors have the right to make any modifications they wish, but they are responsible for the modifications submitted. Therefore, the more sponsors and co-sponsors a proposal has, the fewer signatures are required before the proposal may be taken to city hall; a sponsor and a co-sponsor require eighty signatures before they may take the proposal to city hall; the sponsor and two co-sponsors require sixty signatures; three co-sponsors require forty signatures, and so on. Remember while these numbers apply to all communities equally this process is only the starting line and actual endorsements required to place a proposal on the ballot will vary between communities as determined by population among other options. Through this deliberate design to encourage sincere collaboration, debate, and group discussions in the proposal creation process, each of the co-sponsors is tied to his or her own proposal, or they are all tied together collectively to some single proposal. This will be also a limiting factor on their liberty because they may sponsor or co-sponsor only one proposal. We do this for many reasons, but primarily because we want to narrow the co-sponsors' focus to the one idea, which will be the one research topic on the table for forum discussion.

#### **ARTICLE I SECTION A1: Sponsorship and Cosponsorship**

When submitting a proposal to city hall, each cosponsor and the sponsor are required to meet individually with a city attorney or a law enforcement agent. The attorney is required to inform each cosponsor and the sponsor of their rights and duties within the creation-of-law process. If it is reported of the cosponsors or the sponsors that their cosponsorship or sponsorship did not come through voluntary or free will means, the city attorney is required to issue an investigation into the matter. When all separate meetings with the sponsor and the cosponsors are complete, the sponsor and the cosponsors together will meet before a judge and swear an oath, each placing his or her hand on the Bible or that individual's holy book to uphold the integrity of the democracy and the right of the people thereof. Holy books must be ratified under the powers of authority by national vote. The city judge or attorney may not be a relative of the sponsor or the cosponsor. The cosponsors must be responsible adults and may not be the parent, the child, the dependent, or an employee of the individual who submits the proposal. Cosponsors may remove their sponsorship from any given proposal; however, a new cosponsor will be needed before the proposal may be moved forward, unless the proposal has already been placed on the ballot as a ballot initiative. A cosponsor who resigns his cosponsorship will not be able to provide sponsorship or cosponsorship for another proposal for four years from the date of resignation, unless this person submits a statement of dissent against the proposal and allows himself or herself to be called in the *Causa Enim Novo* in opposition to the proposal, if submitted. The cosponsor may resubmit the same proposal without consequence, provided no other sponsor or cosponsorship has been established. If a sponsor rescinds his name, the proposal is rescinded. When rescinded by the sponsor, the cosponsors may not sponsor or cosponsor another proposal for one year's time. The sponsor may not sponsor or cosponsor any proposal for three years' time. The sponsor and the cosponsor of any proposals may present a new proposal only after the existing proposal is passed or rejected through the vote. (Revised: 7/05/07.)

The challenge with the vast majority of attempts to achieve direct democracy is that the concept of the individual is ignored and the question is posed like this: "How can the will of the people be

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enacted when it is constantly changing?" The *will of the people* in this case refers to its collective thought, which is not possible to ascertain without exceptional telepathic power (which cannot be taught) to read other individual people's thoughts, and then to make up one's own mind to work as one with that other individual. This error comes into play when people attempt to combine all three independent parts of the process, as we have analyzed and discussed it, into a single amorphous, undifferentiated process. But this is not possible in our present day and age, which instead insists upon posing as somehow real the illusionary flaws to which their confused thinking points as it attempts to relate to historical attempts at truly democratic governments.

The real question is not how one might be able to hear and then enact the collective people's voice, but rather, "How might one allow the cast aside person to have a voice—a real voice—in his society?" If all people, as individuals, are able to have a real voice in his or her own government as individuals—a voice to express and alter all things that matter—then and only then would there be a true, real Jezreel.<sup>1192</sup> Now that we have posed the core question, how can it be achieved?

In one way or another, all of us, through our childhood development, have used two methods of thought. In some cases, we learned through direct observation, and in others we learned more indirectly, through others, such as from discussions with our family or friends. As you might have surmised, there was also a third option, for we might have learned collectively, through group discussions. From a theoretical point of view, learning by direct observation often has many issues when, for example, one does not know or is not able to perceive all the facts of some given situation. This has led individuals to partially incorrect or even totally wrong, conclusions. In addition, a person may see a situation that seems to be headed for a bad conclusion, but their well-meaning intervention, like Don Quixote, may turn out to be ill advised, leading to even worse or more complexly exacerbated conclusions. While most us are not fighting windmills as Don Quixote, often we are deceived on facts through the media, teachers or even well intentioned friends and family. Even when we have ninety-five percent of our facts correct, the five percent of the situation where we were error can change the entire outcome. Then there is the problem with our ego. At times, our emotions are so strong that we fail to see the truth, but rather only the facts as we wish to see them. This idea may sound complicated but, for example, Karl Marx was not incorrect about the social evils commonly built into the capitalism of his day and time, yet his proposed solution of communism produced more challenges than his supposed *solution* achieved. The truth is that Karl Marx did not want to see the good aspects of private enterprise nor did he want to see the evils with in government ownership. With the advantage of hindsight, we can say that these matters and many others like them, could have been dealt with much better if they had been thought about more carefully, with test cases and trial runs or pilot projects, before their massive, general application, and, as always, within the open forum of free debate and criticism.

Yet the present system for initiatives and proposals has no way to tell a person or a group whether or not the proposed idea is sufficient and workable at large, for the larger society. And then, too, we find ourselves within another major dilemma, for society never stops thinking, and it never stops developing, always with new ideas and new technologies, and therefore no idea has ever, nor will it ever, reach its absolute apex or ultimate pinnacle. To say that an idea could reach such a totally developed, absolutely maximum state is to say in essence that technology and our creativity could reach a point beyond which our species could not travel, which denies science and human creativity there apparently infinite capacities for growth, change, and development. So then, realistically, with this open-ended scenario, while it is not possible to reach an infinitely or ultimately best-possible solution, still we need to attempt the creation of an environment wherein the optimal solution for each political issue may yet be, in some way, achieved.

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<sup>1192</sup> What is rational politics - <[importanceofphilosophy.com/Politics\\_Main.html](http://importanceofphilosophy.com/Politics_Main.html)>

When one stops to consider for a moment the most visionary minds our civilization has yet produced, it becomes apparent that no matter what the seemingly insurmountable challenges were at the time, they never stopped thinking about how to make their solutions better. Now, let's consider, as it currently exists, our present law making process. First, someone writes a proposal. Second, that person collects the required number of signatures in order to get the proposition onto the ballot. Then, *after* collecting hundreds, a thousand, or many thousands of signatures some really difficult challenge to—or much-needed improvement upon—the proposal is discovered. For all practical purposes and in most cases, it would be too late, for if the person changes the proposal, the signature gatherer loses all the signatures that were needed to put the proposal as designed onto the ballot. Therefore, feeling inevitably an obligation to all those who have signed already, the proposal becomes the proposition on the ballot as it was originally written—whatever that difficulty or shortcoming might be. We are dealing, then, with an unfortunate rigidity. The key is to provide the flexibility needed for the law proposer, as he or she understands the ideas most intimately, to change their proposal without an extreme loss to the signatures already gathered and at the same time ensure the people who have already signed the proposal are notified on any and all changes so that they remain involved in the creation process and can remove their signature if they so desire.

Due to these natural processes in the collective social development of ideas, for best results the person or persons who develop proposals must reach what we may refer to as *completion of thought*, and this must happen *before* the signature gathering process needed to place the proposal on the ballot has begun. To do this, we should further divide the proposal-writing process mentally into its real constituent subcomponents. The first subcomponent is the original idea, or the spark of visionary insight in which the proposal has its original conception. The second subcomponent is the research done on an individual level or through the workings of a group that develop and completely cultivate the original thought. After everyone in that group—our co-sponsors and sponsor—believe that they have reached a conclusion, or the individual studying on his own has successfully petitioned (for example) a hundred individuals in favor of a proposal, either the group or the individual may then take the idea to the governing body, such as officials at city hall.

#### **ARTICLE I SECTION A: Submitting a Proposal**

After any citizen believes he or she has completed a county proposal, this individual will need a minimum of 5 cosponsors, 4 cosponsors, and 40 signatures; 3 cosponsors and 60 signatures; 2 cosponsors and 80 signatures; or 100 signatures on a petition on behalf of the proposal before the individual can submit the proposal to city hall and begin the general signature-gathering process. Each individual may submit or cosponsor only one proposal to city hall or the regional governor's office. A person may also modify a proposal submitted to city hall and then present an alternate proposal to city hall. If changes are made to the proposal, and the proposal is resubmitted to city hall, all prior signatures gathered for the proposal will be void and must be resubmitted to be considered valid. All county proposals submitted through city hall and all regional and national proposals submitted through the regional governor's office will go through the law review process, unless the submitter of the proposal formally declines the option in writing. Proposals submitted to city hall must be designated from the designers as one of three options: creation of new law, alteration of existing law, or removal of existing law. Each proposal is also designated as being one of six types: county law, regional law, national law, powers of authority (regional), powers of authority (national), or amendments to the constitution. New law is a subject that has not yet been dealt with through the law in its present form, but a new law still may alter or remove existing law. An alteration to existing law is a law within a subject that already has the basis of existing law, whereby the general purpose and formation of the law remain relatively consistent. Alterations to existing law require specific line and/or word amendments and/or deletions from locations within the present law or one hundred signatures. Removal of existing law is when an existing law or the existing direction of that law or laws has been radically altered or voided entirely. Any and all options within the proposal review process may be declined; however, the benefits of that process will be declined as well. Once submitted and

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affirmed through five cosponsors, the proposal will be submitted for online debate, if it has not already been done. Online members may e-mail the submitter with questions or potential issues within the submitted proposal. (Created 12/29/06; revised 7/05/07.)

## **The Neutral Observer**

Yet in all of this we are still missing something. Everyone in the group, or each of the persons who signed the petition, may be of the same general mindset, or of the same political persuasion. At some point one needs an impartial third-party observer, which is not only our third option of learning, but also our third subcomponent. The political party system may have several issues, but the party system does create plausible counterarguments and valid oppositions to proposed rules, stipulations, regulations, or laws. Often we humans have a habit of drifting into our own little fantasy world and imagining our ideals as already achieved, and, in the process, overlook, or even deliberately ignore valid, viable criticisms. Of course, this is not to say that people should be forced to take the recommendations and advice of others! To go that route would be to create a power base among advisers, who then become automatic revisers and correctors, thereby diminishing the innate, sovereign rights and powers of the common person. This overly cumbersome route could, in turn, eventually diminish the powers of the people themselves to the point where there is a real threat to the democracy itself. Still, it remains essential that a third-party individual or a nonpartisan group look over the proposals submitted for the purpose of noting potential areas of concern, unforeseen contingencies, or to point out parts of the proposal that might not be clear. Obviously, these nonpartisan, uncommitted individuals must have some background knowledge and/or expertise about the issues under discussion. For example, one would not present a proposal on farming to a psychologist in the same way that one would not present a proposal on mental illness to a farmer, or an expert on agricultural economics. The institution to which a person or group can go to have proposals studied must have available many various well-qualified, recognized experts—such as scholars, scientists, or engineers, for these formal consultations and critiques. A natural choice often might be some nearby or regional college or university. Many or most professors are experts in their chosen fields and normally would be able to do this job well, although they may sometimes lack necessary, practical, hands-on experience. This proposal review process might take some time, and patience will be required. Of course, in some kinds of situations, decisions must be made on the spur of the moment, such as in war and diplomacy, but that will be, here, one of our later considerations. Also, while it is true that the university system would be excellent for studying proposals, we must also realize that if we make it the only such source for such advice, criticism, and consultation, with that power source we would also be producing a monopoly. Always we must remember that the government comes from the people. By placing the responsibility of each separate community upon itself to establish its own self-imposed but necessary restrictions and limitations, we also ensure that each government will grow, evolve, and make needed, common sense improvements upon itself as its circumstances will naturally require.

It is also expected and desired that after a person or group has met with these independent advisors they may want to revise their proposal and resubmit it to the independent advisors for another review. This process may occur several times, depending on the complexity of the proposal and the necessary knowledge, until the individual or group feels assured that the proposal has assumed its best possible form.

### **ARTICLE I SECTION A2: Review Board**

Upon submitting a proposal to city hall, through the mail, online, or in person, the individual who submitted the proposal will be provided with all of the organizations that are licensed to review proposals. Each regional college and university that receives funds from the regional governor is required to provide a review board open to individuals who submit proposals. For proposals

submitted as an alteration of existing law, the reviewers are required to receive copies of the existing law or laws to be altered, in addition to the proposal submitted. For proposals designated as a removal of an existing law, a reasonable number of the laws that will be affected through the proposal must also be submitted. The reviewers will be given up to three months to fully analyze the proposal submitted. Reviewers will be made up of college professors from the area of study most closely related to the proposal submitted or may be hired on for the sole purpose of reviewing submitted proposals, with the qualifications determined through the Department of Education for such positions. Reviewers on the public payroll will receive compensation for their efforts. The review board may also be available as a service of city government and/or provided through private, religious, or secular organizations, as determined through county or regional vote and structured through this constitution. If a reviewer has previously submitted and passed a proposal within the same subject matter, he or she may endorse the submitted proposal as part of the review process. Endorsements of this type will lower the number of signatures required by 15 percent, provided the jury in the Causa Enim Novo agrees that the two proposals are related. Costs to the individual submitting for the review must be deemed reasonable, under the guidelines set up through a regional vote for colleges and universities or through a county vote for other public services offered through the county government and for those offered through government-sponsored entities. The reviewers must be responsible adults and may not be the parent, the child, the dependent, or the employee of the individual or the cosponsor who submits the proposal. The reviewers are expected to submit questions to the individual who submitted the proposal, which must come in a manner and a time that will be in the interests of the individual who submitted the proposal. If this cannot be accomplished, the reviewer may contact one of the proposal's cosponsors. After the passage of three months, the individual who submitted the proposal and the cosponsors will hear the opinions of the reviewers by receiving a written printout of all of the potential issues within the submitted proposal. Cosponsors not present will be sent the opinions through the mail or a related technology of the age. From there, the individual who submitted the proposal may have as long as he or she chooses to review and revise the legislation and may resubmit the proposal multiple times to correct issues from the review board. The cost to resubmit a proposal to the same review board will be less than the initial cost and more timely than the initial review, depending on the quantity of alterations made and the workload of the reviewers. The individual who submits the proposal is not required to use any of the recommendations given to him from the review board. Following the review, the individual who submitted the review is required to fill out an evaluation and score each of the reviewers. Six months after the completion of the initial review for the proposal, the individual who submitted the proposal with the approval of his or her five cosponsors can submit to city hall for a "completion of thought," which will entitle the individual to a Causa Enim Novo. If one of the cosponsors will not submit, the individual who submitted the proposal can seek out another cosponsor; however, the cosponsors' disagreements will be noted for the trial, and cosponsors may be called to testify.<sup>(Created 12/28/06; Revised: 1/18/07.)</sup>

## Debate the Details

At this point we come to the final subcomponent of the law writing process. We started with an idea. We conducted research on that idea by ourselves, individually, or as part of a group. Then we had an independent observer critique the idea presented, and offer advice, until we had refined the proposal to the point that we were prepared to defend it in debate. In society at large the most professionally polished individuals for debate are generally lawyers, and their usual forum is the courtroom. Historically, trials have evolved from supposed guilt to the presumed innocence of a person, business, or governmental entity. As the old adage goes, "innocent until proven guilty." The type of trial that we now propose is a trial of ideas, and it takes place between the individual or group who developed the proposal, the district attorney, and twelve jurors selected at random from the community.<sup>1193</sup>

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<sup>1193</sup> Trial by Jury, <[importanceofphilosophy.com/Politics/TrialByJury.html](http://importanceofphilosophy.com/Politics/TrialByJury.html)>.

### **Practical Direct Democracy...**

This final element we term *causa enim novo*, which is Latin for *case for change*, but the phrase could also be translated as *cause for invention*.

The prosecutor in this respect is not a neutral observer but rather acts as an opponent of the idea presented. The prosecutor will have access to all the recommendations of the neutral observers but may also call on co-sponsors those who may have left the group. He may do this in order to get an insider perspective on the proposal's issues. As the jurors listen to the pros and cons of the proposal as presented, hopefully they will be able to uncover the details behind and underneath the proposal that might be missed by voters on election day. After both sides have made the closing arguments, they may discuss the proposal privately among themselves. They each cast an independent vote, either for or against the proposal as submitted. If each vote of a jury member represents a specific number of signatures required to have a proposal placed on the ballot, then each vote will be of some importance to the individual or group submitting the proposal.

This does several things. First, because the jury members are made up of residences of that city or locale, it offers a preview of how the city or locale might vote. Second, it is often said of legislation that the *devil is in the details*. The lawyer's job is to identify these possible corrupt intentions, ambiguities, or unintended consequences that may be somewhere in these proposals they are prosecuting and bring those possible objections to the jury's attention. Because these hearings are on the public record the media and any opposing party has a source available to study for any possible issues should the proposal finally make it onto the ballot. The number of signatures required will be multiplied by the number of jurists who vote against the proposal so that while we do not restrict a person from entering the second primary element of the proposal process, which is the gathering of signatures, it may make the signature gathering process such a large task that it seems more prudent to refine the proposal and resubmit it for trial in order to get a more favorable outcome. Of course, the trial results must not be taken lightly. If so, then that individual or group will only consider going to trial after considerable thought has been invested in the proposal's creation. In order to accomplish this, we stipulate that the individual or group will not be able to resubmit his/her/their proposal for trial for at least one full year. Again, so that a bad proposal may not continue to proceed through the courts year after year, and indefinitely, after the same proposal has had three trials, a fourth trial will be granted only if changes or alterations have been made according to the process through the court of appeals.

#### **ARTICLE I SECTION A3: Causa Enim Novo**

The city district attorney will be responsible for assigning a prosecutor to investigate all aspects of the county proposal that is submitted. The prosecutor will be given access to all reviews done on the proposal, as well as all materials submitted from the cosponsors who declined to give final approval. The prosecutor will be required to score the materials submitted, as well as the review opinions made by the review board. The average scores, one from the individuals who submit proposals to the reviewers and the other from the prosecutors who use the reviewer's notes for trial, for each review board will be available to public, both online and as the available reviewer documentation given out through city hall. The prosecutor may call the current writers of a law being challenged to take the stand against any proposal. Individuals taking the stand for the prosecution have the right to be compensated for their time in an amount specified through a county vote for county court or through a regional vote for regional or the House of God Court. The individual who submitted the proposal has a right to seek trial in no less than three months' time after submitting for a "Completion of Thought," unless it is shown that the individual has intentionally misled investigators or concealed vital information about the proposal. The costs for the trial will be covered under the city budget. Twelve jury members will be randomly selected from the same jury pool used for criminal and civil cases. Jurors must be randomly selected responsible adults from that city. The judge, the prosecutor, and the jurors may not be a friend, a relative, or an employee of the individual or the cosponsors who submitted the proposal. The jury is required to read over the proposal thoroughly. Accommodations

will be made available for jury members who are blind or deaf or need translation services. If the judge feels that the proposal is unconstitutional, except for amendments to democracy proposals, he or she can submit the proposal to a constitutional hearing. The hearing will consist of five judges. The prosecutor will make the case of unconstitutionality before them, and the individual who submitted the bill will have the right to defend the proposal. If a majority of the judges believe the proposal is unconstitutional, the proposal will be void. After the trial begins, both the prosecutor and the individual submitting the proposal will submit their arguments to the jury, the prosecutor against the proposal and the individual submitting for the proposal. At the end of the trial, each jury member will cast his or her vote, either for or against the proposal. The jury must also establish whether the proposal submitted is the creation of a new law, an alteration of an existing law, or the removal of an existing law. The individual who submitted the proposal may make alterations and resubmit the proposal to city hall with ten cosponsors or a new petition of two hundred signatures. If the individual decides to go through the review process a second time, he or she may not be granted a "Completion of Thought" for one full year following the trial. After three trials, alterations must be made and approved through the court of appeals before the proposal may be resubmitted for trial.<sup>(Revised 1/8/07.)</sup>

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**ARTICLE I SECTION A3a: County Law Jury Verdict**

If a majority of jurors vote that the proposal submitted represents an alteration to existing law, then the total number of signature required will be reduced by 25 percent. For county proposals, each vote from a juror in favor of the proposal submitted will decrease the signatures required by 1/20th of the signatures required by the county. If a tie or a majority of jury members voted in favor of the proposal and the individual who submitted the proposal allowed for online debate, the people of that county may submit their signatures for the proposal through the online forum and through local city library and college library systems located within that county. If a majority of jury members voted against the proposal, the proposal will be removed from online debate and will not be allowed online signature gathering; however, the number of signatures required to place the proposal on the ballot will still be reduced by the number of jury members who voted for the proposal.

It is this procedure of continual idea refinement that will generate the most ingenious, thought-provoking ideas, which, in turn, will establish the optimal framework for a truly Jezreel<sup>(democratic)</sup> society. Also, when we consider trials of this nature, there is a third element that we need to consider in the process, and that is the trial judge. What confidence do we have that the judge will abide by the rules as set forth in the Constitution establishing these procedures? It is understood that societies evolve and change, and often, but not always, it is for the better. This is an expectation within society, but there are some things that should remain constant, especially including the liberties granted to the people established in the Constitution itself. To insure that the judges have an adequate knowledge of the fundamental concepts of the original Constitution, three written tests will be created. Judges on the city level, which represent county law, must pass at least one of the three exams; judges on the state or National Courts, which represent national law, must pass at least two of the three exams; and judges on the House of God Courts, which represent international and military law, must pass all three written exams. While law schools and other related advanced degrees in the subject matter are highly valuable and should not be discounted it is important for us to realize that concepts and perceptions change with the passage of time, as does the implied meaning. By having a constant and unchanging exam the core ideas of the document stay intact. In this manner we may be assured, at least in part, that all the judges, and especially the higher-level judges, have sufficient knowledge of the laws, the judicial system, and especially the Constitution itself through the original intentions of the designers. Our aim is to ensure fair hearings of all proposals, and to eliminate unconstitutional legislation, which, in turn, works towards our larger purposes of equal justice, the rule of law, and a timely, efficient judicial system.

## Practical Direct Democracy...

### Step 2: The Prioritizing of Proposals

As we conclude the first element of the law creation process, the writing and developing of proposals, we move on to the second, which, as you may recall, is prioritizing what is placed onto the ballot. We know that there are limits to how many proposals any society can effectively study all at once. If there is only one item on the ballot, naturally it will get maximum scrutiny, and the more proposals there are, the less attention and study each proposal will get. Imagine what would happen if there were fifty proposals on the ballot: Each one would get merely a glance, if that, from the individual voter. With the present system, in order to limit the number of proposals on the ballot, the state will require signatures from a specified number of persons before the proposal can make it onto the ballot. Getting a person to sign a proposal making it a proposition on the ballot requires a certain type of temperament. People who are naturally outgoing, with a friendly, social disposition, can attract and persuade people to join a cause. This is a valuable skill that may be utilized well in a democratic society, and it is amenable to democratic processes, yet we must also be aware of the fact that not all people are so charming. In fact, some of our most brilliant minds have been reclusive introverts. In order to be fully effective, with the most expressive citizens, democratic societies must find the ways and means for all of its concerned citizens—that is, those who chose to participate politically—to express their opinions in ways that will be heard and understood; otherwise, as a democracy that society fails.

The signature gathering process as it is has a second real challenge. The ability to sign proposals that may be placed on the ballot is a requirement for any attempt to achieve direct democracy because the right to this process allows the people as a whole to determine which proposals will actually go onto the ballots. However, the present system provides no common forum for individuals, for them to see which proposals for which members in their community are now soliciting, to obtain the required number of signatures. In the mid-1990s individuals proposed what they believed was a solution to this with what they referred to as Internet Democracy.

The primary challenge with Internet Democracy—at least with the proposals that I personally have seen—is that it carries with it all the challenges passed down from the democracies of old. Proposals are discussed in chat rooms and then held to a daily or weekly vote, but since anyone may make any proposal or any number of proposals, we see the same rash, ill-advised decision making processes that plagued the early democracies all over again. Also, anyone who does not stay online *all the time* may miss hundreds, if not thousands, of proposals, and this is, of course, far more than most people could possibly look over, much less study carefully. Also, when one imagines hundreds of proposals *going downstream* every day, as so much *water under the bridge*, it becomes easy to understand why the life and vital energy of this kind of government usually turns out to be dynamic, volatile, and short-lived. The Internet Democracy world also takes it for granted that *everyone who is anyone* has a computer and knows how to use it, and this means that some are automatically excluded for technological reasons. Again, we learn this lesson: Having technology does not mean that people will know how to use it wisely, or to maximum effect. However, we have new possibilities, for the current technology does provide a venue for anyone with a PC, Apple, and Internet access to participate, and we have seen already, over the past decade, how computer use has in many ways widely enhanced innovative, collaborative group work. The challenge is not the Internet, the hardware, or even the software, but how the new technologies will be used.

In the first element, the writing of proposals, we set about to find and establish ways to amplify the effectiveness of the way the proposals are constructed before being sent to the public. In so doing, we limit the number of proposals in circulation while not limiting anyone truly committed to the law creation process. At the end of the process we left the signature requirement to a jury of twelve individuals. Using the jury option also allows for winnowing out proposals with merit that show promise and will most likely be community supported. Using the Internet, it is possible to let the



general public submit their signature to any proposal that received a tie or majority vote from the *causa enim novo* trial. Remember, this is different from the final voting, which is the last element (we have yet to discuss). Effectively through this online forum any person can look at the proposals that are available in his or her community and then place a signature next to the ones that person wants to see on the ballot. There is no need to be online all the time, but this method has the same strengths of the Internet in that one may look at the proposals available and submit one's signature to the best looking proposals. Thus a democratic system of government comes right into your life, where you live. It is *chez vous*. In some small but significant way it also puts the responsibility of government into the hands of each person but without the feeling of being compelled to stay online all the time in order to participate. Beyond that, it provides each one and anyone with the ability to review, study, and research each proposal, according to the need as they decide, at their leisure, feet up, relaxed, in the comfort of their own home. Finally, there is something else this method does as well. For those who happen to be shy or introverted, they have an easy, painless way to submit their own proposal, provided that it received a majority vote from a jury of their peers. Then their idea will be placed online and they can let the idea speak for itself.

#### **ARTICLE I SECTION C5: Interactive Democracy**

The National Council is required to set up an Internet site and/or use the best technology of the time, which contains all submitted proposals that have not been voted down by the voters, that have not been seen as unconstitutional by the National Courts, or whose time limitations expired through the guidelines of this document. This includes national, regional, and county and city measures, with access to see their entire text. The text should incorporate amendments to the original law in a different-colored text or through other measures, so that viewers may easily see the alterations made. Text that was removed from the existing law should be present, as well as possible links to what the reasoning was behind the removal of such text from any given law. The website should also contain a question-and-answer location, where individuals can read and understand how the system functions and can ask questions, if needed. All citizens, provided they have not been shown to abuse the system and their identity can be clearly established, have the right to add, remove, or dispute their signatures on any proposal. Two types of signature options are granted: "I approve this measure for ballot initiative," and "I support and cast my vote for this proposal." The user has a right to see all of the locations he or she has submitted to, as well as to receive notification each time his or her signature approval is added, so that authenticity may be verified. If alterations are passed in a different county on a law that exists unmodified in the county, an automatic notification will be sent out to all people who submitted their signatures for the same law in other counties, so that the public has the ability to submit the same modification proposal within their county. From the notification, they will be able to read and/or use a link to the alterations made, as well as to resubmit their signatures to the new law for a proposal within their county. Support for the website will be provided as specified through the National Council. Support will be free to the public 24 hours a day, 7 days a week, 365 days a year. The website should be made to function outside the boundaries of the democracy, as directed through the Prince of the Covenant's office. When assisting with the law process of people in foreign lands, the foreign website options must comply within the laws of said nations or states during times of peaceful relations between the foreign nations and the democracy. Support communications will be monitored and recorded, as determined through powers of authority proposals. Heavy penalties will be initiated against any support employee who, by means of his or her office, manipulates the system, which will also determine powers of authority proposals. Individuals who have been found to submit signatures fraudulently will lose their first citizenship status for life, as well as face felony charges, as outlined by the law of the land. The user may look at ballot initiatives that have passed in other counties and may submit his or her signatures of approval to have that initiative placed on the ballot in the user's location of residence. If the same law passes in two different counties, a citizen may sign both laws, one from one county and one from the other, even though they are the same law, so that they may be placed as a single ballot initiative in that citizen's county. Even though the ballot initiative may have come from two different counties, it will count as a cumulative number of signatures for one proposal in that

## **Practical Direct Democracy...**

county. Users may also give their opinions of the initiative before and after passage in a chat room forum or equivalent technology of the day. The users may also hear or read arguments, in favor and/or against each proposal on the ballot, as well as county measures from other counties that have already passed but have not passed in their county. Those submitting proposal(s) for signature approval may include an e-mail or other form of contact media for questions or recommendations from the public. They may limit this correspondence to first-class citizens, if they elect to do so. The user is not limited to how many proposals and/or outside propositions he or she may sign. The final vote, however, will be limited to the ways and means as set up through a county vote. Days of the actual voting are limited to the days and times set forward through this document; however, if a county can gather signatures of the type "I support and cast my vote for this proposal" from more than 51 percent of the county's voting population, for a law that has already passed in other counties or another county, the county is required to send out letters to authenticate the signatures given, where by all individuals who gave their signatures can object if they believe their signatures were obtained through illegitimate means. If, after two months, the law still has more than a 51 percent majority of the voting population, the proposal will become the law of the land. The same will be true for regional and national proposals; however, regional and national proposals or power of authority proposals must receive approval from the National Court before they may become law. The website should show the tax rate and the budgets proposed by the candidates running for office, as well as the present budget and the current city, county, regional, and national expenditures and savings and tax rate for the existing elected officials and their past budget and tax rate proposed and achieved from previous terms in office. The site or equivalent media should show the budget surpluses and formulas for the individual cities and counties and for the regional government and the national and international government structure related to the democracy. The site should also show the submitted inspectorial standards and all town hall meetings for each individual city, including when and where, as well as directions. The website should allow a search option to search for laws by category, type, or geographic location. The website must continuously struggle to improve the ease, use, and functionality available to the public. Comments and issues with the site or equivalent media of the day will be available to the public and should be accommodated, as seems reasonable and prudent to the development team. Each law will be available to read in its entirety from the site. County signature requirements are also important, along with the total number of signatures per proposition and whether the proposition has been attempted in other counties, to let people know where it passed and where it failed. General chat rooms should be made available to discuss issues and laws of the day. The user name online may conceal the sponsor's or the cosponsor's identity if the sponsor or the cosponsor believes that the proposal may endanger his or her life or family or place his or her employment in jeopardy. (Revised 7/09/07.)

## **Institutions of Learning**

This brings us now to the fundamental logistical problem about all this, which is that democracy means rule by the people, yet there are people that do not have access to the Internet. Perhaps they are poor and unable to afford a computer, or they are elderly and the Internet seems too complicated. In order for a democracy to function at the local level, we need a public institution, free of charge, available for study, learning, and instruction. Fortunately for us, society has evolved such an institution, and you may know that institution as the public library. Libraries in a true democracy serve several vital purposes. They are free to the public, most have Internet access, and they provide an atmosphere of learning and study not only for those doing research on the proposals that are circulating, but also for those who wish to develop their own proposal. For those who have questions, such as: "How do I print out a proposal?" "How can I cast my signature for a proposal?" or, "How can I take part in my government?" a librarian will be there to assist so that the democratic process can truly be available to everyone.

The question comes to mind, which law creation process, the republic, or a direct democracy, would best utilize the human mind and human potential in general? The founding idea behind the republic was that individual neutral representatives would listen to arguments before any proposed piece of

legislation and then cast their vote. The problem with this elementary method of looking at Congress is that it fails to take into account the political party structure, such that members of Congress receiving their funding from the party structure, voting in opposition to party carries with it many difficult consequences, and also many congressional representatives have established party line logic on the issues before even running for office. When considering our congressional officials, it is important to ask, "Are they really listening?" If they have already made up their minds on all the issues presented (which, incidentally, most usually have), debate is futile and the evolution of the republic is doomed. Let us take an optimistic approach and assume that prior to voting each congressperson remains open minded, and is going to Congress to weigh the arguments and cast his or her vote in the public interest. As an institution of learning, Congress is limited to the circumference of the ideas presented on the floor by the various individual speakers. It should also be noted that a congressperson is unable to choose which speakers he or she will hear. Voting takes place frequently, often leaving little time carefully to scrutinize each idea and then weigh them against each other. When votes take place before the Congress as a whole, the legislators are unlimited in the kinds of bills brought forward, so that yesterday may be health care and tomorrow could be the environment. These factors make it difficult to learn through the congressional setting. This is simply due to the fact that Congress was not developed as an institution of learning, but rather as an instrument of the law making process. Congress does, however, provide a forum for debate, which is critical for the law creation process to occur effectively, and this is why the *causa enim novo* was developed. However, because the jury members are selected randomly from people living in the local population they do not trade votes or have the pressures or strings of party politics, which means that they can function effectively as neutral observers before casting their vote in the manner intended by the founders of the republic.

Could we truly consider that institutions of learning are an intricate part of the law creation process in a republic? Libraries and universities were developed historically as institutions of learning. It seems prudent that any democracy, in order to function, is contingent upon a well-educated, well-informed electorate, where study and information resources are freely available, in a climate of intellectual freedom, where the free exchange of ideas may flourish. In order to accomplish this environment of learning, it is only natural that the evolution of a free society should begin with the founding and growth of their institutions of learning. The universities, as we discussed previously, have been utilized to analyze proposals, and libraries have been utilized as public place where the people may learn about the law creation process and participate in their government, whether it be through sponsoring a proposal or submitting one's signature to a proposal that is found to be agreeable.

I have often heard the question, "How can we create an educated society?" The best way to increase the value of knowledge is to make it worth something. Society's evaluation of knowledge and wisdom is determined by the authority people have or may acquire to use the knowledge and wisdom that they gain. By empowering the cast aside person in society, study becomes fun and an exciting challenge because the ability to change society themselves brings reason to wisdom and knowledge, with a sense of participation and personal belonging to a larger meaningful purpose. In society there are two reasons that most people pursue a college education: The first is to earn a living for themselves and the family they have or for which they hope, and the second is for personal development, as a hobby, or to enjoy a dream, as an aspiration—to achieve self-realization. The best circumstances are when the two reasons can become one and the same, although unfortunately that is not always the case. The striking difference between these two methods is that one is learning through obligation and the other is learning through desire. If you remember back to your days to school, which method of learning did you prefer? In Congress, voting takes place often on a verity of subjects, which means that the members have an obligation to research bills and proposals that do

## **Practical Direct Democracy...**

not peak the representatives' core wants and desires. In a direct democracy, on the other hand, when submitting his or her signature to a proposal, the signer is free to choose and study just the issues that appeal to those core personal, heartfelt desires. Ultimately, the goal is to let each person follow one's own calling, perfecting that social concern, and collectively working to improve the whole society and the whole planet.

As you must have noticed already, when you read here about creating laws, we always refer to *creating laws within the community*. Yet we need ways of tying these independent communities together. All nations do this through many ways, such as through public acts and records. For example, birth, marriage, death certificates from one community in the nation are shared and honored by the rest of the nation as a college degree, criminal history, etc., etc.

### **ARTICLE II SECTION A6: Public Acts and Records**

Full faith and credit shall be given in each county to the public acts, records, and judicial proceedings of every other county. By National Mandate the people may prescribe the manner in which such acts, records and proceedings shall be proved, and the effect thereof. *US Constitution (Article IV (Section 1))*

Yet we must also provide ways for allowing the law to be expanded beyond these bounds, such as over a whole state, or nationwide. We have developed two ways to accomplish this. The first is to make it easier for a community to place a proposal on the ballot after another community has passed it. Since the process we laid out here for the creation of a law has already been established once a proposal has been passed through the vote, there is no need to go through the exact same lengthy requirements elsewhere in order to place the same proposal on the ballot. By allowing other communities to acquire the proposals for circulation among a pool of proposals that have passed with only a small fraction of the number of required signatures each person in society will then have many more proposals from which to choose. Teamwork and cooperation between the communities may assist in the entire process of understanding new proposals, appropriately modifying existing ones, and better implementing already-existing laws.

## **Creating Heroes (Judges)<sup>1194</sup>**

There is something else important about this that we wish to accomplish. As a proposal begins to move from community to community, the person who wrote the law originally will be there to promote the cause that inspired the proposal in the first place. Depending on the success of the proposal, throughout the communities the sponsors will come to be recognized as people fighting for that particular cause or purpose. In the Bible, Jesus taught something about this that was profound. He taught: *The greatest among you will be your servant. For whoever exalts himself will be humbled, and he who humbles himself will be exalted.*<sup>1195</sup> Ali (ra) an Islamic leader in his letter to Malik Al-Ashtar strongly encourages him to remain humble: The servant-leader is a servant first... *Never say to yourself, 'I am their Lord, their ruler...and I must be obeyed submissively and humbly. Such a thought will unbalance your mind, will make you vain and arrogant, will weaken your faith in religion and will make you seek the support of any power other than God's...*<sup>1196</sup>

Think about those you admire most: Washington, Lincoln, Gandhi, Martin Luther King Jr., or Nelson Mandela, to name a few. The remarkable thing about these people is that they cared little for themselves; their lives were devoted to a socially meaningful cause. They were truly helpful while at the same time they were way-showers to their followers. On the other extreme we see history's worst villains: Hitler, Stalin, and many more, all of whom, in one way or another, seem to have been

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<sup>1194</sup> Judges 2:15–19.

<sup>1195</sup> Levi 23:11–12.

<sup>1196</sup> Qur'an quotes and references logic, <[religiousconsultation.org/hassan2.htm](http://religiousconsultation.org/hassan2.htm)>; \* Quran 17: 70, 33:72, 2:30–34, 42:21.

regularly obsessed with their own standing and their own reputation than with the needs of their people.

One of the major challenges with a Republican form of government is that one votes *for people* rather than for propositions, programs, or strategic plans. A person may say many things, but politicians do not freely reveal their dark sides. Appearances may be deceiving, and cunning politicians who lack wisdom and who are running for office may fool the electorate. Unfortunately, there always seem to be some with devious plans, intentions, or paybacks to be given, and the laws they manage to get passed or the favors they bestow may have a way of suddenly revealing their dark side only after Election Day. Our attempt to design a direct democracy as a style government represents an attempt to create a society that is solidly based on a foundation of ideas rather than of people—a government of laws rather than of men, as the saying goes. The great payoff here should be that in a society based on ideas, people who are cause-based and supporting socially meaningful causes rather than those who are really out to amplify themselves only can begin to emerge. That idea is basic to our thinking and does much to sustain this mental work as it continues to go forward.

Let's take a step back now to take in the broader perspective. We seek to remodel a system wherein at present the law creation process is carried out by a small fraction of our societies, such as in Congress, our state house, or downtown, at city hall, or the seat of the county government, and to move that to a place wherein ordinary people—if such there be—wherein these people have direct, real access to the vital decision making processes of their government. Jefferson saw this as well believing local representation was vital for self-government: These wards, called townships in New England, are the vital principle of their governments and have proved themselves the wisest invention ever devised by the wit of man for the perfect exercise of self-government and for its preservation.

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Perhaps we could all agree that when a person wants to do research, he or she finds a suitable library, and when a person wants to learn, the person goes to a college or a university. When a person believes he or she has been wronged and wants to fight for his or her rights the person goes to court. Yet in our societies, there is no system of government that remotely approaches full utilization of these institutions' historical, inherent abilities for creation of the laws that govern them. These institutions are built by design, supposedly, to maximize opportunities for the individual and social development. Multiply this structure by a world of people with ideas, and the possibilities become endless: research, learn, exchange ideas, and debate. Then, ideally, through this process only the most worthy proposals will come to the public for the signature-gathering process. Why go on wasting our time and our creative energy trying to work with a much less efficient process?

## Gathering Signatures

The question naturally arises, how long will a person have for the gathering of signatures? In the present proposition system in the United States, a person is granted one election cycle in which to gather all the signatures required after the proposal has been submitted initially to the government entity. This has several issues about it because corporations and other large organizations have built-in structures to gather the signatures they need, but for the cast aside person this turns out to be an obstacle course with tough sledding. A person could knock himself out and still obtain only about three-quarters of the signatures needed. With the new system I propose, I seek to make it as easy as possible for those who can argue successfully in court. Still, the requisite number of signatures may still be a troublesome obstacle, especially in communities with larger populations, such as Cairo, Istanbul, or Jerusalem. It is also to be hoped that people will study the available proposals seriously before they sign their names indicating their approval. This is why the process of having a person

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<sup>1197</sup> In Defense of Democracy, [etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/), letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

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submit his or her signature to a proposal was done through the Internet and libraries because these institutions were developed for the purpose of research and discovery. Nevertheless, the full process of research and discovery, if true and effective, takes time. On the other hand, technology is always moving ahead, and the possibility remains that if a proposal does not make it onto the ballot, if enough people in society realize its need, another proposal will come along later and fill that void. Therefore, it will often happen that proposals that may have seemed perfect originally with the passage of time will become outdated or even completely obsolete. The universe, in its constant, upward drive for improvement, periodically raises the ante, so that what was once considered completely adequate and wonderful by one and all has a way of becoming outmoded, or even a nuisance. To address these concerns, every twenty years the proposals that never completed the signature process—if they were done more than five years previously—will be dismissed. Therefore, at a minimum, all people will have at least five years to get the number of signatures they need for their proposal to be placed on the ballot and at the same time, as conditions change, remain current. In addition, no proposal without enough signatures may stay on the books for more than twenty-five years. Each day fades change. What is popular one day is obsolete the next. It is expected that some proposals will rise and fall to the times and seasons, but others will slowly grow strong over time. This system and the democracy itself are limited to the power and abilities of the people. Its strengths originate in the strengths of humankind and also its weaknesses.

#### **ARTICLE I SECTION D3: Twenty-Year Elections**

On years ending in 00, 20, 40, 60, and 80, the nation will have an even-year primary and general election. During the primary, the ballot will contain the historical five national mandate proposals and three powers of authority proposals with the most signatures that never made it onto the ballot. The general election will contain the amendment to democracy proposal with the most signatures. Historical national mandate proposals and powers of authority proposals in waiting for a vote longer than five years that do not make it onto this ballot will be dissolved. An attempt may be made again for any national proposal; however, the gathering of signatures will have to begin again. The primary ballot will also contain two local proposals that did not gain enough signatures to get on the ballot. The cut-off date will be six months to the day prior to the election.

In the present system, as you may know, the amount of signatures required determines the priority of the initiatives to be placed on the ballot. The greater the population, the more signatures are required. Because of this rule, in the present system the authorization to put a proposal on the local ballot requires only a few signatures, and therefore it remains somewhat available to the cast aside person, but because the power structure of republics start at the top and flow down, there are few items that a person may alter at even the city level, because the powers granted to cities are comparatively few. But to place proposals on the ballot on the county level, more powers are available to those wishing to create or change laws, yet it is more difficult for the cast aside person because the number of signatures required to place a proposal on that ballot is also greater. This continues on up to the state level, where even greater powers are available for those who wish to create proposals, yet the number of signatures is so much larger that in reality only corporations or wealthy, influential persons can obtain the number of required signatures. Constantly and incrementally adding to these difficulties, the world's population is expanding, and the required number of signatures will continue to expand to the point that a person's ability to place a proposal on the ballot will become next to—if not actually in all cases—impossible. In fact, in most republics today, there are no propositions being placed on national ballot, and legislators operating at the national level (Senators and Representatives in Congress in the U.S.) seem to feel that such popular measures could diminish their personal power, though few would actually admit to this. Even if they did so agree, the number of signatures required would be so astronomically great that the typical person would have difficulty imagining getting involved. For a democracy to function, unlike a

republic, the people themselves must be the actual power base. This also means that the power must start at the bottom, as a foundation, and work its way upward. Therefore the more powers that are available at the lower levels of government, the more the cast aside person is empowered and will take the responsibility for passing the propositions that, in turn, become the laws that will govern the whole society.

#### **ARTICLE I SECTION B: County signature requirements to place proposals on the ballot**

To accomplish this any individual or individuals who wish to place a proposal or proposals on the ballot must receive a percentage of signatures from other persons in that county. Signatures must be retrieved on a voluntary basis. Face to face solicitation for signatures or over the phone solicitation for signatures may only be conducted through voluntary means. Signature advertising through the media is considered free speech. Anyone may, however, reserve the right not to receive political solicitation through, over the phone, through the mail, through E-mail or related methods of communication. The percentage or number of signatures required to place a proposal on the ballot as well as how soon those signatures must be turned in is determined by county vote the county council will be responsible for determining the dates, times and the appropriate number of signatures for the next election cycle in the absence of county law specifications. County council alterations to signatures deadlines and requirements will not take effect until the following election cycle, with the exception of the first election cycle of the democracy. The percentage used and the time frame by which these signatures may be turned in may not be determined by either regional or national vote. In order that democracy is preserved if there are fewer than five proposals county proposals are on the ballot in any given election cycle, the county will put in additional proposals in the order of most signatures collected until at least five local proposals are on the ballot. This will include proposals submitted during previous election cycles in that county, which failed to achieve the needed amount of signatures to place that proposal on the ballot. In the event the number of signatures is equal, the submitted proposals with the most seniority, according to the dates submitted to city hall, will have the right to be placed on the ballot. Therefore, the first proposals submitted after the deadline will be considered the first in line of the next election cycle. Signatures and attempted proposals do not expire until after the proposal has been voted on. Signatures may only be removed by the voluntarily consent of the signer. Proof of identity must be established before such an act is successful. The penalties for signature and voter fraud may be established by National Mandate; however, county vote for such penalties will super cede such laws. The county will pay all costs to put a proposal on the ballot. To pass the proposal must receive a majority vote from the citizens in that county as well as at least 2/5 majority vote from all cities, towns and villages in the county. If that county passes the proposal, it will then be sent to the National Court. To become law the National Court must rule that the ballot measure does not conflict with the words written in this constitution for county law. If the proposal is pronounced unconstitutional from the guidelines written in (The Regional and House of God Courts) the proposal does not become law. The sponsors and cosponsors may divide the proposal and themselves in to one set of sponsors and cosponsors for a proposal for national mandate provisions of the proposal, one set of sponsors and cosponsors for a powers of authority proposal and one set of sponsors and cosponsors for amendment proposal as determined among themselves through recommendations by the National Court so that the ideas original proposals may be preserved in their appropriated segments. The sponsor may modify and resubmit the proposal or appropriately divided proposals to the court one year following the trial. The divided proposals are granted the same privileges to retain original signatures as mergers. To resubmit to the court at least 60% of the proposals cosponsors must approve. If approved as constitutional by the court the proposal will be place on the ballot a second time. If passed the proposal will become law. No further constitutionality tests will be required. (11/28/07)

#### **Step 3: Passage of Proposals into Law**

Further analyzing local law in relation to national law allows us to move on to the final step in the law creation process, the actual passage of propositions. Society's closest expression of this final element

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in the law creation process is the vote. Even the vote itself can add to the level of tyranny over one's ideas because those who were not in the majority finish by being on the losing side of a vote. For example, a nation has a vote whether or not Proposition A should become law. One hundred sixty million people vote for it and a hundred and forty million people vote against it. With the majority vote, Proposition A becomes law. One hundred sixty million people were represented, but for a hundred and forty million people the law was contrary to their wishes, and in those terms, their voices as individuals were suppressed. Now we go deeper into our analysis of the vote, and we discover that the states of Utah, New Mexico, and Florida all had majorities in opposition to Proposition A, so let us say we pass proposition A just in the States wherein a majority of people voted in favor. Now we have, let us say, two hundred million individuals represented, but there are still a hundred million people who were not represented. Next, we go down to the county level, and all states are made up of individual counties (or, as counties are variously denominated in a few northeastern states, townships). Only in those counties where the Proposition passed will it become law. Now there are two hundred and seventy five million people who are represented, and a mere twenty-five million people who are not. Thus, as it turns out, counties are a much more essential aspect of democracy than most people realize.

When the United States as a nation was formed, the states were not solid boundaries, as they exist today. Off to the west there were territories, mostly inhabited by Indians, fur traders, and poor families searching for land. In the east, there were border disputes between New Hampshire and New York. Since travel was much more difficult than it is today, most states had relatively little landmass, such as Maryland, Rhode Island, and Delaware, which were among the smallest. It was also not uncommon in those days for a state to divide itself, thus allowing its inhabitants to feel better represented by their state government. For instance, Vermont was once claimed by New York, Kentucky and West Virginia were once parts of Virginia, and Maine once belonged to Massachusetts. It is doubtful the designers of the American Constitution could have imagined states the size of California that rivaled the landmass and diversity of all thirteen original colonies, or Texas, or the largest of them all, Alaska. These larger states—California, Oregon, Washington, Texas, and Idaho, to name a few, each have significant internal divisions with major, different competing interests within themselves. To assist the state governments in managing their internal affairs, the states were subdivided into individual counties.

If each county were allowed to govern itself, would the people living there feel better represented by their government? To answer this question, let us look now, for instance, at California, the state in which I was born. If California were subdivided into its individual counties, would the people living there feel better represented? The middle counties are located between San Francisco and Los Angeles, which are made up mostly of rural farmers. Farmers who, because of their small towns' populations, sometimes feel that they have scant representation in the state legislature even though these same Californian Farmers represent the largest agricultural center in the nation. The southeastern counties are made up of large desert communities and Indian tribes that feel oppressed by the state and have many concerns and issues about water rights and the international border with Mexico and illegal immigration. The northern counties are mostly conservative, with rural, agricultural, and forested land, and they identify with the counties in southern Oregon, unlike the people in the lower two-thirds of California. Finally, there are the three highly populated counties next to the Pacific Ocean, including Los Angeles County, Orange County, and San Francisco. These three counties represent over sixty percent of the state's population and therefore dominate the interests of the state legislature. Also, it is not surprising that the people who live there, in those three counties, do not have much of a clue that people in the rest of the state feel underrepresented and disenfranchised—because of them. Moreover, as I traveled about elsewhere in the United States, I discovered this same political tension elsewhere. For instance, people in southern Oregon



seem to feel that because the Eugene/Portland/Willamette Valley area has three-quarters of the state's population and is growing much faster in population than the rest of the state, then their wants and needs must be too often overlooked or summarily passed over in the state's overall scheme of things. For these obvious reasons, then, I reached the conclusion that the more localized the representation could be put into place, the more well represented each person would feel. Thomas Jefferson referred to the powers of local representation this way: *The extent of our country was so great, and its former division into distinct States so established, that we thought it better to confederate as to foreign affairs only. Every state retained its self-government in domestic matters, as better qualified to direct them to the good and satisfaction of their citizens, than a general government so distant from its remoter citizens and so little familiar with the local peculiarities of the different parts.*<sup>1198</sup>

But then, how far down can this obvious thinking go? If we go down one level from there, and divide the nation into cities, say, only those cities where Proposition A passed, we have a major challenge because there are large land areas that are not under the jurisdiction of any city, whereas all people, apart from sailors, reside within a county. In addition, for laws to be supported there must be some body of governance, such as a mayor, a police force, and a court infrastructure in order to enforce the laws. Obviously, simply to exist, any government needs a sufficient number of people. The smaller the group of people there are, the less able that group is to maintain the normal local government functions, with courts, police, schools, medical care, etc., until it cannot function properly as such. This is why, possibly, and in my opinion, the county system is the smallest existing governmental system that can effectively enforce the law. The county system for the western states: California, Oregon, Washington, etc. (not coincidentally) is the most similar governmental system relative to the size and population of the original thirteen American colonies, for which the American Constitution was established.

## The Foundational Element of Democracy

However, there is another, smaller but still vitally important foundation for any democratic society. The family unit has functioned effectively generation after generation for the optimal wellbeing of children, even when and where there were no governments. While people make mistakes and abuses do occur, the family, as a social structure remains, overall, highly effective. This is why Article 16 (3) of the U.N. Universal Declaration of Human Rights establishes protection for the family unit, "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."<sup>1199</sup>

Any democratic government that to any great degree imposes its will on how a family should raise its children is threatening society's greatest source of stability. This is because it is through their parents that children learn social behavior. Let us use an example for easier comprehension the creation of laws at the community level, and a certain community decides that a child who lives there should be able to smoke tobacco products or drink alcoholic beverages at the age of sixteen. However, a parent may not want his or her child to smoke or drink ever. As you will recall, previously we mentioned that social maturity is a relative matter for each individual person. When a child has left his parents' home and has been living independently, as specified in the law, that person is legally now an adult, with limitations on his or her behavior only to the same extent as other citizens who must also obey the laws, rather than also the particular behavior boundaries imposed by parents. Yet until that child moves out of the parents' home, the parents take on most legal responsibilities of that child. While the child is living under the parents' roof the parents, rather than society, should have

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<sup>1198</sup> In Defense of Democracy - [cetxt.virginia.edu/jefferson/quotations/](http://cetxt.virginia.edu/jefferson/quotations/),

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

<sup>1199</sup> UN 1948 Universal Declaration of Human Rights, [un.org/Overview/rights.html](http://un.org/Overview/rights.html).

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the power to determine when a child is old enough to participate in specific activities, such as viewing certain kinds of movies, wearing certain kinds of clothes, or which friends may come to visit at the parents' home. If a society is prepared to dictate to all parents how a child should be raised, then society is to a certain extent making the state accountable for child rearing, and thereby voiding the parents' natural responsibilities. This would be a huge loss of liberty and responsibility for any caring parent. Parents, unlike society as a whole, have the benefit of seeing and working with their children every day. A society will never be able to put the time and love that most parents naturally put into the raising of their children, nor are the courts particularly skillful at resolving domestic issues about children, such as custody disputes. In fact, many serious errors occur. For these reasons, then, parental and other natural family rights, and the specific rights of the family unit over that of society must be preserved.

The problem in our existing law structure is that all laws are setup from the standpoint of society as a whole, from the legal age for drinking, viewing movies, and other rights rather than from the standpoint of parental rights. For example, in Jewish homes it has been commonplace for the last millennium for children to have a small glass of wine with their meal. The problem in the present system is that the constitution and bill of rights in particular was designed around the needs of individual liberty, yet there are no amendments to the constitution to express rights parents do have in regard to their children.

On the other hand, we also know that while most parents do at least a tolerable job of raising their children, many do not. At one extreme, there are parents who beat their children, and on the other, there are children who are rarely disciplined or managed properly, as becomes apparent when discipline issues arise at day care facilities, or at school. Society also may not ignore these issues, because each child so improperly raised will carry these challenges into adulthood, when the rights of others will be encroached upon, to the detriment and expense of society as a whole. There are two different issues here, and each one requires a different means to deal with its own unique conditions. Those parents found to have beaten or molested their child should be dealt with through the law. Depending on the degree of the offense, their past history, the opinions of social workers, and other experts the courts may consult, and other relevant circumstances, since they have been irresponsible parents, they may forfeit their natural rights to raise the child, who may become the ward of the state.

When we look at the second extreme, if a child becomes an extreme discipline challenge at school, it is likely that the parents are also having disciplinary issues with the child at home. Oftentimes professional counseling by psychologists or clergy are needed in order to help parents understand better how to fulfill their parenting duties. By any account, the raising of children is a huge responsibility, no two children are alike, and unique or unusual circumstances may apply. When any person chooses to become a parent, except by rape, they must be considered as having willingly accepted the responsibilities of the raising of children, and of doing it properly.

I believe it is important to establish a difference between beating a child and spanking a child. Parents have different methods to discipline their children, and these matters always require good judgment and should not involve any abuses of their authority. There are many parents who are good people and who spank their child in a manner that a social worker would not consider abusive to that child. Sadly, many of these good parents also live with the fear that people may see or find out about such brief incidents and then they may have the child taken away. This is in essence the same general fear that we spoke about earlier, that a society may come to dictate how a parent should raise his or her children. Tyranny is the use of law to hinder a person from performing some act the person believes is natural, right, and justified. We would not want many people to live in fear that if, using measures they see as reasonable and justified to discipline their child, then the state could take away the child. Many psychologists have the opinion that spanking a child is not usually

the best way to discipline, and our purpose is not to dispute that expert opinion, but it is also true that spanking is a traditional method of discipline embedded in many cultures around the world. Of course, all children are different, and what works with one may not work with another, but there are also parents who abuse their authority. For this reason our Constitution distinguishes spanking from beating so as not to infringe needlessly upon the rights of parents. In most circumstances a parent—even if that parent is not the best—will be a much better parent to the child than the state. Jezreel, we should remember, is not about amplifying the rights of the majority, but about amplifying the rights of every person.

By putting the rights of the family unit above the powers granted to society at large to dictate its right over its members, we conclude by amplifying the individual person's rights. To some degree we mentioned already the idea that democracy must exist also *on an individual level*. That is to say if, counties had the power to deprive persons of their civil rights, such as freedom of speech, freedom of the press, or any of the fundamental freedoms naturally reserved to persons, as in the U.S. Constitution, then we would not have a democratic form of government. As the founding fathers understood when they created the Bill of Rights, there are certain natural human rights that must be reserved to the people. There must be, in other words, a set of laws against which all other laws are measured. For this reason, after a law has passed through the vote on the county level, it must then be tried before the court to see if it violates the foundations of the democracy itself, which is to say, its Constitution. The district attorney who originally fought the case must be familiar with the internal components of the law as it was proposed originally, so that the court may have its even-handed and complete argumentation on both sides, pro and con, of proposals. Thus, a proposal not in compliance with the guidelines of the Constitution does not become law.

It would be best if all law were local, but in order better to reflect the needs of the local community, there is still a need for national law, such as to ensure the fundamental rights of humanity, and to see that they are upheld within each of the country's many individual counties. There are also other kinds of laws that must remain national, such as those governing military matters, immigration, and trade. As history has proven, there are many ways in which national law may be developed. Yet with a world that now has billions of people, how can laws be created that reflect accurately the real desires and wishes of all the people? Secondly, how, in the face of national law, are the powers of the local community to be maintained?

It is vital to understand that any attempt to improve government starts with the fundamental appreciation for the so-called *ordinary person* or the *cast aside man*. Not only that, but one must learn how to appreciate the ordinary person in the fields or on the streets as the strength of government rather than its weakness. With this book, to continue the positive, progressive evolution of government is not the point. We can say, *myth or illusion*, that people will never accept change. We could say that what we now attempt and conceptually design will never, in fact, be implemented. On the other hand, we can challenge the status quo and stand with the few never-say-die human spirits that have always struggled with the greatest perseverance against all odds, no matter what the obstacles came against them.<sup>1200</sup> The point is that one day the government of this world will evolve, with or without our help. This is true because of several of the most basic facts about human beings. Humans, from the time of their birth, have an inherent dislike for any limitations on their liberty. Our species also benefits—in emotional and psychological terms—by identifying with, and taking a stand for, what a person believes is right, no matter what the risks might be, and even though there may be no tangible or obvious reward. We have intelligent energies, intuitively we understand our sources of power, and we are adverse to whatever seems to be, in this deep sense, threatening. Finally, we can understand and appreciate these inherent, natural qualities of the human spirit,

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<sup>1200</sup> Samuel 17:40–47.

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embedded in our nature, even better, and see them as natural adaptations to our world, if we are also prepared to think of reality itself as open-ended.

## **Natural Limitations of Congress**

We know, as we were saying, that any government that can find ways to cultivate and amplify these common-person strengths will succeed. From the beginnings of government as we know it, there has been a progressive evolution towards these goals. In addition, as populations grow, governments have had continuously to find new ways to retain the voice of the cast aside person. The republic form of government did this by using representatives. This form of government was forced into existence in order to expand government's ability to represent the wants and needs of the cast aside person, who had now become but one voice in an ever-expanding crowd. However, as the republics grow in their represented populations, the number of representatives in their congresses and parliaments must also grow, and with that combined growth, the power of each representative to effect productive change in their respective societies must decline. Equally problematic is that the number of people that one congressperson is representing becomes greater, and with that gradual change each person receives less and less voice for the ears of their congressional leaders. Therefore, in two major areas the republic is ever moving toward its last and final days. First, inevitably, the more people a congressperson is representing, the less representation each person receives, until finally a critical mass is reached wherein the cast aside person no longer feels that he or she has any voice in government. Secondly, as more and more people make up a whole Congress, the fewer chances a congressperson will have truly to represent his or her constituents, until finally the parallel event occurs, in which even a congressperson will no longer have the feeling of active participation and having a meaningful say in the government.

This may be, as yet, still difficult to ponder in the United States, with its more than three hundred million people, but it is nonetheless already a huge consideration in even-larger-population nations, such as India and Indonesia. When a nation compels other nations to follow its form of government, as the United States would like to do with China, these legitimate questions must come up for serious consideration. Such congresses, if done through U.S. standards, would be in excess of a thousand members. Consider that if one had a community of a thousand people, would they not say that our community is too large to represent everyone, and that there should be a smaller elected body? The republic has no guidelines about how many elected representatives are too few and how many are too many. Possibly what counts about this is the nature of the topic under debate, but the fact remains that these unknown variables present the natural limitations of the republic. Without realistic boundaries in place, societies have expanded the natural limits of the republics well beyond their inherent ability adequately to represent their people. Machine growth of the republic without any evaluation of the cause and effect to representation has accelerated the need for alternative forms of government by using greater and more effective forms of representation. As our goal is the unity of the Arab Nations a people like the stars of the sky and the sand of the seashore one can see how this can be an issue.

This brings us to one of the greatest questions that face all attempts to establish direct democracy: "If, with an ever-growing population, Congress provides less and less representation, how can each person in a direct democracy get more and better representation?" To answer this question, we must turn it around. The people to be served by a government are not the cause of a government's challenges, but rather *they are the solution to the government's challenge*. By retaining the sovereignty and relative independence of the county governments, the people of that county do not have to contend politically with the ever-growing national population. If the population becomes too large, in order to maintain and enhance the representation of the people, the county may divide along political lines. Jefferson said it this way: *But how collect [the people's] voice? This is the real*

*difficulty. If invited by private authority, [to] county or district meetings, these divisions are so large that few will attend; and their voice will be imperfectly, or falsely, pronounced. Here, then, would be one of the advantages of the ward divisions I have proposed. The mayor of every ward, on a question like the present, would call his ward together, take the simple yea or nay of its members, convey these to the country court, who would hand on those of all its wards to the proper general authority; and the voice of the whole people would be thus fairly, fully, and peaceably expressed, discussed, and decided by the common reason of the society.*<sup>1201</sup>

Since each person is only allowed to submit one proposal (which may be either local or national), we know that local proposals will always be advocated for the simple reason that local government often has been given authority greater than the national government, such as with firearms use and ownership, gambling, drug laws, and penalties for various crimes that have been restricted from the regional law creation process. This, too, is in line with Jeffersonian principle, for, as he said: *The several States composing the United States of America are not united on the principle of unlimited submission to their General Government; but ... by a compact under the style and title of a Constitution for the United States, and of amendments thereto, they constituted a General Government for special purposes—delegated to that government certain definite powers, reserving, each State to itself, the residuary mass of right to their own self-government.*<sup>1202</sup>

Local proposals are also easier to accomplish. At the same time, we realize that on a national level there are only so many issues of the day that may be considered. We know that there remains a need that we cannot avoid for national law. This also means that in regard to the same issues there will be many proposals. Therefore, if a person wants to submit a national proposal, the first requirement in that process should be to make sure that no one else has submitted the exact same—or extremely similar—proposal already. This will also create an attraction for group consideration among similar proposals. The same is true in a republic form of government because each committee in Congress represents a different area of governmental concern. The main legislative difference between a republic and a direct democracy is the sheer quantity of proposals always available to the public. How successful these political structures are will depend largely on how easy it is to find and bring together people behind like-minded proposals, and then for them to work together constructively, with good teamwork. This process of bringing like-minded ideas together has been utilized in the republics, with the development of their committee structures, and that provided members of Congress or Parliament with the ability to form their own committees. In its elementary forms, this process has been seen working well for centuries, in fact, you may recall your days in high school when students gravitated naturally towards their classmates with their same interests, such as sports, music, chess, drama, foreign languages, etc. Therefore, it is important to understand in an historical way the strengths and weaknesses of the advances of government in these areas, which will enable us to maximize their strengths and minimize their inherent weaknesses.

## Committees

The larger republics become, the more members there should be in their lawmaking agencies. This growth creates the need for internal legislatures within the primary legislature. For example, in the U.S. Congress one legislature studies Medicare, while another studies Social Security, and yet another military matters. These individual legislatures within legislatures are what we call *committees*. The larger the population, the larger each committee gets, and the more committees and committee members there must be. Before legislation reaches the floor of the Congress, working as a whole, it must pass through the committees. Because of the power they wield, some committees are bound

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<sup>1201</sup> In Defense of Democracy, [etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/),

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democrac*, [cen.wikiquote.org/wiki/Thomas\\_Jefferson](http://cen.wikiquote.org/wiki/Thomas_Jefferson).

<sup>1202</sup> *Ibid.*

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to be more popular than others. Each committee has a head congressperson or senator, who presides and serves as its chair, and that chair is determined by seniority. Therefore, the longer a person has been in Congress, the greater chance that person has to get into an influential committee, or even to chair that committee, such as the powerful House Ways and Means Committee, which by law must introduce all tax legislation to Congress. The chair of that committee is often spoken of as the most powerful person in the House of Representatives after the Speaker. Obviously, this plan strongly favors the most experienced—and often oldest—members of Congress.

This organizational structure of political specialization has several distinct advantages in that it keeps individual members of Congress focused sharply on some particular areas of governmental concern, and at the same time allows the population to continue growing while also retaining some powers of the individual representatives. To our considerable misfortune, however, it also contains several major flaws. First, many persons seek congressional office because they are passionate about a given cause. For instance, a medical doctor may not like certain laws governing the medical community, or a career soldier who goes off to Congress may dislike the particular hierarchical organizational structure, or certain practices going on in the military services. The insights of these new members of Congress are important because they see and understand what is happening in their respective special areas of concern. Because committees and chairs of committees are granted by seniority, and partially depending upon which party holds the majority, our new member of Congress has little to no chance of getting onto his or her most desired committees, in which there would be relevant expertise based on that person's own personal experience and/or from other special knowledge or training—not to mention heading it. Now it is true that if they can hold out in Congress for a few terms, then finally they may get onto the committee they wanted, and maybe even get lucky enough to have their own party in power when they finally get that position. But as time goes on, the issues and the powers that be within that industry or sector invariably change, however, and by the time the freshman congressperson finally gets into a position to effect productive political change, the person's drive, interests, and determination to effect positive change in that industry or sector may have long since departed, and the once-prized special knowledge may have now become yesterday's news, *old hat*, or worse. By this time they have become congressional insiders rather than people out there in the real world, actively engaged in the front lines of the industry. Because of this common development, legislators often need to go back to the industry or that particular sector in order to ask questions about how things have changed. This, in turn, leads us on to a fundamental challenge in the corporate world. The view from the top is always different from that at or near the bottom, and the underclass people near the bottom may be able to see challenges clearly, but to go against management may seem to mean the loss of a big promotion or even the job. Sometimes people will confide in the after-hours janitor, pouring out their frustrations, more readily than they will make a clean breast of things with their supervisors, and this happens often because the after-hours janitor has no power to implement significant changes, and is safe, with no power to jeopardize anyone's career. So, too, with bartenders, who often know what matters most in the power structures of their own local community. Most regrettably, when a congressional person asks a question of the people of an industry, those people well know that they may risk losing their jobs or a promotion if certain sensitive information is passed along that management would like concealed from the public, and this is true of both for profit and nonprofit enterprises in the private and public sectors. Key public decisions, therefore, may depend ultimately upon such subtle, tenuous skills of an elected representative as the ability *to read between the lines* or knowing exactly how to get blood out of a turnip in interview processes that turn out to be inherently problematic.

There is also another unavoidable reality that works against the lawmakers of a republic. As technology increases, so goes the pace of change in society itself. Changes in industries that once took decades or even centuries to achieve are now accomplished in years, weeks, or days. It also

regularly happens in our free enterprise system that new technologies are introduced willy-nilly into the marketplace without any serious thought or due consideration given to the legal and moral ramifications of the new technologies. Then, later, when the inevitable social challenges develop because of this lack of organized political foresight, and legislators and government officials are besieged with complaints from their disgruntled or angry constituents, and government agencies then must struggle desperately to *play catch-up*. In relation to technological innovations, an obvious ongoing disjunction between the profit motive that drives the free enterprise and adequate social planning, with governmental oversight exists.

We can still acknowledge that, to the benefit of the people served by the republic, when the congressperson finally does make it onto the desired committee, the chances are that not *all* of the original vital energy towards positive, constructive change has yet been dissipated, not *all* of that original knowledge has been rendered by changing circumstances obsolete, and not *all* of those original, creative ideas hopelessly outmoded. Yet before they made it onto the coveted committees, which they went originally to Congress to change, there were all the years they spent on the various *ad hoc* committees and subcommittees upon which they dutifully did their time because those were the slots that were open. Hence, the fact remains that during those years of however long preparation and impatiently getting ready, that Representative or Senator may have had no substantive or important knowledge of that industry but was still nevertheless dutifully casting votes with a direct impact upon the lives of millions.

In the new government model, we attempt to form the evolutionary equivalent of committees by narrowing the focus of the kinds of legislation that people may propose. By always limiting our direct democracy participation in legislation to one subject per person, this allows a person to choose the particular area upon which he or she wants to focus at any one time, which may be the first time. This strategy also allows each person to study the industry or service while he or she is employed in that enterprise, which means that the person's judgment and perception may change and *grow along* with the ever-changing technology. By contrast, in a republic each legislator, while being perhaps a member of only one committee, may nonetheless submit an endless number of proposals on a wide variety of subjects. For example, some of the legal matters for which a congressperson on the Health and Human Services Committee is responsible include: proposing new law or laws in regard to the Food and Drug Administration, health management organizations, medical insurance, budgetary needs for Medicare and Medicaid, laws about people who lack health insurance, medical malpractice, and how original medical research is done. Then, of course, there are the normal duties all members of Congress have, including running for office, meeting with concerned citizens, giving speeches, attending banquets and formal dinners, fund raising, and sharing information with newspapers, or otherwise reporting to the news media. In our plan for direct democracy, by contrast, limiting each person to one proposal at a time means that that one proposal will receive much more attention from its author than a congressional representative or senator could ever devote to work on legislation. In direct democracy, those who propose changes to medical malpractice, for example, are grouped together with other proposal sponsors who also proposed changes to medical malpractice. Unlike the Medical Committee in Congress, these sponsors will only discuss and study their one chosen field or aspect of medical services, and this means that they become medical legislation experts. The same will be true for people making proposals for health insurance, laws about the uninsured, and other particular medical legislation. Through this plan for direct democracy, the number of proposals each particular subject may receive remains virtually unlimited, and the reason for this is that whereas each person is limited strictly to one subject, the number of people in the nation that may pursue particular changes to existing national laws is also virtually unlimited. Our solution utilizes well what most people today regard as a weakness and turns it into a strength. For example, our illusionary thinking could be that we have a world with so many unique, totally different people, with so many

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unique, totally different concerns that it must not be possible for all these different, unique individuals ever to work to together well.<sup>1203</sup> If you can access the unlimited potential of a single person, can you fathom the unlimited potential of all the people? The solution is to turn the necessity in a democracy for more hands in the law creation process from a perceived weakness into a strength. After all our Gods of Death commanded each person to meditate on the law day and night.<sup>1204</sup> Ultimately, this new method is designed to have better educated ideas through a higher level of specialization among those ideas. It is important to remember that genius does not come from knowing everything well, but rather from understanding something from one aspect of a subject that others have missed or overlooked. Consider Henry Ford, he was the genius behind the mass production of the automobile, but knew very little about the planets or biology, whereas John Washington Carver was an expert on the soy bean but knew next to nothing about automobile assembly. The genius of these people and others like them was that they were able to take a single subject and research and study it well enough to see something that others missed. It has been said that Einstein got so caught up in the experiments he was working on he forgot how to tie his shoes. The more people we have invested into the process, the greater availability and specialization of the ideas that become available to the general public.

In the republic, on the other hand, on the Medical Committee one member may have his primary desired focus on malpractice, another on HMO reform, and another on options for Medicare. While it is true that their medical knowledge and interest may, in each case, be specialized into some particular medical field, when it comes to actual cases, each of their specialized interests may be in different areas than in those that they actually came formally to consider. Thus, while they may be well suited to discuss and otherwise deal with Medicare reform legislation, they wind up making key discussions for multitudes about medical malpractice, about which their knowledge may be scant, or the result of politically motivated hearsay. Because there is only one Medical Committee, such legislators are left to study whatever is the topic at hand. It may be true that Congress could form a second committee on Medicine, but this could produce friction between the two new groups, and political considerations could thereafter dominate the discussions—and the decisions. In a direct democracy, on the other hand, there would be, for example, medical malpractice proposals grouped together by libertarians who proposed them, a different set of malpractice proposals done by liberals, conservatives, or lesser-known political groups, such as osteopathic physicians. Direct democracy takes our accentuated human abilities with the advantages of specialization to a whole new level. The key difference is that now the public as a whole has the right to choose which path the nation will take, and it does this through the endorsement of particular proposals. This way even in a world with billions of people, laws are still created that directly reflect the wants and wishes of the all, and of the cast aside person.

Actually, the movement from republic towards direct democracy began many years ago. These theories we now discuss are only taking advances we might term evolutionary advances, moving ahead by their own internal logic, incrementally, progressively to their next, higher level of development. Direct democracy does not have the built-in disadvantages we have mentioned but instead takes the dedicated special interests directly into account, turning them into virtues, and this moves the whole legislative process ahead idealistically, to a higher level for the good of all. Yet we know that there may be thousands of people in these particular industries and services across the country that want deeply to change those enterprises and industries in which they now work. What remains important is to make an accurate determination about which proposals are best, and to distinguish them from those of little merit. Therefore, like county proposals, those who make national proposals must also meet with the *causa enim novo* trial in their own county and there argue

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<sup>1203</sup> Pure democracy is collectivist mob rule, <[capitalism.org/faq/democracy.htm](http://capitalism.org/faq/democracy.htm)>.

<sup>1204</sup> Torah 159:4-9 – *Traditional* [Deuteronomy 6:4-9]; Joshua 1:8; Psalms 1:2, 119:97.



their case before a jury of peers. Only those people who are able to obtain approval for their national proposal by securing a majority jury vote may then move onward through the process, advancing their proposal. Like local proposals, national proposals too must go before a review board before they go to trial. This process of review, discussion, and debate through the review board and the trial ensures that the proposal does have merit, and that it has the potential for community approval even before it comes to compete with other proposals on the same subject. Collectively, even though the separate proposals on the same subject, may be in reality differ vastly from each another, these proposals for national law now bring together, into collaborative discussion, groups of concerned citizens, all of whom are similarly focused on the work at hand, with the same subject, and this is analogous in the republic to the subject focus and the legislative purposes of the various congressional and parliamentary committees. To some degree, like the members of Congress, these people got their original authentication from the people. However, unlike those members, their original approval came not from a vote for office by their constituents but directly from the subject matter of the proposals upon which they themselves have worked to advance. The genius of the people is therefore brought to bear directly upon legislation, rather than blunted obliquely, masked or diluted, as is much more likely to happen in the republic. Direct democracy is not therefore aristocratic in some of its impulses, but rather it directly trusts the people—all the people.

### **Mergers and Modifications**

In a direct democracy or a republic, bringing all the people together to vote is a major challenge (if not an ordeal), and this is why typically it is done—in the United States at least—only twice during election years. Therefore, it is imperative that the measures placed before the public be both comprehensive and well considered. To vote on each and every one of these proposals is not practical, although each proposal represents some person's creative thought and unique viewpoint on the issue in question. Considered individually, each proposal may seem much like others or be distinctly unique, and it represents some perceived need seen as understood by someone. When these ideas are then considered together and comparatively, a more comprehensive and complete view of their subject emerges than from whatever emerges from the usual deliberations done in a republic by their legislatures or congress. Individual proposals seldom discuss the many possible alternatives, and the solutions they offer are but rarely comprehensive. We must also take into account the obvious fact that the number of national proposals that can go onto any ballot is limited. This means that the effort put into signature-gathering process, to get a national proposal onto the ballot, would have to be major, or extensive. Because of the numerous requirements, these proposals must meet in order to get onto the ballot, and become propositions; all of them must compete with others, as the proposers struggle for that final official status for their measures. By allowing national proposals to merge, therefore, the result will be tangible, practical benefits. When two national proposals become one, then there is the potential for the signatures gained from each to be joined together to underwrite a new single, more comprehensive, unified proposal.

While modifications are important, mergers have several superior attributes when compared to modifications. While it is possible to modify the proposal with the strengths of another through a modification, to do so loses an ultimately greater strength in the value of the mind or minds that originally conceived the proposal from which the modification is drawing new knowledge and learning. When a merger is performed the group of sponsors and co-sponsors from the two previously separate proposals, now have the benefit of new minds who may see the proposal in a different light. Of course, differences of opinions are difficult to overcome, but our new group is still in general aiming for the same goals and objectives as the subject matter of the proposal remains constant. Each potential problem brought to light by these new members, while it involves struggle should be viewed as a potential opportunity to improve upon the proposal as a whole. We also realize

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that as the number of sponsors grows it will become exponentially more difficult to modify the proposal, due to acceptances of mergers and modifications requires four-fifths of the sponsors and co-sponsors to move forward with any merger. This allows each group to develop a natural equilibrium, in terms of the number of sponsors they feel comfortable with. By design, this allows the proposal to gravitate toward greater amounts of stability as the proposal reaches maturity. With the passage of time, this should naturally create a demand in society toward larger and larger collections of sponsors and co-sponsors per proposal, as the competitions increases to reach the ballot box. Considering large portions of society with a direct representation government will now be involved in the law creation process we can expect with the passage of time society, as a whole, will gradually become more tolerant of their fellow man, because intolerance will limit those in society from competition in the law creation process.

It is important to remember that the people who signed these original proposals are not just silent partners in the merging. Those who chose to sign the proposal must be allowed to view the proposed modifications and then be given the opportunity to resubmit their signatures. Modern technology makes it possible to send out thousands of emails in a matter of seconds in order to alert all those who might be interested in the proposed changes. Still, we people must have the choice either to receive or decline these emails so that these messages will be received rather than automatically rejected and left unopened as spam or junk mail. To enable these processes, we have created a proto-type website, [thegreatexperiment.net](http://thegreatexperiment.net), where people may log in on their own time and at their personal convenience in order to see the proposals that would require, for a merger or modification, the resubmission of a signature. Each and every signature is important, and this process ties the whole legislation creation process directly to the people. We accept the fact that many signers may freely submit their signatures without a proper review of the proposed legislation. As always, this must be their own choice, but there will be many others—the politically responsible—who will participate in the entire process with a sufficient *gravitas*. Because there are these more serious and socially responsible people, it is expected that the sponsors and co-sponsors of any proposal will seek feedback from those who endorsed their proposal with their signatures prior to any mergers or modifications. In the republic there are many pieces of legislation that pass through their legislatures virtually unnoticed, some for the betterment of society, and some not. The merger process is vital to allow each proposal to be as comprehensive and as complete as possible so that ultimately many minds that have the same passion about the subject will further refine it, to make the best bill possible for the people. In theory, this procedure will provide all qualified voters with a voice in the law creation process (which is always best), and those who submit proposals are directly dependent on the people for their individual proposal endorsements and prior suggestions in order to achieve, finally, best possible legislative propositions and laws.

When we contrast this process to the law creation process of the republic, we find conversely that in a republic the people themselves are involved only in the hiring process of their elected representatives rather than with the actual creation of new legislative proposals. This is not to say that the public cannot write their representatives if they dislike legislation, or if they have ideas they see as better, but rather the representative has been elected already when national proposals for laws are being written by Congress. Obviously, members of Congress are not directly dependent on the will of the people when they compose, write, or pass legislation. Recently Congress attempted to pass legislation requiring that persons or organizations who ask others to contact their elected representatives must register as lobbyists. Sadly, nowadays some members of Congress put letters from their constituents into the same mental compartment as spam, or junk mail; they consider it a nuisance. Such tendencies reflect the yawning, ever-widening gulf separating the few with power and influence in affairs of state and the ever-increasing masses of powerless have-nots.

If Jezreel is to survive and succeed, it must be built on the involvement and direct participation of the people in every way, but most especially in the law creation process. Through the legislative modification and merger process, we seek to maximize this involvement and the people's direct participation. Of course, there will be issues and disadvantages with this solution. For example, some sponsors will issue modifications or accept mergers too often, others, who may be too eager to please, will accept any change blindly without proper research, and still others may become unreasonably and rigidly resistant to any subsequent proposal modification to their baby. Having considered all these possible variations on a theme, we must still ponder the basic instincts of our species. People who become too rigidly possessive about their proposals may never get enough signatures to compete in the process, and those who accept change too readily by way of being too eager to please everyone will lose the attention of their endorsers. By allowing people to be themselves, the natural processes will work best. We are reminded here about what Sigmund Freud's great colleague Alfred Adler said in his advice about raising children, *"Make your child independent!"* and also what Montaigne said in general, *"Let's allow Nature to have her way, for she understands her own business far better than we do."*

This process of merging similar proposals ultimately will reduce the number of national proposals, thus providing more comprehensive solutions to the public while also retaining better the representation of the people who themselves sponsored those proposals. With the number of national proposals across the whole country, those who chose to sponsor a proposal have many other national proposals from which to choose when they are considering a merger of proposals, together with the required signatures.

Admittedly, this task could seem overwhelming. Just as it was with local proposals, the more national proposals there are on the ballot, on the average the less attention each one will get from the public. Due to the reach and scope of national proposals, a limitation of five per election year, with two during the primary election and three during the general election seems reasonable. This rule of five seems best when we start thinking about taking all of these national proposals and from them choosing and finally developing only five every two years, while at the same time maintaining the voice for the people at large, and, besides that, remaining vigilant in preserving the local rights of the county governments.

In order to accomplish these basic goals, we need to do several things: First, we need to increase the inherent worth or value of the national proposals as submitted. By limiting the number of proposals each person may submit to one, along with having tangible consequences for abandoning proposals, the proposal process is opened to everyone while also serving to focus each person's attention sharply upon some chosen subject. With the website you may have already seen, we have set up feedback methods and channels for the free exchange of ideas and debate. What we hope to accomplish thereby is to make the law creation something like going to college. You are allowed to do it, but before you enroll, you must think long and hard because then you are committed.

After a person has submitted a national proposal, we must assume that he or she is one of many throughout the country who have also submitted such national proposals. These people individually have little chance of seeing their own national proposal eventually reach the ballot box. Therefore, there should be some forum for those proposal submitting people to see what other subject-related national proposals are out there. This will be needed if we are ever to have any hope that well-integrated, related proposals will merge.

The Internet, by its very nature, is virtually open for all. Of the technologies available, it is the only one that would allow national proposals to be viewed by the vast majority of the people. We realize, too, that there could be, possibly, thousands or even tens of thousands of proposals out there awaiting consideration. Therefore, the first need of any such online service would be to categorize the many individually submitted national proposals. In order to be user friendly, the online forum

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would have to allow search options with search engines like those of Google or Yahoo that achieve a ranked priority, which in this case would be determined by the number of signatures already achieved. Such simplicity would allow anyone, with just the click of the mouse, to read any national proposal submitted, or any number of such nationally submitted proposals. This would enable a proposal submitter to gauge and compare his or her own ideas with those of other similar national proposals. If, after looking over another national proposal online, that person agreed with the logic of that other proposal, he or she could communicate with that other proposal sponsor in order to discuss or negotiate a possible merger. So then, with this process the more mergers a national proposal would get, the greater the momentum and visibility that proposal would have before the public. Consider, for example, the merging of five similar, like-minded national proposals. Four of the five proposals may have sponsors or co-sponsors who could not even imagine ever obtaining enough signatures to get their proposals onto the ballot, but if one of the national proposal sponsors does eventually succeed, then all of the national proposals that previously merged with that one have, in a sense, some potential to ride on to the national ballot box. This is important for several reasons. People often come up with amazing ideas, but then later, after some discouragement with their implementation, they relent, settle for less, forget, or finally view their original ideas as fleeting pipe dreams. But with this better and more carefully established plan, if an idea does have real merit, our procedure carries within itself the greater potential of having someone else notice its merit, and then possibly want to merge that proposal with his or her own. This blending-and-merger process is much greater than that, for as the merger obtains unto itself not only the better ideas so appropriated, it also fosters the creatively shared decision making process itself, as people learn better to share their ideas, hopes, and dreams with other proposal submitters and sponsors. Creative teamwork and collaborative networking abilities are fostered. Having achieved a shared goal or vision of a better future, the group learns how to work together better.

### **ARTICLE I SECTION A3c: National Proposal Guild**

The national proposal guild is part of the interactive democracy website and is open to the public; however, only national proposals that have not completed the steps required to begin the signature-gathering process will be stored here. To begin the signature-gathering process, the national proposal must have six "Completions of Thought" from no less than six different cities ratified by people of those cities. This may be done through three methods: a union of national proposals, modifications of national proposals, and representing the same national proposal in a different city or county, each facilitated through the guild. When the same national proposal is cast in a city hall, it will be logged in a national database online so that people will know the status of each case. In addition, when the same proposal is cast for city hall, the review process must come from a different source than previously used for the national proposal. A union of proposals is when two unique national proposals become one. Modifications of proposals are when the same proposal is submitted in a different city, but it has been modified from its original version. Unions and modifications require approval from both sponsors of the proposals before they may be seen as one bill. Those people submitting the same bill may not stop a proposal from being altered but may remove support from a proposal if modification is made. Each proposal through the guild must be listed by its type; keyword searches and other options must be available to the public for ease of use. When six "Completions of Thought" are obtained, and the individual who submitted the proposal has allowed for online debate, the people of the nation may submit their signatures for the proposal through the online forum and through the college library system located within that county.

Learning to work together for the common good is wonderful, but at the same time, it remains important that people should not become blind to potential challenges likely to arise in the proposal merging process. Dissenting voices that are heard or unheard may make the final difference between a good proposal and a bad one. In order to amplify the voices of dissent, we propose a four-fifths majority vote among the co-sponsors in order to accomplish any proposal merger. Secondly, if a

person removes co-sponsorship without clearly stated reasons, then the person must wait three years before sponsoring or co-sponsoring any other proposal. However, if the person submits the proposal to public dissent and debate, he or she may co-sponsor or sponsor a proposal after only one year. These provisions do several things: First, when it comes time for the trial of other mergers or of the merger itself, it gives the prosecution (which is against the proposal) a great deal of insider information about the proposal itself. It also gives the prosecution a witness who can testify against a proposal or a proposal merger. Therefore, it is beneficial for all proposal sponsors and co-sponsors to listen carefully to any complaints among their own internal discussions. At the same time, this careful listening (and with appropriate responses) prevents the dissenter from removing his signature of approval from the proposal for merely frivolous reasons.

It is also important that national proposals be well rounded. That is, they need to reflect the needs of the entire nation, rather than those of only some select region. This is one of the strengths of the republic as a government system, because, for example, the U.S. House of Representatives has elected representatives people from every part of the nation. This accomplishes several important things: It binds the nation together (underneath or behind the legislation passed), and it also tends to make legislation less provincial because congresspersons from other locations may voice their complaints and constructive criticisms about any proposed legislation. In a direct democracy, it is equally important that the people from the nation as a whole have a voice in the national proposals that are submitted. Therefore, I propose the following rule: When a national proposal merges with another national proposal, it shall receive an additional ten signatures per jury member who supported the proposal, provided that the merger represents proposals from different counties, or if an additional twenty-five signatures per jury member (who originally supported the proposal when the merger occurred) represent proposals from different states. In theoretical terms, what we thereby attempt to accomplish is to make it more immediately advantageous for proposal sponsors and co-sponsors to look carefully into the ideas and the national proposals submitted by others from all across the nation. These procedures should also help to reduce local prejudices and promote a broader and more informed cosmopolitan, mutual understanding between the diverse minorities we tend to find in many modern societies.

As multiple mergers begin to take shape, gradually those proposals build momentum. In theory, at least, this momentum should separate out and distinguish proposals with real merit from others. This rite of passage we place at the merger of five different proposals. After five or more mergers, the National Courts will need to verify that the proposal is constitutional. Unlike county proposals, the constitutionality check is done prior to placing national proposals onto the ballot. This procedure is to be followed for several obvious reasons. First, the courts get the proposal before the public as a whole has engaged the measure and begun to wrap itself around it. After there was a national vote in favor, for the courts then to rule it unconstitutional, would be divisive and could put the nation at risk for mob rule.<sup>1205</sup> Bringing constitutionality issues to light early in the process minimizes the potential risks for any such subsequent political debacles and help to ensure that everything has been examined carefully, with due deliberation, and with any necessary corrections or refinements in place, in order to produce the best possible laws.

#### **ARTICLE III SECT C1: National Court Responsibilities, Limitations, Standards of Conduct**

Members of the National or House of God Courts cannot vote on proposals during an election until they leave office. The National Court must prove clear and convincing evidence that a law is unconstitutional for that law to be thrown out. Each judge must submit an essay as to why a law was throw out, sighting specifics portions of the constitution. The National Court does not hold criminal or civil trials. The National Court only measures the validity of laws passed through the people by majority vote on constitutional grounds. The Chief Justice of the High Court is the High Priest. The

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<sup>1205</sup> *Mobocracy*, by Mike Wasdin—"Democracy is mob rule!" [strike-the-root.com/4/wasdin/wasdin22.html](http://strike-the-root.com/4/wasdin/wasdin22.html).

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job of High Court justice is a lifetime position, until the judge chooses to retire or a crime is committed by the judge of which is a felony or greater. In these cases judges will be selected first come first serve basis from the list of which judges have met the necessary requirements stated in this document. If no one is found the job can only be filled if appointed by the President. All fines and punishment are doubled for judges at every level. Any judge that is found guilty of bribery will receive a minimum prison sentence of five years with a fine of seven times that of the value of the bribe. The ex-judge will also be denied any public employment at both the national and local level. The ex-justice will then become a third class citizen for the duration of his or her life.

Every race has its starting line and its finish line. In our race, the starting line is when the courts comes with their verdicts that the proposals are constitutional, and the finish line is when the proposals become propositions on the ballots. Even after the union of as many as five proposals, there could still be hundreds or even thousands of proposals. However, because there are only a limited number of proposals that may be placed on the ballot, this makes the race for the ballot box a long and arduous competition. But there is something here that is profound: While it is true that there may be stiff competition among the many various proposals, society as a whole will over the course of time begin to build a unified consensus around the proposals they most favor. This process in and of itself will move society away from competition between and among people as candidates for political office, as in the republic, to a much healthier competition centered on, and revolving around, ideas for legislation that move the society ahead. With this major advantage, also, we have the basic fact that the more signatures a proposal gets, the more public recognition and debate that proposal will have received, and rightfully so.

Our focus nearing the final stages is on the competitors among national proposals to become propositions on the ballot. Working together as a team is still to their sponsors' advantage, and the more unions their proposals make with other proposals, the more total signatures they will each have; and this, in turn, will give them a tactical advantage by moving their proposals ahead of some of their competitors' proposals. This process will also reduce the total number of proposals, which, in today's age of information overload, will be much better for the average voter.

Yet there are several other components that need to be analyzed. Laws are still best done at a local level. Therefore, we need to have some safeguards to protect the rights of local governments. The closest representative or symbol of local law is the town mayor. In regard to the mayor and the governor, while we would like to believe that most political officeholders would want best results for the people, we must be realistic and believe that all politicians—good or bad—being politicians, naturally will want to secure and build their own power. It is important that these natural instincts be utilized in the service of the general public. The more power that goes to the national government, the less power the mayors will have, and therefore the fewer powers, rights, and privileges the people of that city will have. For this reason, the mayor should, if desired, be allowed to hold town hall meetings on any proposal originating from the public signature-gathering process. To ensure that the mayor does not abuse this process, the mayor may perform only town hall meetings on proposals that already have passed the National Courts as being constitutional; and for county proposals a minimum of a thousand signatures must be obtained, as well as passage from the *causa enim novo*. This procedure ensures that proposals will originate from the people rather than the mayor, and it also provides a method outside of the Internet that the people in any city may use to learn more about proposals circulating among the public. If the people attending the town hall meeting favor the proposal, they will sign it, but if they do not, they will not. At the end of the meeting, the mayor will be given an opportunity to cast his vote for the proposal publicly. If the mayor signs the proposal publicly, a thousand signatures will be added to it. This is done for several reasons: First, it gives the mayor a significant incentive to open up the lawmaking process to the public, with free debate, which goes beyond the online forum. Second, it is highly unlikely that the mayor would advocate or endorse

proposals that diminish the local rights of either himself or the community's citizens. This measure provides the mayors with an incentive to get actively involved with law creation. Such involvement is encouraged naturally from town hall meetings, which empower the people to make informed and intelligent decisions. Like our senators under the US constitution, the mayors function in the law creation process to retain the powers of the local government to the greatest possible extent. However, the mayor, unlike a senator in Congress, is available to his community because the mayor lives and does business locally instead of far away, at the nation's capital. Best of all, unlike the situation of senators, mayors gain power as their cities' powers increase.

In theory, what we attempt is a completely positive evolution of the U.S. Constitution. Under the US constitution, the two law-creating bodies were the House of Representatives, to represent the people at large, and the Senate, to represent the rights of states. Therefore, the natural evolution of the House of Representatives is towards more and better representation by simply allowing the common person to represent himself or herself. As for the Senate, the natural evolution is towards the governor or the mayor. Between these two, the mayor is the preferable alternative because the mayor is naturally much closer to the needs of his or her own people. Unfortunately, as the population expands continually, even the mayor's ability to see and understand what is going on locally becomes impaired to some degree with the increase in sheer numbers. Although at this time, the mayor remains the best alternative.

The chances are that a mayor usually will not call a town hall meeting for a proposal unless the mayor feels that the proposal has at least some hope of success. Therefore, the initial start in the race will always begin with the will of the people, as was the original idea behind the House of Representatives. Again, in these matters the larger historical trend we follow, we would argue, is simply the natural evolutionary trend of the United States Constitution, which is by now long overdue for its next major advance.

### **ARTICLE I SECTION C: National Proposal Signature Requirements**

The Mayor of any town may hold a town hall meeting on any regional proposal that has passed the National Courts as being constitutional or any county proposal that has passed Causa Enim Novo with a majority vote in that county that has begun the signature gathering process with greater than a thousand signatures from the private sector (profit or not for profit), not including signatures from relatives of the mayor, employees of government, government agency or department there in. Such meetings must be open to the public and allow both pro and con sides of the proposal to speak without fear or intimidation. To accommodate this, the residents of the city should be allowed to call in to hear and when technology is cost efficient to view the discussion as well as make comments in the time allotted to them. The previous call in requirements may be waived for small towns and villages if cost is considered extensive. The discussion should be documented and available to the residence of the city and the press free of charge for a minimum of four months following the town hall meeting. The public will have the right to submit their signature after proof of ID has been established to the proposal being submitted. After hearing the discussion, the mayor will publicly cast or withhold his signature from the proposal submitted. In addition to the other signatures gathered the mayor's signature is worth 100 signatures for local county proposals and a 1000 signatures for national proposals when cast publicly within a town hall meeting where the subject of the meeting is the proposal in question. Each signature from a Regional Ambassador for a national proposal is worth 15,000 signatures. Regional Ambassadors may only endorse a proposal after it has been endorsed by twenty-five mayors in their region. The signatures must be turned in at least one year prior to the election to be considered valid. Signatures do not expire until after a proposal has been placed on the ballot, therefore those proposals that did not receive sufficient signatures to place the proposal on the ballot they may be carried over and added to until enough signatures are gathered. After one hundred thousand signatures from a combination of a minimum of ten counties have been obtained all regional and national proposals types except for Amendments will be tried before the National Court to verify its constitutionality. National and Regional proposals may not be signed by any regional governor or

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placed on the ballot until receiving a minimum of one million signatures and being approved through the National Court as constitutional. The prosecuting attorney will be selected from the Bureau of Internal Investigation for that region. If the number of proposals is greater than 20 than the number of signatures required will be increased by 100,000. If fewer than 10 are available, the number signatures required will be reduced by 50,000. Signature requirements will be re-evaluated after each General Election. Amendments to Democracy will be tried before a jury of lawmakers. Regional proposals that have become law will be available to the other regions as a regional proposal for people in those regions to sign for. Regional proposals of this nature will start with a million signatures. All regional and national proposals placed on the ballot will be entitled to at least one public debate. The cosponsors and sponsors of the proposal will vote among themselves as for their representative in the debate. The opposing argument chosen by the person or entity who has provided the most funding in opposition to the proposal. (Revised: 11/28/07)

As the proposals accumulate signatures and reach that final stage toward the ballot, it is expected that they will receive multiple levels of merger requests from related proposals as their advocates attempt to get them past the starting line. We need to remember that these sponsors and co-sponsors are not paid members of the government. They are voluntarily putting forward a proposal they believe is in the best interests of the nation. Most, as it is expected, will still have to earn a living by some nonpolitical means. Many will be family members with the responsibilities of child rearing. The process of reviewing these merger requests can be overwhelming, and detrimental to the proposal itself. After a proposal has attached so many signatures, qualifying for a mandate or *powers of authority* proposal, the prospect of losing those signatures, so that the signatures must be resubmitted due to a merger, places barriers against the proposal itself. In some respects, this is healthy because it allows the public to gain understanding without viewing the proposal as a *moving target* due to its constant mergers and alterations. Having said that, I do not want a merger request to be off-handily rejected. As proposals near the finish line, probably they will be featured in the news media in the same way that legislation does as it makes its way through Congress. Unfortunately, as often occurs with members of Congress, after going to a few media interviews, many become arrogantly imbued with the idea that their own ideas or opinions are better and more important than the ideas and concerns of others. In order to keep the sponsors and co-sponsors appropriately modest, as well as to ensure that they analyze each perspective merger that is sent to the sponsor and cosponsors, there must be consequences not only for accepting a merger proposal, but also for rejecting one.

In order to accomplish this suitable modesty, with any merge proposal that is rejected in the next *causa enim novo*, the prosecution may subpoena the sponsors or co-sponsors who rejected the merger to have them testify against it. This allows the prosecutor to bring in a field expert to testify against a proposal, but it also provides, at least in theory, that the sponsors or co-sponsors will not reject a proposal without solid grounds. It is expected that multiple mergers may be attempted and rejected. This allows the prosecutor to subpoena different witnesses from several different aspects of the proposal on trial. Such trials are expected to have media attention. For sponsors who rejected a merger on solid, reasonable logic, while the trial will not be on the sponsor's proposal it will be on a similar related subject. If the sponsor's logic against the proposal is viewed, as having merit it will further create credibility among the public for his or her own proposal, possibly increasing signatures and visibility among the public. On the other hand, sponsors who reject a proposal without knowing all the facts or as dictated by logic, or according to what does not seem reasonable to the public will tend to diminish the credibility among the public for their own proposal through their own short-sided actions. There are also other considerations. If a sponsor from *Proposal A* rejects a merger with *Proposal B* to preserve the signatures that *Proposal A* has achieved already, the sponsors of that proposal may actually lose signatures because the sponsors and signers of *Proposal B* merger rejection may have signed *A* as well, and now, just to protest, may withdraw their signatures.



**ARTICLE I SECTION C1: Modifications and Unions to National or Regional Proposals**

Any modification to a national proposal that has made it past the national proposals guild, but still has less than a hundred thousand endorsed signatures will require the proposal to go through the review process as well as the trial of Causa Enim Novo from any of the five original cities where the trials were held. To allow for the possibility of multiple modifications and unions the trial of Causa Enim Novo will not be held for at least six months following the most recent modification unless the hundred thousand signatures goal has been accomplished. The trial will consist of all the modifications and unions that have made up until the present date, rather than an additional trial for each individual modification. The prosecution may delay a trial for up to three months following the most recent modification to allow time to reexamine the proposal. A tie or majority vote from the jury will be required to accept the modifications made. Amendments to Democracy proposals will require a majority vote. The existing signers will be sent an e-mail or related technology notification so that they may remove their support, due to the modification(s) made if they choose to do so. After a hundred thousand signatures have been granted, approval from modifications made must be done through the National Courts to verify the constitutionality of the state of the proposal after the modification, except for amendments to democracy, which must go through the trial of lawmakers. To allow for the possibility of multiple modifications or unions the trial will not be held for at least six months following the most recent modification unless the million signatures goal has been accomplished. The trial will consist of all the modifications and unions that have made up until the present date, rather than an additional trial for each individual modification. No proposal may be modified or merged after it has been endorsed by the governor as a national mandate or placed on the ballot. Any union or modification of two or more national proposals will require approval from at least four of the five cosponsors, plus the original sponsors from all uniting proposals. The Union of proposals will take on the date of the most recent proposal for considering proposal expiration, unless the two proposals are identical, in which case the proposal with the oldest date will be taken for purposes of proposal expiration. When merging two national proposals where one proposal has gathered more than twice the amount of signatures as the other, the cosponsors of the proposal with the most signatures may require all but the original sponsor to remove their sponsorship as a requirement for acceptance. Cosponsors who are removed may not cosponsor or sponsor further proposals until the national proposal has been placed either on the ballot or after the passage of three years. Amendments to Democracy proposal may only merger with another amendment to democracy proposal. Proposals with less than a hundred thousand signatures joining with a national proposal of greater than a hundred thousand signatures will have to go through the same process. Amendments to Democracy require greater than a million signatures. For people or public officials that signed both national proposals prior to the union the value of their signature will not be doubled. When the merging proposals represent a Union of unique proposals, as determined by the jury of the merge, the proposal will receive ten signatures for each jury vote in favor of the merging proposal. In addition to that Five signatures will be added to each jury vote in favor of the proposal where the merging national or regional proposal where the merging proposal has not had Causa Enim Novo from that county and an addition ten signatures per jury vote in regions where the Causa Enim Novo has had no trial in that region. Sponsors and Cosponsors that reject a proposed merger must give some justification and may be subpoenaed to testify against the proposal. (Revised: 7/6/07)

There are still other matters about this process that we must consider. The four-fifths majority vote required for a merger or modification was intended to make it difficult for the governor to have an intimidating dominance over the proposal itself. Each merger adds to the total number of sponsors and co-sponsors of a proposal, which also makes each voice in the proposal proportionally smaller, and the voices of dissent larger, and this process is itself similar to what happens when the number of legislators in a congress or parliament increases. If a proposal with a limited number of signatures, say a hundred, merged with a proposal close to a ballot initiative, say 500,000 signatures or more, then the original signers that have fought through the signature-collection process are given an equal voice to those that have just joined the process. Due to this, it is expected that many

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proposed valid mergers will be lost because the original sponsors and co-sponsors of the proposal do not want to lose their voice over the proposal itself. To help work around this dilemma, we create the ability to do mergers based on *non-binding sponsorship*. Non-binding sponsorship allows the proposal to merge but does not allow the sponsors and co-sponsors of the proposal with fewer signatures to have a voting voice in future mergers or modifications. Non-binding sponsors and co-sponsors may, of course, opt out of the merger and remove their sponsorship if they find the terms of any future merger unacceptable. It is still important for the proposal's original sponsors to listen to their non-binding sponsor's contributors because they are also tied to the life of the proposal itself. Should any non-binding sponsor or co-sponsor opt out of the proposal, they may still be subpoenaed to testify against the proposal concerning future mergers. Such testimonies by their nature will spike passions of a dramatic nature that the press will love, but they may tend to lessen public support for the proposal in question.

### **ARTICLE I SECTION C1a: Nonbinding Sponsorship**

National and regional proposals may offer mergers based on nonbinding sponsorship. Nonbinding sponsorship means that the cosponsors will lose their cosponsorship of the national proposal. Cosponsors who disagree with the merger and submit a letter of disagreement to the National Courts and city hall may cosponsor another proposal after one year. They must vote against the merger in order to claim this right. If their disagreement is not filed, the cosponsors may not cosponsor any proposal for five years, unless the proposal is placed on the ballot or the nonbinding sponsor submitted letters of retraction. If the sponsor of the proposal agrees to nonbinding sponsorship, so that he or she may merge with another national proposal, this person may not cast votes for modifications or unions of other national proposals. If the language of the modification or union of another proposal alters or nullifies the proposal of the nonbinding sponsorship, the nonbinding sponsor has the right to seek a retraction of signatures gained from the nonbinding merger. After the retraction of signatures, if the sponsor can gather twenty-five cosponsors through the guild or through other means, the sponsor may retain the proposal as a national proposal with the same number of signatures as prior to the merger, or else the proposal will become void after one year's time. After the original proposal becomes void, the cosponsors and the sponsors of the voided proposal may not sponsor or cosponsor any other proposal for one year's time.

Perhaps nonbinding sponsorship seems cold, but when one considers that proposals near the finish line may receive hundreds of merger requests and are putting forward their proposal through voluntarily means, this prospect and endeavor will not be easy. A legislator in the U.S. Congress by contrast has virtually no consequences for ignoring a citizen or multiple citizens in his or her district, and they are paid for what they do. The distinct difference is that the people involved will be every day, concerned citizens. Inevitably, many of these people will become famous, not by financial gain or through the powers of office, but by their ideas and the struggle that surrounds those ideas for precedence. What is the definition of a hero? Consider soldiers, nurses, and scientists. Heroes are people in society who are instrumental in achieving ideas, often at great cost, that are far greater than they are. This new method of government has been designed as a way to bring these everyday heroes to the attention of our children to emulate as role models. Every public trial as the proposal moves toward the ballot will bring with it media attention that will also tend to amplify public discussion, but unlike the present government, if a person agrees with the idea he or she can take positive steps to support the proposal just by adding a signature. However, this leads us to another real danger. This gives the press a great deal of power to amplify the proposals they agree with and to suppress the proposals with which they disagree, simply by not airing them. The press gets ratings by printing what is popular, or whatever will draw an audience. Consider a nation at war where that nation is actually in the wrong and a foreign power was right to attack: Would the press cover that story? Members of press are people just like everyone else, and sometimes they allow their own bias or preconceptions adversely to influence a story. The press also acts as a corporation, not an impartial

third party, which means that those running the corporation may filter the information they receive and then reorganize and publish in ways that suit their own interests by making it more colorful or controversial rather than telling it plainly, and without such hyperbolic distortions. *Time Magazine* used to run an advertisement boasting, “*Time* makes everything more interesting—including you!” Yes, we would agree, they did and still do make many things “more interesting.” At the same time, however, there is such a thing as *responsible journalism*, most journalists usually try to adhere, at least mostly, to that professional standard, and the free press has always been one of the cornerstones of any free society. The basic, underlying challenge is that the free press usually does not envision its professional role as providing leadership for the communities it serves or for the nation as a whole.

## Governors and the Creation of Law

There are several insights about humanity that through history have proven themselves right over and over again. As a species, we long for, and strive to, enhance our own individual existence, both for ourselves and for our posterity. This natural struggle is essential in any democracy, it is healthy, and it has allowed our species to adapt successfully on this planet throughout the ages. Unfortunately, that same natural drive sometimes has impelled political leaders to overstep their boundaries, shortcut their ethical obligations, and impose their personal wills over society wrongfully. Having said that, we also know that for any society to function, it must have effective leadership. There must be someone to man the oars on the ship in distress, to fly the warplanes in times of war, to bring aid quickly when natural disasters strike, and other such speedy defenses and rescues that are expected of all governments in times of disaster—what we refer to today as leadership.

There are still lessons to be learned from our earliest ancestors. When the designers of the Constitution created the role of president, the president’s position was never intended to be a part of the law creation process. The only reason the president was given the right to veto legislation was that the designers did not want the president to be forced to enforce laws he believed were unconstitutional.<sup>1206</sup> Therefore, the president could veto any legislation crossing his desk that he believed violated the Constitution. This concept only lasted until the Andrew Jackson administration. President Jackson started the inevitable process of vetoing legislation just because he did not like the legislation. Like most powers taken by those in authority, once taken power is rarely given back without a struggle. Presidents began to use their powers, along with their veto power, more obviously for purely political purposes, to reward and gain favor with their constituents. Unfortunately, we know that our instinctive drive as human beings for whatever is better may take the form of wanting to increase our own personal power illegitimately, for the wrong reasons. It is also true that in times of crisis a nation looks to its president for leadership and solutions. Because a direct democracy relies upon its governors, and not upon its president, for much of its domestic leadership, any domestic law creation powers of the president under the republic would be handed over, in a direct democracy, to the governors. However, how would we grant leadership powers for law creation to the governors in times of need and direction without also opening the doors to abuse of power followed by tyranny?

Giving the governors any power at all in the law creation process is indeed risky. By including the governors in the law creation process, each governor is tied to the national proposal that he or she endorses. Still, they are not kings or queens and they cannot *propose* law. What they can do, with this direct democracy plan, is support proposals from among those already submitted by the people. This is in harmony with our larger effort to create a government based on ideas that come from the

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<sup>1206</sup> Executive Branch, president designed to enforce law, not create it; [bensguide.gpo.gov/9-12/government/national/executive.html](http://bensguide.gpo.gov/9-12/government/national/executive.html). Rethinking the presidential veto, [law.harvard.edu/students/orgs/iol/vol42\\_1/broughton.pdf](http://law.harvard.edu/students/orgs/iol/vol42_1/broughton.pdf). The increasing powers of the president, [The American Dream, chaoscrossamerica.com/AmericanDream.html](http://TheAmericanDream.com/AmericanDream.html).

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people. Remember, governors may not introduce legislation. As the heads of state governments, governors need some authority to ensure that the rights of the states are well preserved. We also remember that this is a new form of government and that studying the government in theory and seeing it in practice are different. We need the insights of the governors with the system already in place in order to mold and develop the system better as we move forward. Then again, there are other major considerations. If all authority in the law creation process is removed from the governors, we know that inevitably, they will take it through force, and when that happens it will void the Constitution, and at that point that it would be just a matter of time before dictatorships are established and the people's rights destroyed. On the contrary, what can be done is to put controls into place to limit how much authority the governors have, with rules about where and when that authority may be used. Some of these limitations include with what kind of national laws the governors have endorsing powers. For example, under the United States Constitution the president has been given authority to sign laws before they may become effective, but the president has no powers over amendments to the Constitution. The governors have been given signature-endorsing powers similar to those of the United State's president under the US constitution, but with several powerful exceptions: governors, unlike the president, have certain specific laws to be enforced that have been dedicated specifically to the state (or local) governments, which they themselves may not alter. In addition, the governors' position itself is limited to powers granted by the people alone through *power of authority proposals*. The people in a direct democracy, unlike the people in a republic, have the final say through the power of the vote about whether or not a proposal shall become law. The Republic of Switzerland is the sole exception to this rule, however, and this exception is due to the extensive democratic infrastructure of their government, and is not a result of their alternative republican components.

When it comes to the creation of laws, the governors' options come in two completely different forms of the law creation process, from which they may choose either one or the other. The first option is that the governor may endorse any proposal for the national ballot that has garnered more than a million signatures. The key here is that the governor may endorse only one. Remember, the million-signature qualifier is tailored to the present population of the United States, and is therefore relative to the current population of any nation. This achieves several things: First, it ensures that the national proposal, if passed by the people, is enforced because the governor, as a vital part of the law enforcement branch, has the authority to take action against other governors who do not fully enforce the law. Second, it also ensures that a collective responsibility to enforce the laws is shared among the city and local governments and the state government, by the state courts and the governor, and, as you may recall, it was the governor who, in the first place, originally endorsed the national proposal. Third, because the governor may choose only one national proposal per term, we may be assured that the governor will select the proposal that he or she believes is in the most vital interest of the nation. Fourth, since the proposal came from the people, the more signatures a proposal has, the more pressure the governor will be under to support a proposal, and the greater potential support about that a governor will receive from the voting public. Because there are multiple governors, from multiple regions and political backgrounds, the national proposals before the public will reflect a diversity of political philosophies, whereas in a republic the political philosophy and direction of the country tends to center on the political philosophy of the president who usually, as president, signs legislation into law.

This also brings us to another fundamental problem that also exists in the republic. The laws are intended to originate with Congress, but due to the increasing powers of the president with the passage of time the gradually diminishing role of individual members of Congress, the president's ability to present legislation to Congress, and when his party is in office see that proposal become law. Such powers and central control reflects a government that is incrementally devolving its way

back to its primitive monarchical origins. In a direct democracy, there is no Congress, for Congress is the people. So how do you retain the governors from using their signature as extortion to see radical changes in the national proposals circulating? Analyzing current campaign finance laws, we may require financial disclosure of how much political contributions were collectively given to the governor from the proposal's sponsors, co-sponsors, and signers. To add to that, no more than twenty proposals will be eligible for a governor's signature. Since there are multiple governors, this means that the governor will be limited to a few proposals, and this stipulation gives each proposal greater authority on its own. Any perceived force, cohesion, or extortion on the part of the governor by attempting an alteration to a proposal after it has achieved this level of signature status would still require a minimum four-fifths favorable vote from its sponsors and co-sponsors, which would generate media attention from any dissenting sponsors revealing the governor's subversive intentions where the dissenters felt any form of political pressure or extortion from a governor. Still if the proposal was modified meaning that the sponsors and co-sponsors accept and pass any alteration or merger requested by the governor the proposal would still require a trial to ensure constitutionality, and that would take time. Not to mention there are requirements from the public because the signers of the proposal would require the public to resubmit their signatures for approval, an original process of signature gathering that may have taken them months even years to initially achieve through town hall meetings and in other ways. There is also the possibility that if the public does not like the proposed modifications or merger, they will reject it and not sign the proposal.

However if the governor were allowed to introduce a proposal and then publicly gather signatures using the national media spotlight, available to most high ranking elected officials, to the governor's proposal, we risk undermining the authority of the people to create law. Remember, in a republic the president was not formally designed in the constitution to initiate legislation, but today, contrary to the intentions of the designers of the constitution the president, rather than congress, has become very much a part of the presidential candidates' campaigns, when they run for office. If the media attention available to the president is so bright on the president that it often leaves members of congress in the twilight or shade, struggling for attention, what would this mean in a democracy where our law creators are ordinary citizens, next to the prestige of the governor's office? The governors, like the president under the republic, have been designed with the domestic responsibilities of the president to enforce the law rather than create it.<sup>1207</sup> To allow the governors to present legislation from the top down, instead of originating with the people from the bottom up has the potential to turn the governors into monarchs, just as has become the case with the president in a republic. This problem runs deep, because it is instinctively natural for people to want to expand their own authority whenever and wherever possible. To prevent this from happening, the governor may not render his opinion publicly on any proposal until the national proposal is qualified for the governor's endorsement. The public may determine what the penalty for such crimes should be through powers of authority proposals and by the regional ambassador, which are matters we will discuss in the next chapter, and as pertaining to who will be responsible for enforcing such laws. At this point, there is a limited number for proposals, and because there are multiple governors, there will be multiple opinions from the governors, where each possibly pulls in different directions. This allows national proposals from multiple political philosophies to be represented on the ballot, rather than a republic which is limited to the political philosophy of the one president who typically endorses with his or her signature only the political philosophy the president follows.

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<sup>1207</sup> Executive Branch, president designed to enforce law, not create it [bensguide.gpo.gov/9-12/government/national/executive.html](http://bensguide.gpo.gov/9-12/government/national/executive.html).  
Rethinking the presidential veto, [law.harvard.edu/students/orgs/iol/vol42\\_1/broughton.pdf](http://law.harvard.edu/students/orgs/iol/vol42_1/broughton.pdf).  
The increasing powers of the president, *The American Dream*, [chaoscrossamerica.com/AmericanDream.html](http://chaoscrossamerica.com/AmericanDream.html).

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I have created one small exception to this rule. The sponsor, not the cosponsor, of a national proposal may run for the office of governor with the endorsement of his or her own proposal if the proposal can make it to the top sixty proposals and last in that position concurrently for more than thirty days, and also providing that the gubernatorial candidate has never served in public office before. This allows power to come through the people from the bottom up, rather than from the top down, and also creates tighter bonds between the candidates and their proposals so that the idea overshadows the person.

In many respects, these provisions aim at what seems to be higher and better than our present system of government through a natural evolution. But instead of going to the president after going through Congress, proposals go before the governors after circulating among the people, and even then each national proposal is approved only by a national public vote so that the people, rather than the president, are the first and last part of the law creation process. In compliance with the principle of the two levels of Congress, each national proposal must also receive support from at least three-sevenths of all the counties in the nation. This will ensure that national proposals receive support from a majority of its citizens, and from both metropolitan and rural areas of the nation. Notice that it possible for a national mandate proposal to pass without a majority of counties if it can obtain a majority of the popular vote. This is because the people themselves are sovereign above the rights of the counties. This also gives the governors a lot to lose because it ties each governor's reputation to the one proposal that he or she endorsed. Then, if the proposal fails, the governor's hopes of ever becoming re-elected would be much impaired.

For this reason it is expected that the governors will be running for office not really as persons, exactly, but rather more by extension as those who closely identified themselves with the national proposal they endorse or plan to endorse. The key concept here is that we are thus attempting to change the political focus from governments based on personalities to governments based on ideas, and they are ideas that will come from the governor, the mayor, or so-called ordinary people. Our north star in all of these matters is that all law is better, the closer it is to (of, by, and for) the people. For this reason, too, the governors have bestowed upon them a second option. Instead of endorsing one national proposal, the governor may endorse two local, county proposals nationally. Actually, this turns out to be a little more complicated than it sounds, but it does provide a fundamental need. Astute readers, you will recall that a proposal, if it passes in one county, may be put on the ballot in another, with then the second time a much smaller fraction of the required number of signatures. This way of copying proposals over the course of many years may get the law passed locally in five, ten, twenty, or even more counties. A nation, however, may be made up of hundreds, or even thousands of counties. Fundamentally, we know that all law is evolving. We do not want laws created on a local level to cause divisions between the county governments. We are faced, therefore, with an impasse. How can almost all of the law creation process be kept local, so as to retain good participation and representation of the common person, while still providing unity and coherence among the various county governments? By allowing the governor to present one county law as a proposal to all counties, the law remains local because each county may choose to accept or reject the law. This procedure allows the most popular county proposals and propositions to be seen across the nation. For counties that pass propositions, in those particular counties where passed they become law. For counties that do not pass the proposition, the law may be revoked. What this does for the governor is to reduce the risk of failure. Even if the proposition does not pass in all counties, some counties will pass it, which means that the governor is not put into the position of an all-or-nothing vote, as would be the case with a national proposition. This also encourages the governors, at least on some level, not to erode the powers of the local government because any such attempt to reduce local rights will adversely affect the governor's own rights and powers. It also unites at the local level many of the county governments together under a uniform set of laws.

## **ARTICLE I SECTION C2: National Mandates**

To achieve a national mandate provision, it must be signed by the regional governor. Each governor may sign only one national proposal per term or two county laws; the national proposal will require a majority national vote, as well as a majority vote in at least three-sevenths of all counties, before it will become the law of the land. Governors will be granted preference, in that those with the greatest majority vote in the last election have priority in the selection of available national voting slots. County laws to qualify for a governor's endorsement must have already passed more counties than 90 percent of other county laws, with passage in no fewer than five counties. The county laws signed by the governor will be placed on the ballot in all counties throughout the nation. The first national county laws that are endorsed will take effect during domestic primary elections. However, the proposal will become the law in all counties where the proposal is passed with a majority vote, as well as at least a two-fifths majority of all cities, towns, and villages in that county. A national mandate provision may be used as a national vote to recall one House of God Court justice, two National Court justices, or one National Court justice and one local proposal nationally. A national proposal that is signed must show how much political funding its sponsors, cosponsors, and signers sent the governor collectively. The governor may not mention any opinions about a national proposal until the proposal has obtained enough signatures to qualify for the governor's endorsement. Any violation of mandate laws is to be prosecuted by the regional ambassador. Penalties for such crimes are to be determined through powers of authority proposals. Personal and business bankruptcy laws may be established only through national mandate proposals. (Revised 1/8/07.)

The mayors of a county, working through the county council, may revoke the nationally mandated county law if a majority of people in that county voted against it. However, we also allow the governor to attempt to work out a compromise proposal with the mayors of each protesting county. If an agreement can be achieved among the mayors and the governor, the proposal will then go back to the people of that county or counties at the next election, when the people, through the power of the vote, may choose to approve or reject the proposal as modified. This way the governor has the opportunity to attempt to meet the needs of all the people especially in relation to their own unique culture and how they think ideologically. Of course, not all counties where the proposal did not pass may take a stand. This plan was developed in order to reduce the stress and tension that will come out of the most passionate of political proposals circulating nationally.

## **ARTICLE I SECTION C2b: Overturning County Law Passed through National Mandate**

A national county mandate may be overturned within the borders of any given county, if, in that particular county, a majority voted against the mandate; the mandate is not a national project; and the County Council unanimously agrees to strike the mandate down. After the passing of those events, the County Council must then meet with the governor of its region for a compromise bill. The governor shall carry the weight of 50 percent of the vote. A three-fifths majority vote is needed for approval. If accepted, the law of compromise will be sent to the National Court, where a special session will be held to see if the law is constitutional, as well as a true compromise, and is not new legislation. If the governor loses reelection or decides not to run for reelection, the ex-governor will still be allowed to meet for a law of compromise and will have same rights as a sitting governor for that proposal, unless the governor was removed from office through impeachment or resignation. Governors may not meet for a law of compromise on national county proposals they did not endorse, except when the successor governor was appointed due to the death of the signing governor. Then the law will be presented on the annual ballot, where a majority vote from all counties involved is required.

## **Is Unity at Odds with Representation?**

We have established that governing more horizontally, from a county level, grants more representation than governing from far above (a state or national level). This will inevitably bring us to another major dilemma facing all attempts to achieve a direct-democracy governing system, which

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is that while local governments gain more freedoms and are therefore better able to represent their populations, local governments also become more unique and distinct in the way they resolve the issues they face. This uniqueness, while it may enhance creativity and good representation, also naturally increases the dividing lines between different county governments, as they become increasingly more distinctly different. Laws made at the state level rather than the county level may be less representative for the average citizen in the state, but state laws unite the counties under one set of common laws, which facilitates mutual understanding and cooperation. The same may be said about laws created on a national level for this reason: The national government removes the representation from the individual states but it also unites the states under a set of common laws. As we survey international relations today, one main reason we have wars between different nations is that their separate national laws allow them to develop differently, and there is little or no adherence to international law where they do exist, or enforcement of those laws, to tie and bind them more together or encourage similar, parallel development. This amounts to an inverse relationship. Jefferson saw the relationship between local government and national government this way: *"While smaller governments are better adapted to the ordinary objects of society, larger confederations more effectually secure independence and the preservation of republican government."*<sup>1208</sup>

National laws create a cohesive, united country working within its own national boundaries, but as such provide far less direct representation than laws created by cities and counties. Should more enforceable international laws ever exist, it would serve to bind the nations together, but if done incorrectly the effects upon representation could be catastrophic. One of the basic theoretical challenges with international law or world government is that if the international authority figures become corrupt, or the system otherwise breaks down, there are no other countries to which people might flee to escape oppression. County laws, while they do provide the most direct and best representation with diversity, also lack the unified coherence that state and national laws provide.

The designers of the American Constitution also faced this dilemma. Like republics of the past, they used the lawmaking power of Congress to create national laws that would bind the nation together. Yet the designers of the U.S. Constitution knew that those with this power, through the Congress, in an effort to increase their own power, could work long-term to erode the rights of the people, as they had experienced in their own history with the English Parliament, where they were not represented. Parliament had passed the Stamp Act and other colonial tax laws that provoked the original Americans who responded with the American Revolution.<sup>1209</sup> For these reasons, the Constitution designers set into place several barriers that would serve to hamper such developments. Some of these barriers included certain rights reserved to the states, individual civil liberties, the president through the veto, the Supreme Court as a distinctly separate governmental branch, as well as other checks and balances, as well as other agencies and institutions, the political functions of which we shall examine.

In any event, the law creation process itself, whether it is for national or local law, must begin and end with the people rather than with a set of elected officials if we, the people, are going to achieve a true Jezreel. However, right away we face the puzzle of which laws should be national and which local. The law creation process itself is limited by how many proposals one may place onto the ballot. If the focus is moved to national law, then once again the majority of the nation's people will have no real voice in the law creation process. In addition, in this process the rights of the minority counties disagreeing with the national initiatives will have their representation diminished. Of course, it is important that the nation endure as a united whole, but it is equally important that the national

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<sup>1208</sup> In Defense of Democracy, [etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/),

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

<sup>1209</sup> The Stamp Tax, [usahistory.info/American-Revolution/Stamp-Act.html](http://usahistory.info/American-Revolution/Stamp-Act.html).



government become not so powerful that it can circumvent the law creation process itself, as it exists for the cast aside person.

Historically, when we analyze what the original form of the United States government was, we can see similar ties set into place between the national government and the state governments. These original ties from the United States Constitution were developed in order to bind the nation together, while at the same time restraining the powers of national law that would separate the cast aside man, in terms of the law creation process, from active participation in law creation. Essentially, all the other rights were left up to the states or were given to the people, stated in the Tenth Amendment: *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.*

In essence, direct democracy establishes its Constitution with the same intent as the Tenth Amendment. The *Jezreel Constitution* establishes limitations on the rights and abilities of the national government, and how that government may interact with foreign nations, as well as the protocols and priorities in relationships between the city and county governments, and the protocols and priorities in relationships between the county governments and the regional or state governments. Anything not listed in this document as specifically being a right for the regional or national government is to remain the right of the county government, whereby it shall be left up to the people of that county to determine by means of county vote. In the words of Jefferson, *“Congress has not unlimited powers to provide for the general welfare, but only those specifically enumerated.”*

With the long view of history, we have seen and understood that merely stating that the Constitution limits the national government to the powers it specifically enumerates is not a sufficient safeguard because inevitably the national government will always attempt to expand beyond its preordained and, as it may seem to us, *natural* boundaries. The vast majority of the rights in contention stem from those granted to Congress in the original Constitution, under Article 1 Section 8: *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.*

This one phrase was core around the antifederalist argument against the Constitution, and why the Bill of Rights was constructed, especially the Tenth Amendment in favor of the rights of states. James Madison, the author of the Bill of Rights expressed the worry of the antifederalists this way: *If Congress can do whatever in their discretion can be done by money, and will promote the General Welfare, the Government is no longer a limited one, possessing enumerated powers, but an indefinite one, subject to particular exceptions.*

Unfortunately, for constitutional scholars, the term *general welfare* is rather vague. To help alleviate this ambiguity, we need to understand the context and concerns of the original Constitutional designers. Through the study of history, we find two distinctly different arguments about the need to put this phrase into the Constitution. The first argument was that there was a need at the national level to provide for projects that would bind the states together, such as a national road system, a postal service, and later projects such as the telegraph, the telephone, and others. The second argument in favor of the general welfare clause had to deal with the size of some of the states and their relative inability to deal with natural disasters or medical epidemics. For example, if a major earthquake were to hit Los Angeles or San Francisco, California is a large enough entity in terms of both size and population to be able to deal effectively with such a crisis without having to turn to the national government for help. However, when Hurricane Katrina went through New Orleans, it overwhelmed the levies, leaving enormous devastation far beyond Louisiana's ability, financially and in other ways, to cope. This meant that assistance from the federal government was immediately vital to millions of lives. The possibilities of disasters like these, whether or not they are directly man's doing, left the designers with a dilemma: The larger a state is, the more self-sufficiently

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it can provide resources for use within its own infrastructure, whereas a state with fewer people can provide better representation for its people. Rather than force the smaller states to incorporate with the larger ones, they allowed for the national government to step in during times of crisis, and they worked to connect the states together through roads and communication technologies. They also had another dilemma in that they did not know which technologies or kinds of crisis would come after them; hence, the wording *general welfare*, deliberately leaving the term ambiguous for the future indeterminate needs.

In this new system of government we face the same dilemmas as did the designers of the original U.S. Constitution. It therefore becomes important for us to amplify the positive, cohesive benefits of the larger states while at the same time not losing the better and more direct representation provided by the smaller, less populous states. In order to accomplish these ends, we envision a different division among the state governments, making them larger entities in both population and landmass than the any of the original thirteen American states. Our goal is to create state governments that are large enough to have their people's confidence that the state government, rather than the national government, will have the infrastructure and resources in terms of major highways, ports, colleges, aqueducts, irrigation, and other needs that are beyond what is practical for smaller states to handle today. However, the law creation process for the most part exists on a county level, with smaller populations and geographical size, such as Rhode Island, Delaware, and Vermont, which are vastly smaller than our new form of state government, allowing the representative needs of the population to remain closer to the people, within their local communities. In this manner, we can amplify the benefits of both contrasting needs through our new form of larger state government, thus removing the needless ambiguity of the *general welfare* clause, by removing many of the emergency infrastructure and medical response needs from the present national government to the state government level.

The original design of the United States kept in mind allowing for competition between the states, whereby people would be drawn to those that they believed provided the highest quality of life. The major preoccupation among the antifederalists was that the term *general welfare* would lead inevitably to the creation of a national government monopoly of power, thus eroding and then voiding healthy competition between the states, and now, in the present age, once again we have this major concern. James Madison, referring to the general welfare clause, said, *With respect to the words general welfare, I have always regarded them as qualified by the detail of powers connected with them. To take them in a literal and unlimited sense would be a metamorphosis of the Constitution into a character which there is a host of proofs was not contemplated by its creators.*

## **Collective Responsibility Laws**

This view of the Constitution, however, leads to a problem for which the antifederalists were not prepared. If we were to take the Constitution as it was original designed, needed national programs such as Social Security, Medicare, and Medicaid, would all be unconstitutional. The problem with competition among the various states was that if a state did provide these needs for its people (such as with Social Security or Medicare), many people needing other various kinds of help would make demands, all of which could make the cost burden upon the state exorbitant. By moving these needs to a national level, the nation as a whole can take on the financial responsibility for these needs without any one state having to assume the whole burden. The argument today between constitutional scholars is not that these needs are not there, but rather that the national government should not have a monopoly power to provide for those needs.

So then, once again we face a real dilemma. How can we provide for the obvious needs of the elderly, the poor, and the disabled without violating Jefferson's direct democracy goals, in terms of the representative rights of the local communities in their county and city governments? The

solution, I would argue, is to create national laws that represent a collective responsibility to the individual county governments. Collective responsibility laws have been divided into three forms of responsibilities: (1) the local government budgets, such as the city budget, (2) the collective responsibilities of business, and (3) collective individual responsibilities. In order to understand better how these three forms work, we may illustrate their differences by applying each form to the medical community. It is possible to provide health care through the city budget, thereby ensuring that all members of the community do receive medical attention when necessary. Of course, if there is a natural tragedy, such as with severe weather, the state government also has a responsibility to assist. Second, health insurance could be provided through the business community, as is the present system with federal employees in the United States today. Third, the nation could move to an individual health saving account plan, which would make each citizen responsible for his or her own health care needs. Finally, the nation could use a combination of the options above. Since health concerns are universal, or, at least similar everywhere, whichever direction a country takes, the people themselves through their own national vote should determine their own degree of coverage and which of these forms of responsibility are most prudent for their own society.

The first option of, leaving the responsibilities between the local governments, equal to their population and standard of living is equally good and many cases may be the superior option because the people in those counties may decide for themselves how to meet these needs through a county vote. However, there are issues with this option as well. Consider Social Security and Medicare if it provided through the local government, rather than through the national government. Most people in New York live there because of the employment options in the state. However, the cost of living there is also higher than in other states, and many people who spend their entire working life in New York eventually retire in Florida or other states with a lower cost of living. This dilemma was not anticipated by the original Constitution designers, because in the day of horse and carriage travel was comparatively difficult and time-consuming. What once took days or months may now be done in hours, such as in one evening, without missing work time. To make Florida responsible for all the retirees coming in from New York State would remove a great deal of the responsibilities from New York to its people, and at the same time force huge responsibilities upon the state of Florida, thereby exceeding its means. The solution in this case may be to hold the local government responsible for providing savings to be used toward retirement for the years people worked or lived in the jurisdiction of that city or county. Therefore, if the people of that county voted to weaken such laws, they would only be hurting themselves.

This, however, leads us straight into another dilemma. Some have stated that providing social security from the individual places a person has lived and worked throughout his or her life is becoming more impractical and bureaucratic, as we move toward a society of greater ease of movement and transportation, however such arguments fail to take into account our technology through computers and online documentation has also advanced allowing us to track and streamline such activities with ease and efficiency. In order to further work around this dilemma, we stipulate that a person has the right to receive his or her funding, whether it is Social Security or Medicare, from the county government or city government in which the person lives, and it shall be the responsibility of the city government to collective the funds from other cities or counties in which such people have lived. This is preferable, rather than have the individual bear this responsibility, for in this manner if the hosting city or county cannot collect it, they eat the loss, not our elderly poor person barely subsisting on regular social security payments. It is also important to remember that if a city or county attempts to renege on their collective obligations, that these laws are established through national law and should the city or county attempt to circumvent the system the city or county will be going against the regional government and perhaps against the regional governor who original endorsed the collective responsibility proposal.

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### **ARTICLE I SECTION C2a: Collective Responsibility Laws (National Mandates)**

Collective responsibility laws may affect the financial responsibilities of each individual citizen, business, city budget, regional budget, or some combination of the four. Collective responsibility laws may set up standards of behavior and limitations to bureaucracy on the general public only to receive the intended service. Collective responsibility laws may not specify how the county or city budget may achieve the required responsibility outlined, as these powers remain under the powers of the local government bodies, respectively. In order to avoid monopolistic practices, the collective responsibility laws may not decide whether the institution providing the service or standard is public or private or mandate any specific manufacturer or company name, as this responsibility will remain with the county government, determined by the people who reside there. Collective responsibility laws must consider the cost of living for the individual areas concerning reimbursement or services. Collective responsibility laws are carried out on the county level, under the budget authority of the city level and through the office of the mayor. It is the responsibility of the regional government, through the National Courts, to ensure that the mayors are living up to their financial obligations. The reviews of collective responsibility laws mandate that proposals will take place when they reach eligibility for a governor's endorsement. Each mayor is responsible for providing, through the city budget, national mandates for collective responsibility under his jurisdiction, allowing the mayor at least one full term after passage, so that the mayor's budget may adequately prepare for the funding requirements. City budget collective responsibilities include, but may be expanded or decreased through national public vote, health care for all veterans and for elderly poor as determined by public vote, as well as financial assistance for elderly poor as determined by public vote. Elderly assistance laws may apportion the percentage of financial income assistance from the cities of their working lives prior to their disability, giving due consideration for the past income the person earned and the previous number of years worked in each respective city as a percentage due from that city among the collective cities in which the person was previously employed. Financial data will be recorded through the financial credit bureaus. The city, rather than the individual, is required to collect from other city governments in accordance with national law. Issues concerning collections will subject the city, rather than the citizen, to loss; however, the city may take remote cities to National Court for the collection of funds. The Internal Bureau of Investigation for each region will be responsible for determining whether the collective responsibility mandates suppress either city or county rights of the average citizen from having a voice in the process or from altering the given progress through the county law creation process. The IBI will also be responsible for determining whether the process will undermine the financial integrity of the mayoral budget. If an equal number or majority of IBIs believe that the integrity of the mayoral budget or the rights of county voters to alter their county government as they see fit have been compromised, a national majority, as well as a four/sevenths majority of counties with majority votes, will be required for passage. After a merger or modification, the proposal may be resubmitted after six months' time. If further mergers or modifications are done and the proposal is not resubmitted before a governor's signature, a second review will be required prior to the election and a 7 out of 10 vote, or greater, from the regional ambassadors against a collective responsibility mandate proposal will allow the regional ambassadors to declare a mayoral vote. The regional ambassadors must state their reasons publicly before the nation. The regional ambassadors are to set a date for the mayoral vote no later than one month prior to the election. The vote will take place, each mayor in his or her own city, in a town hall meeting format. The people of the city will be allowed to be heard, both pro and con, before the mayor. At the end of the meeting, the mayor will publicly state his or her reasons for or against the bill and cast his or her vote. If more than two-thirds of the mayors reject the proposal, it will void the governor's signature, and there will be no vote on the bill. If the proposal is void and the time before the election is longer than six months, then the governor may endorse one county proposal for the national election.

Now, in order for this to work properly, national collective responsibility laws must allow for some flexibility, to be determined by the people of that county or through the city budget. At the same time, the collective responsibility laws must be strong enough that the county governments do not neglect their financial obligations to their citizens or make such collections too bureaucratic. To that

end, if a mayor believes that a national proposal, prior to passage, is inflexible, then the mayor may call a town hall meeting where he or she, after hearing the concerns of the city's people, may veto the proposal. However, a single mayor may not veto the proposal without publicly doing so by going before the people of his or her city to explain his or her logic, as well as allow his or her constituents to respond before the veto is issued. Only then does the veto become effective for that mayor. In addition to that, a full 60 percent of all mayors in the country must convene town hall meetings and then veto the proposal for the proposal itself to be fully vetoed. The mayors are also obligated to do this before the proposal becomes law, for in this way the proposal may be modified and thus address the mayors' concerns before being placed on the ballot. A mayor's veto will remain on any and all proposals vetoed, regardless of modifications to the proposal, until the mayor rescinds his or her veto or until a newly elected mayor for that jurisdiction publicly rescinds the original veto through another Town Hall meeting. Going back to the original American Constitution, we remember that although the president was granted authority to veto legislation that he sees as unconstitutional, the states (through the Senate) still had the power to override the president's authority if the senators believed that the law was in their state's best interest or to preserve states' rights in general. This way, the federal government allowed for the powers of the states to have supremacy over federal powers if the states' rights were on the line. We are attempting to put the same principle into effect here, such that if a national law carried enough potential to undermine local representation or to place financial restrictions on the local government greater than its capability, the mayors would have an opportunity, before their people, to put the brakes on those national proposals until the needed changes were made. In the end, it is the people who will decide whether the national legislation placed on the ballot is the right course of action. Sixty percent of the mayors throughout the nation is a large-enough proportion, meaning that only in extreme cases would the mayors be collectively able to use this authority. Then, if even 5 or 10 percent of the mayors put forward a veto, although it would not be enough to stop the legislation from going to a public vote, still it would create national headlines. This would also allow for the concerns of local governments to be heard and perhaps heard enough to provoke changes to the legislation purposed or to change public opinion, which might be just enough to vote down the disputed national proposal.

Having said that we must take into account that there is a fourth collective responsibility option the collective responsibilities of regional governments, for example it is possible to provide health care through the regional budget. The fourth option of providing a collective responsibility through the regional budget has risks because it removes the ability and voice in the local governments to modify or alter the law as may seem fit to their culture or customs. It also carries the risk of growing the power of the regional government and therefore the regional governors. To limit these risks we have placed one stipulation that collective responsibility laws that increase the responsibilities of the regional government through the regional budget must be free to the public in that no form of charge or tax may be levied to use the service provided. This means that to provide for another responsibility in the regional government budget, the existing responsibilities must be altered or shrunk. This ensures on some level that existing programs under the regional budget will be continuous and constantly under scrutiny by the public hoping to add new programs in. A primary example of the use of such a law would be the national highway system. While a person has to pay for the vehicle they drive and the gas they use, a person does not have to pay for using the roads each time they get on the freeway. Consider telecommunications in the same light. Telecommunications companies receive funds from the government to put up telephone and internet lines that they charge the public to use. This is to say that the taxpayers are paying his or her telephone company to use of the same lines they paid to install. It may be easier to allow the regional government to upkeep and expand the phone network so that the public only needs to pay for a telephone and then all the calls inside the country (or even perhaps through agreements with other countries) would be free to the people

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making and receiving the calls. Like the freeway concept, such system would serve to increase business and commerce throughout the nation.

Cable and Satellite TV (or Radio) are other industries that could also be considered for such integration into the regional budget. Paying for movie channels that have no ads is understandable, but why should the public have to pay for TV with commercials? Understand I am not referring to the nation paying for government Television, which under all cases should be through the private sector under the laws governing the freedom of the press, I am only referring to the method by which the channels are received. Should the public have to pay the cable network to receive channels, when that cable network was installed and paid for through their tax dollars? Also consider that like the highway system the initial cost is high for construction, but maintenance of the existing system is very inexpensive. The existing cable companies collect revenue from the public for usage of the cable lines long after they have been paid for.

Consider the internet industry. The government can install large antenna that provide internet coverage to the public for multiple miles at five percent of the cost than the alternative that is in place now where each family pays for the coverage of their own home. Which method would best serve the needs of the public?

Because the regional budget increases with unemployment the public and or the Regional Governor can have highway, Internet, Cable TV and other infrastructure projects put together in advance so that as employment needs arise through the country infrastructure projects can immediately meet some of these needs in an automated fashion.

This is not to say that this fourth option is the best option and should always be used, but only to show the positive options that may come from such an option and why we have allowed such an option in place at the regional level and why it would be detrimental to personal liberty to deny this option to the people.

Ultimately, and what is most important, is that any Constitution must lay out the specific rights granted to the people, along with means to enforce those rights, in order to ensure that the sovereignty of the people themselves is well maintained. These rights are so essential that we specifically mention them because we do not trust the national government to allow these rights to be preserved simply by virtue of their not being mentioned specifically in the Constitution. These are the same elements spoken of in the Tenth Amendment, namely, the rights of the county, the evolution of state government from its original Constitution, and the separate rights of the people.

When we analyze these elements in the US Constitution, we can see that it is defined and defended clearly by way of the original make-up of the United States Congress. The division of Congress into two different parts had many purposes, but among them the most fundamental purpose was that the designers believed that this separation and distinction would best preserve the representation and rights of the common person. These two elements have been considered by many to be the lost two elements of the lawmaking process: the states and the people. By design the House of Representatives was elected by the people to preserve the rights of the people, and the senators were elected by the state legislatures to preserve the rights of the states, as expressed through Article 1, Clause 3, of the Constitution: *The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have one Vote.*

While the designers understood that many elected representatives do not go to Congress specifically to preserve their individual rights of the *cast aside* citizen, but rather they go to express and act upon their own ideas, dreams, and goals, and they also believed that representatives elected to the House acting outside of or beyond the will of the people would be removed from office through the vote, and that senators who did not defend the sovereignty of their state would similarly be removed from the Senate by their state's legislature. In order to see these matters clearly, it is helpful

to know that the people who were running for office in those days were putting their own lives and the lives of their families at risk: During the Revolutionary War, for instance, several early legislators had their homes burned or all their earthly possessions stolen. These first legislators were not affiliated with any political party, and their seat in the Continental Congress was often without pay. Those were difficult times, but later studies show that these very perils much enhanced their quality of service by, in effect, adding courage, integrity, and determination to their job requirements. Consider the speech made by the drafters of the declaration of independence urging the delegates to sign the document. As the day wore on the issue hung in the balance, and then, according to the story, a man rose in the small gallery. He was not a young man and was obviously calling on all the energy he could muster. Citing the grievances that had brought them to this moment, he declared:

*Sign that parchment. They may turn every tree into a gallows, every home into a grave and yet the words of that parchment can never die. For the mechanic in his workshop, they will be words of hope, to the slave in the mines—freedom. If my hands were freezing in death, I would sign that parchment with my last ounce of strength. Sign, sign if the next moment the noose is around your neck, sign even if the hall is ringing with the sound of headman's axe, for that parchment will be the textbook of freedom, the bible of the rights of humanity forever.*

Then it is said he fell back exhausted. While there were political parties outside of the United States, such as England's Parliament, made up of Whigs and Tories, in America the foundational structures of the political party systems were not developed until after the ratification of the Constitution in 1787 and 1788. The Constitution, for example, has no structure for primary elections wherein the political parties select their candidates prior to the general elections. However, where such gaps existed the natural evolution of the republic as a form of government filled that void.

## Party Politics

The political party system, by dividing and segmenting political philosophies each into their perspective areas, gives the cast-aside person a general idea of where the candidates must stand on the issues, by such association and labeling that corresponds with general knowledge of where the parties stand. Anytime you divide groups by philosophy and then dangle power and authority between the two groups you are going to create an atmosphere animosity and contention. During the early history of the United States the staff of the entire federal government was let go anytime parties changed hands because one side always believed the other side could not be trusted. By like standards during the Iraq War President Bush of the USA let go of the entire Iraqi infrastructure, because they were members of Saddam's Baath (Renaissance) political party. Among the many draw backs from this is that all the experienced members within each branch of government are lost and it is as if the system is starting from scratch with all the problems that learning something new entails and of course like all changes these things just swing the pendulum from one form of persecution to another form of persecution from another administration looking for payback, justifying wrongs committed under the guise that the other side is much worse. One of the obvious examples of this was in South Africa after the fall of the Apartheid mass numbers of people were fired from positions at power plants and government institutes because they were white, shifting from one form of discrimination over to another. The solution was to take politics out of the situation so that only the departments may be changed out during a transfer of power.

### **ARTICLE I SECTION D5: Staffing and Transfers of Power**

With the exception of department heads, mayoral, gubernatorial or ambassador administrations may not replace staff without just cause as determined through powers of authority laws. Elected officials, however, may reduce or add staff due to the needs of the day and age as determined through national

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law. Each Governor is allowed six personal advisors (not department heads) which do require formal approval: the Prince of the Covenant is allowed ten, the Regional Ambassadors three each.

Nowadays, candidates often attribute their political success or failure to the party system itself, rather than to the voters, because the parties provide most of the funds that get them elected. In addition, political philosophies, within the larger framework of the political party systems, seek continually to amplify their own power, which tends to amplify the power of the party system itself. Those in Congress in opposition to their party on individual votes may see their funding diminish. The president is in charge of his own political party and, therefore, can actually regulate the amount of funding that goes to individual candidates in his own party. This means that the effectiveness of the checks and balances between Congress and the president is diminished when Congress, especially in both houses, has a majority of its members belonging to the president's party. The nations that we might consider the worst of these republics tend to have congresses that represent single-party control, through manipulation and corruption that concludes by enabling the presidents of these countries to act like kings. These failures are derived from the internal failures of the republic to effectively counterbalance the checks and balances of the party system established through the U.S. Congress. When one political philosophy takes the reins in Congress, this does not mean that the other political philosophies no longer exist. A major problem occurs when one philosophy, through the powers of government, attempts to suppress the opposing political philosophies.<sup>1210</sup> These challenges are not as rare as one might think, if we consider the political history of Central and South America, the Middle East, Africa, and the South Pacific islands. How much of the world is left? These nations were modeled by attempting to ape the prosperity of the United States or Western Europe, yet the republic failed for them and their people. The United States has never truly accepted this responsibility. In our own time, we have heard about *the rubber-stamp Congress*. Can we really say that when our Congress and our president, here in the United States, existed under a single party, that these same stark features of dictatorship did not begin to surface here as well? Sadly, the United States seems to look down on these same brother and sister nations. Through manifest destiny, the United States, in its pride, has set itself up as superior to all of these other nations, in both ideas and wealth. In a very real way, the world has evolved into the inevitable end result of being directed and guided by the United States: a world of small republics, each competing and fighting for its own self-interest. It breaks my heart to see the way the United States has used these poor nations to feed its overabundance, and yet America still does not have enough.<sup>1211</sup> The poor nations are modeled and fashioned after our own nation, even as one could consider them the childlike offspring of America. In the end, as with all things, it just comes down to old-fashioned tyranny, the desire of one person, group, or nation to dominate and control all others. America, similar to all nations, does not like to consider that other nations may simply be acting as a counterbalance to its own power and control over our world. This takes place not only externally, but also internally, as I mentioned, as one political party will attempt to dominate all others, or one branch of government, such as the national government, will attempt to dominate its constitutionally created counterbalances in either the state or the local governments, often even going to the point of usurping the powers granted to the people. In the early history of the United States, as time passed, people could see that a select few heads of the political party system were maneuvering the members of the Senate like puppets on strings; it was the old tale of Adam Smith's invisible hand at work. Therefore, an amendment to the Constitution was advanced to alter the election process of senators, who previously had been elected by their state legislatures. Now, they were to be directly elected by the people through the vote. At the same time, by moving the election of the Senate to the direct vote of the people, the tangible link

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<sup>1210</sup> "Syria: a Monopoly on Democracy," by Samir Aita, <[mondediplo.com/2005/07/11syria](http://mondediplo.com/2005/07/11syria)>.

<sup>1211</sup> Revelation 18:3-7.



between the states and the federal government was removed.<sup>1212</sup> Most unfortunately, this left the states with no way to directly enforce their rights in the national government.<sup>1213</sup>

To begin to understand how to unravel and solve these challenges, we must look at the ways nations have already developed to combat this loss of representation among the people and their rightful place in the law creation process. One method, as previously mentioned, was the development of the state propositions. By this means, with enough signatures a cast-aside person (i.e., someone without special political powers or influence) could get a proposal onto the ballot for a statewide vote, but even this comparatively straightforward process has several complications. People can put onto the ballot only proposals over which the state has rights. As the national government increases its powers, fewer and fewer powers are left and available to the people at large, because the state itself has fewer rights and powers. The challenge for the people gradually becomes worse, too, because increasingly and inevitably we find that organizations, especially wealthy persons, and the most powerful corporations pay for the collection of signatures. Then, the widespread use of this process gradually has increased the number of signatures normally required to get a proposition onto the ballot. As time passed, it became more and more difficult, if not impossible, for the cast-aside person to put his or her ideas or daily concerns onto the ballot for a vote. If we look at these developments, it becomes apparent that the signature-gathering process must remain local for the people to have any real voice in regard to which proposals are selected for the ballot, as well as input into the process of creating law, if the ability to change society in meaningful ways is to remain accessible to our *ordinary person*. Historically, we see that removing the link between the states and the national government through the direct election of senators left the national government, rather than the states, in charge of uniting the nation, which meant increasingly remote representation for the many, but also a more unified federal government and nation.

Functionally considered, if we were still living under the original United States Constitution, in which people voted into office their state legislature, which in turn elected its two senators, the state legislatures in those days had greater financial and lawmaking powers within their states than did the members of Congress in the national government. In the present age, most people rarely know anything about their state representatives and typically vote along straight party lines. I hope this discussion will shed some light on why the nation has no real name but is referenced as the United States, because the nation itself was just considered a collection of individual states. Most nations are referenced by their cultural heritage identity, such as France, Spain, Russia, and so on, whereas in America, historically speaking, the only *true Americans* are those with a Native American heritage. Americans, by contrast, are referenced by their divided type of government, that is, the United *States*.

### **Nations of Laws, Not of Men<sup>1214</sup>**

There is about this solution another potential challenge to be addressed. If a governor has the right to endorse proposals, that may influence the governor's own authority and the checks and balances thereof, and once again I encounter the ancient threat of the governor, like Napoleon, crowning himself as Emperor. We must also realize that unlike a president, a governor only represents his state and does not have authority over the other regions as the president does, and by comparison, his powers are correspondingly diminished. Therefore, while it may seem that these same governors are the ones responsible for binding the nation together; in reality it is the people, through the use of national law, that binds the whole nation together. Thus, society is not in reality united through the power of the national government, but rather through the power of the people. To ensure that the

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<sup>1212</sup> Repeal the 17th Amendment—[articlev.com/repeal17.htm](http://articlev.com/repeal17.htm).

<sup>1213</sup> 17th Amendment, Federalism—[http://liberty-ca.org/seventeenth\\_amendment.htm](http://liberty-ca.org/seventeenth_amendment.htm).

<sup>1214</sup> Jeremiah 17:5–6; Isaiah 2:22.

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people remain the real power behind the government, a power that leads and guides, we separate national proposals into three different categories: *national mandates*, which we just discussed, *powers of authority proposals*, and *amendments to the democracy*.

*Powers of authority* are the same as *national mandates* insofar as how they are created, but with one major difference, that the *powers of authority* proposal with the most signatures is the one that is placed on the national ballot, rather than through the endorsement of a governor. Fundamentally, the difference between a national mandate and a powers of authority proposal is that the powers of authority proposal sets about to restrict or enhance the powers of national elected officials, or that of regional or national law enforcement rights and limitations. Power of Authority proposals are also given more weight than a national mandate, for in this way the governors cannot undermine these proposals. A Powers of Authority proposal may be overturned only by another Powers of Authority proposal or an amendment to the constitution. In our new constitution, the Powers of Authority proposals have been set up as follows:

### **ARTICLE I SECTION C3: Powers of Authority**

National proposals and regional proposals designated as powers of authority may not be endorsed as a national mandate from the regional governor. National and regional powers of authority proposals, if passed, may not be overturned or altered through national mandates, unless the powers of authority law gives them the power to do so. National powers of authority are limited to proposals that put limits on the powers of the Prince of the Covenant, the president, foreign bureaus of investigation, and/or inspectors from the democracy. Trials of powers of authority proposals will be prosecuted by representatives from all bureaus affected by the proposal submitted. The Internal Bureau of Investigation always has a right to have a representative present if it chooses to do so. Regional proposals are limited to the regional governor, the regional ambassador, and the bureaus under them. Regional powers of authority may not alter the relationship between the regional governor and the National Council or between the regional governor and the Prince of the Covenant. Regional powers of authority proposals carry the same weight as national proposals, except they exist only for the region. The regional powers of authority proposal with the greatest number of signatures will be placed on the ballot during the foreign primary election. The most recent powers of authority proposals will be given precedence over older powers of authority proposals. Laws affecting the powers of the mayors are to remain with the county law through public vote, except where specified in this document. Regional powers of authority proposals affecting regional ambassadors may be placed on the ballot only if more than 60 percent of the mayors in that region approve, and the regional ambassador for that region may stop the proposals with a veto. A 75 percent vote of support from the mayors of that region may override the veto. National powers of authority may also limit which types of proposals may be allowed a national mandate provision. The national powers and regional powers of authority proposals with the most signatures will be allowed on the ballot during the domestic general election. A national powers of authority proposal may be used as a national vote to recall a high court justice.

Any one department or any position of authority in any government carries within itself the threat of taking away power and authority from the people, and therefore has the potential of undermining the direct democracy itself. We must hold our leaders to a higher standard than we would the cast aside person on the street. As the old adage goes, "To whom much is given, much is required." Public officials are the servants of society. Servants always have fewer rights than their masters. The government is the servant of the people. Therefore, it stands to reason that those in authority have fewer rights than the people over whom they exert power and influence. For this reason it is vital that whoever has strong authority over others—from district attorneys and judges to the police, military officers, and our elected officials—all must have a transparent existence, as much as possible, for in this way the people may have real trust that their decisions are being made on behalf of the

public good.<sup>1215</sup> For example, the average person in society have the right to have their financial transactions kept private. However, it may be vital to let the public know where a judge or an elected public servant is putting his or her finances or from whom they are borrowing or otherwise receiving substantial sums of money. By setting limitations on the rights of those in authority, society ensures justice for all, with a level playing field. On Election Day people often vote on the outward appearance,<sup>1216</sup> because people don't know the real heart of a person<sup>1217</sup> history has shown that those who wield authority have often been able to use the powers of their office corruptly, to augment themselves, acquiring more rights and powers than the cast aside person, and doing so illegitimately. Of course, there must be limitations to transparency, but history has shown time and time again that the leaders of society have been themselves the most frequent sources of the most evil corruption, violence, and abuse of power. Transparent Class Citizenship has been defined in our constitution as:

**ARTICLE VI SECTION C: Transparent Class** (Elected Public Officials, Judges, Military, & Law Enforcement)

Those individuals elected to public office or put into public positions, as well as law enforcement, public inspectors, and those outlined through this constitution, will lose some of their civil liberties. The loss of these liberties is intended to move the individual to greater transparency in proportion to his or her position of authority over the lives of people within society. Transparent Class citizenship will extend to the Prince of the Covenant, the president, governors, regional ambassadors, military personnel, the Regional Bureau of Investigation, the National Bureau of Investigation, the Internal Bureau of Investigation, the External Bureau of Investigation, judges of all levels, and inspectors at all levels. Transparency will extend to all financial transactions, assets, investments, and income, both within the nation and abroad. Surveillance options will be determined by public vote; however, a person's conversations and private activities with his or her spouse or potential spouse, outside of the realm of infidelity, are to be kept sacred and private to the same degree as a first-class citizen. Surveillance options are limited to discovering criminal, rather than embarrassing, activities. No privileges may be granted to Transparent Class citizens above the rights of a first-class citizen.

Direct democracy is made up of local governments (which consist of cities and counties), state governments, or commonwealths (e.g., Virginia and Massachusetts), either of which are collections of counties, and a national government, which we might analyze in turn by its domestic and foreign-relations functions. By thus conceptually dividing the national government between its domestic and foreign functions, we may build a tighter bond between the national domestic government and the separate individual states. In the words of Thomas Jefferson, "My general plan would be, to make the States one as to everything connected with foreign nations, and several as to everything purely domestic."

In order to fully appreciate the law creation process, it will be helpful to give you a glimpse of the new structure we will be unveiling in chapters four and five. We refer to the national government as *the national council*, but the national domestic government is really made of only all the state governors of the nation. Thus, in essence the national domestic government is composed of a collection of states, in line with the original intentions of the designers of the US Constitution. In this way, we may bind the national government firmly to the state governments, through the governors. Under the original Constitution, as ratified in 1789, the state governments were operating as independent nations except in terms of the national military and travel between and among the states. The relative strength of the state laws provided for the maximum amount of liberty in the law creation process in those days, but as the individual states went on and on developing their own separate governments, that process began to tear the nation apart at its seams, for the national

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<sup>1215</sup> Political Corruption, Transparency International, [transparency.org/global\\_priorities/corruption\\_politics](https://www.transparency.org/global_priorities/corruption_politics).

<sup>1216</sup> Samuel 10:23-24.

<sup>1217</sup> Samuel 16:7.

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government was too weak to hold the whole nation together.<sup>1218</sup> In fact, we can also see these tendencies throughout history. Especially after the rise of the nation-states of Western Europe during the Renaissance, as the sovereignty of national governments focused intensely upon their own self-interest, and inevitably, that caused tension and wars between them, where there was no international law with the power of enforcement, just as America saw internally, with its own Civil War of 1861-1865. To prevent this past political self-destruction, in direct democracy there will be virtually no individual state law creation process, nor any city-level law creation process. Instead, the law creation process will exist on only two levels: the county and the nation. However, the law enforcement process will remain on a city and state or regional level so that those in authority will remain always under or beneath the law rather than above the law. By creating laws on the county level instead of the city level, the laws of the county may be used to unite the cities rather than uniting the people under their elected officials and politicians, which is the case in both the republics and the monarchic forms of government. This means that the mayors of the individual cities in that county remain under the county law because the law itself—rather than a person, the mayor—has the responsibility for uniting and ensuring teamwork and governmental cooperation within each county. On the national level, we have expanded this concept to use the national laws to tie the states together and to ensure that the individual governors will remain always properly subordinate to the national laws.

To a large degree by removing state law, this produces a stronger bond between the states and the national government than has ever been the case under the United States Constitution because with the direct democracy Constitution there is no state law but only national and county law. At the same time, by enforcing national law through state law enforcement (starting with the governor), we are retaining the powers of the individual states to allow each state to interpret the law creatively and naturally as issues may come up on a more regional level.

The court system, however, while it is established at city, regional, and national levels, the court system functions at a county, national, constitutional, and foreign or international level. By having the city judges confirmed by the county council, which is made of all the mayors under the county's jurisdiction, the city courts are rendering a county level verdict are thus above the city mayors in order to keep the mayors accountable, always, to the county laws, which are those passed by the people. This means that there are no county courts, but only city courts that enforce county laws. City courts are also made for criminal and civil cases in addition to cases levied against the mayor or a member of a city's law enforcement agency, the local police. The city judges, while confirmed by the county council, are appointed by the mayor's political opponents to not only keep the mayor under the authority of the law, but also to ensure the rights of the people living in the city who did not vote for a sitting mayor.

In order to ensure the rights of the minority, the same path is followed on a national level. The National Court judges are not to be selected by the governor, but rather only by those who have the responsibility to investigate the governor, which is the regional ambassador, and then only the national council approves the judge. In this way, these National Judges have authority derived from a national level, which places their authority on a higher level than that of the governor.<sup>1219</sup> This gives the National Court a national voice so that court also functions and acts as the federal court, as you know it in a republic. When there is a case between two regions, the prosecuting attorney will have to go to the National Court of the defending party. This achieves several objectives: first, the defending party if it loses the case will be losing to judges from its own region or state. Second, by having the judge confirmed by the national council as a whole, we ensure that the governors and the mayors are kept accountable to the law, as individually they are lower in authority than the judges

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<sup>1218</sup> Powers of the States, <[studyworld.com/john\\_c\\_calhoun.htm](http://studyworld.com/john_c_calhoun.htm)>.

<sup>1219</sup> Arabs 7:7–10. – Traditional [Hebrews 7:7-10]

themselves are. As the old adage goes, “No one is above the law,” and remember, in this new form of government the law is derived by, for and from the people. The court system also needs its own special checks and balances system, in order to ensure that it too remains accountable to the people.

### **ARTICLE III SECTION C: Requirement for entrance to the National Court**

Requirements for entrance to the National Court: 1st class citizen that meets both qualifications one and one of two options: A) Doctorate Degree in law and history applied from at least the time period in which this document was written until the present time, Constitutional Law Exam: This test must be passed a second time to be considered for the for the position of National Court Justice. There are only three tests and no person may take the same test twice. B) Sponsor of a Regional Powers of Authority Law or Amendment to the Constitution that passed by public vote. The National Judges like the Public City Judges are appointed by the Regional Ambassador. Other qualifications maybe established through Power of Authority proposals as passed by national. The Judge may only take the stand only after being approved by the National Council. National Judges may only be selected from among the County Judges serving in that Region. The High Court may dismiss any Judge that does not meet these qualifications. All will receive a salary of at least double the average regional citizen and then increase at least one and a half times inflation and may not fluctuate except by county vote. Any increase to his may come about through a proposal on the regional ballot and not by national mandate. Regional Proposals may not target any judges exclusively. Regional and National ballot proposals are except from any proposals related to county or city courts.

## **Constitutions**

While the law originates from the people under the Jezreel Constitution every Sabbath the people will be read the law of our Gods of Death, that is to say the Word,<sup>1220</sup> by the house of Aaron<sup>1221</sup> so that the people may meditate on it.<sup>1222</sup> Therefore while the Jezreel government exists under laws setup by and through humanity the underlying basis of those laws is divine and the foundational core of Jezreel, and constitution as if it were, by which all laws are measured against. This is why there remains a Zadok Priestly set of courts in the temple<sup>1223</sup> to see if any law directly violates the divine laws as a standard by which human laws are measured against. It is important to recognize that not all court cases will be able to render a verdict based upon the existing law because the existing written by men do not have the divine ability to see the future. In the existing court system, this turns judges into lawmakers, as they have no option, but to render a verdict based upon their own opinion in to absence of existing law. The priestly courts were only to be used in such cases, as it is written:

If cases come before your courts that are too difficult for you to judge —whether bloodshed, lawsuits or assaults —take them to the place Love your God will choose. Go to the Levitical priests and to the judge who is in office at that time. Inquire of them and they will give you the verdict. You must act according to the decisions they give you at the place Love will choose. Be careful to do everything they instruct you to do. Act according to whatever they teach you and the decisions they give you. Do not turn aside from what they tell you, to the right or to the left. Anyone who shows contempt for the judge or for the priest who stands ministering there to Love your God is to be put to death. You must purge the evil from Israel. All the people will hear and be afraid, and will not be contemptuous again.<sup>1224</sup>

These cases, because existing law does not exist, will set precedent and from time to time incorporate the laws of our Gods of Death into the laws of men.

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<sup>1220</sup> (The people) Torah (Deut 31) 184:9–13; Joshua 8:33–35; Neh 8; Acts 15:21.(governors and leaders) Torah 170:18–19; History of Israel & Judah 44:8–13.

<sup>1221</sup> Psalms 119:89–91.

<sup>1222</sup> Joshua 1:8; Psalms 1:2, 119:97.

<sup>1223</sup> Torah 170:8–13 – *Traditional* [Deuteronomy 17:8-13]; Zechariah 3:7.

<sup>1224</sup> Torah 170:8–13. – *Traditional* [Deuteronomy 17:8-13]

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I have not forgotten that the priestly line of Aaron once enslaved the people through the law,<sup>1225</sup> but as there is a revival and resurrection of the house of Joseph there is a death and rebirth of the house of Aaron and the covenant of grace.<sup>1226</sup> One cannot ask other to believe in the testimony of their witness and cast aside the testimony and responsibilities granted to the other witness.<sup>1227</sup> For as Man and Woman, Father and Son, Judah and Israel the two were designed to function in union as one so that one is incomplete and outside of the harmony of Love without the other.

There is still, in the foundations of law, another authority that has the potential to cause more bondage and more harm than all the other kinds of law combined, and that authority is the Jezreel Constitution itself. Constitutions while created by humanity and not the divine have a vital purpose—they serve as the last line of defense against tyranny and oppression. The longer a Constitution stays in place, the more it becomes an integral and fully accepted part of that society. On the other hand, we know that those who wield power continually seek with the greatest ingenuity and determination imaginable for any loophole, or any way to bypass or circumvent the just restraints placed upon their behavior to prevent them from pushing beyond the established limitations of their office. Patrick Henry said it this way, “The Constitution is not an instrument for the government to restrain the people; it is an instrument for the people to restrain the government—lest it come to dominate our lives and interests.” As we shall document further throughout this book, the Constitution that created America as a vibrant and strong political entity no longer contains the same vital restraints on power that the original designers so wisely intended. The powers of authority proposals were developed as a vital part of this new government plan in order to restrain abuses of power by those in office. Even so, all of these ideas are based only on the most realistic study of political history, and at that after the fact, where we can now see clearly the challenges and issues that the original designers could barely imagine. History is not just the past, but it is what is generally known about the past, and it is constantly being written, revised, and rewritten, right now, just as you read these pages. So then, while you are reading these thoughts, even greater concepts are being tossed about, considered, reconsidered, and finally in some sense created. It is all a part of the struggle of humankind to improve upon and upgrade its situation and its opportunities, its total environment and room to live. Without the capability to modify the government model that I have laid out for you, even with all these efforts, this form of government could, in the end, become the greatest limitation upon our liberties, by not allowing liberty to evolve and advance. Much foresight and many wise provisions are needed. This threat has led us to develop several methods by which the foundational document, which is the Constitution itself, might be slightly altered or even more fundamentally transformed.

Amendments to the Constitution are set up using the same law creation concepts as powers of authority proposals but with a few notable exceptions made necessary by the nature of amendments themselves. Both national mandates and powers of authority proposals must go before the courts to have their constitutionality verified. Yet amendments by their very nature oppose in some way the existing provisions of the Constitution itself. Now in order to accommodate national proposals of this type, I have created what we call the *trial of lawmakers*, and this procedure serves the same purpose as the *causa enim novo*, except that the jury in this case is made up of a random selection of the people in society who have sponsored proposals that passed on a county, state, or national level. Remember, in this government there are no *legislatures* in the traditional sense of the term because the people themselves are the legislature. The jury members of the *trial of lawmakers* owe their right to have written proposals and to put them onto the ballot to the liberties granted to them through the Constitution. Any amendment that would put these fundamental rights into question would be,

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<sup>1225</sup> Levi 23:4 – *Traditional* [Matthew 23:4]; Luke 11:46.

<sup>1226</sup> Luke 10:25–28.

<sup>1227</sup> Zechariah 3:7.

at least in theory, opposed to their own liberties. These people, therefore, would be our greatest warriors against tyranny. The trial of lawmakers has been defined in our new constitution as follows:

**ARTICLE I SECTION C4a: Trial of Lawmakers**

The trial of lawmakers functions in the same manner and layout as the *Causa Enim Novo*, with the following exceptions: The trial of lawmakers will take place through the National Courts in the region where the first *Causa Enim Novo* was held for the proposal. At 100,000 signatures, a representative from Internal Bureau of Investigation will be responsible for prosecuting the case. The representative from the Internal Bureau of Investigation will be required to call on the National, Regional, or External Bureau of Investigation (or a combination of bureaus) to maintain applicable prosecution. The jury will be randomly selected from the people of that region who were the sponsors of county ballot propositions that became law. Only proposals with a majority vote of approval from the jury, rather than a tie, will pass the trial of lawmakers. The trial of lawmakers does not submit a “Completion of Thought” or reduce the number of signatures required for ballot initiatives.

This brings us to another important issue. As the original designer of this plan, I am continually finding issues and potential improvements within the system. Science and discovery will continue after me, of course, but after my time there will be no way for me personally to continue the alteration to adapt the foundational structure and design of this Constitution to new scientific discoveries and other technical and social advances. To achieve these good purposes, we must allow for the creative abilities and the natural genius within everyone to be able to modify the Constitution as proposed. On the other hand, we must allow time for this Constitution to fend for itself. As time goes on, two things will occur: Either the Constitution gradually will become more accepted among the population, or some substantial internal weakness will immerge, and by a revolution the government thus established will be overthrown. Assuming the former, as this Constitution becomes gradually more and more accepted by the people, it will also become more and more difficult to change. And yet, to the careful, astute observer, time shows that the system of government that runs the U.S.A. has been gradually eroded, and it has broken down. The U.S. Constitution is no longer an experiment to be discussed in a laboratory, but rather an integral part of the country’s national pride and identity. The challenge is that to even discuss the possibility of challenges within the Constitution usually invokes an emotional storm rather than a logical, reasoned response. Yet if we look back to the original designers, such as Thomas Jefferson, Alexander Hamilton, and especially James Madison, we know that each of them had some major issues against the U.S. Constitution as it came to be. In fact, they were in constant debate about it, and, as we pointed out earlier, even those who supported it did not regard it as a finished, perfect document. Remember, not only were the founding fathers themselves in regular serious debate over the merits of the Constitution, but this debate was also common among all the people, and it was a debate that crossed, defined, and then redefined political party lines.

Constitutions inherently represent a difficult challenge. The Constitution by its nature represents the freedoms of the people from and over their own governments. The articles in any Constitution represent the limitations imposed upon individual government agencies. It is expected that the people will fear any alteration to the Constitution, for their own liberties established in the Constitution could be put into jeopardy. Time also plays a factor in how people view the Constitution itself. In the beginning, there is a great deal of apprehension, but as time goes on the Constitution becomes a great source of pride and political stability in the lives of all the people of the nation.<sup>1228</sup> There comes a time when ideas that were once thought revolutionary have become commonplace. Over changing times and circumstances, with alterations made to the government model, eventually the cumulative effect of these changes is that the aspirations and intentions of the original designers of the governmental system have become lost. Unfortunately, whether it is through legitimate or

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<sup>1228</sup> Abraham Lincoln, Speech in U.S. House of Representatives on Internal Improvements, Washington, D.C., June 20, 1848.

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illegitimate means, I know that many of those changes will come about from people in positions of authority who should be defending our liberties but in fact are more often looking for shortcuts, loopholes, and ways to circumvent the established order to find ways to expand their own personal power and influence. Despite everything we do to the contrary, history teaches us that this unfortunate political trend may be inevitable. This ultimate state of affairs is the basis in reality underlying our need for constitutional limits to prevent our leaders from abusing their powers. Thus, everything comes down to the fundamentals of tyranny and how it operates. Any power that can be abused will be abused.<sup>1229</sup> Abuse always expands into a vacuum and fills the limits of resistance brought to bear upon it. If people do not resist the abuses of others, they will have no one to resist the abuses of themselves, and ultimately tyranny prevails. The challenge with the Constitution of any nation is that while it was designed—as they all are—to limit the powers granted to government officials, that same Constitution also lays out the foundational governmental designs, and, while doing that, must also grant rights and powers to public officials. Nevertheless, it is the exploitation of those same rights and powers that ultimately make tyrants out of men.

Here, once again, we discover a bitter irony. The purpose of this Constitution should be to preserve liberty rather than the powers of authority granted to a cherished few. Constitutions should never be an obstacle to liberty, but yet in some ways they always are.<sup>1230</sup> If our goal is to create a government wherein the people are courageous and brave enough to dare great things, then the preservation of a nation is not in itself dependent upon a Constitution. A nation's greatest and most enduring asset is and will always be its people, and it is always by their people that they will fly or fall. Amendments and related modifications in our new and improved direct democracy constitution have been designed to encourage change in society through the will of the people so that the powers of this Constitution remain subservient to the people, working for their benefit, rather than against their wishes or desires. Since this is a direct democracy style of government, such change must be done in ways that allow the people to change the Constitution but in so doing do not endanger the liberties of the people.

Debate, with the free exchange of ideas, is important. We would not want the Constitution we are proposing to become so solidly established in the minds of the people that the nation forbids such debate, or ignores its potential weaknesses that could then be exploited by power-hungry people, or ignores changes needed because of broad social changes or advances in knowledge, science, or technology. People tend to see only how the government works day-to-day and year-by-year, but not to think about it in broader theoretical terms and how it might be transformed to make it better. Change is needed now because of the changing conditions we pointed out, because this change is natural, as part of the tradition itself, and because now we deserve better. By making the Constitution difficult to alter at the beginning, right after it is adopted, this gives it a good fighting chance to fend for itself. Then, as time goes on, it acquires a prestige and a mystic, and people get set in their ways (being "creatures of habit"), then, unfortunately, it becomes more and more set in stone as the concrete hardens. Therefore, what we want is a Constitution that, well after its initial adoption, gradually becomes easier to alter. We do this with the hope and, more than that, the expectation that one day the people will be able to govern themselves without the limitations of the Constitution.

In order to achieve these ends, then, the number of National Judges that shall be required to overturn a proposal or law as unconstitutional shall be increased by one every hundred years. We might stop to pause here by remembering that just lasting a hundred years is, for any form of government, a fine accomplishment. Should this form of government preserver, the constraints upon the Constitution itself will fade, which means that this government model has the potential to be a

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<sup>1229</sup> Laws of Tyranny, Constitutional Society, [constitution.org/cs\\_abuse.htm](http://constitution.org/cs_abuse.htm).

<sup>1230</sup> Constitutions - [importanceofphilosophy.com/Politics\\_Constitution.html](http://importanceofphilosophy.com/Politics_Constitution.html); Rights, Powers and Duties - [constitution.org/cs\\_power.htm](http://constitution.org/cs_power.htm)



true direct democracy without even the formal written limitations of the Constitution itself. In this way, as the stability of the government and the acceptance of the Constitution gradually becomes greater and the threat of abuses of power also correspondingly increases, the powers granted to the people creatively to alter this situation must also increase. Essentially, we are moving with society towards putting its faith for the preservation and integrity of its government into the hands of the people alone.

#### **ARTICLE II SECT C2: Dissolving the powers of the Regional Court to overturn proposals**

Starting one hundred years after the ratification of this constitution the number of Regional Court judges needed to overturn a law shall increase by one. Two hundred years from that point the number of judges need will again increase by one, each time the number of years doubling until the Regional Courts will be totally dissolved. Laws concerning mayors laid out in this constitution and by due process of law will be handed down to the local courts. Laws concerning Presidents will be dealt with through the Planetary Council of Presidents as well as the local mayors through majority vote and the smaller courts respectively.

It is the nature of humanity to declare that we know what is right, however, there is a greater standard as laid out by our Creator.<sup>1231</sup> As the powers of the Jezreel Constitution fade to the ultimate power and strength of the people themselves, this will bring forth issues for which the Jezreel Constitution was not prepared, yet in these circumstances the divine law under the Levitical Priesthood remains and grows and acts as a restraint to the ways of man, thus amplifying our relationship with our Creator without casting aside the liberty of the people in the process. Also realizing that our great hope is that somewhere along this road Christ himself will return and he will be our High Priest over the courts of Aaron.<sup>1232</sup>

There is something else about Constitutions that I personally do not particularly like. The first Constitution maybe was accepted by votes, but each generation that followed thereafter merely inherits the Constitution without ever actually having a voice in the foundation of its government. A government's Constitution is, in this case, something into which we are all born, and we have few means to alter. For this reason on the bicentennial of the original ratification of this Constitution, once every fifty years, society will have a vote as to whether or not the Constitution as is should be accepted or rejected. With this one provision, at least once in most people's lifetimes, they could choose with their own vote either to accept or to reject the Constitution. This too is in line with Jeffersonian philosophy who believed one generation did not have the authority to force a government on the next or succeeding generations. In the words of Jefferson: *We may consider each generation as a distinct nation, with a right, by the will of its majority, to bind themselves, but none to bind the succeeding generation, more than the inhabitants of another country.*<sup>1233</sup>

#### **ARTICLE I SECTION C4: Amendments**

Amendment proposals may alter any and all aspects of the democracy. Ballot initiatives take place only in each semi-centennial and twenty-year election and may not be endorsed as a national mandate from the regional governor. Amendments, if passed, hold supremacy over all laws and may be overturned or modified only through another amendment. Passage requires a majority vote in each county in the nation for the first fifty years after ratification of this constitution. Each semi-centennial will drop the number of counties by 10 percentage points, that is, from 90 percent, to 80 percent, and so on, until all that is required is a majority vote, as well as at least 50 percent of all counties. Each time an amendment to the democracy is passed, each of the sponsors and cosponsors may submit one possible question to the constitutional law exam. The sponsors and the cosponsors are not to share the questions among themselves. The military will assemble the questions in the form of a written exam

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<sup>1231</sup> Proverbs 14:12, 16:25; 2 Cor 3:6

<sup>1232</sup> Psalms 110:4

<sup>1233</sup> In Defense of Democracy, <[etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/)>

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, <[en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)>.

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on those questions. All of the sponsors will take the exam. They may also mark each question as “not legitimate.” The top twenty-five questions that the majority answered correctly and were also the least marked as “not legitimate” will be taken before the group as a whole. The group will then discuss the questions. Then, through anonymous vote, the top eight questions will be selected and divided into four sets of two, each going to the three different constitutional law examinations and the last set of two going to the spare constitutional law examination. Each question must be approved in a private session with the high court, on the grounds that the question pertains to the subject matter of the amendment and that the solution is within the amendment or notes thereof.

For any nation, the Day of Independence is a day of great national pride. In the United States, every July 4, people are accustomed to celebrating their independence as a nation with fireworks, parades, music, and celebrations. It is also a time of reflection, evaluation, and reassessment, to look at where society has been and where it now seems to be headed. This gives each generation a chance to accept this government model as it is, and if they do not like it to ask for something else. How do we know for sure that something else might not be even better? Then again, if the people choose to retain their form of government (this one), then they will also have a second question to indicate whether or not they believe that the existing Constitution is being enforced as was originally intended. This vote is designed in such a way as to grant a voice and an open door to see where corruption of the ways of tyranny may have diminished or damaged the voice of the people. It is yet another of those necessary checks on the powers that be.

### **ARTICLE I SECTION D4: Semi-Centennial Elections**

The semi-centennial election will take place every fifty years on the day of the enactment of the democracy. The ballot will contain the three approved amendments to democracy with the greatest number of signatures, as well as two questions. The first question on the ballot will be, “Do you approve of the constitution as it is, or would you like to open it to change through popular vote?” (Approve or change). Question two is a party-line vote and can be answered only if the answer for question one is “approve”. Question two is, “Is the constitution being enforced?” (Yes or no). If the answer for question one is “change,” and these answers collected from the public are greater than 50 percent, then the response for the second question is void. Every mayor must submit his or her response publicly for those two questions. An explanation of the mayors’ answers may also be attached to the vote. On the day of the semi-centennial, each governor will be required to give his or her answers with a speech. The last speech of the day will be from the president.

If the existing constitution for the Jezreel is approved, all proposed amendments to the democracy older than the day of the last 20 year election will be dissolved and the fireworks may begin.

### **ARTICLE I: SECTION D4a. Vote for Change**

Two years will be allowed for the development constitutional proposals, during which no signatures may be gathered unless the proposed constitution is completed prior to the vote to change the existing constitution. The third year will be available for signature gathering. Citizens may sign as many constitutional proposals as they wish. The constitutional primary will take place during the fourth year. The five constitutions with the greatest number of signatures will be placed on the ballot, along with the present constitution. The citizens will be allowed to vote for first choice, second choice, and third choice. Citizens may also vote only for first and second choice or only for first choice. First choice will be given a weight of five, second choice will be given a weight of two, and third choice will be given a weight of one. The fifth year will be the general constitutional election, where the two constitutional proposals with the most votes will run off against each other. The vote will decide the new law of the land.

### **ARTICLE I SECTION D4b: Not Being Enforced**

If the second question among those who were able to answer it did not maintain a two-thirds vote of confidence, then the following actions will take effect. Two months after the vote, all mayors and governors in counties and/or regions with a confidence level below two-thirds vote will schedule a

town hall meeting to hear the points of contention. Following this, the mayors and the governors who voted no will meet with other mayors and governors in their political party who also voted no. Each party should agree on five different letters of complaint. Each letter of complaint will have an agreed-on spokesman. Six months following the town hall meetings, all of the political parties will meet in individual conventions, each one a week apart from the next. The only speakers who will be allowed to speak are the mayors and/or the governors who voted no. The convention will decide which of the individual complaints has the most merit. In the next national primary or general election that is no less than six months away, the five parties with the greatest number of “no confidence” votes in the semi-centennial election will submit their complaints for a national vote. The nation will decide through the national vote which complaint has the most merit. The elected spokesman for the victor will be allowed to hand-select and replace 10 percent of all of the regional and House of God Court judges. No fewer than twelve will be replaced.

### **Inalienable Rights (Rights above the Powers of Law)**

There is a sad reality in our world that laws once made to enhance are rights are now used to deny our rights. Under the guise of freedom of the press and freedom of speech, people will plant hidden cameras in toilets to take lewd pictures and post them on the internet. Women will put trust in the wrong man, allowing him to take photos of herself in the context of relationship and later when the relationship is over the photos are used for extortion or published online for the sole purpose of degrading causing her shame. Famous actors have paparazzi looking for explicit moments in their private life for profit and gain. I have to believe that James Madison designed the bill of rights to support freedom of speech and the press he had great things in mind than this. Each person has a right to their sexual privacy and the rights between two people in a relationship with each other are changed should the relationship end.

#### **ARTICLE VI SECTION F4a: Right to Privacy**

No private or public enterprise or organization may publish or distribute sexual or sexually suggestive photography or video for the purposes of the entertainment or gratification of others where the person has not given written permission for the use thereof. The photography or video of sexual or sexually suggestive acts conducted between two individuals or done by one for another within the confines of a relationship between two individuals have a right to remain private unless both individuals have given voluntary written consent for the publication or distribution thereof. Exceptions will be granted in cases of infidelity or for the reporting or investigation of a crime by or for law enforcement. Sensitivity of such types of evidence may take place in closed court without media recording devices present at the request of victims involved.

Even with these checks and balances in place, the designers of the U.S. Constitution still feared that the powers and rights of the individual citizens would be slowly diminished and taken away with the passage of time, as the power of the national government gradually increased. Jefferson phrased it this way, “*The natural progress of things is for liberty to yield and government to gain ground.*”

However, in a direct democracy the real source of power is the people themselves, and therefore our goal should not be to limit the powers of the law creating bodies to preserve the rights of the people—as is the case with Congress in a republican form of government—but rather it should be to create an environment wherein the people’s source of power in the law-creating bodies is expanded continually, whenever and wherever possible. To accomplish this great goal, it will be necessary continually to shrink and restrain the powers of any aspect of government that may be considered an ongoing threat to the power, authority, and essential rights of the people. This concept may be at first difficult to comprehend, but whereas the designers of the American republic knew that with the passage of time natural, inevitable political processes would destroy the liberties that they had so carefully built into the Constitution and especially the Bill of Rights. I also know, as a direct democracy designer, that if the direct democracy is set up properly, when the people are given the power to

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create the laws themselves, inevitably that situation will result in the people controlling more and more aspects of their government and the expansion of their own powers, rather than the contrary case we mentioned, wherein the Congress in a republican form of government has its ways of continually expanding its powers at the expense of the people. This means, then, that rather than anticipating the usual government expansion that gradually erodes and decays the rights of its citizens, as in the typical republic, we may expect the government of a direct democracy, with the passage of time, to enhance and increase the rights of the people.

In many ways proposals on the ballot is like collective bargaining as the population is making demands now how they expect their government to work. While the vote comes through the collective decision of the majority the ability to vote remains at the individual level. As the people maintain the right through the vote to collectively bargain with their government, the right exists for all forms of controlling power of them, whether is collective bargaining with business or industry, the leave a profession and seek employment elsewhere, these are rights that remain sacred for all of us.

### **ARTICLE VI SECTION F6: Occupations and Strikes**

Every person shall have freedom to choose and change his residence and to choose his occupation to the extent that it does not interfere with the public welfare. The right of workers to organize and to bargain and act collectively is guaranteed. *Publicly traded companies are not subject to double taxation. Only dividends not reinvested as well as interest gained minus inflation will be considered income for tax purposes.* County and National Law may exempt these saving from their perspective taxation portions for worthy causes such as funds are to be used for Retirement Savings, the Education of siblings or the down payment for an individual(s) first home. Income taxes that are not the result of investment savings may not have exemptions except those mandated within this document. (Japanese Constitution (Article 28))

Sadly, today we see that some of the fundamental fears of the designers are happening. Yet for many years—decades, centuries, or even still until today, in some cases—some of the original checks and balances built into the U.S. Constitution have restrained the national government from encroaching upon the rights of the citizens. It should be noticed that the rights that are still effective today are those that were constantly and continually defended, such as the rights granted to suspects in criminal cases, the rights of the press, etc. The rights of the states were less fortunate. Historically, as it came out of a loose federation of politically separate colonies, the power of the U.S.A. was constructed to emphasize the local and state jurisdictions. During the designing of the United States Constitution, many of the states, such as Rhode Island, Connecticut, Vermont, and Delaware, contained by today's standards, comparatively little landmass. Besides, their populations were relatively small, so there was no real need for county governments. The fathers of the Constitution knew that in order to maximize representation they would need to restrict the capabilities of the national government. Therefore, the Constitution as a whole was developed with a set of restrictions in mind about what the national government could do, rather than with a set of restrictions upon what the states individually or acting together might do.

The major, single challenge with state rights occurs when the rights of the state overshadow or supersede the natural rights of humanity, which nowadays are usually termed our *civil rights*. We can see this when we analyze the First Amendment in the Bill of Rights: *Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.*

Note that it reads, "Congress shall make no law." The amendment does not state that, "No law shall be made" period. This amendment left these laws up to the states to decide. For instance, when the Constitution was ratified, Massachusetts already had a tax supported, state established religion, the Congregational Church, but later the Commonwealth of Massachusetts thought better

and decided to disestablish it as such. Nevertheless, at any rate, now we can see where this gradual comparative reduction in the rights of states turned out to be a positive evolutionary development that strengthened and enhanced the rights of the people. Since its inception, the United States has gone under three fundamentally different forms of government. The first one retained all the powers of the state governments, but the nation was involved in a struggle for the individual liberty of some of its citizens, who lived with the bondage of slavery. The rights of the states must be considered secondary to the rights of humanity. With the first Emancipation Proclamation, of September 22, 1862, by President Lincoln and the conclusion of the Civil War in 1865, with the passage of the Thirteenth Amendment, the abolition of slavery fundamentally altered this state rights oriented form of government. Abraham Lincoln knew that the national government was essential if the nation were to hold together. Lincoln also knew that the state governments would never end slavery on their own, nor would they treat all people, regardless of race, as equals without strong enforcement by the national government.

Essentially, I am considering here the same contradiction between the two fundamentally different rights of humanity that we spoke of earlier in the conflict between Jefferson and Burr. The Jeffersonian right is the power of the common person to have a voice in the law creation process by delegating the powers of law to the states, and the second right, argued by Aaron Burr, is the power of the national government to enforce equality and individual human rights among the individual states, even when the separate states may encroach upon or fail to enforce those natural human rights.

In the present system of government under the republic, we have been trading the Jeffersonian rights of the people to have a voice in the law creation process under the powers of state law for Burr's rights of equal treatment under the law as strongly enforced by the national government. However, these compromises are ironically inadequate because what we really want and need is the firm establishment and enforcement of both fundamental rights, rather than an *either or* solution.

From amendments to powers of authority proposals to the trial of lawmakers to the rights of the people themselves, each piece must have its place in order to continually expand the rights of the people, and continually to restrain (if not actually diminish) the powers of those in positions of authority. Historically, when we look back in time, most people consider the dividing line between the times when the rights of the states were in ascendancy compared to the power of the national government, they go back to the American Civil War. While it is true that what happened diminished the rights of the states, the powers of the state governments still kept the national government's overall power small in scope. This form of government, starting with the Lincoln presidency, maximized the output and efficiency of the business world. It failed, however, to meet the needs of the common person on the street needing bread.

While many today are familiar with the wrongs and abuses of communism, still we must realize that communism would never have been formed if there had not been the most grievous wrongs committed against the common people in terms of widespread poverty, with a grossly unequal distribution of wealth, access to education, and health care services. Is it any wonder, then, that the Republic form government had major challenges and then broke down during the Great Depression? In America, the most misunderstood of these philosophies is communism. Communism political philosophy is the belief that controls must be put in place in order to amplify and protect the equality of each human being collectively. This may surprise you, but we can see this logic echoed in our Declaration of Independence: *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights that among these are Life, Liberty and the pursuit of Happiness.*

These *inalienable rights*, and many of the rights mentioned throughout the U.S. Constitution, as well as, more specifically, in the Bill of Rights, are viewed beyond the rights and powers of man to

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alter. The justification for these rights, as we have just read, are viewed as endowed by our Gods of Life and therefore beyond the scope of humankind to change. With the passage of time, most people have come to accept many different forms of these philosophies as political truths without considering their origins. In today's political world, the mere mention of God often evokes a major emotional response. This response has often caused an alienation of the religious and Moralistic side of the square. Any attempt to achieve a direct democracy must have the ability to represent the entire political square, including those that use religious justification for their political beliefs. If we omit a moral justification for this new system of government, we will only further divide, rather than, unite the people. The challenge is, however, that when many on the relativist side of the equation see the term, God in print all opinions after that are discarded—case closed, end of story. When we analyze the religious political arguments from prayer in schools to government support of religious institutions for drug rehabilitation, often using religious quotes from the designers of the U.S. Constitution, it seems that all they are really trying to say is that, government belongs to us too. The belief in a theocracy is to believe that rules set upon man through our Gods of Death or religious text are for the betterment of humankind, endowed by our Gods of Death and therefore above the right of humankind to change. We can see this in our modern day through state-imposed philosophy of the moral absolutist as represented in communist system. The problem with this is that it attempts to take the needs of the moral relativist out of the political equation. Historically we can see that when man tried to put himself in the shoes of our Gods of Death that oppression supported by “divine right” soon followed. In Biblical stories, from the major religions there near always exists a Satan or a great evil one that fell from grace or power due to their attempt to put themselves into the shoes of the Almighty. Jefferson said it this way, *Nothing can be more exactly and seriously true than what is there [the very words only of Jesus] stated; that but a short time elapsed after the death of the great reformer of the Jewish religion, before his principles were departed from by those who professed to be his special servants, and perverted into an engine for enslaving humankind, and aggrandizing their oppressors in Church and State; that the purest system of morals ever before preached to man, has been adulterated and sophisticated by artificial constructions, into a mere contrivance to filch wealth and power to themselves; that rational men not being able to swallow their impious heresies, in order to force them down their throats, they raise the hue and cry of infidelity, while themselves are the greatest obstacles to the advancement of the real doctrines of Jesus, and do in fact constitute the real Anti-Christ.*<sup>1234</sup>

The principle of the separation of church and state was intended to ensure that the rights of all people were maintained, rather than to exclude religious beliefs from government. Government by its very nature must be able to represent the beliefs of all of the people. The question is how can government be allowed to work in harmony with religion without allowing religion to force its will onto the other-religious and non-religious people of the nation? James Madison suggested the solution is to “*use ambition to counteract ambition.*” To accomplish this, the law should be written so that no person should be compelled or forced to participate in any religious act or ceremony, but also that no person or organization should be excluded from any right or privilege due to the religious nature of the person or organization. The moral relativist is motivated against what they see as perceived intolerance or strict guidelines found in religious texts and teaching. What often the extreme moral relativists fail to realize is that intolerance of perceived intolerance is inherently intolerant. For example, let me illustrate, the moral relativist is the greatest opponent of censorship in our schools, while the moral absolutist is its greatest advocate, and to a large degree the moral relativist has been successful in removing censorship from schools, yet it was not the moral absolutist that removed the bible from the student library, not only that book but also books that obtain

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<sup>1234</sup> In Defense of Democracy, [etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/),

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)>

meaning and points of view from the bible, such as *A Purpose-Driven Life* and others that have been censored from students. There are speeches by Martin Luther King Jr., Gandhi, Abraham Lincoln, Galileo, Sir Isaac Newton and George Washington that due to their religious overtones may not be taught in the public school system. Our religious holidays are another good example because their understanding from an historical point of view may not be taught in our public school system. Therefore, there is a certain level of ignorance that the moral relativist is willing to place on the students due to the perceived threat from moral absolutism. Presidential candidate Barack Obama put it this way: *More fundamentally, the discomfort of some progressives with any hint of religion has often prevented us from effectively addressing issues in moral terms. Some of the problem here is rhetorical - if we scrub language of all religious content, we forfeit the imagery and terminology through which millions of Americans understand both their personal morality and social justice.*<sup>1235</sup>

It is important to realize during Jefferson's day the church was the primary form of education and often scientific truths of the day were not taught due to their preserved threat to the church. Jefferson believed freedom of religion should be enacted to open the mind, "The law for religious freedom... [has] put down the aristocracy of the clergy and restored to the citizen the freedom of the mind."<sup>1236</sup> Is it right to trade one part of ignorance for another just to defend or preserve one man's philosophy over another? This is not to say that the moral relativist is not needed. The zeal from both sides is needed to counterbalance the other, and they will always exist to one degree or another in any society. If it were not for the moral relativist, we would exist in a legalist society or theocracy consistently building rules on top of rules without end, which is equally wrong.

#### **ARTICLE VI SECTION G: Religious Rights, Regulations and Responsibilities**

No religious organization shall receive any privileges from the County, Region, National governments, nor exercise any political authority because of its religious affiliation. Conversely, no organization will be denied any privileges from the county, region or national government solely due to its religious affiliation or practices. No person shall be compelled to take part in any religious act, celebration, rite or practice. Religious and nonprofit organizations will not be subject to taxation. No religious test shall ever be required as a qualification to any office or public trust under the Democracy. No law shall be accepted respecting an establishment of religion, or prohibiting the free exercise thereof. No religious or nonprofit organization will lose their tax-exempt status due to religious verse or verses communicated through verbal communication or mass media means. No private citizen, enterprise or organization will be penalized for carrying or displaying publicly religious icons or writing on their person or property. No public school may prohibit, charge, or ban voluntary student religious or political organizations or activities from meeting on their premises during hours granted other student organizations. No student in a public school may be prohibited, penalized, segregated or fined from carrying or displaying a religious material, icons or clothing on their person, on or in their locker or desk that is not considered vulgar or a weapon. No public school may prohibit religious conversations between students; religious content in speeches by students or prohibit teaching of historical events solely due to the religious nature of the event or how those events affected society. No public park, city, state or national agency, office, department or court will be compelled through the use of the law or fines imposed to remove or add any religious structure or design used in reference to a religious holiday or related event. *(Amendment 1) Japanese Constitution (Article 20)*

We first need to understand that the vast most of the world is made of up of religious people. At least ninety percent believe in God, seventy percent affiliate themselves with an organized religion, thirty-eight percent call themselves committed Christians, and substantially more people in America believe in angels than they do in evolution,<sup>1237</sup> however, whether or not you believe in our Gods of

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<sup>1235</sup> Call to Renewal Keynote Address by Barack Obama, <[barackobama.com/2006/06/28/call\\_to\\_renewal\\_keynote\\_address.php](http://barackobama.com/2006/06/28/call_to_renewal_keynote_address.php)>.

<sup>1236</sup> In Defense of Democracy, <[etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/)>.

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, <[en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)>

<sup>1237</sup> Call to Renewal Keynote Address by Barack Obama <[barackobama.com/2006/06/28/call\\_to\\_renewal\\_keynote\\_address.php](http://barackobama.com/2006/06/28/call_to_renewal_keynote_address.php)>.

## **Practical Direct Democracy...**

Life, or what exactly you mean by God, each us have justifications for what we do and principles behind our acts. One thing that makes the Preamble unique from the rest of a Constitution is that the preamble itself does not establish any law. There are few places in the U.S. Constitution that offer justifications about why the designers were, in the first place, establishing a Constitution. The only place in the Constitution with any justification is the preamble: *We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.*

God means many things to many people, as a follower of Jesus, I believe we as human beings are accountable to our Gods of Death for how we treat our “neighbors” (which includes everyone), but I also believe that nations are also accountable to our Gods of Death for how they treat their people as well as how one nation treats another. <sup>(Levi 25:31-46)</sup> Now if a people are held accountable for the actions of their government and the laws enacted through their government, then the people have a sovereign right to pass and enact laws as seems prudent to them, for the people themselves are ultimately accountable to our Gods of Death for their actions and the actions of their leaders.<sup>1238</sup> We also accept that Love has granted us freewill, which is ultimate liberty, providing us a beautiful world with such creativity and imagination, and allowing us to run our own race through this path called life as unique human beings. St. Paul taught in 1 Corinthians 6:12 and then again in 10:23: “Everything is permissible”—but not everything is beneficial or constructive. Everything is permissible for me—but I will not be mastered by anything.”

The commandment is true you shall worship Love your God and Serve him only,<sup>1239</sup> however, the commandment does not state that you should despise those who do not.<sup>1240</sup> Love saved Israel time and time again though they were serving foreign gods. Love sent his only Son to as a light to the Gentiles while they were bowing to Zeus and Pleiades. The stories of Love healing the sick and infirmed are not limited to Christianity, but cross the religious spectrum. I am not declaring that Love has respect for these other gods, but rather the love of Love looks beyond beliefs to see the needs within humanity. For those who are Christian I submit you that the teachings of Jesus the Christ are not always the moral absolutist philosophy many consider it to be. The cornerstone supporting Christianity is salvation through grace, in that we need not constantly live in guilt and mistakes of our past as our sin debt has been paid in full on the cross. Paul’s question to us is do we use that freedom to benefit our own gratification or the needs of our world? Galatians 5:13: “You, my brothers, were called to be free. Nevertheless, do not use your freedom to indulge the sinful nature; rather, serve one another in love.” It is our abuse of this freewill—our wrong choices—that is the downfall of humanity, and by contrast it is the freewill selfless sacrifices, whether small or large, that each one of us makes that amplifies all humanity and the good, even if it is only by the smallest of degrees.<sup>1241</sup>

The bondage of humankind has been most evident throughout history through the abuse of power people have bestowed upon their leaders, who were also people themselves. Therefore the tyranny of humankind is placed upon us by ourselves, and also, to some degree, as in the ancient texts, collectively. We are the people of many different faiths, ethnicities, backgrounds, and professions. I cannot help but think, looking back at the way we treat each other, from poverty, wars, neglect, and suffering that our Gods of Death would not be too pleased with the way we have treated each other. This God granted freewill we have also mentioned in our preamble:

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<sup>1238</sup> Abraham Lincoln, Letter to the Editor of the *Sungum Journal*, New Salem, Illinois, June 13, 1836.

<sup>1239</sup> Torah 159:13, Levi 4:10 – *Traditional* [Deuteronomy 6:13; Matthew 4:10], Luke 4:8.

<sup>1240</sup> Torah 176:7. – *Traditional* [Deuteronomy 23:7]

<sup>1241</sup> Biblical quotes and reference logic, <[cibleresources.bible.com/bible\\_read.php](http://cibleresources.bible.com/bible_read.php)>, Levi (Matthew) 5:16, 7:1–6, 25:34–36, Torah (Deut 31) 184:7–13.



**PREAMBLE**

We, the People, lay claim to creation's deed that we are heirs of the earth, as granted through the wisdom and glory of Love, our Gods of Life.<sup>1242</sup> We hold that human beings, as Love's creation, are His subjects and not man's.<sup>1243</sup> Knowing history, from the fall of the angels to the example shown by all civilizations, we see that tyranny grows from the pride and arrogance that motivate people to impose their will over our Preordainers. That tyranny, through the use of the law that resulted from eating the forbidden fruit, is the bondage of all humankind. It is this bondage that separated us from Love through the use of the law, hindering our aspirations and those of our forefathers. We hold true that the people are bound before our Gods of Death for the laws and statutes of their nation, and it is therefore their sovereign right to set laws among themselves as they deem justified, until the return of our Royal Highness and Savior. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it and to institute new government, laying its foundation on such principles and organizing its powers in such form as to seem most likely to affect their safety and happiness. All power and government authority that are in dispute, when this document does not explicitly specify the source of authority, are hereby given to the people through the power of the vote. Any private entity, whether religious or secular, or any person, whether a citizen of the nation or not, may use the court system to maintain his or her rights, as well as to prosecute any public officials or entities who, by means of their office, abuse any rights, liberties, or freedoms intended for a person, the people, or a private entity. In such cases, the burden of proof will reside with the public entity to prove where the constitution or the powers of authority explicitly deny, tax, regulate, or restrict a person, the people, a business, or a private, secular, or religious entity from the expressed or desired right, power, authority, privilege, or lack thereof. This constitution, and the laws of the democracy that shall be made in pursuance thereof, and all treaties made or that shall be made under the authority of the democracy, will be the supreme law of the land, and the judges in every county will be bound thereby, notwithstanding anything in the constitution or the laws of any region or county to the contrary. All public figures voted into office will be bound by oath or affirmation to support this constitution and will be the servants to the people of our office.<sup>1244</sup> (Revised: 7/03/07)

This present form of republic in the United States actually was developed under the administration of Franklin Roosevelt, who served from 1933 to 1945. President Roosevelt understood that the rights of the cast aside man, whom he referred to as the *unknown man*, were more essential than the rights of businesses. He saw clearly, what we all understand today, that business as such was designed by and for humanity, and humanity was not created to meet the needs of the business world. Gandhi said that the politics of the common person in India were *restricted to bread*. By enabling the rights of the national government over the states, FDR was able to increase the food supply, raise health standards, start immunization programs for children, and reduce epidemics of contagious diseases, even when most people could not afford these vital services. Although the program was criticized at the time as *socialism*, President Roosevelt's programs provided seniors with social security benefits.

Yet we know that as the national government continually assumes more and more power, it leaves less and less power to the people in what we care about—a voice in their government, and it may be only matter of time before that will collapse. In the next chapter, I will be doing a broad overview of the financial structure of Jezreel, including everything from taxation to spending and unemployment. Due to the economic needs of the average citizen, the structure of government has been built around the economic and employment needs of the nation. We must realize, too, that society's ability to provide the fundamental needs of food and shelter must be its highest priority, for that is the people's

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<sup>1242</sup> Torah 1:32 - *Traditional* [Genesis 1:26]; Levi 5:5 - *Traditional* [Matthew 5:5]; Psalms 37:11

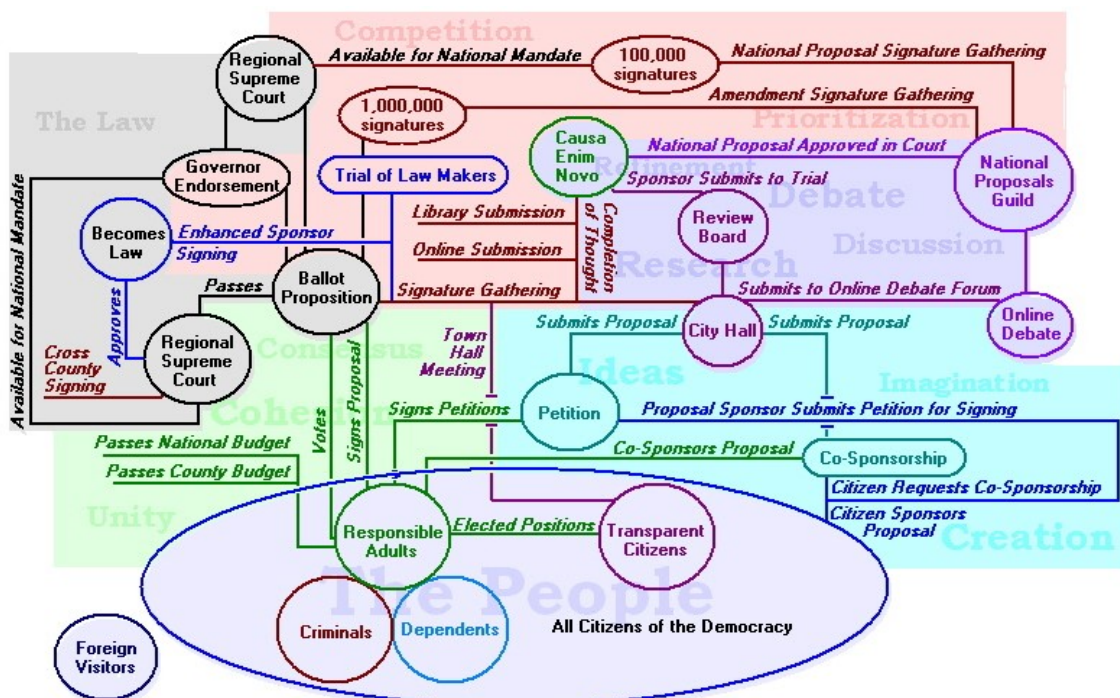
<sup>1243</sup> Levi 4:10 - *Traditional* [Matthew 4:10]; Luke 4:8; Galatians 4:8-9

<sup>1244</sup> Declaration of Independence, Supremacy of the National Government, U.S. Constitution (Article VI [2-3]).

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first freedom.<sup>1245</sup> At the same time, we must find ways to do so that stay true to our direct democracy principles, which means giving the cast aside person a real voice in determining his own level of taxation and spending. In this chapter our focus has been on theories behind the law creation process, whereas in the next chapter we shall focus on the practical aspects of how these laws created by the people are to be enacted and enforced. We will also be looking into how to utilize these processes better, in order to maximize the power and authority of the many, and of average citizens.

In a republic, Congress was partially developed to keep the president in check, the state legislature to keep the governor in check, and all the way down to the city council, to keep the mayor in check. In this form of government, there is no Congress in the conventional sense. Still, we must have strict methods of enforcement that maintain controls over the leaders, thus preventing them from crowning themselves as kings or absolute monarchs while also allowing them to exercise their legitimate powers of direction and control. Also, without effective enforcement, laws become meaningless. As you will see in the next chapter, the state governors are allotted an expanded role in the enforcement of the domestic laws of the nation. They are also involved intimately in the functionality of the domestic government, and of course, they have key roles in meeting the needs of the state government.



<sup>1245</sup> Torah 168:4-10. – Traditional [Deuteronomy 15:4-10]

## Economic Infrastructure and the Evolution of the Modern State

Part III – (Dedicated to the Capitalist Element of the Square)

In the previous chapter, I established the foundational building stones of the law creation process to bring about such as equality. However, merely creating a law serves no purpose unless the government can provide the means of enforcement. We also know that government does not run only on Election Day. Funds are required to pay for the roads we drive on, for example, aqueducts that provide us with water, and hydroelectric dams that provide our homes and businesses with daily energy. For the people as a whole constantly to monitor these internal governmental functions and services would not be practical, but a truly democratic society can exist only if the people of that society have control over which services its government provides and how much they will be taxed for them. Some positions in government require oversight in one way or another by officials of the government. The best method, as is the Prince of the Covenant, is to have those officials appointed by Love, as only Love knows their heart, unfortunately, in the present we do not always have this option available to us. Yet the foundation building blocks of a direct democracy must be assembled in such a way that they make these elected officials and politicians directly accountable to all the people.

My task then is to devise solutions for each of these issues that, if managed wrongly, could diminish representation of the cast aside man, and at the same time, a unified system of government is maintained. To add further complexity to the situation, any solution must establish a political environment that allows the people themselves to write their own destiny without gradual loss to representation or paving a road to disunity between the units of government, with the result of some form of internal discord.

This chapter explains the infrastructure of each level of government. A large portion of this domestic infrastructure has been designed around how taxation and government funding may be established democratically, through democratic means. It will also discuss many of society's greatest economic threats, from unemployment to economic recessions and even depressions. Nevertheless, in all instances you will notice that the foundations of this government are designed to defend, preserve, and expand the rights of the people.

You may notice that the governments of the United States, California, and other states of the U.S.A. are often used as our illustrative examples. This is because learning is based on personal experience and history, I was born in California, and I have lived most of my life in California (and the United States), and the American system of government is what I understand best.<sup>1246</sup> Had I been born abroad, in Germany, India, or elsewhere, my frame of reference would no doubt have been otherwise.

### Strengths and Weaknesses of People vs. Ideas

Before we attempt to improve theoretically upon the structure of the present system of study found in the United States, let us analyze the republic form of government in terms of the structure of our local towns and cities. For example, I know that each town is represented by some sort of city court system. I know also that each town government is under the authority of a mayor and a city council,

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<sup>1246</sup> Zerubbabel means the one sown of Babylon; referring to a child conceived and born in Babylon

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and it usually has several other elected positions, such as judges, district attorneys, and others, depending upon the particular relevant city and state laws. We know that each of the city's elected members represent some different power. This is done, as one might expect, so that each elected official may be counterbalanced by another. By requiring a majority vote from the city council to pass a local city budget, it is hoped to prevent one member of the council from having the sole power to pass a budget that could reflect only his or her own personal interests, or the interests of only his own constituents rather than according to the broader needs of the whole community. A possible problem about this is that by having multiple people involved the creation of the city's budget, this may allow one or two council members, who were in the minority, to blame the others when something goes wrong, and thereby in some cases to avoid their official responsibilities. In addition, the more elected positions there are, the less attention each one gets from the voters on Election Day. Think about it this way: In the last election did the city water inspector whom you most likely voted for do a good job? What about the city assessor or the chief city animal control officer (i.e., the head dogcatcher)? How many of them did you really research, to see if they did good jobs? Be honest. How much research about these kinds of elected officials did the electorate really do? How many of your elected city officials could most people even name? What about the judges? How many people really have a good idea about what sort of job—usually—they do? The election of politicians is only as good as the knowledge their societies have about them, but if we reduced the number of elected positions, what would we use as checks and balances to keep them from abusing the system? Consider all these questions. They matter.

If the goal of a government system is to maximize representation of the common person, we need to ask ourselves how much representation the people get from people they elected—but about whom, on the average, they scarcely know anything. Nevertheless, the public cannot be forced to study for an election, to do their political homework. To do so would violate their personal freedoms, which would also undermine the very nature of our democratic goals. While the public cannot be forced to study and know the candidates, the election process can be more narrowly focused by decreasing the number of positions on the ballot that are at any one time up for election. The problem is, of course, that this must be done in a manner that retains the checks and balances over the elected politicians' level of authority, and maintains significant accountability over their behavior. In the present republic system, the city council is needed for the checks and balances to oversee the city's budget.

Given the existing strengths of the republic model for local government, should the lawmaking body of our direct democracy be made up of elected positions or direct propositions? Direct propositions, while they are the most direct form of representation, lack the ability to run the day-to-day business of the government establishment. For example, the fire department, police department, schools, and libraries—all of them need some person in authority to make sure that budgets are not exceeded, and that the employees within them are all doing their jobs as well as possible, or at least as well as we might reasonably expect. In general, without someone to ensure enforcement of the existing laws that govern the departments of any city, town, or village, the lawmaking process itself would serve no purpose. On the other hand, elected citizens' lack the clarity of written law. When the voters elect a candidate, the chances are that they have only some foggy notions about what the politicians are contemplating, whereas with a law, proposition, or proposal the voter may choose to read everything, right down to the minutest detail in fine print, in order to understand everything totally. *People*, on the other hand, all too often have less than perfect motives, or they even had bad motives, which they may be reluctant to speak about while they are out on the stump, campaigning for votes, or it may slowly dawn upon us in the course of a political campaign that at times that language may also be used to *not* communicate, to obfuscate, or to be intentionally misleading. In addition, ideas, in the form of written laws, are not subject to bribery in the ways that elected

politicians are. Once again, then, we have an ironic twist: We need the day-to-day authority of an elected government position without the power to create laws, and we need representation through propositions that can remain efficiently operational through all the ups and downs of the daily grind of routine business but can also somehow not become gradually degraded or perverted in the process.

## **Economics of City Government**

To accomplish this we must first look at the county government of our present order in its existing structures. A county is usually made up of towns, less-inhabited areas, and sometimes major cities. If laws are to be enacted through the proposition system, do we do so on a city or a county level? Right away, various contingencies and considerations pop up, demanding our attention. If laws are enacted on a city level, what is lost is the bond that law would have on a county level to unite the cities and towns. However, if the county passes laws, what is lost in that process is the ability of each mayor to study closely and then improve upon the financial situation or condition of his or her city. Therefore, we must draw a line between the financial entities and the law creation process, for in this way they may be analyzed on their own merits, each one, separately.

To help deal with these issues, we can leave the financial decisions and the enforcement about those decisions up to the cities, whereas the creation of law should be done on a county level, through the propositions, which is better for uniting the towns and cities. Thus, we draw a line between financial decisions and the creation of law. However, obviously, the financial decisions that run a city or a town are important. These decisions affect where the average citizen's personal finances go within his or her own local government. To deprive any person of this right would amount to a huge loss in representation. Remember from our own declaration of independences one of the primary reasons for dissolving our union with Great Britain was, "For imposing taxes on us without our consent."

If the mayor, prior to the vote, were to put a tax rate on the ballot and also make his or her budget freely available to all on the Web, than the responsibilities of the city council would move directly to the people, for the people would then themselves be approving the budget rather than passing that responsibility off to the city council. This one particular system improvement has several major benefits over the existing city council system, wherein the people of the city are not given a budget and a tax rate until after the votes are counted. In the present system this means that a mayor may run on lowering taxes or improving services, but then, after the election, his determination and his moral character are the prime movers behind the fulfillment of those campaign promises. Now, however, the people of the city have already the power to see what they would be getting from a candidate, even before the election. This better plan gives the mayoral candidates an embedded finance risk and added responsibilities in their budget proposal preparation, and this in turn increases the likelihood that the mayoral candidates will more carefully study their proposed tax rates and budgets, as they should, *before the election*. This better plan also amplifies the citizens' representation in their government by making the tax rate and budget obligations a choice, rather than subsequently having them foisted upon an only partially knowing population, as is now the case. However, this proposed solution has several difficulties about it that must be overcome.

### **ARTICLE II SECTION B1: City Budget**

Every candidate for city mayor is required to submit a budget cost estimate reflecting the entire duration of the coming term in office, along with a tax rate. This cost and tax rate will be listed alongside every candidate's name. Budgets, by their nature, are designed to pay for existing city programs. Any mayor, after being elected to office, may use any legal means necessary to pay for programs, including privatization, local tax credit for work rendered, taking bids for work rendered, and so on. No mayor may by any means put a budget on the ballot to write or change existing law put

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into place through public vote. The Regional Bureau of Investigation will be responsible for enforcing this through the National Courts. Private Citizens may also enforce this through the county court. The regional ambassador may not offer assistance in any case brought against the mayor in which the prosecuting party is a citizen or multiple citizens under the mayor's jurisdiction, assuming the funds or legal aid was not used in part or in full from the regional or national government or an elected member thereof. Within the budget, the mayor is accountable for providing an education for children, which may be done privately or publicly, as determined by the city mayor or by county or city vote. Public assistance for individual aspects of the budget may be determined through public vote on the city level. The city must also provide for the city court system, the police, emergency services, collective responsibility laws, libraries, voting information and registration, and all other existing public projects and maintenance. Any public utility or service, such as, but not limited to, waste disposal, electricity, natural gas, animal control, water and sanitation, or hub of transportation, such as shipping ports or airports, must also be maintained at public expense through the mayor's budget, until such time as the local government relinquishes its involvement in such areas as expressed through this document or through public vote. A portion of each budget is to be left as a surplus. Any other portion of this list, as well as the list for the county budget, may be privatized, eliminated, added to, or altered through public vote. The tax rate for all budgets is one flat percentage rate, which will not fluctuate between the rich and the poor. At the city level, this tax may come in the form of an income tax, a property tax, or a combination worked out in the mayor's budget between the two. Taxation at the national level may come only in the form of an income tax. All government expenses, for noncriminal activities—license plates, public utilities, streets, bridges, and so on—for services rendered may come only from the funds collected through the mayor's flat tax rate that he or she placed on the ballot. Therefore, fees collected for public (city, county, region, nation) revenue that was not the result of criminal activity, such as utility taxes, will be considered fraudulent taxation under the guidelines of this document. Such fraudulent fees may include but are not limited to, city permits, business permits, vehicle registration, and so on. Budgets must include payoff for all past debts, with the exemption of the regional and national governments during a time of war, when the country's borders are in grave jeopardy. Should a city divide into two or more cities, the city savings from previous surpluses will be divided along population percentages. All forms of taxation may be imposed, extended, or increased only through a majority vote of Independent Class citizens during the primary or general election and then only within the guidelines as set up through this document or through an amendment to the constitution. No money shall be drawn from the treasury, except in consequence of appropriations made by law, and a regular statement and account of the receipts and expenditures of all public money will be published from time to time. All debts contracted and engagements entered into, before the adoption of this constitution, will be as valid against the nation under this constitution as it was under the old constitution. Any taxation other than these means is considered fraudulent taxation and is prosecutable by the standards within this constitution, in addition to those accepted by national public vote. (U.S. Constitution, Article 1, Section 2 [7]; national debts, Article VI [1]; California Constitution, Article 13C [b]).

What can a town do when it runs out of money? If the town goes bankrupt and the mayor has the power to increase taxes, then the whole process of voting for a tax rate has been invalidated. If a mayor is allowed to borrow money, then he or she probably forces the problem onto the next mayor, and by this roundabout route, the town's financial management system may become a perpetual borrowing plan. Actually, this is not as unrealistic as it might seem. The most obvious example of this—on a much larger scale—is the U.S. Congress, which in our time consistently spends more funds than it takes in every year. Yet we know that economies change. Cities and towns may have major industries suddenly go bankrupt, or they may run into some huge natural disaster for which, to cope adequately, their funds are simply not enough. What, then, can they do?

### **ARTICLE II SECTION B2a: City Loans**

Loans may only be received from the savings in the current budget of other cities. Any mayor reserves the right to accept or reject such a loan. An interest will be made upon endorsement of such a loan. The following budget must include the complete payment of such a loan.

One option is to require each candidate to plan a contingency surplus. Then if the mayor exceeded the allotted budget, there would be up to an additional forty percent available. Actually, there are several good reasons for requiring mayors to have a surplus, which we will be addressing shortly. Unfortunately, there are also several relevant issues. About this, we need to understand what most people are like. Most of us—including me—like to spend money, but it is saving that is a challenge. Yet what we like to do, and what is best for us to do as human beings, is not always the same. By having the mayoral candidates put their proposed tax rates on the ballot, most of us will be motivated to vote for the mayor listing the smallest tax rate because we have other places where we would much rather spend our money. On the other hand, we want our cities to look clean and neat, and to be orderly. For every dollar we donate to taxes, we expect the finest roads and in everything the best possible results. However, let us put ourselves into the mayor's shoes. If, in order to run for office, a mayoral candidate is pressured to lower taxes, we could expect that he or she will simply account the surplus as part of his budget proposal. That is we can expect the mayoral candidate to subtract the surplus amount required from what the projected total needs to be in order to provide the lowest taxation possible. Lower taxes translate into more votes as an election plan to get into office. In order for the contingency surplus to mean anything, there must be reasonable constraints upon when it may be used, in what amounts, and for what purposes. Along with these boundaries, enforceable penalties must be spelled out carefully for any mayors who happen to exceed these legal boundaries.

For cities that are growing in population due to immigration or for other reasons, there is an expectation that the city will also require more services, such as, police, fire, schools, and libraries, upkeep of streets and bridges, and timely trash removal. This sudden growth—if for some reason unexpected—may represent a legitimate need at some point to use more than expected funds, and to do so from the surplus. The reverse is also true. A town can be looking at a declining population for any number of reasons, such as the failure of a local industry, or poor decisions about where freeway exits will be placed, but typically, it is the result of poor management decisions. For immigration, with people moving in, there are certain underlying causes, among which we shall mention two. The first is internal, the promise of prosperity, with the belief that their life and the lives of their loved ones will be better in some other place, and the second is some overwhelming external force affecting them, such as civil war, persecution, or famine. The core element of democracy is belief in, and sensitivity towards, the worth of the cast aside person, a system that recognizes the value of the common person and has faith and confidence in that person's decision-making capabilities. By allowing population growth to increase substantially funding available to mayors, we induce competition among the local governments for more people, with the idea of elevating the recognition of the average human being's inherent value. In the present system, wealth is viewed as more of value than the human beings who produce it. We must also ask ourselves this fundamental question: Is a nation great because of its financial wealth, or because of its freedoms? Putting taxation and spending up to a vote means that local governments will be controlled by the people of those communities, which in itself confer dignity in a political sense upon the people of that democratic society. These institutions should serve their communities and nations because everyone knows that the people themselves are directly and ultimately responsible for approving their own funding. As adults should be anywhere, they can take care of themselves. By making the amount of funding a mayor may use contingent upon population growth, the mayor gets a motive to want people to move into his city, to further the service goals of his office. Essentially, this plan rewards mayors for good work, just as it punishes them for poor work, and this is in proportion to the relative prosperity of their towns.

Population growth is just one of many elements that may use this reward-and-punishment system. For example, let us say there is a farming community where hundreds of farm workers earn next to nothing, and the property owner owns all the land and regularly makes a killing. If population is the

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only rewarding element in the equation, then tyranny is intentionally rewarded, which is in direct opposition to the democratic ideals of this book. However, we may also reward mayors who increase their served population's percentage of home ownership.

One of the primary elements will always be the power of a mayor to attract thriving businesses, and to create an environment in which the average citizen may pursue his or her dreams of success in the business arena.<sup>1247</sup> There is a place for the creation of jobs in government-funded institutions, but if we really want a government wherein every person has the maximum amount of liberty, then each one must be able to determine his own destiny. Government-funded jobs tend to come from the minds of political office-holders, which may have many noble purposes, such as the building of an aqueduct, a dam, or a convention center, but these ideas generally originate in the minds of only a few people and probably do not express what most workers really want. Rewarding the mayor for creating government-funded jobs, whether by the state or the national government, rather than in the private sector, has the potential of opening the door to favoritism among local politicians especially, through the political party system. Attracting business and creating avenues for entrepreneurship locally within a particular city is much more difficult than being handed a contact from a powerful politician in a position of authority in the state or national government. The mayor's ability to create opportunities within his own community for the people in the lowest classes and to empower them to build on the desires of their hearts through the private sector is admirable and must be rewarded. It may be difficult to understand fully the impact that simple economics has on liberty every day, and in the most practical ways. The poor and the dispossessed may live in what we picture as a free, democratic society, but how much freedom do these people truly have when they are needy families, no roof overhead, no food on the table, and not a penny in their wallets?

### ARTICLE II SECTION B2: Mayoral Cycle and Salary

All mayors must maintain a percentage of their budget to provide for the regional budget, as well as a portion that will go into a city savings account that may be used only for purposes described throughout this document or by constitutional amendment. This budget surplus is outlined by the following equation:

$$\text{Budget Surplus} = \text{Tax Revenue} (.40 [1 - (A + B + C)])$$

**A** = City's Population Growth Percentage Rate (Note that when the growth rate is greater than 20 percent, the mayor may use the following formula: Budget Surplus = Tax Revenue (.4 [1 - 3 (City's Population Growth Rate)]).

**B** = City's Percentage Homeownership Growth Rate, where the home is also the primary residence.

**C** = ((Percentage of City Citizens employed by Private Enterprise - (Percentage of City Residences employed by any form of Government, i.e., city, county, national, international + City's Unemployed Percentage, including vagrants)) - National Average

For the first term in office, a mayor's budget surplus is also the mandatory budget surplus. Therefore, first-term mayors must retain the entire budget surplus to be allowed the privilege of running for reelection. The following equation reflects this mandatory budget surplus for mayors following their first term in office: Mandatory Budget Surplus = Budget Surplus (.10 + [5 (Term in Office)] / 100) (1 - [Surplus Achieved in Previous Term / Previous Budget Surplus]).

The governor is given the power and the responsibility to enforce these laws through the National Court system to ensure that the state receives the necessary income. Verification of the retained surplus percentage will begin the day the mayor's term has ended. Mayors who violate their retained surplus percentage and win reelection before the fact is known will be replaced by the second runner-up candidate running for office from the previous election. Should this take place, the minority elected candidate will serve the remainder of the mayor's current term in office, plus an extra one-year term, with a budget equal to that of his or her current term. This new mayor will not be responsible for

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<sup>1247</sup> Free-competition means freedom from physical force to produce for one's own profit, [capitalism.org/faq/competition.htm](http://capitalism.org/faq/competition.htm).



spending that was done while the previous mayor held office. Any funds received from taxation during the current term, over and above the surplus percentage, may be carried over to the next term in office, provided the mayor wins election. The mayor may not use savings from previous years' earnings, with the following exceptions:

- Interest collected from previous surpluses, not including the percentage paid to the regional government (or back owed to the regional government). Note the mayor may only collect from surpluses from previous terms with in that same jurisdiction in which he held office and through his budget earned revenue for the city or countywide projects.
- Times of extreme unemployment or war, as laid out in this document.

### **Macro-Economics (Unemployment, Recession and Depression)**

At some point, we need to take a step back and critically assess the whole system. If the economy were a static straight line, then rewarding cities through the office of the mayor for employing more of their citizens would be an ultimate good. Unfortunately, economics do not run along straight, parallel lines. Sometimes the economy of the whole nation goes downhill. When this happens, if communities were penalized for decreasing available jobs that would make a bad situation worse. The economy represents the livelihood of the average people. Whenever unemployment goes up, two things are always right around the corner: more poverty and more crime.

Having said that, we know, however, from an historical perspective, there are several things countries may do to combat their troubled economies. A city or region may lower taxation, which means people will have more money to spend, as it is pumped back into the economy, which in turn raises the demand for goods and services. As the demand for goods and services rises, the need for more employees to meet demand increases the needs of business for more workers. Secondly, a region may increase government spending by creating jobs within the government, such as in road construction and other infrastructure enhancements for business, commerce, recreation, or cultural purposes. Then there are also the more long-term approaches, such as better or more education to increase people's ability to find jobs in business, to fill positions requiring higher-level technical skills, or in research and development with the latest technology, or with greener, more environmentally friendly technology. Each of these solutions are important, and it is good to use all of them in some way in order to develop solutions to the normal, age-old economic challenges that all societies have faced since the dawn of civilization, as well as the newer challenges that may be produced by the technologies themselves, or by the world's expanding population.

Up to this point, we have concentrated only on issues at the local government level, but when we are looking at economic issues of the economy as a whole, sometimes we need a broader, overall perspective. For this reason we turn to consider the state (or regional) governments. We could go as broadly as a national view, but targeting regional economies early, before a recession becomes national might be more helpful. One way to do this is to tie the funding of the state or regional governments to unemployment levels. This may at first sound complicated, but in the long run it turns out to be more practical and simpler than we might imagine. To understand this better, we should consider first what the responsibilities of state (or regional) governments are.

So far, we have looked at only county and city government as established on a local level. This is logical because it is most logical and necessary to form a direct democracy style of government first at the bottom and then move upward. It is also true, of course, that there must be state governments to tie the independent towns, cities, and counties together. In the existing system, state governments do this in several ways. The first way is through commerce, which is to say roads, airports, ports of call, etc. The second way is take account of the obvious physical needs of people where the needed resources are of benefit to multiple separate communities or counties but are too expensive for that smaller community. For example, a county might need aqueducts, reservoirs, dams, or power plants for irrigation and hydroelectric power. The third way is through federal law enforcement agencies

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such as the Federal Bureau of Investigation and the U.S. marshals, which address some of society's most fundamental safety and security needs. Finally, through higher education, such as with colleges, community colleges, vocational schools, and universities, business, technology, and other community needs are met, and nothing succeeds as well as having a well-educated, well-informed electorate.

When unemployment increases, the economy needs to produce more jobs, or more suitable jobs. One way to deal with this issue is to tie unemployment rates to the spending of state governments, such that when unemployment rises, educational funding also rises, and spending on the government infrastructure, such as with the funding for maintenance of roads and reservoirs also rises, as well as funding for law enforcement, the court system—including the higher courts, criminal investigation, jails, and prisons. The reverse is also true, for as unemployment falls state governments need to downsize by releasing jobs to the private sector, thereby helping to fill the employment needs of the business sector. In this way, savings are increased during the good years, which can help to provide for all the increased needs in the bad years—all of which amounts to sound, basic macroeconomic planning.

### ARTICLE III SECTION B1: Regional Budget

An unemployment rate for the region will be determined annually. Each of the cities is required by this constitution to have a surplus; combining each city's surplus makes up the entire budget for the regional government. The maximum amount that the regional government can lay claim to will be as follows: Maximum percentage of annual leftover surplus the regional government can claim = Unemployment Percentage (4) + 1% regional principal for each unemployment percentage above 16%. Funds are due to the regional government at the end of each annual quarter. The unemployment figures are to be compiled quarterly as well, in preparation for this.

*Annual County Savings* = Annual Surplus Achieved – Annual Surplus Achieved (% allotted for Regional Taxation)

*County Principal* = Net County Savings achieved through previous years in office + Annual County Savings

*Regional Principal* = Total County Principal from all counties in the region

The ballot for the regional governor will state the budget cost, as well as the percentage of the maximum amount the regional government will need to pay for the candidate's budget. Any governor who wins reelection may retain all unused funds from his previous budget in his current and possibly later budgets. Newly elected governors may not retain any funds from the previous governor's budget. The governor retains the same flexibility in paying for public expenses as the local mayors; however, the governor's budget, like that of the local mayor's, may not create new programs but may only pay for those currently existing. The mayors throughout the region, through the regional ambassador, are responsible for enforcement. The budget for the governor is accountable for the following list of responsibilities:

- Public universities
- Public regional parks
- National Courts in his Region
- Regional commerce
- Regional aqueducts, reservoirs, and irrigation

The budget must also maintain a surplus of 30 percent for regional natural disasters.

It is important to remember that education is both a short- and long-term solution, depending on the circumstances. Getting a college education in today's society takes precious time and financial resources, and assistance is most needed by those who have the least. If we recall from earlier in Chapter 2, there are two forms of education, one in terms of the ability to bring in an income and the second for recreational purposes, self-fulfillment, or some goal felt to be a personal "calling." In my own life, I have a computer degree, but my real passion of life is in the realm of political science. It would be wonderful to have my passion be my career, but due to the make-up of the republic form

of government, this is not possible in the present age—hence, this book. The difference between the two forms of education is one is by obligation, and the other is by desire. Both kinds of education are needed. The main educational challenge society is running into today is trying to combine these two forms. When people are out of work, or they have been laid off, their creativity is often restricted to obtaining food, clothing and shelter; one may call it street smarts. In modern psychology, using Maslow's famous *hierarchy of needs*, real creativity, with original research, may only really begin after a person's immediate physical needs are met. When a person is going to school out of obligation, rather than one's inner desire, the primary motivation is just to get through that education as fast as possible and get into the work force. Industries that were once seen as hot ticket items for easy employment may eventually become saturated with highly qualified applicants. In the totally planned, socialistic economy those problems are avoided, but those societies have other major problems, along with much less freedom about one's choice of profession. Earlier in American history, such as up to the mid-1950s, a college education was comparatively rare and hiring was most often done more simply, from a pool of the most experienced applicants. As time went on, those with high academic degrees could separate themselves from the crowd, which allowed them to get the professional positions they sought. For a while college could offer such success, once a B.Sc. or a B.A. was good enough to land a good job, whereas now it is more often a master's degree, or even a Ph.D. or other professional doctorate. For governors, meeting the immediate employment needs of the day quickly is not only important for the increased gains in technology, but for people supporting their families as well.

Remember, the mayor was given a surplus. This surplus provides for the saving in the good years and for the better funding needed in the bad years. As the unemployment rate increases, the percentage of these cities' surpluses, the state governors may, in turn, use increases. This is designed to improve productivity as defined through the normal business cycle. As an economy goes down, employers often find themselves forced to let employees go. This results in a smaller number of people being responsible for a larger workload, and the same principle holds true in the governmental sector. As state government loses funds, it too is forced to let people go, which leaves the people to shoulder more responsibility. With this method, one side of the equation is always shrinking and becoming more efficiently productive, while the other side of the equation is expanding in order to utilize more fully and expand upon the current technology. By this rule, when the business community goes into a recession the state government expands, and when the private sector economy booms, the state government contracts. Each is designed to fluctuate according to the needs of the economy at the time.

This is the basic foundational principle of macroeconomics, and it is a structural deviation from the republic form of government. One of the fundamental problems with a republic is that because the source of power is the Congress rather than built-in, such automatic adjustments based on this kind of economic data do not occur. The law-making process, which tends to be slow by design, is responsible for altering spending, depending upon the state of the economy. Unfortunately, however, the economy does not wait for Congress to act. Typically, by the time the national government does act, the business community is already moving out of the cycle of recession and on through the normal business cycles, and this tends to act in the reverse of what the economy needs by stimulating job growth in the good times rather than the bad. In the present system, as the business economy declines taxation revenues follow that decline, with the result that both the state and local governments are declining, along with the private sector economy, all of which, working in synch, turns a bad situation into a horrendous one. To make the situation worse still, the institutions of government are rarely put into a position of having to contract because they can increase revenues

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by raising taxes.<sup>1248</sup> For this reason, government institutions tend to interact with the economy poorly, producing overall inefficient management.

If taxation on the people is increased more for the needs of the government as an economy goes downhill when money is scarcer, we take a bad situation and make it worse by taking away money from the private sector when it needs it most. This would also be pitting the taxpaying population against the government, producing at-large resentment and animosity.

Instead, in any certain region it is more prudent and practical for the state taxes to come from a percentage of each of the mayoral-required surpluses. With our wisely providential Joseph Plan, by setting aside surpluses in the good years, we provide for the budgetary needs of the lean years. Some readers will notice the biblical parallel at Torah 41:1-37, wherein Joseph correctly interprets Pharaoh's dream about the seven fat cows and the seven lean ones, and is then well rewarded. Still, by tying the city budget surpluses to the state government's funding, we also do something else important, for the state government is thereby positioned against the city government, which means that the state government will attempt to get as much as it can from the city government, and the city government will be doing all it can to retain its own funds. This plan has multiple benefits. First, the people are better able to believe that when they vote for a mayor's budget and tax rate, the mayor will fulfill those financial responsibilities, or, if failing that, he or she will have to deal with the state government. Since the state government receives its funding from the cities, the more of the surplus the city spends, the less funding the state will receive. This makes it natural for the state government to monitor city spending closely, in order to increase its own revenue. In the present system in most states, the state receives most of its funding from the people directly through income taxes. By contrast, the present income system in the United States, which was enacted originally to fund World War II, has become steadily more problematic as the average citizen's financial resources steadily dwindle to the point of being unable actually to defend his own rights before the state and national governments. Historically, however, this was not the case, and surprisingly our new concept is derived from the original United States Constitution. Prior to the passage of the Sixteenth Amendment, sometimes known today as the Income Tax Amendment, the national government functioned from a more indirect taxation method known as *excise taxes*.<sup>1249</sup> This means that like the regional governments we propose that they would receive their funds indirectly from the county government rather than directly from the people, just as the national government was designed originally to receive its funds from the states rather than directly from the people through income taxes. Direct taxation of the common person was against the original United States Constitution. We can see this in Article 1, Section 2, Clause: *Representative and direct taxes shall be apportioned among the several states, which may be included within this union, according to their respective numbers.*

In those earlier times, in order to raise or increase national taxes, the federal government had to get more tax money from the states. Since the senators were elected by the state legislature, if a senator voted to tax without the authority of the state, he risked losing re-election. History shows that this system of taxation checks and balances managed to keep taxation low at the national level for more than a century.

The city governments, on the other hand, have ample funds, and the stakes are much higher for both the city and the state because the volume of resources in dispute may mean many millions, or even billions of dollars in revenue. To put this in perspective, in 2006 the city budget for Tualatin, Oregon, was 109 million dollars, and Tualatin is just one of many cities in the Portland metropolitan area.

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<sup>1248</sup> Financing a Government, <[importanceofphilosophy.com/Politics\\_FinancingAGovernment.html](http://importanceofphilosophy.com/Politics_FinancingAGovernment.html)>.

<sup>1249</sup> Constitutional Issues with Taxation, <[originalintent.org/edu/](http://originalintent.org/edu/)>.

## Distribution of Wealth

As we look at the financial structure of the government, it is equally important to analyze the financial structure of the private sector. Historically, among the greatest complaints against direct representation must be ranked Daniel Shay's Rebellion, which came about after 1786. During that era, the divide between rich and poor was still extreme, and debtor prisons were still, throughout the colonies, very prominent. In fact, a large portion of society was still comprised of indentured servants. Daniel Shay had fought in the major battles of the revolution. Due to the economic hard times, poor people everywhere throughout the colonies were being forced off their land. Daniel Shay organized an armed revolt against the state on behalf of the poor, so they would not lose their land, and upper class people were afraid. After all, they reasoned, if the poor could overwhelm the wealthy in Massachusetts, it was possible that similar revolts could break out where they lived, or anywhere. When we read today opinions from the American Revolutionary times stating that, "*democracy is rule by the mob,*" most are referring to this event. Among the leading voices against democracy was Alexander Hamilton who said, "*All communities divide themselves into the few and the many. The first are the rich and the wellborn, the other the mass of the people ... The people are turbulent and changing; they seldom judge or determine right.*"<sup>1250</sup>

He recommended that the U.S. form its own monarchy under Washington as he felt nation needed strong centralized national power to "check the imprudence of democracy." When the designers of the Constitution were referring to "preserving the rights of the minority," the minority to which they were referring was the wealthy. By creating a republic, many of the founding fathers felt that only the wealthy could afford to run for Congress, and therefore the rights of the wealthy aristocracy would be preserved. This is why banking, foreclosure, and other financial laws remain the power of the national government in the U.S. Constitution. As you can see from Alexander Hamilton's quotation, he did not have much respect for the common American, and this aristocratic prejudice was still common in the Age of Enlightenment, or the eighteenth century. Thomas Jefferson, our visionary, saw Shay's Rebellion differently, and speaking about it he said, "I hold it that a little rebellion now and then is a good thing, and as necessary in the political world as storms in the physical."

Jefferson accurately saw that Shay's Rebellion brought light to a necessary social injustice that needed a remedy. On the other side of the equation, this government is not designed to be communist. Therefore, we are faced with a conundrum. Capitalism promotes competition among resources for the maximum good in society, yet the goods that this capitalism provides are not equitably shared among the people, leaving many poor, destitute, and homeless. To do away with the financial markets and banking industry would deprive the human competitive drive to move up and make the most from the least. Capitalism, in sum, provides a reward system that communism could never offer. This consideration in turn leads us to the question of how can we have a democratic society without putting in jeopardy the advancing competitive drive to enhance society through our banking and other commonly established financial institutions?

Before we can attempt to answer this question, it is important for us to put into context the commonly established financial institutions and tell about how they have progressively evolved in our present era. When considering the financial wellbeing of any nation, there remains one financial institution above all others, the Federal Reserve. The Federal Reserve is vital because it is responsible for determining the value of the currency itself. This is done by several means, but most notably through the raising and lowering of interest rates. As is always the case before we move forward with the evolution of an institution, we must first look back at the historical makeup of the institution itself. In the current republic system of government, other than in the European Union, each Federal

<sup>1250</sup> "A Constitution for the Few, Looking Back to the Beginning," by Michael Parenti, The International Endowment for Democracy, <iefd.org/articles/constitution\_for\_the\_few.php>.

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Reserve operates on a nation-by-nation basis. Today the commercial world is evolving into an increasingly global economy. Therefore, when we consider the prospects of international currencies, it seems proper that the Federal Reserve, in keeping pace with the business sector, should also move us toward an international government. To date the closest such institution available is known as the World Bank. The World Bank, however, is not a bank in the tradition sense of the word, rather the World Bank is made up of two uniquely different banking institutions, International Bank for Reconstruction and Development (IBRD) and the International Development Association (IDA), primary developed to assist the poor nations of the world.<sup>1251</sup> Global Reserve, rather than a Federal Reserve, was developed as possibly a third component of the World Bank, to facilitate and reduce the risks of business development and expansion across international borderlines as part of our effort to produce a truly global economy.

However, if any aspect of government is changed, that can have a negative impact on other parts of the whole government. For those who do not know about the current Federal Reserve in America, it is managed by a group known as the Federal Reserve Board, which is composed of six bank industry appointments, six governors, and a chairperson appointed by the president of the United States. Any international global reserve must allow for the sovereign voice of the individual member nations. As a rule, the market does best with limitations set into place by the market itself rather than through governmental agents, such as governors or special presidential appointments. These forms of government control also come into contrast with our direct democracy ultimate goal of rule directly by the people. We must also consider that the very makeup of this new form of government is no longer compatible with previous Board of Governors approach to the Federal Reserve. By increasing the regional governments funding when unemployment goes up, as according to the Joseph Plan,<sup>1252</sup> we also give the governor an undesirable incentive to raise unemployment. Of course, we know from the Herbert Hoover administration, and from other presidents, that unemployment is a huge motivating factor in elections, and this factor should greatly outweigh the former to increase the employment needs of the nation. Would an NFL or NBA professional sports team wish to do poorly in order to capture the next year's first draft choice? That seems like a near analogy. While governors collectively (in the direct democracy) compose the domestic national government, it would not be wise to give them the power to appoint members of the Federal Reserve because the governors carry the potential to keep interest rates abnormally high in order to increase their own funding. Therefore, when we consider a new international body to have the job of maintaining the role of the Federal Reserve, we need to consider which people have the greatest interest in and understanding of how the stocks and bonds market performs.

In general the two greatest stakeholders are the banking industry on the one hand, and the hundreds of thousands of individual stockholders, on the other, who owe their financial wellbeing, whether it be through employment or their retirement funds, to the stability and growth of the market. In any election, there are candidates and there are voters. These two parties supply the candidates from the leading banks among the member nations as well as hundreds of thousands of stockholder votes. Each stockholder represents partial ownership of an industry, and each industry represents part of the business economy. Each stock market represents a certain percentage of the world economy, and collectively the markets, businesses, and industries represent the economy itself in such a way that each stockholder in some way owns not only a piece of an industry but also part of the whole economy. The more shares they own, the greater investment they have in the economy, and therefore the greater voice they have among the various candidates selected.

However, by allowing banks to be the only source of candidates, we fail to recognize that the financial market has evolved into many other kinds of financial institutions. Some of them include:

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<sup>1251</sup> The World Bank, October 10, 2008, <[worldbank.org/](http://worldbank.org/)>.

<sup>1252</sup> Torah 41:33-36. – *Traditional* [Genesis 41:33-36]

accounting firms, stock trading corporations, mutual fund corporations, credit card companies, and credit bureaus. Therefore, it seems only prudent that the best of these industries also be allowed to submit candidates for a vote among the stockholders. After the market has selected their thirteen members, then they may select one member as chairperson of the board.

As we analyze human history, we take note that all too often the strong prey upon the weak. In the beginning, it started out with physical strength, and today strength comes from one's monetary value in terms of assets and bank accounts as well as political positions of power. Corporate democracy has several evils that we cannot ignore, for the votes of the wealthy, in terms of shareholders, are significantly greater than the votes of the poor. We have allowed this because their knowledge of the stock market and the economy is essential to the lives of billions of people, although there is an even greater risk that the right to own stock will become eventually more of an exclusive club. Therefore, the stock trading companies, mutual fund organizations and others by design have now been placed in competition to place candidates on the ballot for the Global Reserve Board. To accomplish this each candidate will be selected from among the organizations that are able to get the maximum amount of public voice in the market in terms of the customers they serve. Of course, this is one of many criteria we have put in place. Our underlying goal is to allow the public to determine the organizations of which the candidates will be selected simply by where and whom they choose to invest with.

We also realize that the Global Reserve itself, as is the case with any institution, must evolve and grow. Governments individually have often resorted to printing currency when they get into a financial jam. We also have realized that our businesses are truly becoming international. While it is easy for larger business to use their capital to expand in foreign nations, smaller business find it very difficult to receive loans from the banking establishments in their *home* nation to expand to *foreign* nations abroad. Equally problematic, foreign nations hesitate to loan capital to foreigners as the possibility of such loans takes on the risk of having our foreigner take the money and return to his home nation where he is beyond the powers of foreign national law. Therefore it necessary that the Global Reserve is designed to be a multi-national institution. The problem with this is that the Global Reserve, like other institutions requires laws and boundaries so that its powers do not expand upon their legal boundaries or the sovereignty of member nations. The problem with setting up boundaries and laws on multinational institutions is that it becomes difficult for us to enforce our democratic ideals of the direct democracy law creation process on other sovereign nations that are not as representative to their people as our own form of government. To allow each nation a voice in how the Global Reserve conducts itself as well as maintain our democratic ideals in the same method that was used to elect our members of Global Reserve Board will also be used to pass laws governing the board. When considering the prospect of a global currency many have entertained the prospect of an international congress or a head of state with lawmaking options. The problem with these options is that they significantly take the public voice outside of the equation. By retaining a stockholder's vote, from stockholders of all the member nations, for any changes made to the Global Reserve, we are still keeping the process democratic through the vote, rather than an appointed position. It is also important to note that those involved most heavily in the vote have the greatest knowledge and background in the economic and financial needs of the day. In addition, in order to enforce the integrity of the individual sovereign nations, we can allow each nation to propose a limited number of market and banking proposals to the stockholders' vote. This also allows the democracy to follow its democratic ideals behind the laws that the democracy proposes. Therefore, the method chosen will be the same as a national mandate proposal, whereby the proposal with the greatest number of signatures may be presented for a stockholders vote. The governor also is allowed to use his one national mandate proposal to be used toward a proposal concerning the Global Reserve for a stockholders' vote. Due to the fact the governor may only endorse one proposal, in order to move

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forward the governor will need the support of the public. Other modifications have been made as well to ensure the public's voice in the process. Some of the members of the Global Reserve Board were selected from the stock trading companies that have the most transactions and with the greatest number of clients. This was done in effort to encourage those who trade stock to bring the public as much as possible into the process.

### **ARTICLE V SECTION D6b: Global Reserve**

The value of the monetary currency will be linked only to market values. No nation may link the value of its currency to our currency unless the conditions are put in place for an international currency between the two nations. The chairperson of the Global Reserve will be nominated by the president of the nation with the highest GDP, gross domestic product. The board will consist of twelve other members. Six candidates will be appointed or voted into office by each nation's own methods and/or standards. The selection will be divided by each nation's percentage of GDP. In the nation of this constitution, the CEO of each publicly traded bank may nominate one candidate for the other six-committee members. The CEOs of every publicly held company within any and all nations participating within that same international currency will have the right to vote for the candidate they believe would do the best job. The final six candidates will be held through a proxy vote of all stock exchange shareholders. The nominating process will be selected from the nine trading companies with the greatest number of transactions, as well as the nine mutual fund companies that show the greatest profit volume. The number of other members, as well as where they are selected, will be determined through international law. The National Council has the power to approve or reject such measures before they become the law of the land. Elected or appointed officials will be paid by the nominating nation, if appointed by a government entity, or by the appointing business establishment. Oversight will be provided by the Committee on Uniform Accounting Standards.

For those of you who do not know, the Federal Reserve sets the interest rate by which money may be borrowed from the government itself. The new government creates savings for each city locally—those funds as part of the surplus that are not used by the mayor nor by the governor. This provides the government an avenue by which it can receive interest on its own saving while also providing loans to the population. Of course, each nation will be required to provide funds in their own manner, however, republics that continually run into occasional debts, or even annual deficits, as is the case in the United States, are left in such a position that they need to borrow money so as to allow their banking industry people to borrow funds. Unfortunately, often what countries do is print more currency, which in turn lowers the value of the currency in use. But to prevent this from taking place in the democracy, each of the mints are to be disbursed among the regions, which will allow the national council to retain, for each of the mints, accountability.

Now there has been some discussion of a Cash-less society. There are several advantages and disadvantages to consider. Most evil in the world comes down to a desire for wealth. People will steal, fraud, extort, and murder for it. Cash is difficult because it is difficult to track, without cash; every transaction would be noted allowing the law enforcement to follow the electronic money to the source. Cash, however, is for most part an anonymous transfer of wealth, which makes it desirable for the criminal element in society. Credit card transactions could be made much more security by authenticating a thumbprint for each transaction as opposed to a signature. Checks & Credit Cards, in like manner, could also contain a person's photo, use a bar-code for the routing, and account information for instant cashing. Using our proposed DNA Identification for citizens there exists a possibility to use DNA ID for all business transactions as well. Your DNA is unique to identify you and you alone. You would not need to carry a wallet, because you care it with you where ever you go. While all of these are positive attributes for businesses, to reduce crime, and I am seriously considering many of them in our new society, there are some very big negative losses to individual liberty by removing cash from society. You cannot directly transfer a credit card between people efficiently. You can give someone a check, but then you are forcing him or her with the inconvenience



of having to go to the bank to cash or deposit the check. Until these inconveniences are overcome, we are stuck with the present Currency system for better or worse.

#### **ARTICLE III SECTION D: Mints and Currency**

Each region may contain one and only one mint, unless it is outsourced to an adjoining region. If the two mints are placed in the same region because of a merger of nations or other reasons, the governor must decide which mint to keep and which to disband. Merging nations will be allowed to keep their mints as long as all standards under the Commission of Uniform Standards have been met. Any other mints as a part of that region will be disbanded, unless the mint was part of another recently merged nation, in that the merger was fewer than twenty years in the past. The city with the largest population in the region at the time the democracy is formed will contain the first mint for the production and circulation of paper and coin currency, unless a current functional mint has already been established. Each region will be responsible for financially maintaining the circulation process. Nations joining the Commission of Uniform Standards may maintain their own mints, as long as they have met the regulations of the Commission of Uniform Standards and such mints have been accepted by a majority vote of all of the sitting members of the Uniform Accounting Standards. If no mint exists in the newly formed region(s) of a merging nation, the new region(s) may opt to outsource this process to the approved mint of its choice or to the lowest bidder, until such a time that a new mint can be built or incorporated into the region. Costs to maintain each mint will be provided through the banking establishment(s) conducting business within that region. However, the construction of a mint must meet all guidelines and requirements of the banking establishment, and the costs will be paid by the regional government.

Yet this brings us to another dilemma. A stockholder by definition is an owner of at least part of an organization. If the Global Reserve were allowed to set standards for loans or bankruptcy laws it is expected that the plight of the poor would be ignored or significantly hampered as the nature of the business world is to expand profits often with a blind eye to the effects or cost to society. A popular corporate phrase many have probably heard is, *it's just business*, when attempting to justify one's moral conscience to the hurt one business causes another entity, be it a person, community, business or society. Jefferson once said, *"I believe that banking institutions are more dangerous to our liberties than standing armies. Already they have risen up a moneyed aristocracy that has set the Government at defiance. The issuing power should be taken from the banks and restored to the people to whom it properly belongs."*<sup>1253</sup>

The direct democracy system itself, by starting the law creation process at the bottom and using that plan as a model and reference point, must combat the divisions in humanity that empowers the few over the many. However, we must account for several difficulties when dealing with our new multinational banking and other financial institutions. If bankruptcy laws and laws governing the loans, for example, were developed individually, nation by nation, but the impact of those laws was felt by all member nations conflicts and factions would inevitably develop that would gradually erode the bonds of friendship and unity. However, we also account for the fact that not all nations are democracies. The goal of true democracy is to shine like a lighthouse, in effect to draw nations and peoples to adopt this form of government through want and desire, rather than through force of legal obligation or war. This means that each member nation must be allowed to accept the multinational financial laws or reject them in their own way. Yet we still need to ensure our democratic ideals are maintained. Therefore, we have stipulated that our multinational banking laws will be written by a multinational body, we refer to as the *Commission of Uniform Standards*. However, the laws must be accepted by the people, in the democracy, before they become the law of the land. How other member nations choose to accept or reject such laws is up to them. This allows this new form of

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<sup>1253</sup> In Defense of Democracy, [setext.virginia.edu/jefferson/quotations/](http://setext.virginia.edu/jefferson/quotations/), Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

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government to retain the guiding light for the people, while maintaining the sovereignty of member nations.

## City Budgets

You may have noticed by now that we have put a major effort into planning in order to maximize the rights of the local governments across the spectrum, from the creation of law to the general finance of state and local budgets.<sup>1254</sup> Any time finances of the amounts used by governments are under consideration, one must be prudent about those tax dollars. Governments are different from businesses, because when a business receives funds, that money belongs to that business, but when a government receives funds, that money really still belongs to the people. Unlike most businesses, the financial purpose of government is not just to increase revenues, but rather to use the funding collected for the welfare and wellbeing of the people. When taxes have come from families that may have needed those funds for food or medicine, every dollar becomes crucial. For these reasons it is essential that we use efficiently all government funds today, and also adequately save, to prepare for the needs of our kin and their kin, and so on, so that those who come after us will always have enough for what they need, and there will be a free and prosperous country unburdened by a huge national debt. In this matter also, we follow Thomas Jefferson's advice, for he said, "*Loading up the nation with debt and leaving it for the following generations to pay is morally irresponsible. Excessive debt is a means by which governments oppress the people and waste their substance. No nation has a right to contract debt for periods longer than the majority contracting it can expect to live ... I sincerely believe ... that the principle of spending money to be paid by posterity under the name of funding is but swindling futurity on a large scale.*"<sup>1255</sup>

Let's say the mayor has a forty percent surplus and the state government can take fifty percent of that state surplus; twenty percent of the city's budget still remains for long-term savings, which then can be made available for anything from national disasters to war—the God forbid—when the nation could find itself in a real economic crisis. The result is that we shift from a political system that functions on deficits (as in the United States) to one that functions on surplus savings. Of course, the amount of the savings will vary greatly from one city to the next, but when averaged together these savings, long term, will be for, the whole country, a great advantage.

This consideration helps to explain why the city budget is always so important: It provides the funding for all of the direct democracy's internal needs. For the moment and for the sake of argument, let us remove economic fluctuations, natural disasters, and other such major variables things from the economic equation and see for the moment the economy as in a steady state. When the mayor puts his budget and tax rate on the ballot, he thereby becomes politically responsible for the safety and wellbeing of his own people, within his town, because it is his budget that provides for the police, fire, road maintenance, and other such public services. If his budget gets to the point where the various public services can no longer be provided due to negligent or inappropriate fund usage, the system in that particular city, at least, has failed its people, and there is nothing more elemental to a system of government than the safety and wellbeing of its people. By holding the mayor financially accountable to his city for his own budgetary incompetence, the mayor has a major incentive to perform well and to do what is right. By removing the city council and putting the budget directly under the authority of the mayor, as it is written, "Many shepherds will ruin my vineyard,<sup>1256</sup>" which is also in line with Jefferson's advice, where he said: *Responsibility weighs with its heaviest force on a single head ... I think history furnishes as many examples of a single usurper arising out of*

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<sup>1254</sup> History of Judah 39:16.

<sup>1255</sup> In Defense of Democracy, [etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/).

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

<sup>1256</sup> Jeremiah 12:10.

*a government by a plurality as of temporary trust of power in a single hand rendered permanent by usurpation. I do not believe, therefore, that this danger is lessened in the hands of a plural Executive (city council). Perhaps it is greatly increased by the state of inefficiency to which they are liable from feuds and divisions among themselves.*<sup>1257</sup>

#### **ARTICLE I SECTION E: Citizenship and Voting**

Citizens may vote for proposals in the county they work as well as the county they live. Citizens that live in a city, but do not work there will vote for the mayoral candidates running for office with the property tax percentage for each homeowner next to his name. Citizens who work, but do not live in a city will be allowed to vote for a mayor with income tax percentage next to his name. Citizens who work and live in the same city will be allowed to vote for the mayor with the property tax and income tax next to his name. Work is defined by the Independent class criteria and will be limited to one working city as defined by that citizen's last registration. Work for a college student, for example, would be defined as the city where he or she attends college where as a Pastor would be in the city of his church. Dependent citizens over the age of eighteen who are dependent class due to their employment may vote in the county and city they live if the unemployment rate reaches over 25% in which case their vote will be given full value. Vagrants have the right to register an address at city hall so that their right to vote will not be infringed. Biometrics methods and/or legal picture identification through a national database must be used to verify the identity of every voter as well as verify that they only voted once. This will also allow the voter to vote from any voting location they desire within the national borders. Individuals that have been issued a warrant for an arrest and have failed to turn themselves in for a time greater than 15 days will not have their vote counted. Police and law enforcement bodies have the right to immediate notification and arrest of these individuals. Independent and Dependent Class Citizens on trial, but not yet convicted of a crime will be entitled vote and have their vote counted. Every ballot should have between eight and ten proposals, including those for national election. If there are any more, the County Council should discuss raising the number of signatures required for the following year. However if there are any less then less signatures are needed. County proposals may raise this number to as high as 15 proposals through county vote before increasing signature requirements. (Revised: 7/10/07)

Unfortunately, if police or other public safety services are not present, or if there is not good management of some major, disruptive disaster and especially its aftermath, looting and rioting may occur, or there may be widespread panic, and people will be needlessly hurt or killed, and holding the mayor accountable for mismanagement of these emergency services will not repair the damage. For these reasons, the state government must be able to step in when there are dire conditions for which the mayors' powers are not sufficient to meet the needs.

#### **ARTICLE II SECTION B3a: Responsibility for Civil Order**

If the mayor runs out of funds, to the point where the city can no longer provide for police and/or general protection services, the governor of the region may remove the mayor and provide for a temporary replacement until such a time, not to be longer than six months, that a new election may occur. The ousted mayor may call on the regional ambassador to file an appeal to the National Court if he or she feels that the charges were politically motivated, rather than based on the facts on the ground, or the mayor was acting within his or her rights, as specified county law or through this constitution. These expenses will be covered through the office of the regional ambassador. The mayor shares a financial obligation to protect the individuals within his or her city. Willful neglect or negligent use of funds that in turn leads to an inability to provide for the safety and protection services within the mayor's city will not only make the mayor financially and legally responsible for his or her actions, but will also eliminate the mayor from running for any public office or public service position again, unless the cause can be determined to be politically motivated through the National Courts and

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<sup>1257</sup> In Defense of Democracy, [setext.virginia.edu/jefferson/quotations/](http://setext.virginia.edu/jefferson/quotations/), Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

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outside of the mayor's ability to control. If the cause is found to be politically motivated, the individuals involved must be held financially and legally responsible for their actions.

The use of forced taxation in the current republic system of government allows gross waste in city and state funding to be masked as politicians may get taxes increased, if they so desire when they get into a financial jam, rather than careful scrutiny and in-depth research of the present spending. For many years in Los Angeles supervisors received their pay by how many people were employed under them. This created a situation where supervisors had an incentive to hire more personnel whether the need existed or not. By creating a system of public choice in advance over taxation, we attempt to bring the element of competition, as used in the private sector, to improve the efficiency of city governments. However, when we say, "bring the element of competition," we do not mean putting business in charge of government, but rather we mean using capitalistic business principles to promote competition among different budget proposals through the candidates for mayor, a plan which should maximize the value of each dollar spent through government funding.

There is a fundamental fact about government spending that most people do not fully understand. If we look at the spending levels within the city government of just one city, it will seem small when compared with state government spending, and if we look at state government spending, that in turn will seem small when compared with national government spending. Therefore, in the present system when the media spotlight wasteful spending, almost invariably they concentrate on the spending done by the national government, such as "the bridge to nowhere" in Alaska recently ridiculed by Senator John McCain. In a republic form of government, we take this approach naturally because the power base is at the top rather than the bottom, and because a small alteration in national funding could mean a difference of millions—or even billions—of tax dollars. Still, when we do this we are in essence closing our eyes to the greater issue.

To understand this more simply, let's think about the previous example. However, instead of comparing the national budget to one state budget, let's compare the national government to the collective budgets of all fifty states. When we do this the figures are reversed, and, amazingly, it is now the national government's budget that looks small in comparison! Our giant has become a small fry. It is the same also when we compare the collective city budgets from across the nation with the collective state budgets. The more one understands the vast amount of funds that are used by all the local government collectively, the more important the local city budgets appear to us. Naturally, the public is concerned about fraudulent spending, but it tends to focus almost exclusively (and wrongly) on the wastes and abuses of power and funding in the national government rather than ever noticing what is happening with wasted funds and abuses of power locally and regionally, at the city and state levels. Those vitally important problems tend to drift by unnoticed. However, by allowing the public to choose its own tax rate, and by increasing the real power of the local population, the focus of government funding will be shifted from far-away national events to the hometown scene. In this way we hope to make inefficiency and corruption in the whole political system much more transparently obvious to the public. The plan is logical and will work.

While the long-term effects of bringing choice to public taxation and spending should amplify the value of each tax dollar spent and help to reduce waste, the short-term effects, unfortunately, will be difficult for society as a whole. The truth is that when it comes to scholarly, scientific research in political science, there is no way to test theories first, before trying them out upon society. This is why Abraham Lincoln referred to America as the Great Experiment, where the political theories of John Locke (1632-1704), Jean-Jacques Rousseau (1712-1778), and others were put directly into practice, which cast the American public as a whole into the role of original political researchers and explorers. We might think of it like this...the first candidates for mayor running under a direct democracy will have no historical data to guide them about what percentage of taxation to put onto the ballot, to show them which tax rates would be too high or too low. In fact, they will have no

historical data from any previous elections in order to gauge or estimate accurately how much revenue any particular percentage will provide. There will be communities that levy taxes at excessively high rates, but even more critically communities may vote with their pocket books for taxation rates that are so low that they force an immediate downsizing of employees and services. This willy-nilly, unplanned downsizing will then bring on turmoil in the cities. From the governor's point of view, in the long-term his or her capability to deal effectively with five or ten mayors beyond compliance with their budgets is not too difficult, but in the first few transitional years to the new economic system, due to lack of historical precedents, as well as the general inability of the public to see initially the direct consequences of their voting, it may happen that local governments have to deal with as many as twenty-five to thirty percent of the city governments going beyond compliance with their city budgets because a sufficiently high tax rate to meet the needs was not authorized by the voters. This could indeed be a major risk. All this comes at a time when the governors themselves are just beginning to learn how to use the new funding system. In order to minimize this risk, the mayors will be given considerable freedom to allocate and shift funds, and in this way in times of economic crisis they will be able to do everything in their power to ensure that the safety and security of their cities people are not jeopardized. It is expected that there will be many of these changes that the mayors do to get the budget into line that will not please the public, but we must remember that the people are the law-creating body and gradually they will increasingly place regulatory restraints upon what the mayor may and may not do with city funds. Therefore, the first few years of this democracy may be difficult and turbulent. During these first few years, during the anticipated turmoil, many people will be looking back and perhaps wondering if they have made a terrible mistake, but it is also these first few years of transition that will see the weeding out of the entrenched corruption and budgetary waste of the past neglect and mismanagement. Some mayors, in an effort to reduce their spending, may resort to outrageous shortcuts that will hit the media headlines coast-to-coast. At the same time, however, there will be many other mayors who are solving perennially difficult issues, possibly with beautifully unique, innovative solutions, and that work may go by unnoticed.

These are and have always been the problems with change, experimentation, and growth. There is a reason why the United States used to be—and sometimes still is—known as “the land of the free and the home of the brave.” Experimentation incurs risks, and taking risks means overcoming one's fears. It takes courage to try something new. How we confront and deal with change is crucial.

Removing mayors from the system who do not provide adequately for the budgetary needs of their cities is necessary if we are to minimize quickly the system's potential volatility, until it has stabilized. If a mayor cannot retain the mandated amount of his surplus requirement allowed for economic fluctuations, then that mayor should not be allowed to run again for office: When it comes to overseeing the management of the people's funds, there are no second chances to get the spending right.

#### **ARTICLE II SECTION B3: Integrity at the Local Level**

The mayor is directly responsible for the crimes committed within the jurisdiction of his or her city of service and its subsidiaries. If any felony, fraud, or bribe is found by the regional government involving any portion of the city government or its relations with outside entities, the burden of proof will be on the shoulders of the mayor as to what portion of criminal activity was in his or her power to prevent. A trial by jury will be held within the city where the mayor was elected. The regional ambassador's office is responsible for defending the mayor. The mayor may choose to decline the regional ambassador's counsel. The jury in such cases is to be selected from the citizens under the mayor's jurisdiction and the trial conducted within the same county. If the mayor is convicted of such crimes, the penalties may include removal from office, as determined by a jury of his or her constituents. If the jury members are threatened or otherwise intimidated by the mayor or those working on his or her behalf, the case may be moved to a private undisclosed location outside of the

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county border. Removal from office carries with it the penalties spelled out in Article II, Section B1 (“City Budget”), of this constitution. Because a sitting governor has an obligation to put an end to such wrongful activities, if it is found that a governor is working in collusion with such activities, the Prince of the Covenant then carries the obligation to prosecute all individuals involved to the fullest extent of the law, up to the penalty of death.

One of the primary complaints against a direct democracy system is that the Congress, the state legislature and even the city council pass a great many bills that often go unnoticed as trivial, but actually do have a beneficial impact upon society as a whole. When we analyze the content of these bills passed through these legislative bodies, we find that most of them fall into two general categories, codes and standards, which we will discuss in Chapter 5, and the area of budget priorities and funding, be it on the city, state, or national level. Unfortunately for the republic, many of these laws may be counterproductive, because often they establish government funding for programs that continue in use long after their useful life or suffer from redundancy of similar government programs as one member of Congress is not always aware of what his fellow congressmen are doing, where the left hand does not see the right hand, or visa-versa. In this new system, removing the bulk of these laws allows the mayor, as one person, the flexibility to maneuver funds quickly, as a manager in the business world would do, to attend quickly to the needs of the city. The same is true for the governors on the regional or state level. Now as the public views the actions of the mayor or the governor in regard to their budgets, the people, through the laws they enact, will put the restraints they see as justified on the mayors’ budgets. Now it is also important to remember that because the mayoral candidates are in competition with each other to lower taxation at the time of the public vote, they will have no valid methods for seeking subsequently new funds because unlike the senators and representatives in Congress, they only hurt themselves by approving wasteful spending.

Once again, however, our proposed solution seems to have a fundamental issue. Since the campaign for office is typically a five to six month strenuous endeavor, the acting mayor is controlling the city budget while he or she is also a candidate with a new city budget. Further complicating the matter, the mayor’s term of office in most governments does not end until about two months after the election. These delays are normal, so that all the votes may be counted accurately, any election disputes settled, and the whole election process officially certified. What, then, may stop the mayor from blowing the surplus during these last months before the election, or, even more importantly, right after the election, in the remaining *lame duck* session?

Each mayoral position is designed to be a coveted political office, but if the mayor runs for re-election and wins by violating his or her budget, this malfeasance undermines the monetary foundations of democracy itself. Elections build up people’s passion. Immediately following an election is roughly the most difficult time to oust any political figure, including a mayor. The governor also may get votes from a mayor’s city, which makes it difficult politically for the governor to remove a mayor from office right after an election. In theory the governor has a financial incentive to prosecute the sitting mayor, but the people have just elected the mayor, and at that time normally everyone is eager to set politics aside for a while. Also, there may be governors who are taking their seats who are new to public office. Therefore some governors may be reluctant to act. Political transition periods are always difficult times, with so many diverse things going on around the nation, and each election can radically alter the direction of the county or state, depending on who is in office. To make the situation more difficult these transitions do not take place one at a time, but rather all at once. However, just saying that a mayor needs to keep his or her budget in line is not enough. Laws without enforcement become meaningless, and for all practical purposes they might as well not exist. In this case, when we think about enforcement what we most need to look at is who has an incentive to enforce the law about mayors and their budgets? To answer this question, we need to think about how the political party system works.

In most cities people tend to be conservative or liberal, and typically most people belong to one party or another. We also know that, unfortunately, many of these voters tend to vote along party lines, rather than more carefully considering each candidate. This is the same basic issue about voting that republics have always had: *Voters tend to go for candidates rather than the candidates' proposals, plans, and priorities.* Be that as it may, we must accept the fact that the political two-party system is the dominant political reality in most developed countries of the world, and whether we agree or disagree, and whether or not we like it, probably it will stay around for a long time to come. Later, as we move along here, we will be researching several possible ways to disestablish the two party system in favor of a three- or four-party system common in many nations in Europe as well as presently emerging in Mexico. After the Egyptian revolution numerous Egyptian candidates ran to attempt to improve their country. The two with the most votes had a runoff election, however, the vast majority of the voters voted for neither of the two candidates that made it to the runoff election. To ensure all the people get the type candidates they desire the most this new system allows the voter to rank the candidates by order of preference so that those who voted for the candidate with the least number of votes, their vote will be applied to their second place candidate. In the event that both their first and second place candidate received insufficient votes their vote will go to their third place candidate, and so on, etc., until the greatest consensus possible is placed on the candidate that actually wins the election.

Whether or not a country has a two-party system or a ten-party system, the political party process itself tends to spark bitter rivalries between and among the candidates. Each candidate may instinctively do everything possible to make the other candidate fail, such as with personal attacks, although most voters are much more interested in the issues. Also, where open primaries are allowed, people will sometimes vote for candidates they dislike in order to get a weaker opposition party candidate that they believe their actually favored candidate, from their own party, will be able to defeat in the general election. A viable solution to the previous matter we discussed would be to allow the runner-up candidate to take the place of the mayor in case the mayor violates his or her budget surplus allotment within the six months prior to the election, or immediately thereafter, following the election near the end of the term. The runner-up candidate could accomplish this through the National Court system. The National Court system is used over the county court system as the National Judge would be able to make a sound decision without fear of local impeachment looming over the trial that may impair any verdict the judge may render. Also as the National Judge receives his funding from the regional government the judge will likely take mayoral violators to such funding more seriously. We said that mayors who violate their budget are not allowed to run for public office again. This gives the runner-up mayor; the one who lost in the election, a tremendous incentive to make sure that the elected mayor is abiding by all the rules. Just the threat of getting replaced by a candidate from the opposite political party would give the elected mayor an incentive to either get that budget in line or to not run, so as to not be ousted by the opposition. Then, should the runner-up candidate assume the office, nothing will be easy because many will see this route into office as somehow tainted or not quite legitimate, and it may be the first time in a long while that a candidate from that party has been a mayor of that particular city. In sum, these rules provide significant incentives but also leave the candidates with much to prove.

Spending is easier than savings and it is easier to destroy than to build; a bad mayor, with a faulty budget, government waste, neglect, mismanagement can quickly destroy a local economy in months that took decades to establish. Therefore, the initial term for new mayors is short to get those with poor budgeting skills out of the system fast, while we reward those with budgetary prudence longer terms in office.

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### **ARTICLE II SECTION B2b: Terms in Office**

The first term a mayor assumes office will consist of only a one-year period in metropolitan cities or two years in towns and villages. Metropolitan cities are cities with a population greater than 1 million. In an effort to reward achievement the next term will be based on the growth of the city's population, terms of the percentage of individuals moving into as well as out of a given area. Growth or decline in terms of birth and death will not be considered in that percentage. Each term a mayor has a growth rate above five percent the mayors next term if reelected will be one year greater than the previous term for metropolitan cities or will round up to the next election for towns and villages. This only applies when the terms are consecutive and within the same city. However, if a mayor becomes governor or president and this is the only reason that individual could not serve as mayor than that individual may seek his next term in the same city as if the individual had never left office, provided he or she wins reelection. Should the city decline by 3 percent by the same standards used to calculate growth the mayor will lose one year if that individual wins re-election. The minimum term that maybe served is one year. Therefore mayors with a declining population and serve out a one-year term will receive another one-year term if endeavored to be reelected. If a mayor resigns, dies, or is removed before the completion of his term in public office the highest-ranking member of his staff will replace him. Should the mayor die or unexpectedly resign the County Council may vote to conduct an investigation, should they feel it warranted. *(The House of Representatives, US Constitution (Article I (Section 2 (4))))*

These circumstances may also put the sitting mayor into a desperate situation, and in that case he or she will use every legal option to increase the city's funds. While there are several benefits to the initial flexibility for government spending, we must also realize that if the mayor were to find alternative methods of taxation combined with flexible spending, the consequences could be disastrous. For example, cities are usually responsible for providing electricity, water, sewer, and trash disposal to the residents. If the mayor could increase these charges at will, then, by using other methods to gather revenue, this would bypass the previously submitted tax rate on the ballot. This is not an unrealistic threat because the present system of government has many different ways to tax. This list includes, but is not limited to: hotel tax, rental car tax, sales tax, income tax, property tax, electrical tax, water tax, corporate tax, telephone tax, luxury tax, cigarette tax, social security tax, Medicare tax, permit fees, toll roads and bridges, parking meters, and inspection fees. Sadly today many towns and cities have turned to covert actions such as using traffic citations as a source of extra revenue. Some towns even have a tax on food. Is there anything we do that is not—in some way, shape, or form—taxed? However, is there a way to get out from under? There is. In our new system of government, all services provided by the city must be funded by the income tax percentage that the mayor formally proposes on the ballot. What we attempt to do, then, is to reduce the city's manifest control over its population by making it beneficial for the mayor to privatize city functions and thereby cut spending. Why should city taxes be increased because a mayor has planned poorly? In this way, at least the service will continue to function, and it will go on when the budgetary funds are no longer sufficient.

### **ARTICLE II SECTION B3b: Penalties for Fraudulent Taxation**

Any taxation outside of the boundaries of this constitution is considered fraudulent. This includes any fees imposed by any section of the government that are greater than the actual physical labor and/or materials to perform the task paid for. Also, any fee or taxation for a project that has been completed is considered fraudulent. All fraudulent taxation must be paid back by authorizing individual(s), with the exception of 5 percent, which will be given to the individuals prosecuting the mayor or the Prince of the Covenant. If the lawsuit and conviction are brought on by the governor, double the funds collected from the fraudulent taxation by the city must be paid to the regional government for the remainder of the term, as well as the next term. Any official convicted of fraudulent taxation that was not approved by city, county, regional, or national vote will be removed from office immediately and indefinitely. Penalties imposed include prison time, as well as additional fines to be imposed by the



National Court in the region of the prosecution's choice. Theft and other forms of criminal activities within the government environment will hold responsible not only those individuals who benefit from the wrongdoing, but also any and all supervisors or leading authorities who were given any information that wrongdoing was taking place and chose to neglect the offense. The greater the knowledge, the greater the responsibility of the office held, the greater the penalty. Lenience will be granted to those who bring to light criminal behavior. The mayor or the governor may hold the managers and the supervisors under him or her criminally negligent, through a jury trial, for any failure to investigate or report the fraudulent use of funds or waste. Government offices and Transparent Class citizens do not require a warrant to be searched or investigated. Transparent Class citizens also carry the assumption that their rights are known to them.

Remember, also, since the people themselves make the laws, they may choose through the vote which services the mayor may privatize and which ones must remain public. Still, we need to realize that some city functions such as police, fire, and emergency health services may become corrupted (such as by greed) or inefficient when they are delegated as a monopoly to the private sector. Because of this consideration, we have left the several city functions that must remain public, except, once again, possibly, through a public vote. It is easy to want to mandate some of these functions to the private or public sector, but if we do so we may well be moving in opposition to our direct democracy goals to empower the will of the people. Remember as well that direct democracy does not mean that the people will make the right decisions; it means that the people alone will be responsible for their own decisions.

#### **REASON SQUARE: Pros and Cons of Collectivism and Individualism (As part of the City Budget)**

Through the budget most people agree that the road system should be provided through city budget and public funding. This logic is collective or communistic in its origins because it seeks and provides the greatest good to the public as whole even with the inefficiencies within the public sector. Now let us consider services such as wireless or wired internet, phone communication and cable television. Currently all of these are covered on an individual level. If you go into an apartment complex for example you may find five ten or even more connections of wireless systems each with their own password. Each of these people had to buy or rent their own router or cable modem and some are paying as much as \$60 a month for high speed internet. Yet if the city spent a onetime cost of \$1500 for a large wireless antenna five to ten square miles, covering hundreds of families could get their internet for free. This is because the initial hardware infrastructure costs are all that were really required to provide for the service and after that, other than small costs for routine maintenance no other costs are incurred. The same is true for our telephone infrastructure as cell phone towers. If these services were provided through the city budget the associated costs after installation would be roughly five dollars per person or less rather than over a hundred dollars per person as is currently charged to the consumer through the private sector. For example most people contact the phone company in regard to their bill, in fact roughly 75% or more are calls related to billing or call plans. Through the public sector, however, the vast majority of these Customer Service positions could be related back into the economy to grow the economy as the population would all have access to unlimited nationwide calling, texting and internet through their taxation. Therefore in many areas the public sector is actually more efficient than the private sector. Consider the cable industry. Now I can understand paying for the premium movie channels because they have no commercials, but why should I pay for basic cable shows that are already providing for their own funding through commercials? The same could be said for cable via satellite. On hand a person could come back and say these costs are necessary to reimburse these business organizations for the initial infrastructure costs they incurred. However, the truth is that significant portions of these infrastructural networks were provided through tax funding. Therefore the public paid through their tax dollars to setup an

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infrastructure for a business that then charges them to use the service that they paid through to tax dollars to setup. Is this right? Now some may argue even if the public sector is more efficient it is still wrong that take away that capital from the private sector, however in true it is the people through their funding that maintained these industries and it is the people therefore who have the free right to decide how their money is spent, either publicly through taxation or into the private economy. Conversely if a public enterprise was privatized would we charge the government compensation?

Ironically most of these services were enhanced and freed to grow through the deregulation of telephone industry so that we can see that both individualism and collectivism have their strengths and weaknesses within the city budget. It should also be remembered that when a portion of society through public vote takes a private sector responsibility and moves it to the public sector the mayor in our new system adverse consequences have been attached to overspending and our mayor will be required to think and budget as someone from the private sector.

### **ARTICLE VI SECTION F2: Penalty for Overspending**

Any public official which spends more than the amount allowed him or her under this constitution may never run for public office in their lifetime, be employed in any form of public government, lose any retirement plan from their years of public service as well as possibly face public trial in there own city for their actions while under public service.

At the same time, the reverse need is there, and there must be some significant reward for provident, sufficient saving. By allowing only incumbent mayors to retain the savings they have earned from their previous term(s) in office, we apportion to them a huge election advantage. In this way they can promise infrastructure for tomorrow's technologies and other improvements to the city that other candidates cannot. If a mayoral incumbent can run continually with a surplus, even a slight one, that mayor has manifested fiscal responsibility with the people's funds. Therefore, such mayors should have a good chance to extend their terms of office should they decide to run again. For us, this does several things. First, for larger city projects, such as the building and construction of museums, observatories, zoos, stadiums, and other public facilities, it will take time to save and set aside the necessary funds. Remember, we are moving away from a system of borrowing and towards a system of saving. Also, the more often a mayor wins reelection, the greater his or her name recognition will be and the more his popularity will grow, so that with each passing year it becomes increasingly difficult at election time for a challenger to oust the incumbent from office.

So then, by making the terms in office shorter at the beginning, we hope that the process will weed out any mayors who rush to judgment and tend to make poor strategic decisions. Alternatively, on the other hand, a veteran mayor with many good years of experience will be able to save and invest in larger, long-term city projects for the good of all the people.

After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. "Master," he boasted, "you have entrusted me with five talents. See, I have gained five more." His master replied, "Well done good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness." Levi 25:19-21.

### **ARTICLE II SECTION A2a: City Projects**

The savings held by the city may be invested at the mayor's discretion, as long as the mayor is not acting in such a way as to increase his or her own financial assets. The interest gained from the surpluses, which is not used by the regional government, may be used at the mayor's discretion to enrich his or her city and not the mayor's personal finances; in other words, to build and maintain new schools, libraries, zoos, museums, and so on. Mayors may combine their funds together for projects spanning multiple cities. Any loss of city savings will be replaced through the city budget. If the city budget is unable to accommodate the loss, the RBI is required to open up an investigation into the mayor. If the RBI finds that the mayor was guilty of abusing the city's funds, the Prince of the

Covenant is then required to place an international freeze on all of the mayor's assets. If criminal activity was involved, the mayor will be liable for seven times the damages he or she incurred. If the mayor is found to have used negligence or bad judgment with the city's savings, the mayor will be denied the ability to run for reelection or hold any public office for life. In addition, up to 50 percent of the mayor's wages will be garnished for life, or until the debt is paid in full.

This may at first sound strange, but the budget and how the money is spent could be much more important than the candidates themselves. Because the candidates are elected to office, we know that to at least some degree the people of that town have chosen the person for elected office. Now we must believe that a candidate is only as good as the candidate's word. When mayors are unable to maintain the city budget—even with a forty percent surplus in anticipation of unexpected budgetary fluctuations—they are in violation of their word to the people of the city. Perhaps the consequences for major budgetary violations seem harsh, but those who have been elected to public office have been entrusted with much, and, as the old adage goes, "To whom much is given, much is expected." Since the mayors and the governors represent the nation's economic infrastructure, keeping their decisions in line with their budgets is a significant fundamental financial need of any government.

Theoretically, what we anticipate is having a radical internal change during the early new mayoral terms because the tax rates may be too low to provide for the needs of the city government.<sup>1258</sup> As we mentioned previously, the state governments will be moving tentatively to see what works, and there will be some trial-and-error in how the municipal governments are managed. The people, attempting to embrace their new power in the system, will add energy to this dynamic, producing even more volatility. When the next election cycle comes along, cities that were left totally underfunded will go in the reverse direction, with a new mayor and much higher taxes, resulting in a tax hike too large for the city's needs. However, there will have also been some successful mayors able to maintain a good, stable order. In fact, just hearing about the various disorders in other cities will keep many mayors on edge and more careful about how each tax dollar is spent. As better understanding evolves and there is a better sense of the new responsibilities that the job of mayor now entails, and after those in office see the consequences to unsuccessful mayors from the state governments, the public's views will change about what kind of candidates for mayor they want. In the republic through the use of forced taxation incoming mayors can essentially leave the system in autopilot and know that they will have enough funds to meet their needs. However, this method—while it does provide some stability—also encourages waste. Over the years this tradition of supposedly "benign neglect" slowly builds like sludge and becomes worse, hampering operations. Also, when the public wants further or better services, they present propositions known as bond measures with essentially the buy-now-and-pay-later approach. In this new system of government, the people may require by the vote whatever facilities they want from the county government, but it will be the responsibility of each to provide for those projects or services through their budget with buy-now, pay-now. Remember, this new position for mayors, who are central to the whole structure of the direct democracy system of government, was never intended to be easy. Due to the rigid requirements and standards that the position entitles, we can also expect that the amount of research and study that will go into any run for office will significantly increase to the point where college classes and books about managing cities will become commonplace. As the quality of the candidates improves, the safety and security of the community will improve as well. Over the long-term, saving from the mayors will increase, and with that should come civil and infrastructure improvements that will enhance community long-term growth and wellbeing. The state governments, because they rely on the city governments for funding, will also become adept at analyzing

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<sup>1258</sup> Why would voluntary methods fail to work under our present system? [capitalism.org/faq/taxation.htm](http://capitalism.org/faq/taxation.htm).

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the cities' budgets, thus allowing them to identify problem areas sooner, rather than later, and over the course of time the state government will be able to verify that the fundamental reasons for using a surplus are being maintained. This is sure to happen because a violation to these required surpluses will cause the states to lose their own revenue.

## **The Regional Ambassador**

Yet our direct democracy system will function only if the mayors have some way to safeguard and enforce their cities rights over the general authority of the state (region). In economic terms money is the master of the economy. The greater wealth one possesses the greater power and control they can exert over the lives of others. In the case of our Regional Government that authority is derived through their ability to collect funds from the city governments. Should the regional government attempt to collect funds directly from the population we have placed a provision in the constitution to allow individual citizens and businesses to fight back.

### **ARTICLE II SECTION B4a: Penalties for Governors who fail to perform their duties**

If the prosecuting individual(s) inform the governor's office of their grievance of fraudulent taxation and the governor fails to pursue prosecution and the individual(s) receive a conviction through private funding the governor will be denied all funds from that city or county for the next three terms depending on which level the fraudulent taxation is taking place. If the governor loses election prior to the end of those three terms the new governor will be allowed to receive funds from that county or city. If the fraudulent taxation conviction is found against the governor in county court the case may be appealed to the Regional Court if the Regional Court believe an appeal is warranted. The final appeal will go before the High Court if the High Court believes an appeal is warranted. Any case involving fraudulent taxation that is overturned through the Regional Court is entitled to due consideration from the High Court for an appeal whether submitted for an appeal or not. If the mayor brings a case against the Regional Government he may keep for his discretionary use any taxation that would have gone to the regional government through his next term in office. If the lawsuit was brought by the County Council all mayors will receive 50% of any taxation that would have gone to the regional government through their next term in office. Willful fraudulent taxation brought on by the Prince of the Covenant carries an Impeachment penalty.

In conjunction with limitations on where the Regional Funds may come from we have also put limitations on how and when the money may be spent. For example, regional budgets have specific responsibilities, like the city budget, and also require a surplus that may only be used in times of emergency such as a natural disaster.

### **ARTICLE III SECTION B3: Duties of the Governor**

Enforce national mandates, standards and regulations past through the Commissions, and enforce the constitution. Search out and prosecute any corruption found in his region counties and cities under his or her jurisdiction. Approval of projects for ballot on the regional level.

### **ARTICLE IV SECTION A7: Financial Support from the Regions**

The Regional Principle may only be used under the guidelines of this constitution for the following purposes for financial relief in times of recession, war, buying foreign land, as well as National Mergers.

The sad reality that often a society does not discover that violations have been made until the funds are needed because of a natural disaster for example and they are no there. Therefore if the governor does not provide the needed funds when they are needed the most the people of option to pursue prosecution against the Regional Governor.

### **ARTICLE III SECTION A2: Extreme National Disasters**

The regional ambassador on behave of the individual cities may prosecute the regional governor if the victims of a natural disaster are not properly cared for and reconstruction has not been properly undertaken. If found guilty along with any punishment by the court the governor will also never be

able to seek reelection in their lifetime. With permission from the regional ambassador if the region runs out of its stated surplus the region may use funds from previously saved years, however, because these funds may only be used after the regional surplus is used up. No reelection is possible for the governor should these funds be used.

These steps and others have been put in place to allow the Mayors an ability to discipline the governor should these restrictions be violated.

#### **ARTICLE II SECTION B: The Responsibilities of City Government**

If the Regional government expands its authority beyond this constitution, the future amendments to it, or the national mandates the mayors may withhold the percentage Regional tax in the budget for that program from the Regional government. If the Regional government wishes to challenge this decision it may go to court in that city or county to discuss their case to resume partial taxation. In this authority the local county court will hold power over higher courts, however, the Regional government may withhold the services those funds provided. If the county believes that the services withheld are beyond the extent of the funds withheld the mayor(s) or county may take the case to the regional for regional services or national court to resume the national services desired in part or in full. It is the responsibility of the Regional Ambassador to represent the mayors in these types of cases, unless the Mayor denies the Regional Ambassador council. The penalties applied for the Mayor for the city budget for mandatory surpluses do not apply to Regional funds in dispute. (*Amendment X*)

While the power of the mayors as a whole represent a significant counterbalance to the power of the state governor, by themselves and in comparison the mayors will remain relatively weak. Without a check to the power on the state governor, we could expect the governors to abuse their powers at the mayors' expense and steadily erode the mayors' powers, which in turn would diminish the rights of the people. This is because in the direct democracy the vast majority of the laws written are coming from the county, not the state or federal levels of government. The more rights of the counties are restricted by the states, the fewer rights will be enjoyed by the average citizen. This is the same case that we brought up previously about the reason for giving the county the main power base, along with its law-making capabilities. The mayor in this system has a major responsibility. All of the city offices and budgets are under that person's authority, and, besides, he or she has the financial and legal responsibility to detect and ferret out corruption within the city. As we proceed, you will discover further responsibilities delegated to the mayors as well as further checks and balances upon their behavior. Altogether, these provisions will fortunately—and unfortunately—make the mayors very busy people. As a group they will compose a weighty counterbalance to all the powers of the state governor. The challenge we face when designing a government in which the people are truly in charge is that there are no law-making bodies as in the republic, such as a city council, state legislature, or Congress, because these legislative groups pose a threat to the power of the people, their voice. Yet they are also part of the checks and balances system that keeps the powers above them in line. For example, the city council is responsible for keeping the mayor in line, the state legislature is responsible for keeping the governor in line, and the Congress is responsible for keeping the president in line. The courts at every level also do their share. If there are state legislatures, history is replete with examples of such legislatures that wanted constantly to increase their own power in all matters of the state, which correspondingly diminishes the powers of city governments.

In reality, disputes between the city governments and the state government probably will be commonplace, and with most such occurrences, the more often they occur, the less cumbersome the process should become. Nevertheless, the state still wields more power, for even with the powers granted to the mayor, it will still be a trying task for any mayor, with only the power and influence of one city, to go up against the full power of the state. Realistically we must expect that the governors (as human beings) too share the same propensity for fraud, deceit, and manipulation to increase their own source of power at the expense of others. However, real value, which promotes the life and

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wellbeing of ourselves, others, and communities, must be truly created rather than merely robbed from others. The mayor's position in the new government is also demanding, which will make it difficult for the mayor to devote the necessary time, energy, and resources in any dispute with the state. To provide the necessary assistance, then, we must allow the mayors some way to form a common voice in their state with a way to enforce their rights, and all the rights and powers of the cities. Therefore, to address these needs, we establish the position of *regional ambassador*. The ambassador's position is essentially that of a lawyer, and the purpose of the regional ambassador is to represent the city governments any time a mayor feels that his or her rights are encroached upon or seriously threatened. Therefore the mayor may go about the needs within his or her community and be confident that the city's rights are being enforced. If you will recall the position of the senator within the United States Constitution was originally to ensure the rights of the states. The regional ambassador is analogously the more advanced evolution of that position. For anything to evolve, normally and by definition, it must become better; otherwise it would be regressing or *devolving*. Under our current republic in the U.S.A., the senators were once elected by the state legislatures, but that arrangement was changed to a public vote because of perennial corruption within the political parties that hampered the states' business. With the passage of the 17<sup>th</sup> Amendment the nation moved to direct public election of their Senators. At the time one of the most prominent supporters of direct elections was David Graham Phillips, in his article *The Treason of the Senate* he wrote, *Your (Senatorial) candidates get most of the money for their campaigns from the party committees; and the central party committee is the national committee with which congressional and state and local committees are affiliated... When you speak of the Republican party, of the Democratic party, of the "good of the party," of the "best interests of the party;" of "wise party policy," you mean what (Senators) Aldrich and Gorman, acting for their clients, deem wise and proper and "Republican" or "Democratic."*

On the other hand, the major disadvantage was that as that particular electoral process was taken away from the state legislatures, the rights and powers of the states increasingly were absorbed by the power and authority of the national government. Our lesson about this is that the people must be directly involved in the electoral process for the regional ambassadors, while at the same time the regional ambassadors must have some strong incentive to enforce the rights of the local city governments, and this must cross party lines, for otherwise the whole point of creating the position of the regional ambassador becomes moot.

The regional ambassador is responsible for enforcing all that is necessary to ensure the integrity of the local municipal governments. Therefore any mayor who believes that his or her rights or the city's rights have been put seriously in jeopardy may call upon the regional ambassador to take the matter to trial in the courts. In some ways, therefore, the regional ambassador fulfills the same purposes, as did the senator under the old U.S. Constitution. When we do this, though, we must do so in such a way that the regional ambassador is accountable to all the mayors in his or her state in the same way that the senators were once directly accountable to the members of their state legislatures. Moreover, we must do so without making the regional ambassador only a puppet of the political party system, as we saw in the eventual failure of the former U.S. model. In the same way, if we are to stay in line with our goal of politically shaping a society wherein the people are the masters of their own government, we must grant the people some control over who this regional ambassador is. Granting the public a voice in the matter through the public vote also adds strength to the regional ambassador's position. In order to achieve this purpose, the position of regional ambassador will start off as being elected by the popular vote. This ensures not only that the candidate is elected through *the will of the people*, but also ensures that the rivalries between the political parties do not prevent a regional ambassador from being elected. Prior to the passage of the 17<sup>th</sup> Amendment there were several instances where senate seats stayed vacant for many months

because of this. Between 1891 and 1905 there were forty-five deadlocks in twenty the state legislatures, resulting in numerous delays in senators, in 1899 Delaware, for instance, did not send a senator to Washington for four years. However ensuring the rights of local government are important as well. Therefore for the regional ambassador to be re-elected, each mayor in an anonymous vote prior to the election cycle may either approve or deny that office holder the right to run again for office.

Historically, one of the most widespread complaints about direct democracy government models is that they fail to protect and preserve the rights of minorities. From reading the Lincoln-Douglas Debates we also recognize that *the will of the people (the will of the majority)* was used in the south to justify the existence slavery. Hitler used *the greatest good for the greatest number*, essentially against the will of the majority, to advocate for the murder of the sick, infirmed and mentally challenged. It is important for us to remember that because the people accept and pass law does not make the law right. Any law that passes the majority at the expense of alienating, segregating or suppressing any portion of the population is inherently wrong. Of course, this is true for any government, whether it is laws passed by a majority of the people or a majority in Congress. Gandhi once said, "*Even if you are a minority of one, the truth is the truth.*"

In any election there are, in a sense, two sides of a coin, where the people who vote for the candidates who win and the people who vote for the candidates who lost. It is important that both sides of the coin are represented and have a voice in their government. By allowing the runner-up candidate for mayor to select candidates for judicial positions, the rights of the minority—those who lost the election,—are enforced on the local level. On a regional level, too, it is important that the rights of the minority are enforced. The regional ambassador was designed to fulfill this role. To accomplish this the role between the regional governor and the regional ambassador was designed to be an adversarial relationship, so that the regional governor does not impose on the rights of citizens, cities or counties that are in opposition to the governor. Therefore in order to run for re-election the regional ambassador must receive the local support of the mayors in the region. The problem we run into is that if the regional ambassador goes after the governor for committing a wrong we don't want the regional ambassador to fear losing votes from mayors in the governor's own political party for simply doing his job. The other risk we have, present in many republics is through one party rule. What happens if the regional ambassador and regional governor are in the same political party and the mayors in power are also in the same political party? At that point the regional ambassador has the wrong incentive to look the other direction when the regional governor is violating the rights of those who voted in the minority. To prevent this, for the regional ambassador to run for re-election, mayors of the region through an anonymous vote must vote in support of the regional ambassador to seek another term in office. However, the vote will not be among all the mayors as a whole, but rather divided by their political affiliation. If the regional ambassador achieves at least the same percentage of the mayoral vote or hirer of the people in those minority political parties that voted against the governor than we can believe that the rights of the minority citizens are being upheld in the region. The more people from an alternative political party that vote against the governor the more the regional ambassador is obligated to meet the needs of those mayors.

Of course, this new strategy to amplify the rights of the minority has several potential issues. In a two-party system we know that there will be ample voices from both sides of the political spectrum. However, in a system with three or more parties with only perhaps one or two representative mayors from those parties in the region, would it be wise to allow those one or two mayors to skew the system in their favor because of the weight of their few votes? At the same time they cannot be denied any voice in the process, for that would risk having the regional ambassador ignore them altogether. Therefore, operating parameters are essential. First in order to qualify as political party voting bloc in the regional ambassador mayoral vote, the political party members must have with it

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at least five percent of the voting population, with at least twenty representative mayors in the region. However, if a mayor is from a political party that does not meet these requirements, the mayor may cast his vote with another party of the mayor's choosing.

The reason why the vote should be anonymous is that if a mayor votes against the ambassador, but despite the mayor's vote the ambassador then wins re-election from the other mayors, we would not want the regional ambassador thereafter to single out specific mayors for special treatment because of their negative votes. However, if the mayors together get enough nay votes to block an ambassador's attempt at reelection, their votes should be made public. Then, if they choose to do so, they could go on the record with explanations and justifications for their votes, and this too would add weight to their votes. Since it is the people at large who originally elected the ambassador, we may only conclude that it will be difficult for mayors to vote against an ambassador who has the broad support of the people, and to do so without just cause.

As we analyze the votes from the mayors, we could conclude that if the regional ambassador meets or exceeds these percentages in the vote of confidence that he or she is doing a fine job and discharging the duties well as delineated in the Constitution. Therefore, it follows that he or she should be rewarded with a continuing term in office without having to go through the trouble and personal expense of the election process. Of course, we realize that even when a regional ambassador is very popular among mayors from time to time the people must still have an opportunity to have their say on the Regional Ambassador's performance. Therefore we have stipulated that while the mayors' vote for Regional Ambassador is every two years, the Regional Ambassador must run for election from the people of the region every six years, even with the support of the mayors in his or her region.

Now during the mayoral vote if the regional ambassador receives up to fifteen percentage points less than the required standard, we might assume that this person is trying to do the job, but, on the other hand, there are a sufficient number of mayors who doubt this. Therefore, in that case, a regional ambassador, to serve another term, must run again. Now if the Regional Ambassador continues with these less than satisfactory scores from the mayors every two years, consecutively for more than three mayoral elections the Regional Ambassador is denied the ability to run for another term in office, even though they may have received public support. Having the support of either the mayors or the public is not enough. In order for the Regional Ambassadors to perform their duties well they will need the approval of both. In that note, if the regional ambassador scores less than these minimal standards on the mayoral referendum, than we may doubt seriously that he or she is doing a good job, according to the Constitution; and it is only at this point that the results of the mayors' vote will be disclosed to the public. The chief danger that this position becomes merely a party puppet, or (as some lawyers will do) is acting only in his own best interests rather than the welfare of the public is too great to be ignored. This could be an abstruse point, but the regional ambassador is the primary check on the power of the regional governor. In order to wield his or her authority adequately, the regional ambassador must have the general backing and support of the mayors. Remember, the state government has no state legislature and therefore it is the position of the regional ambassador to ensure that the governor does not usurp monarchical powers. The regional ambassador is not the only check on the powers of the regional governor but is one of the primary foundational supports for retaining the powers of the local government, which ensures the greatest liberty for the local people.

### **ARTICLE III SECTION A: The Responsibilities of the Regional Ambassadors**

On the last Tuesday of February every two years, the regional ambassador is required to make a public speech to the region, stating his accomplishments and concerns in regard to the regional government. The governor may not refute any of the regional ambassador's claims until after the mayoral vote. The regional ambassador does not require a budget to be placed on the ballot; however, on the first



Tuesday in March during public election years, and by their own expense, all of the mayors of the region are required to meet in a private, closed-door session to discuss the regional ambassador and then hand out an anonymous evaluation and questionnaire. The regional ambassador needs to receive a score from the mayors in their political party segments of the same percentage or greater from each of the political parties, in the same percentage or greater that voted against the governor in the last gubernatorial election, in order to avoid running for reelection to serve another two-year term in office. If the regional ambassador does not achieve this but is able to maintain a score of less than 15 percentage points below this amount, the current regional ambassador must run and win a national election. The regional ambassador is exempt from this requirement and may serve another term without a public vote if he or she is able to receive a cumulative vote of support from the mayors in opposition to the regional governor's political party affiliation of greater than 70 percent. Mayors must be serving within the governor's regional jurisdiction and may not have changed their political party affiliation after their election to qualify. Qualifying parties must be at least 5 percent of the voting public with at least twenty representative mayors. Mayors from unqualified parties may vote with a party of their choosing. With a score of less than that from the mayor's political parties, other than the governor's political party, the regional ambassador may not run for reelection unless the regional ambassador has successfully convicted the regional governor or the regional attorney general of a felony. If the governor is registered as an independent or in a party with less than 20 percent of the vote, the governor's political party will be considered among the qualifying political parties with the greatest support for the governor on election day. The governors and the mayors may not change political parties a month before the primaries and not until after the general election. If the governor or the mayor should decide to change to a different political party, it will not take effect until this official is voted in through the primary elections. The regional ambassador may go only six years without having to be reelected through public vote. No term limits may be set on the regional ambassador; however, if the regional ambassador is forced into public election more than three times in a row, on the third time the regional ambassador will lose his or her position at the end of the term and may not run for the regional ambassador position again for four years, and then only if there is a public election for the regional ambassador. The vote will remain anonymous unless the regional ambassador is removed from office, due to a rejection vote from the mayors of the region. In the event of a mayoral rejection of the regional ambassador, the mayoral candidates who voted against the regional ambassador must have a town hall meeting in each of their cities to justify their vote. One week following the mayoral vote, the regional ambassador will give a public televised speech to publicly justify his or her behavior. Candidates for the regional ambassador position may not be endorsed or funded by either of the two primary political parties that make up that region.

The regional ambassador shall serve two functions: (1) to ensure that the minority is represented, and (2) to ensure that the rights of the rights of local government are enforced. This means that the regional ambassador must be a servant to the representative needs of the mayors within each region. In order to accomplish this purpose, the mayors may establish the powers of authority on the regional ambassador in terms of how the regional ambassador is to represent the local needs of the mayors. The mayors may not change the powers of authority of other mayors because it is the right of the county government, through the people, to set rules as they see fit on their own local leaders. Nor may the mayors change the powers of authority as they relate to the regional governor or between the regional ambassador and the people, for these rights are to remain with the people alone under the regional powers of authority law. To ensure that these laws are constitutional, like all laws, they must be tried before the National Courts. There are other potential issues to consider as well. While democracy is made to work in the public eye, if a mayor were to come forward with a proposal for the mayors of the region to strengthen their ability to voice their rights through the regional ambassador, there is a risk that the regional ambassador, fearing that he or she may be losing some of his or her authority, might collaborate with the regional governor selectively to take on mayors whom the regional ambassador thinks might try to diminish his or her authority. Therefore, it is best to allow the mayors to determine these laws in private. Then, when they move forward with a proposal, they are doing so united as one body, and to ensure that it is not simply a party line vote, it seems best to

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require a full 60 percent of the mayors' support in order to enact the regional powers of authority proposal on the regional ambassador.

### **ARTICLE I SECTION C3a: Powers of Authority (Regional Ambassador)**

Once every two years, when the mayors cast their vote for the regional ambassador, a Powers of Authority Proposal establishing the conduct required between the regional ambassador and the mayors will be placed before the mayors for a regional vote. A 60 percent vote of approval will make the proposal a "regional powers of authority proposal," provided the National Courts find the proposal constitutional. Such proposals, passed by the mayors, may not restrict the people from using a county vote to place restrictions on their mayors or on the powers between the mayors and the governor, because these powers are to remain under the people through public vote.

If you recall the regional ambassador is responsible for appointing National Judges and the national council is responsible for confirming them. Establishing it in this manner means that the judges would have some loyalty towards the regional ambassador, and therefore they would have some loyalty also to the municipal (county and city) governments. It is my hope that this process, among many others set into place, will ensure that the rights of the local governments shall be preserved. In the republics this process was reversed because the president makes the appointment, but the Senate, created to enforce rights of states, would preserve them. The challenge with the republic is that if they attempted to have the Senate select national judges, each senator would submit a judge representing his or her own state. They needed to have universal acceptance among the states, which is why the president was selected to appoint national judges. By having one regional ambassador per region, there is one person rather than an entire legislature selecting judges for the region. Remember, this new system of government works differently because the National Court also acts as a federal court, as a legislature confirming the judges' acts from the national level through the national council. Therefore, this established order successfully reverses the process from a top-down approach to a bottom-up approach, which is much better by way of being natural and conducive to positive growth and development.

Remember, the ambassador's position is like that of a lawyer, to represent local city governments. A lawyer does not have to believe in a client in order to be an excellent advocate for that client's case. The job of the senator in Congress was never specifically designed to be a position for a democrat, a republican, or an independent, for example. The senator's position was designed originally to represent the best interests and the rights of his or her constituent state. Now, oddly enough the Senators are more representative of their political parties than they are of their states. The regional ambassador position is also crafted to be that of a public figure with about the same intent as the original U.S. Constitution designers had for the senators. Any time the regional ambassador goes against the state on one issue or another, this will be newsworthy, and it seems likely that the news media reporters will be there asking questions, exploring the issues for the people, and opening up discussion and debate. Of course, this also means that for a mayor to vote against a regional ambassador, that mayor must also think about the reaction that such a vote, either for or against, will have from the local voters. If the regional ambassador is popular with the general public, it will be difficult politically for the mayors to vote against that ambassador. Then again, if the regional ambassador convicts the governor of a felony, there may be many mayors of the governor's political party in that region who may want to get even with that regional ambassador, even when he or she has generally done well in the position. For this reason, if the regional ambassador is able to successfully convict the regional governor of a felony violation (or greater offense), the mayors of that state may not keep the regional ambassador from running for re-election. This serves only to further the incentives the regional ambassador has to do a good job. Still we must notice that in all things the regional ambassador must answer to the people and maintain their support.

It is the common practice of tyrants and dictatorships to have state supported television so that those in power can justify their position through the use or misuse of information whether true or fraudulent. However there are television stations, such as C-SPAN and C-SPAN2 that simply allow the on goings of government to be made available to the people. Should any such channels be made available to the governors we risk turning governors into dictators through state supported television, therefore we stipulate that should any regional television be done through the regional budget the Regional Ambassador, that is the opponent of the Regional Governor, will preside over it. This allows the Mayors a united voice, which is in line with our purposes behind the creation of the Regional Ambassador. For example, if the mayors wish to call Town-hall meetings to either support or veto a regional proposal the Regional Ambassador could arrange a unified time throughout the region and make that time known to the public through the airways. This would allow the public knowledge about how to participate in their government without handing over the reins of dictatorship to the regional governors. The channel would also serve as a means to keep the public aware of other Town-hall Meetings such as for public standards and regulations, give a forum for those sponsoring proposals, public debates for those proposals, public officials, such as the governor, could address the region, the mayors could give their response, raise public awareness to local issues as well as a host of other purposes.

The political parties naturally offset one another, for the benefit of the electorate in mayoral or gubernatorial elections as part of the larger debates of the day circulating among the public. Yet by design our ambassador was designed to represent the rights of the local governments without the shade or hint of a conservative or a liberal bias from a public perspective. Unfortunately, party politics also has a way of rearing its head. Often political parties have a way of inventing issues in order to get votes by demeaning their opponents or bending the truth. For most Americans the term *honest politician* is considered an oxymoron. When those who enforce the law initiate investigations that appear to be politically motivated rather than based on the facts, those people are often referred to as *witch hunters*, as they are viewed as inventing wrongdoing rather than dutifully enforcing the law. By retaining a public voice, through the people, in the election and periodic re-election of the regional ambassador means that for each prosecution made against the governor, or the regional government in general, the ambassador must consider the public's view of his or her actions as to whether there is any hint or shadow of political party bias which may taint his or her reputation. Ultimately, this is done so that each case waged is based on the facts alone in accordance with the spirit of the law.

### **Servants of All, Masters of None**

We also need to consider that mayors and other local political entities rarely see eye to eye. There will always be mayors that do not get along with each other, and county governments may not get along with other county governments. When these mayors are in the same county, the city courts or county council— depending upon the circumstances—may intervene to make the peace and find solutions. When they do not, the National Courts are available. Sometimes we know that certain situations require immediate attention. Keep in mind the purpose of the regional ambassador is, in essence, to monitor the governor's office, rather than to keep order and civility within the state. If the regional ambassador was called in to assist, there would be a real risk of positioning the regional ambassador for one mayor against the other mayor, which would possibly taint the ambassador with a conservative or liberal bias depending on which mayor or mayors were favored in the outcome. Considering this we all realize that how a region itself functions and performs internally is not the responsibility of the regional ambassador but rather the regional governor. Therefore, when conflicts arise, the governor is granted some authority to act as an intermediary between mayors or counties involved, to be a peacemaker and arbitrate good solutions. How the governors resolve these conflicts will impact the votes they get later from the cities or counties that were in conflict. Dealing with

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these conflict resolution processes should give them some useful first-hand experience in dealing effectively with municipal disputes, and that, in turn, would also be useful if they should ever run for the post of Prince of the Covenant, who must have good techniques for dealing with conflicts between nations, and advanced diplomatic skills, in order to prevent wars and expand friendship and unity between nations and peoples.

### **ARTICLE II SECTION A3: Resolving Conflicts between Counties**

To resolve conflicts and tensions between counties, the County Councils involved may be allowed to write a law of compromise. Laws of compromise must occur at the request of the governor or the National Court, through the use of petitions from the public, or through the peaceful public assembly of people who have a grievance. Laws of compromise must represent an immediate public need in regard to the stability and health of the counties involved. If two counties are involved, then each County Council carries 50 percent of the vote (divided equally between the mayors of the county); if three counties meet, each County Council will carry 33 and 1/3 percent; if four counties, 25 percent; and so on. A three-fifths majority vote is needed for approval. If approved, the law of compromise will be sent to the National Court, where a session will be held to see whether the law is truly an attempt to ease tensions between the counties involved, rather than an alternate attempt to pass legislation, as determined by the following criteria:

- Compromise is beyond the scope of the grievance.
- There is a high frequency of various grievances whose aims and goals seem to be achieving a law of compromise as a means to write public law in an attempt to circumvent the legitimate law-creation process, as outlined in this document.
- The sources of dissension are those determining the compromise for the purpose of law creation. Then the law will be presented on the annual ballot, where a majority vote is required from all counties involved. If the court finds that the proposed law of compromise is really an attempt to write legislation, it will be a mark against all of the mayors involved from those counties. More than three marks, and the mayor will be barred from running for reelection for seven years after his or her term in office has expired. (Revised 7/17/07)

What we want to do always is to keep real power with the people. Mayors will be responsible for maintaining the local rights of democracy, governors will be responsible for overseeing the work of the mayors, and keeping them in line, and regional ambassadors will be responsible for keeping the governors in line, all of which together makes for systematic checks and balances. Finally, over each one of these branches and crowning them all is the people. Since this is a direct democracy, it is the people who are responsible ultimately for writing the laws that continually maximize the effectiveness of their elected officials and keep them, as necessary, in check. The mayor, governor, and regional ambassador are the enforcement officers behind the laws, yet their power to create law is limited to whatever is passed by public vote.

Underlying everything else, do we understand the innate, visible power that human beings have always had to adjust and to alter their surroundings to their best advantage? It is the inner power that drives us forward, to reach, attain, and create, but it is also an inner impetus that leads many to impose their wills upon others. Daniel Webster said it this way: *Good intentions will always be pleaded for [with] every assumption of authority. It is hardly too strong to say that the Constitution was made to guard the people against the dangers of good intentions. There are men in all ages who mean to govern well, but they mean to govern. They promise to be good masters, but they mean to be masters.*

Liberty begins with a choice that logically includes a person's willingness to allow restrictions upon one's own behavior as according to what he imagines to be justified. A person's voice on these liberties is expressed in political terms as the person's political representation in the society. Tyranny becomes effective when a person is denied choices about the restrictions to be placed on his or her speech, actions, or behavior. The nature of liberty and democratic government begins with placing

trust and faith in the people. Jefferson phrased it this way, “When the government fears the people there is liberty; when the people fear the government there is tyranny.” Even though the French revolution was modeled and designed around the American Revolution if failed to provide its society with the essential liberties that are rights of all people. Many of the French aristocracy or those even suspected of being associated with the French aristocracy were sent to the guillotine. France is not unique to this form of tyranny. During World War II the U.S. government forced many good Japanese Americans into camps. Even in our own day and age with our, *war on terror*, many of these old tenancies have resurfaced. These encroachments on our liberties begin when government begins to fear portions of population and acted on those fears by dissolving some or part of society’s civil liberties. This is why the preamble of the Constitution begins with the phrase *We the People*, recognizing the rights of the people as a collective body rather than individual segments of society. Jefferson acknowledged this in the Declaration of Independence: *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.*

Actually, it is better and more accurate not to think of liberty and tyranny in terms of right and wrong. For example, a king may have total liberty to do as he pleases but his subjects may be under absolute tyranny because of the king’s absolute freedom. The king’s absolute freedom to do whatever he pleases results in the wrongful tyranny over his subjects. Our goal, which is right and proper, is to maximize each person’s individual liberty while not at the same time doing anything that will result in tyranny over others. Laws, remember, are created at the county level, but the enforcement of these laws is to be done at the city level, with the mayors’ power over local law enforcement. This arrangement is necessary because we would not want any one person or any one mayor to choose which laws should be enforced, or to what degree, and which ones might be neglected. With the enforcement and interpretation of the laws happening simultaneously in many cities, overseeing all this there are, therefore, many mayors. Then again, above the mayors, acting on behalf of the counties, there are the city court systems operating as a county system, and this helps to restrain the mayors’ powers. This municipal design provides four fundamental checks on the powers of the mayors: first, people in the county create laws to impose the right restrictions on the mayors activities; second, state governors monitor the mayors’ financial decisions; third, local court systems enforce the people’s laws, making sure that the mayors stay within proper bounds; and fourth—a matter we are about to discuss— county councils which hold each mayor accountable to the county’s other mayors.

## The County Council

Legislatures, city councils, and other designs to divide leadership have many positive attributes because they restrain what one person may or may not do with the vested authority of a position as that may impact other people’s lives. However, as this is implemented each of the constituent parts of these political entities naturally become less and less accountable for the decisions that were made by their group, as a matter of simple mathematics, as we pointed out in the last chapter. The key is to provide a way to maximize the strengths of divided leadership, thereby ensuring that no one person is given too much power, but at the same time keeping each legislator or council member directly accountable on an individual basis for every decision. Thomas Jefferson saw it this way: *It is not practicable for the executive branch of government to be headed by anything other than a single person. The president [or in our case the regional governor or mayor] has advisors in the form of heads of departments, but the responsibility for all executive actions rests ultimately and finally on his own shoulders.*<sup>1259</sup>

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<sup>1259</sup> In Defense of Democracy, [setext.virginia.edu/jefferson/quotations/](http://setext.virginia.edu/jefferson/quotations/), Letter to William Stevens Smith (November 13, 1787), quoted in Padover’s *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)>

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Jefferson, along with many of the original designers of the U.S. Constitution, had a puzzling dilemma, for they knew that they needed divided leadership in Congress to prevent any one person from taking on too much power that rightfully remains with the people. Meanwhile, they also realized just as clearly that by dividing leadership they were also losing tangible individual accountability. In this new and better system of truly democratic government, what we attempt is to receive the blessings of divided leadership (as found in Congress) and also the strong individual accountability of an executive, whether it be the mayor on the county level or the governor on the national level. To achieve this end each mayor is independently accountable to his or her city for the direction and vitality of that city, and this does not change even though the mayor is also part of a larger group including the other mayors of the county. By creating a legislature of mayors composed of all the mayors of each county, we maintain their accountability while also apportioning their leadership among themselves. We will call this legislature the county council, which is by name fashioned after city councils as they presently exist, but this one will have similar duties operating at the county level. The rationale behind this county council is to add that fourth restraint on the power and authority of mayors while at the same time directly maintaining their full accountability. Thomas Jefferson referred to the county council proposition as *little republics*, referring to the mayor as their warden, who also acted as the representative of each city, a.k.a. *ward* in the county. He presented this plan this way: *My proposition [to divide every county into wards [cities] and to establish in each a free school] had for a further object, to impart to these wards those portions of self-government for which they are best qualified, by confiding to them the care of their poor, their roads, police, elections, the nomination of jurors, administration of justice in small cases, elementary exercises of militia; in short, to have made them little republics, with a warden at the head of each, for all those concerns which, being under their eye, they would better manage than the larger republics of the county or State. A general call of ward meetings by their wardens [mayors] on the same day through the State, would at any time produce the genuine sense of the people on any required point, and would enable the State to act in mass.*<sup>1260</sup>

For several reasons the county council, *our little republic*, is a vital part of the whole political design. There are several major needs too large for most individual cities to handle. At the same time if those needs are given over to the state governments, then the general public is no longer able to vote on its county expenses in its county voting, on things such as jails, militia, and street maintenance in unincorporated county land (which is not part of a city, town or village). Yet each of these matters requires some form of funding. This, then, is why the county council is formed—or that, at least, was one of the reasons. The other reason is to retain the underlying, deep-rooted integrity of the people's vote. If the state government were to control the voting process, this runs the real risk of elected members of one political party trying to manipulate the public vote in order to get more members of that party into positions of power. If the vote were managed on the city level, this runs the risk of attempted manipulation of the vote by the mayors. On the other hand, if the vote, the counting of ballots, and other electoral needs, are handled by all the mayors of the county, then each mayor has a built-in incentive to make sure that any and all matters about the voting are fair and proper. Still the vast majority of the expenses for things such as police, schools, roads, and parks remain with the towns and cities. We should remember, too, that this new form of legislature is not a law-creating body, for the creation of law remains in the hands of the people.

### ARTICLE II: SECTION A. The Responsibilities of County Government

An area may become a new county by the vote of its would-be citizens, with a minimum set by the state of no less than 100,000 citizens, with the exception of colonies formed in space or on distant planets, which may contain a fewer number of citizens. The citizens of each county shall be entitled to

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<sup>1260</sup> In Defense of Democracy, [setext.virginia.edu/jefferson/quotations/](http://setext.virginia.edu/jefferson/quotations/), Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

all of the privileges and immunities of national law as the citizens in the several counties. No person, entity, or business may be regulated, taxed, restricted, or otherwise discriminated against, due to the fact that their residence is outside of the city, county, region, or nation. The judicial power of the democracy shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one county or region by citizens of another county, or by citizens or subjects of any foreign county. A person charged in any county or region with treason, felony, or another crime, who is fleeing from justice and is found in another county or region, shall, on demand of the executive authority of the county or region from which he fled, be delivered up, to be removed to the county having jurisdiction over the crime. All of the mayors who make up a given county are known as the County Council (U.S. Constitution, Article 4, - (1, 2), and Amendment 11). (Revised 7/11/07)

<u>Population</u>	<u>Category</u>	<u>Mayoral Salary</u>
2,048,000-1,024,001	Metropolis III	Normal +320%
1,024,000-512,001	Metropolis II	Normal +160%
512,000-256,001	Metropolis I	Normal +80%
256,000-128,001	City Ward V	Normal +40%
128,000-64,001	City Ward IV	Normal +20%
64,000-32,001	City Ward III	Normal +10%
32,000-16,001	City Ward II	Normal
16,000-8001	City Ward I	Normal
8,000-5001	Township II	Normal
5,000-2501	Township I	105%(% of median village salary)
2,500-1,501	Village Ward V	85%(% of median village salary)
1,500-801	Village Ward IV	55%(% of median village salary)
800-446	Village Ward III	25%(% of median village salary)
445-321	Village Ward II	10%(% of median village salary)
320-120	Village Ward I	Volunteer

<u>Category</u>	<u>Land Area</u>	<u>Land Mass for Enclaves</u>
Metropolis III	1(square mile max)	Not Eligible
Metropolis II	2(square miles max)	Not Eligible
Metropolis I	4(square miles max)	Not Eligible
City Ward V	8(square miles max)	Not Eligible
City Ward IV	16(square miles max)	Not Eligible <u>Max Time for Division</u>
City Ward III	32(square miles max)	30(square miles min) 5 years
City Ward II	64(square miles max)	25(square miles min) 10 years
City Ward I	128(square miles max)	20(square miles min) 20 years
Township II	-	15(square miles min)
Township I	-	10(square miles min)
Village Ward V	-	5(square miles min)
Village Ward IV	1(square miles min)	
Village Ward III	5(square miles min)	
Village Ward II	10(square miles min)	
Village Ward I	20(square miles min)	

Historically, we realize that in order for the county council to be effective, it must have a representative mayor for each of the groups that make up the county. However, not all people live within the boundaries of a town or city. How, then, can we ensure that all the people are represented in the county council? To satisfy this need when large tracts of land are scarcely populated, the people there may collectively vote in a mayor under the title of a *village*. For example, if in an area of twenty square miles or greater there are at least three hundred and twenty inhabitants; they may organize under the auspices of a village, allowing them to vote in a mayoral representative.

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As population density increases, the size of geographical area that constitutes a village or town decreases, by possibly dividing two villages or perhaps more depending on the representative needs of the area, ultimately ensuring that the right to collective representation in rural areas is not abused. Through this method, the portions of any county that are not represented under the jurisdiction of a city, town or village should be few and far between. At the other end of the spectrum, if a county were to be made up of one city of, say, nine million and five villages of approximately three hundred residents each. That would mean that the county council would be made up of one mayor from the metropolis and five mayors, one from each village, giving the villages an abnormally high representation in the rural towns and a suppression of the larger metropolitan city. To ensure equal representation, as a city prospers (we hope) and enviably grows to exceed allocated population density within a specific land mass size area that city must be given options to divide in order to maximize the city's representation. For example, if a city located on eight square miles becomes greater than 256,000 residents, the city must be given options to divide, and if a city consisting of four square miles becomes greater than 512,000 residents the city must be given options to divide, and so on. Notice each time the population doubles the allocated land mass is divided in half. Of course, these divides will only work successfully when the people in each division feel more represented than they were previously, for this reason the people, each within their respective parts must be given a choice to divide or to remain the same. It is important to remember democracy always works best through choice and never by force.

### **ARTICLE II SECTION A1: County Mergers, Divisions, and Creations**

The county standards of populations (the maximum being fewer than 10 million, or 20 metropolises, 40 cities, 60 towns, or 80 villages, and the minimum being more than 100,000 citizens, or 6 metropolises, 9 cities, 12 towns, or 20 villages) determine the size of individual counties; however, these maximums and minimums may be altered through national mandates but must be maintained within specified ranges, except for foreign mergers when the agreement was established during the merger process. For the purposes of city creation, divisions, and mergers, percentages are to be applied to county mixtures in the following manner but are not to be applied to mayoral voting rights: one metropolis counts as two cities, three towns, or four villages. Space and scientific exploration may have special rules concerning sizes for towns, villages, cities, or counties, as approved by the National Council or the Prince of the Covenant for multiple-nation endeavors or as approved by the people. The people's vote in this matter will lay precedence and will supersede national mandate guidelines. Until approval of a better and more technologically accurate alternative can be established through a national or regional powers of authority proposal, the county population will be considered static until the national census, which must take place every ten years. The County Council must meet to propose a county division for counties that exceed their population. Neighboring counties, cities, towns, or villages may also choose to participate in this process with the consent of the County Council that is required to divide. Cities, towns, or villages may not leave a county if their departure causes the county to be fewer than 100,000 residences or a County Council to consist of fewer than five mayors. For counties that are too small, the County Council must meet with at least one neighboring county of its choice for a possible merger or new division. The regional ambassador may be called out at the request of either county to act as a mediator. Any citizen within a dividing or merging county may issue an alternative with just 25 percent of the signatures required to get a measure on the ballot. Signatures may be gathered from any of the counties taking part in the vote to merge or divide the county. If a consensus is not reached within six months or after the vote of a ballot initiative, the regional governor will become responsible for outlining the new borders of the county. The final boundaries of county and city lines will be decided through public vote on their entrance to the democracy. The percentages will be added among all voting counties. The proposal with the highest percentage majority, rather than individual majority votes, will become the law on the approval of the National Court. In a merger, the boundaries of county and city may be determined only through the vote all of cities or counties that are a part of the merger, provided they do not cross regional borders. Unless altered through a national



public vote, each county shall consist of a minimum of 5 villages, towns, or cities but no more than 150, and a land area no less than 5 square miles and no more than 50 square miles unless the population is fewer than one million citizens. (Revised 11/27/07.)

This method was developed to allow equal representation between urban and rural populations. This method however has several problems on a rural population. In the current setup the smaller the population is the larger the area is that we are framing under the term *village*. It is possible in these areas to have an area of fifty or hundred square miles in which only a population of three hundred, five hundred or perhaps a thousand reside, thus categorizing them as a village. However, as is typically the case within the boundaries of the village may exist five, ten or fifteen separate communities. These smaller individual communities we will be referring to as *enclaves*. It is possible that each enclave may contain thirty-five, fifty or perhaps a hundred residents. Each of these enclaves feels a sense of loyalty to itself, rather than loyalty to our *village* made up of multiple enclaves. The problem with enclaves is that each enclave is typically not self-sufficient, but must rely on shared resources in the form of schools, police, courts in order to support itself economically. Unfortunately, this runs in to opposition with our design of the city to allow each mayor sole responsibility over the wellbeing of the city government. To apply the same standards for urban budgets as we do for rural amounts to attempting to put a square peg in a round hole. Rural and urban environments work differently, therefore to address these issues a great deal of autonomy has been allowed within the village boundaries so that the people within the village borders can determine how their village budget as well as individual enclave budgets should function with little or no interference from county law. Therefore by design we are attempting to create an environment where each village will act and function as a *little county* to a certain degree. For example each enclave will have its own representative enclave mayor. The enclave mayor will have a voice in the decisions made in his enclave as well as the village council, however only the village manager will have a voice in the county council as a representative of all the separate enclaves. Unlike the county manager, which we will be discussing shortly, the village manager will be elected from an election covering all the residences of the village. This is because unlike the county manager, the village manager will need to have the strength of all the individual enclaves in order to wield the support of the collective village residence when fighting for their voice as a member of the county council. Our enclave mayors and village mayoral candidates, like city mayors will have a budget and tax rate on the ballot. However unlike a city mayor our enclave mayor's budget will only be responsible for some police and infrastructure needs not covered by the county or village manager. By contrast the budget for the village manager will be responsible for higher-level police investigation of crimes, judges, and other court costs. As far as which infrastructure needs or other services are covered and which are not will be determined through the public village vote.

#### **ARTICLE II SECTION C: Organization of Small Towns, Villages, and Open Land**

Geographical areas of five miles or larger are dubbed *towns* and *villages*, where the population is not centrally located in one location but, rather, disbursed into several individual enclaves. Many of them divide themselves into such enclaves, each electing individually for itself a different enclave mayor. The enclave mayor is required to hold routine enclave meetings, as residents deem necessary, to discuss issues from time to time. Towns and villages consisting of multiple enclaves are allowed autonomy from the rest of the county, in terms of budgetary local obligations, but not county-wide obligations, so that each village may allow different financial opinions and requirements for the enclave mayor or a uniform set of requirements for all enclave managers in the village. The infrastructure needs and jurisdiction between enclaves may be established by written formal agreement among the enclave mayors as members of the village or town council and the town or village manager, until the passage of village law through public vote. The village mayor's budget is responsible for providing for village judges, higher-level police investigation processes, and infrastructure needs as delegated through village law. If financial resources are not available or efficient to maintain court facilities, the village judge may

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preside from an adjacent village, town, or city. The adjacent town or city may utilize the judge's services as payment for use of the facilities, when the judge's roster runs low. Laws affecting such judges may be determined through county law or, only as specified here, superseded through regional law. Any county land outside the boundaries of the city or the village is considered open land. One percent of the value of the last sale price of the property must be sent to the county government annually for a tax on county services. Land exclusively used for farming may pay a 5 percent income tax to the county instead, unless the highest city or village tax is less than 5 percent, in which case that rate will be used. The county must provide all residents of open land with voting and voting material in easily accessible locations, along with rights to the court and the rule of law and an education for their children at the nearest public school from the child's residence within the county.

### **ARTICLE II SECTION C2: Police and Emergency Services**

Each enclave may select among local volunteers to act as police, firemen, search and rescue workers, or other such providers as the enclave deems necessary. Volunteers may be compensated or may take on their duties without pay, as deemed necessary through local public vote. In absence of a public vote guideline, the enclave mayor may render compensation guidelines through a written contract as discussed publicly at the enclave-hall meetings. The terms of such contract may not be altered until the end of a volunteer's term, unless existing volunteers are of insufficient number, and then the amount of compensation may be increased. Requirements for volunteer police are to be set through county law. Volunteer police are required to have a firearm and/or another form of protection, a form of voice and pager or message communication on their person at all times, and a siren in or on their vehicle. Emergency calls to 9-1-1 or panic alarms of banks or other institutions are to be routed to such communication devices or a central village location to contact local volunteer authorities. Adjacent larger towns and villages are required to give aid if contacted by the volunteer police when the police believe the situation represents an extreme danger, and they are in need of assistance. County laws may set standards for assistance calls that result from the neglect or negligence of the volunteer authority's duties. There are to be no less than five volunteer police in the enclave at all times. Volunteers may issue citations in accordance with the laws of the county. In the absence of county laws, village laws may be accepted. County law may not abolish the use of volunteers but may set limits on behavior that is viewed as extreme negligence or dangerous. When not called to serve, volunteers may go about their routine daily lives. Should a full-time or part-time police presence be required, the enclave mayor or the village mayor will be required to fund the police personnel, in accordance with village laws. One term after passage will be allowed to properly arrange taxation to meet new funding needs. The enclave is required to provide for local infrastructure needs not provided by the village mayor or the county manager.

Education, K-12, too, is also handled much differently for rural populations. Often many small towns will have one centralized school because it is too expensive for each town to provide for its own school. In order to stay true to our democratic ideals the people in these enclaves must have a say in how these schools are funded and operated. In order to insure the greatest voice among city residents these enclaves are to be divided into different school districts that may cross county or regional borders if the creation of a school district is agreed to by all the supporting enclaves or geographical area. The head of each school district will be managed by a *principal*, who like a mayor is responsible for placing an educational budget on the ballot, however, unlike the mayor, no surplus is required. This will allow the people a direct voice in the education of their children while maintaining direct accountability on the shoulders of the district principal.

### **ARTICLE II SECTION C1: School Districts**

If it is not practical financially for an enclave to support a school, the schools may be divided into different representative areas, including adjacent villages, towns, counties or regions, and school districts. In all cases, consent must be received from the adjacent school performing the service. When the school district is not self-contained in one enclave, village, or town, the school district will be supported by one principal. Candidates for principal, like the mayors, will place a tax percentage on the

ballot to provide for the costs of district educational experiences; however, no surplus percentage is required. Should the principal run out of funding for the school, the principal may not borrow funds but, rather, may petition the enclave mayor(s) for additional funding at the enclave-hall meeting. When new standards are submitted from the regional Department of Education, the principal is required to hold an after-hours school-hall to hear the concerns of the teachers and the parents in regard to the new standards. School districts that cross regional lines may accept standards from either region. At the end of such discussion, the principal may choose to accept immediately, accept but implement in the next term, or reject the standards. If the school district is self-contained in the enclave, the responsibility for funding will be provided by the enclave manager, unless the people in that enclave vote otherwise. The village mayor may seek a loan to build a new school, to be paid back in no fewer than thirty years. The village mayor may not seek a second loan for another school until the first loan is paid in full. The village mayor may also be required to fund K-12 educational expenses when the election of principals is not used for the individual school districts or as specified through county law.

## County Judges

In order for each one of these checks and balances to function most effectively, the design must be such that each constituent group has some internal need or desire to enforce the law as well as it is possible in practical terms to do so. U.S. founding father James Madison referred to this arrangement as *using ambition to counteract ambition*. That is to say, it is not enough to make a government about of things we desire, but instead we must also create an environment wherein the natural instincts of humankind will naturally encourage the social results we want to see. For example, we know that all societies need judges, but if a city mayor were allowed to appoint judges, then the judges might have the wrong political incentives to look the other way if the mayor breaks the law. This follows the age-old principle of “not biting the hand that feeds you.” Alternately, judges could run for public office, and the people, with their vote, could decide, which is the current method. Nevertheless, that is not a good method because the vast majority of the voters do not know or research the judges on the ballot, and so their votes are not intelligent and responsible.

The solution we propose is to allow the runner-up mayoral candidate to appoint the city judges, with those appointments also being subject to confirmation by a majority of mayors in the county council. This plan should work well for several reasons. First, by having the judges appointed by the mayor’s chief competitor, they are more apt to prosecute the mayor for any wrongdoing. We also know that these candidates for the bench have stood up to the scrutiny of the mayors on the county council. Of course, the judges must remain accountable to the people of the city or county where they serve.

Judicial service in a republic is a lifetime position. How, then, can we confirm that a judge will always remain accountable to the people? If we elect our judges, as is done in a republic, will that translate into good representation with effective enforcement of the laws? The challenge is that when they vote for or against them, most people do not know who the judges are. In order to understand this better, it is important to understand also the basic concepts of the judicial system. As the old saying goes, “Justice is blind;” for a judge to render an opinion on a case without knowing all the facts is exactly contrary to the profession’s own standards. This also makes it difficult to know where judges actually stand on the issues, and this also makes a direct vote impractical. Unlike most political statements of candidates, judges’ decisions are often finely nuanced, and when candidates run for office they are usually running on the issues—the very thing that judges find difficult to discuss in a political context. This is why judges make the worst candidates on the ballot because few people know where, exactly, they stand on most of the issues. When a judge is on the ballot for a recall vote, then, at least, the public has something to compare the judge against. Typically judges are recalled due to same unfavorable decision where some form of judicial prejudice or bias is felt which tainted the verdict(s). Often such drastic measures are not the result of a single inappropriate verdict, but

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rather through a pattern of preserve abuse from bench. Our goal is to have judges that rule with the most equitable justice, according to law, who also enforce the will of the people rather than special interests, power, or privilege. In this way, then, the people will come to know, trust, and understand their judges.

Thus, whereas the people do not elect judges to the bench, they have the power to remove them. For this reason also judges will have a strong incentive to serve well, as indicated above. Now the runner-up mayoral candidate may not select just anyone to be a judge. Appointments may only from those who have passed the constitutional law examination and have a law degree from an accredited university or from those who have sponsored propositions that became law in that county. For those who have sponsored county laws, this helps to ensure that those laws will be enforced. While the people did not vote for these people, the people did vote for their propositions to become law. This will allow us to have confidence that these judges, being original successful sponsors, will have the support of the people, should those judges ever have to rule on the fate of a mayor or other high-ranking city official(s). Sponsors of proposals that have become law have clearly defined positions on issues, and especially their main issue after a confirming vote from the people makes their proposition law. In this manner the public has indirectly approved them as a judge through the passage of their ideas on the ballot. It is equally important that candidates have broad levels of knowledge and background in the judicial system. This is why there are two kinds of judicial candidates for this selection, namely, one for the enforcement of new laws and one for the enforcement and understanding of historical laws.

By granting the runner-up candidates for mayor the power to appoint judges, this further empowers the multiple party system, which proceeds more by proportion rather than winner-take-all. Statistics about elections show a strong bias in favor of incumbents, and, besides that, they show that the longer politicians remain in office, the more difficult they become to remove. People are creatures of habit, and they tend to become uncritical about, and comfortable, with the way things are, which may be disadvantageous. Our design provides also that the better the job the mayor performs in economic terms, the longer his or her term in office may be. The ability to appoint judges is a huge win, then, for those who do not quite succeed in making it into the mayoral position. Also, this design creates a strong incentive for candidates to run who know that they have little real chance of winning the mayoral position. This plan also creates a foundational opening for other parties to enter the arena, for they only have to get enough votes for second place in order to have the power to put their appointments into judicial positions. By putting in place a set of checks and balances on the judge, the county council (made up of the mayors) has an inherent rationale not to trust these judges, even though they are responsible for confirming them. This process also allows the county council to analyze and screen carefully the accreditations and qualifications of all judges before they take the bench, right from the beginning of the selection process.

### **ARTICLE II SECTION B5: City Courts**

The County Council will appropriate the number of judges needed for each city no less than three months before the election of the mayor. The mayor of that city may render his or her assessment of the needs within his or her city to the County Council. No judge may be appointed to city court or public courts unless he or she has passed at least one of the constitutional law exams and sponsored at least one proposal within that county that has become law through public vote or has obtained a certified degree in law from a certified university, as outlined through powers of authority proposals. City proposals are limited to the recall vote of public city judges, as well as the appropriate number of judges who should preside over the city. In order that the mayor does not take advantage of his or her office, the closest runner-up has the responsibility of appointing replacements for every position that is needed from the previous term in which the mayoral challenger ran for public office. Challengers may make appointments only to their city. The city may not accept appointments to that city from any other challenger from another city. In an effort to keep a judge from using his or her retirement at a

rearranged time to get a replacement of his or her liking, the closest mayoral runner-up may not appoint judges from the current election cycle. Any judge appointed may be recalled by public city vote during the following election cycle, provided a petition contains a thousand verified signatures or 3 percent of the city's population, whichever is fewer. The ballot will clearly note RECALL in dark red next to the judge's name. Except by the commission of a felony and conviction by jury trial, the judge may retain his or her position until the day of the vote, and all rulings will stand. If recalled, the judge will never be able to serve in the public court of any city in the land. All will receive a salary of at least double the average city, which then will increase at least one and a half times' inflation, and it may not fluctuate except by county vote. Any increase to this salary may come about through a proposal on the county ballot and may not target any judges exclusively. Regional and national ballot proposals are exempt from any proposals related to city courts. A judge may never be excluded from any laws because of the mere fact that he or she is a judge; however, the judge must be tried in a jury trial for a suspected violation of the law. Penalties for all judges are doubled because of the responsibility for upholding the law expected of them. All public judges at all levels are lifetime positions and may be removed only by voluntary consent, felony conviction, or voluntary acceptance of an appointed promotion. Further county laws affecting candidates for city judges must pass with a three-fifths majority county vote, as well as a majority vote in at least 50 percent of the cities, towns, or villages that make up that county. (7/01/07)

While we believe the city courts to be sufficient staying true to our democratic ideals we allow any county to create private courts as determined through public vote.

#### **ARTICLE II SECTION B5a: Private Courts**

Laws affecting the appointment of private judges as well as the private court itself are the sole right of the citizen through county public by with of proposals placed on the ballot.

### **Defining Terms**

From the previous chapter we recalled that the original designers of the U.S. Constitution thought in terms of states much smaller than we have today in the U.S.A. The primary difference between a state and a county must be that a county, being smaller, allows the people living there to have a better overall understanding of the needs, interests, and general outlook of most people who live there. The state, on the other hand, amounts to a landmass large enough to encompass the commercial infrastructure and cultural needs of the internal counties. For instance, the people of Los Angeles County naturally have a greater understanding of the needs of the general Los Angeles area than they do those of Riverside County, and vice-versa. Therefore, in order to maximize the quality of their representation, they should be two separate counties. At the same time, these two counties are linked together by extensive freeways and roads, railways and commercial links, agreements, and bonds. They also utilize the same nuclear generators and wind turbines, aqueducts, and other economic infrastructure features, as well as shared universities, and medical facilities. As the state takes on the needs of institutions, infrastructure and commerce ventures that are not efficiently accomplished or cost-effective when done by the county government or the private sector, it becomes the infrastructural "glue" that effectively can bind the counties together. When Americans think of states, they may be thinking about places on the eastern seaboard such as Delaware or Rhode Island, but what we have in mind here are much larger political units. Therefore, instead of the word *state* for this purpose we shall prefer the term *region*. Therefore, according to the definitions and usage of this book, we will consider *large states*—in terms of both landmass and total population—such as California, Texas, Pennsylvania, and New York to be *regions*, whereas we will be thinking of *smaller states*—again, in terms of both landmass and population—such as Wyoming, Rhode Island, and Delaware to be, by comparison, more like counties.

At this point we have laid out the foundations for county government in the direct democracy model, but if the system is to function well we need to explain also a few fundamental principles

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about counties and regions as such. First, to begin, in order to maintain a county council, there must be a sufficient amount of mayors among whom to share overall authority in the county. Also, we need to determine how many people are needed at the city level in order to provide the services required to maintain courts, a police system, educational needs, and so forth. Actually, as it turns out, these questions are among the most difficult to answer. For this purpose, we establish several guidelines, but whether these numbers are too many or too few, only time will tell. Naturally, the outer extremes are of most concern. That is to say, there could be cities with millions of people that should be further subdivided in order to represent everyone better, or tiny groups of say, ten to fifteen people attempting to denominate their group a city. These rules also need to have some flexibility, such that as populations grow, cities and counties may politically subdivide themselves better in order to maintain reasonable levels of representation. If we study the history of the U.S.A., we notice that the main issue about this was not that new states were originally too large. In fact, other than the original thirteen colonies, most states began as territories occupied chiefly by Indians, with few settlers from the original thirteen states. The issue was, and is, that after the westward expansion began, as the population increased, the size of the states tended to remain about the same. Oregon, California, and Texas, to name only three, would have been far more representative units for their populations if the states would have been allowed to divide further according to their actual representative needs. Texas, for instance, when annexed by the United States had a population of roughly 40,000. However, due to the westward expansion from the eastern states congress realized that the population of the state would grow rapidly, therefore the state was allowed and expected to divide itself to as many as five independent sovereign states to better represent the political divides of the day and age, which during those days was the issue of slavery.<sup>1261</sup> Today the efforts made against state subdivision have nothing to do with representation but rather with national identity. In other words, people feel that those interested in subdividing a state are somehow not patriotic. However, with the new democratic model, if representation is to be improved, surely it is logical that counties should be able to subdivide. That is not to say that all counties should be small in landmass. The states of Alaska and Wyoming are excellent examples because they have large landmass but so little population that at some point subdivision would not allow the basic economic infrastructure of the county government to be, in practical terms, self-sufficient.

This naturally brings on another fundamental issue. Counties are to be supported through city taxation, which also directly supports the needs of the cities. However, in terms of geography, not everyone lives within city limits. Similarly, there are people everywhere that live and sometimes regularly work beyond the boundaries of city limits; that said, there are rural populations, and these people still have the right to have their children receive an education in public schools and the protection of timely law enforcement, fire protection, road maintenance, and other services. In the United States, for instance, the issue presents itself in many ways. These rural people include farmers, ranchers, miners, hip hop hermits, etc., but they also may include many non-rural people who happen to live just outside city limits. My uncle lived in a regular community in Washington state where his was the last house in a row. When the house was built the city determined that his house happened to be just beyond the city limits, and because of this, the paved streets end just before his home. Also, while everyone else got their mail delivered to their homes, his went to a postal box, where routinely he had to pick it up at the downtown Post Office. Cities grow with their populations. Therefore it seems logical and natural that the legal boundaries of the city should expand when the city expands, everything else being equal, such as water districts and water rights. As we have designed matters, the people who live on the outskirts of the city have a choice: Either they may be incorporated into an entirely new town, or they may be incorporated into the already existing,

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<sup>1261</sup> Transcript of Compromise of 1850 - <ourdocuments.gov/doc.php?flash=true&doc=27&page=transcript>

expanding city. Cities and regions are and must be dynamic entities relative to their populations. If a group of people in a specific geographic area believe that they are not being well represented in their city or county, and they, therefore, want to break off from that group and form their own new city or county, then they should not have to go to the people who are being represented in the city or county outside of the geographic area to ask for their permission to leave the city or county. The only rules about this that are needed are that the group who want to form their own *town* should be sufficiently numerous, and they should all live adjacently, in the same geographical area, or at least within a very reasonable proximity. For people that would like to form their own *county*, there should be no problem with that either, provided that all of those people live adjacently, in the same geographic area, or nearly so, and provided that there are at least a half dozen cities that would be included in the whole new county, and, at the same time, the former county would still retain also at least a half dozen cities. Thus, we envision a more fluid arrangement freely allowing for divisions and mergers between cities and counties, and such changes might be encouraged for the better representation, development, cooperation, and self-sufficiency of all the cities and counties. The creation of enclaves within towns and villages allows for practical boundaries where future divides between cities and towns may take place as the population increases. These natural boundaries give enclaves a natural unique identity and feeling of belonging so that when the population increases to a necessary level separation as their own representative town or city would become natural evolution.

## County Manager

This brings us to the same misconception that we spoke about earlier, the belief that democracy means rule by a fifty-one percent majority.<sup>1262</sup> For if direct democracy is to be well designed, the present *fifty-one percent majority rule* way of thinking needs to be overcome so that in every way possible it becomes a system of government that maximize the rights of all, and especially of the “cast aside person,” whoever that might be. In order to achieve these ends, all the mayors of any certain county need to have an incentive to represent well *all* the people in their city, and especially those whom the mayor suspects did not vote for him on Election Day. Throughout our world—from the Philippines, to Syria, to Venezuela—republics have been known to grant extraordinary rights to the majority political party and to discriminate against members of minority or losing parties. Gradually, with the passage of time, this arrangement engenders corruption, which, among other abuses of power, has been known to result in rigged elections rather than fair ones.<sup>1263</sup> The problem occurs when nations begin to become polarized along party lines, with some people in support of the current government and the other one opposed. For instance, we can see this disquieting political polarization right now in the United States. There is also another dilemma: Mayors are responsible for monitoring the city budget, but who will be responsible for monitoring the county budget?

If the general public were allowed to vote into office some person with the job of monitoring the county’s budget, then that elected official would have even more authority than the mayors, and in that case, at least theoretically, the autonomy of the city’s budget would be dangerously compromised. Remember, most government structures known to humanity resemble a pyramid. By allowing the mayors to put their own budgets on the ballot, the people have greater local control over the taxes they pay. However, if mayors lose control over their budgets, and that power goes over to the county, the people lose their rights over local taxation and spending. Our design’s solution to both of these potential problems is to allow the mayors of a county with the greatest percentage of the vote an opportunity to manage the county’s budget, and we designate that position as *county manager*. This arrangement keeps each mayor in competition with the others, with the hope of

<sup>1262</sup> Why we are a Republic not a Democracy by Brannon Howse – “the dictatorship of the 51%.” [theroadtoemmaus.org/RdLb/21PbAr/PI/Cnst/Rpub~Dmoc.htm](http://theroadtoemmaus.org/RdLb/21PbAr/PI/Cnst/Rpub~Dmoc.htm)

<sup>1263</sup> The Prince by Niccolò Machiavelli – [the-prince-by-machiavelli.com/](http://the-prince-by-machiavelli.com/)

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election to this office. This arrangement also makes every citizen's vote within the mayor's jurisdiction count even more because the mayors who most please their populations can be rewarded by being able to run also for county manager. At the same time, however, there is also a significant limitation upon the power of the county manager because this official will not be elected by the county as a whole, and that limitation reduces his or her power base.

On the other hand, this setup has some potential flaws. For example, mayors, especially in small towns, as well as well-experienced mayors, often find themselves running unopposed and thereby getting all the votes. Therefore, several incentives are established for opposition mayoral candidates to run for the office of mayor, in order to encourage competition for election to the office during the general election. Some of these incentives you have already know about, such as the granting privileges to the runner-up mayoral candidates for the appointment of judges. Also, when the mayor violates his budgetary restraints the opposition runner-up candidate may assume the office. Furthermore, by limiting the number of elected positions available, the struggle among candidates for the office of mayor is amplified. However, even with all of these additional options, there will still be times when mayors run for office unopposed. Therefore, the top ten percent, or at least the top three mayors (who have the highest percentage of the votes) will present their proposals for a county budget to all the mayors, and this will be done at the county council. By giving the decision over to the county council, at least to some degree of the autonomy of the mayors over their budgets and the overall budget of the county is retained. The mayors will have plans for every dollar in their budgets, and it only stands to reason that the mayors would then be reluctant to vote for county managers who would put forward a county budget with an extensive cost to the mayors, or put into place county budgetary programs that encroach upon budgetary prerogatives of the cities and the corresponding rights of the mayors. This plan was first developed under the United States Constitution, which provided that the national government received its funds from the states. Because the membership of the Senate was approved by the state legislatures, any attempt by a senator in Congress to raise taxes upon the states would have been voted down. By providing for this arrangement for the direct democracy, not only are limitations specified upon the budgetary powers of the county manager, but also the system is well positioned so as to retain naturally, by way of the taxing power of the mayors, the complete budgetary powers of the cities.

The question comes down to this: Which budgetary requirements exist on a county level, and consequently for which budgetary obligations will the county manager be responsible? Some of these needs are self-evident. For example, we know that there will be roads, utility lines, and other such infrastructure and service needs in rural counties to connect the cities with all other parts of the county and beyond. County jails and prisons will also require funding, and these primary factors are figured into the county budget. Major highways, colleges, aqueducts, irrigation, and other such infrastructure needs are the responsibility of the regional government, whereas the oversight and management of the other needs are to be left up to the cities. First and foremost, it is essential that most budgetary powers, and the most important ones, always remain in the hands of the mayors. The greater control a county manager has over the cities, the less responsible each mayor will be for those budgets. Less accountability almost inevitably and in the long term leads to corruption or neglect—which, in any case, we must avoid.

### **ARTICLE II SECTION A2: County Servant and Budget**

During the annual county budget meeting, when the County Council has been assembled, a new county servant will be selected from among the mayors in the most recent election within the top 10 percent of majority percentage votes. These mayors themselves may run, or they may appoint a candidate to run as the county servant. If the mayor who originally appointed the county servant or the mayor acting as county servant is still serving his or her term in office and did not run in the last election cycle, the mayor or the servant whom the mayor appointed may run for reelection in the County Council among



the other mayoral candidates for county servant. Candidates for county servant, similar to candidates for mayor, will list the percentage of taxation required from the taxation received from the individual mayors, as well as an estimation of expenses. If fewer than three candidates are available, then the mayors with the top three majority election percentages may run as candidates for the county servant position. In case of a tie vote, the mayor with the most seniority will be selected. The county servant and his or her budget proposal for the county will pass only with a 51 percent majority vote from all of the mayors in the county who choose to vote. The vote may take place virtually; however, the discussions, debates, and concerns among the individual mayors must be broadcast to the public and each vote recorded for public record. A mayor must choose to abstain if not voting for a county servant. Mayors must be given the option to vote remotely. Multiple runoff elections may be required to achieve at least a 51 percent majority. In the event of a 50 percent tie vote, the county servant position will go to the candidate who is not presently the county servant. If neither candidate is presently the county servant and the next primary mayoral elections within the county are more than a year away, the county servant will divide the budget and the term in office in two until the next election. The candidate with the most seniority in office will get to select the half term he or she prefers. Equal seniority will be decided with a coin toss. If the next primary mayoral election is a year away or less, the candidate with the greatest minority party support among registered voters in the county will become the next county servant. If both candidates are in the same party, the candidate with the most seniority will become the next county servant. The county servant is to receive compensation for his or her service, as determined by county public vote. The county budget lays out the framework for what is to be done and when; however, unless privatized or outsourced, how a project is to be implemented is left up to the individual mayors within the boundaries of their individual cities. The county servant is responsible for prosecuting any mayor or mayors who do not live up to the budget that is passed. County projects are to be handled the same way; however, county projects require a three-fifths majority vote. Freshmen mayors will be granted some leniency in regard to the completion county projects. The length of time between the election and when the candidate takes office shall be no greater than two months and no less than three weeks. During that time, the new mayors, as well as the incumbent mayors who won reelection, will meet and pass the county budget. Any mayor or incumbent mayor may present amendments to the county servant's budget. Such amendments require a majority vote from the County Council to pass; nonvoting members of the County Council will be considered a "no" vote for amendments. If the budget has not been passed by the 1st of January, no spending at any city level within that county, with the exception of funds for the police and fire departments, will occur. The national budget will be handled in that same time period with the same results if no budget is passed. The current county servant will be responsible for when and where the county budget is conducted in accordance with county law, as determined through public vote. Should the county budget fail to meet its expenses, the County Council will meet to alter the county budget accordingly. At that time, the County Council may vote to choose another county servant. The county budget may not borrow money to meet its expenses without the unanimous approval of the mayors. If the county budget fails to get out of the red before the election, the penalties that follow violating budgetary surpluses will apply to all mayors in the county who cast their vote for the county servant or amendments under which the increased spending took place, as determined through the National Courts, so that the mayors may not be allowed to run for reelection. The county budget is limited to the following responsibilities: voting expenditures, infrastructure needs between cities within the county limits, the county militia, county courts, and incarceration or the criminal penal system, as determined through a public county vote.

## Department of Education

We must analyze not only the short-term, immediate needs of each jurisdiction but also the strategic, long-term needs. During my childhood, video games were in vogue. They were *the latest craze*. My uncle says that when he was a teenager owning a transistor radio was considered cool. We can look back at this history and see how childhood toys and games influenced the later direction of technology when those same people became adults. A key to education is to anticipate where the technology is heading and then prepare the children of today for the technological changes we will

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see tomorrow. In order to do this, we must first be able to forecast accurately what those future needs and demands of society will be. The most elemental purpose of the business sector is to meet society's needs for goods and services. The business sector has key insights into which jobs are in the greatest demand, and the greatest department or knowledge base of the business sector in the United States is the Federal Reserve. In our direct democracy model, the Global Reserve will be responsible for sharing this data with the regional governors and the Regional Department of Education, RDE. This achieves several major purposes. Since the governors are responsible for providing the funding for public regional higher learning—that is, the funding for colleges, and universities—it gives the governors an educational planning focus that can greatly facilitate society's employment needs. As unemployment increases, the governors are given more funds to meet the complex, advancing technological needs of the age. This funding also serves to help prepare our youth for the coming challenges in the business world. Yet it is not right to dictate to a parent the educational priorities of their children without giving them some choices and some say in the process. Therefore, the RDE may release only recommendations. After those recommendations are released, each mayor is to hold a town hall meeting at which the public may voice their concerns over the standards given. Such meetings should take place during times when parents, teachers and perhaps even students would be able to attend and participate. A full two-thirds vote of support from the county council will then be required before those recommended standards are locally implemented. The RDE will be handing down the requirements for grades prior to college. Therefore it is only natural that the vote for acceptance of these standards comes from the county council because the city mayors through their budgets are ultimately responsible for providing those funding needs as well as giving the local community a voice in the education of their children.

Villages, however, where educational funding is the responsibility of the school district principal, the principal will be required to hold a school-hall meeting where the local enclaves may voice their concerns. Because the principal is directly responsible for the educational funding the principal may choose to accept the recommendations of the RDE in this term or after the next election term, whether the county council accepts the new standards or not. Should the school district exist in two different regions the principal may accept the new RDE recommendations from either region or keep the existing standards in place. This method should allow the maximum amount of choice and flexibility to residents along county borderlines.

In a free society we also want to provide an avenue for Private Education to flourish as to not make a monopoly of the Public Education system. For example private education must be allowed to use the same testing options as the public standards so that their accreditation has a standard to be measured against. In the US in effort to prove everyone with education the standards are set to rather low level to allow for everyone to progress. As this occurs the general value of a degree becomes worth less and less and therefore a higher level a degree is required to show value and distinguish one person's education from that of another. This practice adds years to the education process and is not in the student's best interests, neither for those at the top of the spectrum, nor for those at the bottom. If a student entering 5<sup>th</sup> grade, for example, can pass the standards for passing 5<sup>th</sup> grade why shouldn't they immediately proceed to sixth grade? If a student can pass the high school examine in 6<sup>th</sup> grade is there any reason they should be able to advance straight to college? I submit to you that if you want students to be interested in their education you need to have a real reward for hard work and study as an incentive for students to advance. In the current everyone progresses at the same rate mentality there is no real reward for the work a student puts forth. In that same light should a student really be in High School that has not mastered basic mathematics or reading? By having real standards such as passage of Algebra to get into High School you have a true sense of where each student's level truly is. As standards change the schools will need some leeway and preparation time for their students to properly prepare of their examinations. Now if the people

of any county do not like the public standards and desire to change them through public vote can make the standards to their liking so that society may sort out what works best and what does not. Whether these standards are accepted at the university level is a decision to be made at the regional level. The hope is that the best standards make to it to the Department of Education where they are put in place nationally.

**ARTICLE III SECTION G: The Responsibilities of the Regional Department of Education**

The Department of Education is responsible for setting the educational standards for all grades prior to trade schools or college. Standards apply to public education only, but private education at the private or home school's request must be allowed to use the same testing as the public standards. Members will have one term, not to exceed one-year increments. For standards to become law, they must be passed by two-thirds of the County Council. The vote must be held at public town hall meetings within the individual counties, with ample notification given to the public regarding a convenient time and location. Standards must reflect the economic needs of the age, as determined by the Global Reserve. The Global Reserve must be given compensation, as determined by law, so that the most reliable form of these estimates may be compiled. Information and training must be made available in real time, so that the Department of Education has the most accurate information possible. The department may not post mandatory classes, reading material, or educational products of any kind, because these rights remains in the hands of the individual county governments; however, the Department of Education may post recommendations for all educational activities, which counties may choose to incorporate into law. The department must examine and discuss all educational ideas sent in writing to the Regional Educational Advisors Office. Anyone has the right to send in his or her idea, unless it is in relation to some form of criminal activity, as determined by law. Classroom and educational product safety standards remain the right of the multinational commissions. The top thirty-two teachers, graded according to whose students show the most improvement, both academically and as determined through juvenile delinquency rates, plus the top five principals from the top five schools where students are showing the greatest amount of improvement will be selected to run the Department of Education for a one-year time frame. Principals who are found to have manipulated the transfer of old teachers and then the transfer of good teachers for the purpose of obtaining this position will be subject to criminal prosecution. Teachers who are selected must incorporate both private and public schools, regardless of religious affiliation. Those selected are to receive compensation of at least one and a half times their average salary through the region. These individuals may choose up to five college professors to assist in their research. Two of the five must come from fields of study for economic needs, as determined by the Global Reserve. Standards given must reflect a global need, rather than the isolated needs of the locations of the teachers and the principals awarded the position. Teachers with a 10 percent or less improvement rate of the national average, for a period of three years concurrently, will be dismissed for no less than a ten-year period, unless working for the private sector; however, parents of private-sector students in these teachers' classes must still be notified during enrollment of the teachers' status as such. Academic levels are to be determined by test scores, rather than age; for example, algebra must be completed before any student may enter high school or the equivalent of the present age. At the beginning of each quarter, students will be given test(s) for the following quarter, so that their results may allow them to advance or regress to their actual academic level. Breaks between academic years may not be standardized by the Department of Education, but rather at the local or county level, so that breaks may be established during the optimal temperature\weather conditions for children to play outdoors or for other reasons as determined through the local community. The rights of parents to home-school their children may not infringed by the Department of Education. Parents who home-school their children may choose the testing methods for their children, as determined through any accredited private or public educational system, provided the exams are administered through that institution. Such examinations, if provided through the public school system, are to be free of charge.

The regional government, on the other hand, is responsible for providing for universities, colleges, junior colleges, and trade schools. To encourage self-realization and the best possible overall

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development of society as a whole, including the research and development creativity for the technologies and industries of tomorrow, major ongoing efforts in higher education are always vital. Also, the intelligent use of a person's free time is vital in any civilized society. After a person has become established in an occupation or profession and reaches a certain basic level of comfort and self-sufficiency, using spare time wisely becomes important, both for the quality of life and recreational purposes and also for the improvement of society in general. Some go out to analyze rocks, others study plants, or build rockets or websites. Such diverse hobbies as these are the core innovative activities that expand technology and learning for the long-term improvement of society in terms of building future industries, and finding better ways of doing things. This second, less formally structured educational mode may also occur when a person decides to go back to school to pursue their own special interests and personal passions, their dreams. Now, instead of cramming in all the courses they can manage, as may happen with those eager or desperate for some chosen occupation or profession, these special personal interests may now consume much of their time and energy, as they come to understand more fully and appreciate the nature of the subject as that subject is blossoming inside them as well. Who knows what tomorrow's industries and services will be? If this book is successful, history, economics and philosophy may once again become the industries and services of the age. Our ultimate goal for higher education and for ongoing adult education is to establish a lifelong learning environment with diverse opportunities responsive to each person's deepest wants and desires, as much as possible in line with employment needs, of course, for individuals and for society, and for the greatest economic, social, and personal development, holistically meeting all needs of the people, body, mind and soul.

### ARTICLE III SECTION G1: Educational Diversity

Academic freedom is guaranteed. Freedom of thought and conscience shall not be violated. As a means toward privatization, religious institutions may be used for educational purposes, as long as the secular is also offered, but educational proposals will not be allowed a national mandate provision; educational national constitution projects, however, will be granted. While education in the public sector may not endorse any religious faith, in an effort to provide knowledge and accuracy, the public sector for historical reasons must not deny the public an education about historical events of various religious faiths, their effects on society in their time period, and their effects today.<sup>1264</sup>

## The Testimony Against Many Kings<sup>1265</sup>

Up to this time, in all forms of government and government models the national government has been the principal power. Considering the nature of the Arab rulers today it is hard to believe that there was a time when the Arabs asked Love for a King.<sup>1266</sup> Love warned the Arabs that while a King is not above the people<sup>1267</sup> a King will impose their power over them anyway, but the Arab people would not listen.<sup>1268</sup> The Arabs did not realize that to ask for a King is to reject his Royal Highness as their King,<sup>1269</sup> because the King himself becomes a god alongside of Love<sup>1270</sup> in the eyes and hearts of a people that they should bow down and serve him<sup>1271</sup> as it is written:

You are destroyed, Israel, because you are against me, against your helper. Where is your king that he may save you? Where are your rulers in all your towns, of whom you demanded, "Give me a king and princes"?<sup>1272</sup>

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<sup>1264</sup> Japanese Constitution (Article 19, 22 & 23)

<sup>1265</sup> Jeremiah 13:18.

<sup>1266</sup> Samuel 8. – *Traditional* [1 Samuel 8]

<sup>1267</sup> Torah 17:19-20. – *Traditional* [Deuteronomy 17:19-20]

<sup>1268</sup> Samuel 8:10-18. – *Traditional* [1 Samuel 8:10-18]

<sup>1269</sup> Samuel 8:7 – *Traditional* [1 Samuel 8:7]; Judges 8:23.

<sup>1270</sup> Torah 70:23; 157:35,39, 158:7, 159:14-15, 161:19-20. – *Traditional* [Exodus 20:23; Deuteronomy 4:35,39, 6:7, 8:19-20]

<sup>1271</sup> Samuel 8:8. – *Traditional* [1 Samuel 8:8]

<sup>1272</sup> Hosea 9:9-12, 16.

As a safe guard Love set up rules for how a King must behave and commanded the King to recite them daily,<sup>1273</sup> but even with penalties imposed by our Gods of Death the Kings of the Arab people soon began to abuse their powers of the throne. From the line of Jeroboam forward scripture tells us that not one of the Kings of Israel<sup>(the Arabs)</sup> followed in the ways of Love, but rather followed in the ways of Jeroboam.<sup>1274</sup> The same could be said of the Arab nations today as not one of them followed in the ways of Love, but instead follow in the ways of Mohammad, like Jeroboam, their first King and founder of their faith so that the Arabs may understand the full measure of Love's wrath against them for asking for a King.<sup>1275</sup> The prophecy of Joseph is that he will be the prince of the covenant over his brothers.<sup>1276</sup> The covenant of Abraham reads that Abraham would be many Kings, but Joseph reads Prince. The difference between a prince and a King is a profound difference, because the King has all the power and control over the land, while a prince is royalty, the prince remains subservient to the wishes of the King.<sup>1277</sup> This is why our Royal Highness requires them to forsake monarchs and turn back to him as their King.<sup>1278</sup> The many nations of Abraham are under Presidents, still these 'Presidents' operate as Kings and take on the powers of a monarch. In this the promise of Abraham has come to pass that Abraham has become many Kings, yet our Gods of Death was angered when the Arabs asked to be under a King, because our Gods of Life was their King.<sup>1279</sup>

The danger of a King is that the King takes the place of our Gods of Life. Our Gods of Life is our Gods of Life because we depend on him. We depend on him for all existence as established through his natural laws that govern all creation and the universe.<sup>1280</sup> Conversely Kings impose laws, regulations, and standards to make people dependent upon them. The greater the power they hold over the lives of other the more 'god' like they become. Thus they put themselves in opposition to the first and greatest commandment, "You shall have no other gods besides me,"<sup>1281</sup> and most likely of men to make themselves into gods are politicians (kings) and religious leaders (pastors, rabbis, etc.). People bow down to them and serve them though they were commanded by our Gods of Death, "You shall not bow down to them or serve them."<sup>1282</sup> Obedience is a form of worship,<sup>1283</sup> this is why you are not working for anyone but Love.<sup>1284</sup> The respect for authority comes not for the person in authority, but for our Lord because our Preordainers allow them to be there, therefore we are respecting Preordainers authority and power over his creation for we are to be equal with each other.<sup>1285</sup>

In the United States Constitutional Convention lawmakers went meticulously through their laws and constitution to limit the powers of their President, but the human instinct for power and dominance has its way of undermining and eventually undoing the otherwise most carefully laid plans. The source of any power, outside of the people themselves, by its very nature poses several challenges for Jezreel. Any place of power contains within itself the potential, by increasing its own power, to take powers away from rights intended for the people. History has proven this over and

<sup>1273</sup> Torah 170:14-20. – *Traditional* [Deuteronomy 17:14-20]

<sup>1274</sup> Solomon: History of Israel & Judah 11:9-11. – *Traditional* [1 Kings 11:9-11]

**Arab Kings in order of their rule:** Jeroboam: History of Israel & Judah 14:6-12<sup>(Good Son Taken by God Kgs 14:13)</sup> Nadab: Kgs 15:25-26; Baasha: Kgs 15:33-34; Elah: Kgs 16:13; Zimri: Kgs 16:18-19; Omri: Kgs 16:25-26; Ahab: Kgs 16:29-30; Ahaziah: Kgs 22:51-53; Jehu: Kgs 32:30-31; Jehoahaz: Kgs 35:1-2; Jehoash: Kgs 35:10-11; Jeroboam II: Kgs 36:23-24; Zechariah: Kgs 37:8-9; Menahem: Kgs 37:17-18; Pekahiah: Kgs 37:23-24; Pekah: Kgs 37:27-28; Hoshea: Kgs 39:1-2 (Note: Hoshea was renamed by Moses to Joshua (Torah 130:16)).

<sup>1275</sup> Samuel 12:12 – *Traditional* [1 Samuel 12:12]; Hosea 9:9-12, 16.

<sup>1276</sup> Torah 49:26; 186:16. – *Traditional* [Genesis 49:26; Deuteronomy 33:16]

<sup>1277</sup> Torah 41:40. – *Traditional* [Genesis 41:40]

<sup>1278</sup> Hosea 14:1.

<sup>1279</sup> Samuel 12:12 – *Traditional* [1 Samuel 12:12]; Hosea 9:9-12, 16.

<sup>1280</sup> Jeremiah 33:25.

<sup>1281</sup> Torah 70:3; 158:7. – *Traditional* [Exodus 20:3; Deuteronomy 5:7]

<sup>1282</sup> Torah 70:5; 158:9. – *Traditional* [Exodus 20:5; Deuteronomy 5:9]

<sup>1283</sup> Torah 159:13; Levi 4:8-10. – *Traditional* [Deuteronomy 6:13; Matthew 4:8-10]

<sup>1284</sup> Colossians 3:23.

<sup>1285</sup> Levi 23:8-12. – *Traditional* [Matthew 23:8-12]

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over again, whether through religion, the media, or the national military. Therefore this becomes the Second Exodus for humanity to be liberated from the tyranny and oppression of our rulers over us.<sup>1286</sup> Of course, is in not easy struggle as those in power will not wish to see that power diminish,<sup>1287</sup> it is for this reason that the end of this age is one of turmoil and struggle as was prophesied of the last days by the prophets. The plagues sent upon Egypt because Pharaoh would not let Love's people go be a lesson for the leaders and heads of state in our time.<sup>1288</sup> For like Pharaoh these leaders have at their disposal the strength and power of their national military.<sup>1289</sup>

Whether it be in the history of Mexico, Central America, or even today in many African nations, we know from history that the military poses a significant threat to the survival of any kind of government.<sup>1290</sup> The national military has remained one of the most fundamental and primitive elements of all governmental models, and it was probably for that very reason that governments were first formed on this planet.<sup>1291</sup> Even today archeologists have no idea how many peaceful and perhaps once-great civilizations were enslaved, deported, or annihilated altogether by military might.<sup>1292</sup> Most of the earliest tribes that inhabited this planet soon discovered that they had a fundamental choice between either arming themselves and preparing for battle, or facing extinction. Now here we are thousands of years later, and the world still has never yielded the tranquil, harmonious society for which people of all the ages of humanity have always hoped. How, then, does a direct democracy style of government deal with the concept of war? The purpose of the military by its very nature is to use force, or, more appropriately, the threat of physical harm in order to bring about some desired results. In this respect war goes against the very essence of what Jezreel is. At the same time, we must realize two fundamental truths: One is that there is evil in the world, people who would rather rob from others, and take away others' power, than work productively and creatively to produce whatever is good themselves. Secondly, if this government, or any government, does nothing to defend its people, it will be open to the abuses of tyrants from abroad. In any event, if we are going to stay true to our cause, any formation of a national military in a direct democracy must retain the powers of the people to control the military while still allowing generals and admirals, in times of war, to make the immediate life-and-death decisions on the battlefields.

## The Prince of the Covenant

As human beings, it is natural for each of us to long for and endeavor to enhance our own wellbeing for ourselves, our posterity and our place in the world, and for others we know as well, to make a better world. This struggle is essential for any democracy to flourish, and it is healthy for us as human beings, and it has also allowed our species to adapt well to many diverse conditions through the ages. Unfortunately for us as human beings, however, as our leaders enhance their existence for themselves only, and their place in the world, and that of their posterity, they are in fact imposing their own separate, personal will onto other people. Sadly, it is often with the best of intentions and with distorted self-rationalizations that our political leaders sometimes overstep their boundaries and improperly impose their separate, personal wills upon society and its development. Having said that, we also know that these same basic instincts are vital and good if properly channeled to the right purposes, and that this same primal, positive energy is vital for any society to move ahead, and to function well. This is because society needs direction in order to prosper, for its best-possible development. Now, through the law creation process, we have placed long-term guidance and

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<sup>1286</sup> Torah 159:20-25. – *Traditional* [Deuteronomy 6:20-25]

<sup>1287</sup> Torah 57:3-5 (55:1-2, 56:1-8). – *Traditional* [Exodus 7:3-5 (5:1-2,6:1-8)]

<sup>1288</sup> Torah 57-61 – *Traditional* [Exodus 7-11]; Revelation 11:6.

<sup>1289</sup> Revelation 17:14.

<sup>1290</sup> Abraham Lincoln Speech, Edwardsville, Illinois, Sept. 11, 1858.

<sup>1291</sup> Samuel 8:6,11-12. – *Traditional* [1 Samuel 8:6, 1-12]

<sup>1292</sup> Judges 18:7,9-10,28.

direction in the hands of the people, but there are also immediate, short-term needs that demand our attention. We know that society will always need a shepherd, a leader, someone to man the oar on the ship of state in times of war, natural disasters, and other major emergencies, and to do so wisely, thereby making the most efficient government efforts with the personnel and the resources available to focus attention quickly on the issues of the day and come with good solutions. The question is, how may the necessities of rapid effective leadership be implemented without also opening Pandora's Box to the corrupting influences that throughout history we know have concluded by making tyrants out of good or great leaders, such as Oliver Cromwell or Napoleon? The key to this question is determining the dividing line between immediate, the pressing needs of the day that are impractical for the people as a whole to handle, on the one hand, and the long-term, strategic needs for optimum growth and development best reserved unto the people.

When we study the question historically, we can see that there are still lessons we need to learn from our earliest, remote ancestors. In the United States Constitution, for instance, the president, as Commander-in-Chief of the armed forces, was made directly accountable to the Congress because Congress represented all the people and the states of the union. Under the U.S. Constitution, even today, before starting or undertaking any war, the American President must get approval and funding to do so from the Congress. This provides some checks and balances upon the president, which means that the president must always consider how Congress—as the collective political representative of all the people and the states of the union—will react when it is presented with a call for a declaration of war. In other words, and as an intensely practical matter, the president must count the cost and weigh all the advantages and disadvantages carefully, not only for the good of the country, but also for the future of his or her own political standing.

There are other potential challenges to consider as well. As we discussed in Chapter I, part of the challenge in a republic is that the number of people in Congress increases as the population grows, which means that as the total number of legislators increase, each individual legislator's voice in a republic becomes proportionally smaller and smaller, with less and less general accountability to the public for each vote he or she casts. This also means that when a legislator sees a wrong being committed by the president, the legislator has little authority or responsibility to bring any action against the president, in fact, this is exactly how the U.S. Congress works. The only way Congress can achieve anything good is through its carefully calculated, cooperative, collective efforts. But in practice this means that members of Congress often vote along party lines—as the majority in their party wants and demands, or the way that their party's leaders want—rather than as unique, independently-minded individuals. What the party leaders want is a solid consensus among their peers and colleagues, as led and determined by their own party. This means that when a president violates his war powers or possibly has other violations, if his party is the majority in office, the offenses may be minimized as “merely party politics.” Moreover, it is in this way that the political party system, as we know it, can effectively undermine the originally designed checks and balances on the president and his office. However, in a direct democracy, there is no Congress, and Congress, with all its challenges, represents real checks and balances on the powers of the president. In the same way, the state legislature poses a threat to the law creation powers of the people; a national congress poses an even more significant threat. So then, we seem to have a real predicament because without the usual, traditional checks and balances provided by Congress, there seem to be no effective safeguards to stop a president from becoming a dictator.

The question is, then, which powers should be granted at the national level, and to whom should they be granted? The powers granted to the American president under the U.S. Constitution fall into two main areas, domestic and foreign. The foreign powers have to do with treaties, trade agreements, and negotiations with foreign nations. The president's domestic powers have to do with the enforcement of laws inside of the nation and the appointment of judges and other officials. When

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we analyze the republic form of government as it exists in the United States, we discover that the way the U.S. Constitution deals with domestic issues is distinctly different from the way it deals with foreign issues. It is difficult for the president to declare war, but after the president has received such approval and funding from Congress, thereafter he or she has few limitations about how the war may be prosecuted. This wide leeway was granted intentionally so that the president could make life-and-death decisions quickly and efficiently, to address urgent military needs in time of war. The domestic powers, on the other hand, have rigid, time-consuming, set procedures. This is because, unlike decisions made in war, domestic decisions reflect the long-term, strategic needs of the nation. In other words, in domestic matters it is better to have the right decision than the quick one. Each kind of leadership reflects the needs of a different kind of personality trait. A president may be successful at foreign policy but a poor domestic policy decision-maker, and the reverse could also be true. The more governmental powers anyone has, the more dangerous that person may become, for as Lord Acton of England once said, "Power corrupts, and absolute power corrupts absolutely." Therefore when designing a national government, it is necessary to divide the primary responsibilities of the president into two categories, foreign and domestic. This logical division allows us to tailor the positions, whether foreign or domestic, to the needs of the office.

The foreign position we refer to as the *Prince of Joseph* or the *Prince of the Covenant*, but either way, whichever term is used, it is the same position. The position of Prince of the Covenant is designed and fashioned after the regional ambassador. As you may recall, the purpose of the regional ambassador's office is to represent the diverse nature of the mayors that make up the region that the ambassador represents. Naturally, as with people in any other profession, there will be times when the mayors will not get along well together. In a political atmosphere relationships may become enflamed due to clashing personalities or contrary political interests. Simply put, there will be times when mayors just don't like or want to work together. We said earlier that if a regional ambassador wants to stay in office, he or she needs to gain approval vote from the mayors in order to run again, and if the approval vote is high enough makes even running again on the public ballot unnecessary. Therefore, it is in the regional ambassador's best interests to find a way to get on the good side of the mayors of the region. While we do allow the Prince of the Covenant several war powers—which we will discuss soon—we also know that *the best way to win a war*, so to speak, is not to begin one. The purpose of the Prince of the Covenant's position is, in general, to represent the nation to the world. The Prince as a Divine appointment the Prince is given the authority to bestow Divine titles of Zadok among the Royal Priesthood, however the Prince does not, and should not, carry any party loyalties or have any made any deals or favors to get into his position, therefore the Prince may not appoint any of his own advisors or the department heads. These positions will be elected from within the departments themselves, though if the Prince discovers any wrong doing he is obligated to prosecute all individuals involved. Each of the political parties will elect a representative advisor, as will the regional ambassadors, and the National Council. The final advisors will be elected by the people through the election of the National Budget as submitted among candidates from the individual political parties. The Prince of the Covenant needs to be viewed as an honest broker, above the political fray, and a global peacemaker, accountable to a Higher Source, rather than Nationalistic Monarchy.

### **ARTICLE IV: The Responsibilities of the Prince of the Covenant**

It is the responsibility of the Prince of the Covenant to enlarge the nation's borders and population, through peaceful means, as well as use the means within this democracy to unite the bonds of this nation to other nations to increase the benefits of democracy to the world. As such, the Prince of the Covenant is the walking, talking capital of the nation and is expected to spend most of his or her time abroad. Therefore, no city or region will claim the name of the nation's capital. Though the Prince is allocated for home the land grant specified in Ezekiel 45:7-8 (48:9-21) and may not acquire for himself, or his off-spring any land outside of these boundaries. The nation's official Prince of the Covenant



should use all options to create greater representation and democratization in that institution. The Prince of the Covenant may appoint a person to stand in on his or her behalf within the United Nation when the ambassador cannot be present. The Prince of the Covenant is given the power to appoint ambassadors to foreign nations, sign treaties, purchase foreign land for the nation, and establish embassies and is the commander and chief of all armed forces. The Prince of the Covenant is also given the power to regulate trade and handle matters of immigration and nationalization for all nations not participating in those respective portions of the multinational commissions or not outlined by national vote or international law. Therefore, no city, county, or region will enter into any treaty, alliance, or confederation; grant letters of marquee and reprisal; coin money; emit bills of credit; make anything but gold or silver coin tender in the payment of debts; pass any bill of attainder, ex post facto law, or law impairing the obligation of contracts; grant any title of nobility; or lay any imposts or duties on imports or exports, without the consent of the Prince of the Covenant, except what may be absolutely necessary for executing its inspection laws. No city, county, or region will, without the consent of the Prince of the Covenant, lay any duty of tonnage or keep troops or ships of war, or, in time of peace, enter into any agreement or compact with another county or region or with a foreign power or engage in war, unless actually invaded or in such imminent danger as will not admit of delay.<sup>1293</sup>

The position of Prince of the Covenant was designed to be essentially different in the scope of powers and duties than the president under the U.S. Constitution. The American office of the president was designed with both foreign and domestic powers; the office of the Prince of the Covenant, however, was designed only with foreign powers. This different conception means that our design focuses more sharply on those different duties. The direct democracy's Prince of the Covenant, unlike the U.S. President, will be a frequent traveler, going about as a visitor from nation to nation as the country's needs require. The Prince of the Covenant, therefore, does not reside in a country's capital city or special head-of-state geographical location, but rather does otherwise, better to fulfill his or her duties and represent the whole nation actively, and this will mean staying on the go and traveling about from place to place. Secondly, the Prince of the Covenant is unlike a U.S. President in not being tied to the nation's domestic issues. When there is trouble at home, the Prince of the Covenant is still able to perform his position well, and is unhampered as a national advocate to the world.

#### **ARTICLE IV 1: Expenses**

Due to the Prince of the Covenant's expectation of traveling, the Prince of the Covenant may expense all room, board (with the exception of private property or rent for recreational activities), medical expenses, and transportation, for himself or herself, his or her spouse(s), and his or her immediate family under the age of eighteen, as well as any elderly family members in need of attention under his or her budget. For children over the age of eighteen, public funds will cover only their annual education expenses. The Prince of the Covenant will, at stated times, receive for his or her services a compensation as determined by the National Council, which will be neither increased nor diminished during the period for which he or she has been elected, and the Prince of the Covenant will not receive within that period any other emolument from the nation or title of nobility, nor may he or she grant such a title.

As required through the laws of Moses the King's of Israel must take the Oath of Office. The King must write the contents down and read them daily. This was first performed by Samuel over King Saul.<sup>1294</sup> The commands were defied by King Solomon and cause him to lose the Kingdom.<sup>1295</sup> Prince of the Covenant must also take the Oath of Office, write down the oath and read it daily, and abide by it. The Oath will be administered by the High Priest. The Oath is as follow:

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<sup>1293</sup> Powers Forbidden to the States, U.S. Constitution, Article I, Section 10 (1–3).

<sup>1294</sup> Samuel 10:24-25-*Traditional*[1 Samuel 10:24-25]

<sup>1295</sup> History of Israel and Judah 10:14-11:13 - *Traditional*[1 Kings 10:14-11:13]

## **The Privatization of Government...**

### **Oath of Office**

When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, “Let us set a king over us like all the nations around us,”<sup>15</sup> be sure to appoint over you a king the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite.<sup>16</sup> The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has commanded you, “You are not to go back that way again.”<sup>17</sup> He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.<sup>18</sup> When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests.<sup>19</sup> It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law and these decrees<sup>20</sup> and not consider himself better than his fellow Israelites and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel.<sup>1296</sup>

### **The National Council**

The Prince of the Covenant, just as any other leader, must have checks and balances. The primary check on the powers granted to the Prince of the Covenant comes from the positions we designed to represent the domestic powers of the president as found within the United States Constitution. When we refer to the domestic powers of the president, we must remember that we are looking at a different set of needs. When domestic decisions are on the table, what we want are carefully thought out, well-debated ones, rather than the rapid-fire, decisive decisions such as those needed in time of war in response to enemy military actions. Therefore, for the domestic responsibilities of the president, what is needed is a group of decision makers, rather than a sole leader, as in the case of the Prince of the Covenant. For any group selected for assisting with, or carrying out, the domestic responsibilities of the president, we would want the inherent will to represent the needs of the constituent region in the same way as the original founding fathers intended that the creation of position of the senators under the United States Constitution, to ensure that each state was well represented in the national government, and with equity on a state-by-state basis. However, this must be done without also producing a Congress that will be tempted to take away or override the rights of the people. Ironically, at the national level we face the same dilemmas that we faced on the city level, but with this one major difference—instead of talking about how to prevent mayors from abusing their powers without a city council, now the question is how is the Prince of the Covenant to be kept in line without also creating a national congress?

What we do then, is expand the general concept of the county government so that it is writ large, onto a national screen. A county, as you know, is made up of cities, also with rural areas, a mayor manages each city, and all the mayors of a county in a direct democracy compose the county council. This allows for each mayor to have accountability to the constituent city, even though the mayors are all part of the county council. All nations are made up of regions or states. An elected governor is responsible to manage the regional or state government in one jurisdiction. In the same way that each mayor of a county is a member of the county council, all the governors of the nation will be members of the national council. This design as well was modeled after Thomas Jefferson’s view of the relationship between the states and the national government, where he said:

The radical idea of the character of the constitution of our government, which I have adopted as a key in cases of doubtful construction, is, that the whole field of government is divided into two departments, domestic and foreign (the States in their mutual relations being of the latter); that the former department is reserved exclusively to the respective States within their own limits, and the latter assigned to a separate set of functionaries, constituting what may be called the foreign branch,

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<sup>1296</sup> Torah 170:14-20 -Traditional[Deuteronomy 17:14-20]

which, instead of a federal basis, is established as a distinct government quad hoc [to this extent], acting as the domestic branch does on the citizens directly and coercively; that these departments have distinct directories, co-ordinate, and equally independent and supreme, each within its own sphere of action.

The national council therefore represents the domestic powers presently given to the American President, but it also represents a bridge to the international powers granted the president through the office of the Prince of the Covenant. This way each governor is still accountable to the people of his or her region, even though they are all part of a group. Remember, the more members any group has, the less power and accountability each individual member has. To retain the accountability for the decisions each governor makes as part of the national council, a limit must be set on the number of governors there may be in any one nation. Since each governor represents one region, this means that we must set a limit on the number of regions also. If the maximum allowable number of regions is too high, or it becomes too high, then the decisive element of significant accountability for each individual governor as part of the national council has been lost. However, on the other hand, if the maximum number of regions is too low, and they are too few, then the individual governors have too much power. Let us say that the best middle number is ten regions or "states." With one governor per region, ten regions would mean ten governors.

### **ARTICLE III: The National Government**

The national government is made up of ten regions equal in population first priority and area second priority. Should be democracy begin in nations with small populations a few as 3 regions may be used. If there are fewer than 10 regions each time a region becomes great then 10 million in population the regions must be re-divided up with a new region created up until 10 regions exist. Therefore, the regional boundaries will alter with the national census as well as the incorporation of merging and/or acquired nations. Regional boundaries cannot cut through counties. Regional Government Funding is limited to Higher Education, Regional Department of Education, Infrastructure: Energy (Power Plants), Water (Irrigation, Dams, Aqueducts), Travel (Ports, Airports, Freeways), Currency, Regional Bureau of Investigation and Natural Disasters. National Government funding is limited to the National Bureau of Investigation, Global Reserve Board and War Funding as outlined through this document, any further regional or national institutions not mentioned in this document will require an amendment from the constitution. Any and all regional and national institutions, departments and or agencies, except those under the umbrella of law enforcement including but not limited to the NBI and the FBI, may be privatized through national mandate laws.

It seems common to imagine that the more people there are at the top of the political pyramid, the less power, somehow, each person there has, but, unfortunately, however, this has not always been the case. In the United States Constitution the Congress was established to be the main counterbalance to the powers of the president. When the first Congress was formed, the Senate, with two senators from each state, there were no more than twenty-six members, and the House of Representatives had only sixty-five members totally, and the whole Congress, with senators and representatives amounted to only seventy-one members. These smaller numbers in the Senate and House allowed the members to bond together and achieve their legislative goals much more easily than is possible today, and as such their legislative powers were an effective counterweight to the executive powers of the president. The simple math is that few votes mean each vote is proportionally more valuable, and therefore more totally significant when considered individually, in relation to the whole. When the votes were close, newspaper reports would let everyone know whose votes had made the difference, and this clear, open process brought along with it greater accountability to the members of Congress. As the country's population steadily grew, the addition of states followed, thereby increasing the membership of both the House of Representatives and the Senate. Presently, as I am now writing this, there are a hundred members in the Senate, and if the

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presiding officer, the vice president, is included, there are a hundred and one, and there are four hundred thirty-three total members of the House of Representatives, but how many presidents are there? Only one. This growth has diluted severely the powers and accountability of the individual members of Congress, and all together Congress is slowly eroding as an effective legislative counterbalance to the executive powers of the president. For instance, we can see an upward trend in the use of Executive Privilege to conceal information by American Presidents including: Eisenhower, Nixon which the courts rejected, Clinton twice, and most recently George W. Bush who has claimed executive privilege six times to date.

Therefore, as the number of congressional representatives and senators increase, and they lose their distinctive representational accountability and influence, the powers of the president increase because the President remains one.<sup>1297</sup> The president and the vice president, under the U.S. Constitution, are the only elected officials elected by the whole country—all the voters. This gives the president a great deal of authority, and presidential power is the clear and present danger. In the direct democracy model, the Prince of the Covenant is designed to only fill the foreign powers of the president under the U.S. Constitution and is also the only official elected by the nation as a whole, which does give that office great authority. If we look back to the Roman Empire, we can see the same fundamental trends emerging during the time of the Roman Republic. Romulus, the first Roman king, seated the Roman Senate with a hundred Senators. The Roman King Tarquin increased the number of Senators to two hundred, Brutus three hundred.<sup>1298</sup> As the Republic increased, the number of the members of the legislature increased also until the Roman congress had no real voice against Caesar. By the time of Julius Caesar, who increased the number of Senators from six hundred to nine hundred, used their diminished voices impose his authority over the land and was officially declared a god.<sup>1299</sup> Julius Caesar, sadly was the first of many Caesars who would take this path. In fact, our view is that this is the final destiny of all republics that expand beyond the population limitations of their original design. However, keeping the number of governors at ten prevents this otherwise apparently inevitable event by always retaining to each governor a significant voice, even when he or she may confront the Prince of the Covenant. The national council therefore confers several benefits of the county council by strongly retaining the individual accountability and overall political significance of each governor.

However, why ten and only ten governors? Each governor has authority to investigate the Prince of the Covenant, and in this way, there will not be political party challenges as we have seen them now in the U.S. Congress. With ten people, would there not be at least one who would not in all cases “see eye to eye” with the Prince of the Covenant, agreeing with most of the ambassador’s decisions? Each governor, therefore, will have much autonomy for initiatives to investigate the Prince of the Covenant as he or she sees fit. The governors may also investigate each other, which limits each governor’s individual authority over the authority of the governors as a whole group.

With that established, however, we want also to create these regions in such ways that one region and one governor’s authority does not override the just authority of the others, and in order to ensure this, the regions need to be approximately equal in total population and geographical mass. The only exception to this rule is the Region of Judah, which has its borders already outlined in Ezekiel 48 as well as the borders for the twelve counties it contains. For the other nine regions these arrangements will tend to make the borders between regions flexible because the census will show that people within the nation have moved about, and each region’s borders may need regular adjustments to reflect these population changes. Historically, you realize from India and Pakistan that border divides

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<sup>1297</sup> Executive Branch, President designed to enforce law, not create it - [bensguide.gpo.gov/9-12/government/national/executive.html](http://bensguide.gpo.gov/9-12/government/national/executive.html)

Rethinking the Presidential Veto - [law.harvard.edu/students/orgs/jol/vol42\\_1/broughton.pdf](http://law.harvard.edu/students/orgs/jol/vol42_1/broughton.pdf)

The increasing powers of the President, The American Dream - [chaosacrossamerica.com/AmericanDream.html](http://chaosacrossamerica.com/AmericanDream.html)

<sup>1298</sup> The Roman History According to Livy, by N.S. Gill - [ancienthistory.about.com/od/government/a/LivySenate.htm](http://ancienthistory.about.com/od/government/a/LivySenate.htm)

<sup>1299</sup> Roman Empire in the First Century, PBS Online<[pbs.org/empires/romans/empire/senators.html](http://pbs.org/empires/romans/empire/senators.html)>

do not always go smoothly. These disputes are caused when the laws are viewed by one set of the population as not being represented of their needs. India and Pakistan, for instance, have very different national laws and religious perspectives, between Hinduism and Islam. It is important to remember that in this new form of government while there are regional powers of authority laws they only affect the governor as well as the regional law enforce. For the individual counties this means that their laws will remain constant so that the people themselves will have no real change in their lives. As the United States population grows, often congressional districts change. Today Americans accept this change as a part of the political mechanical process. However, when viewing these congressional districts we can see high levels of manipulation in other to maximum the number of congressional members the political party with a majority in the states sends to congress. Therefore, about these divisions there must be rational limitations. For example, a regional boundary should never cut through the middle of a city or a county, leaving it divided. With only ten regions, each one will be five times larger than the average state today, where there are fifty now in the U.S. This will also tend to minimize the levels of manipulation because the fewer governors means more scrutiny for each governors decisions and analysis of their effects in the individual regions, whereas in congress with currently 433 congressional districts real scrutiny seems to get lost in the shuffle. When constructing interstate highways, electrical grids, and waterways, as well as the other regional infrastructure objects, the larger the state is, the less bureaucracy will be needed to negotiate across these political boundaries, thereby facilitating larger government domestic projects, which, in turn, facilitate the larger public good.

The only region and counties that do not change their size are those that were divinely established.<sup>1300</sup> Incidentally the regional border seems to be very close to the 1918 borders of the nation of Shem before the British divided up the nation. These boundaries must remain in place as long as the Prince or his line is governing that region. Should anything happen to the Prince<sup>1301</sup> and an heir is not found to replace him, the Governor of Judah<sup>1302</sup> will be steward over the position to consul the nation until the return of the King. The wishes of the people in that region we also be given consideration as if the Governor of Judah to continue under that role or if they would like to become like the other regions of the nation in the following election.

### **ARTICLE III SECTION B: Responsibilities of the Regional Governor**

If elected, the governor will be given a term of four years in office. As compensation for his or her service, a salary of 20 percent greater than the regional average salary will be paid. Regional governors will be limited to three terms in office; however, the governor may run for a third term only if the governor wins the second term with a majority vote in more than three-fifths of the counties in his or her region. The laws concerning this are the same as those governing the local mayors outlined in this constitution. The election cycle prior to the end of the governor's term in office will be used as the primary election to select the individual parties' most favored candidate for the next year's coming election. Governors may not impose taxes of any kind or tell mayors how to legally allocate their funds. Duties include the enforcement of national mandates, standards, and regulations passed through the commissions (both national and multinational), as they relate to the jurisdiction and responsibilities of the regional government and enforcing the constitution, as well as searching out and prosecuting any corruption found in his or her region's counties and cities under his or her jurisdiction. Approval of projects for ballot is on the regional level.

## **National Projects**

When we consider government projects historically and we analyze the role with such projects of the U.S. Congress, we notice that as the number of congressional membership numbers increased, the

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<sup>1300</sup> Region: Ezekiel 47:13–23; counties: Ezekiel 48:1–29.

<sup>1301</sup> Daniel 11:22.

<sup>1302</sup> Zechariah 4

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size and scope of government projects correspondingly decreased. When we analyze business projects in comparison with government projects, we look at the capital, and what was spent in order to complete any given project. Major projects like the Panama Canal and America's journey to the Moon were done with government funding because the magnitude of the expenses were beyond the capabilities of the business sector and other private finance. Educational projects like library construction and the building of schools are much more efficiently done when they are built by local governments. The challenge is that Congress is made up of so many people that each individual representative or senator wants to go off in a separate direction, and this situation becomes difficult for Congressional leaders, who want to manage the group energies and goals efficiently. The main past solution has been to divide up the funds as evenly as possible among senators and representatives, but these small, one-time apportionments provide only enough funds for a library here or a road there, with only unimpressive piecemeal end results. The other significant challenge is that while the representatives are pursuing the definite, actual needs of their districts or states, they often lose perspective and a sense of overall priorities. Having a governor make decisions for his or her region changes the focus from the small and usually more immediate needs in particular places to the overall needs of the region. In reality, both perspectives are regularly necessary: Sometimes we need all the details in order to see everything clearly and sharply focused in terms of immediate, particular needs, and at other times *we need the view from outer space* to keep in mind the overall priorities and, within that context, the overall, long-term public good. Good teamwork also requires some modesty and a willingness to reexamine the alternatives with an open mind, of course.

Despite these challenges, as we lay them out here, the original designers of the U.S. Constitution had several vital reasons for allowing the gradual increase in the number of legislators. When the Constitution was initially formed, they knew that there would be a need for various changes and alterations. As alterations were made gradually over long time periods, the total number of legislators slowly increased, and gradually it became increasingly difficult to make further changes as the republic system of government moved toward its own perfection of maximum efficiency. In this attempt they succeeded well. The law creation process slowed and new legislation became progressively less meaningful.

Still we should remember that, like the county council, the purpose of the national council is not to create law, and the governor has been given limited powers when it comes to the creation of law. This is certainly different from a legislature or a congress whose main purpose is to create law. As you will recall, in this system the power to create law is reserved to the people. The governors, however, through the national mandate provision, may guide the law making process. The governor's primary responsibility is not to create the law but to enforce it. The governor's task as here defined is therefore essentially different from that of a legislator. The governors are responsible to keep the mayors in line, with regard to their budgets especially, as well as to keep the Prince of the Covenant in line. The governors are also responsible for stabilizing the economy in long-term ways through the educational system, and other methods as we discussed previously. If that were not enough, each governor is also responsible for regional law enforcement pertaining to regional crimes. These responsibilities were designed with the domestic responsibilities in mind of the American President under the U.S. Constitution. The powers given to the governors as a group were not designed to create law, but rather to allow them to appoint and approve staff, as well as to perform other roles allowing them to act as a check on the powers of the Prince of the Covenant.

### **ARTICLE III SECTION B2: Regional Projects**

The regional governor will be allowed to invest the savings from previous terms while in office. The regional governor may use the interest made from investments on that savings to initiate any regional or national project the governor choose, as long as it is done for the public good and not for that of

any public official, relative, or friend, including the governor himself. The entire savings for the project must be compiled prior to its inception.

## Political Appointments

This brings us to another dilemma: While the national council allows us to confirm National Court justices, diplomats, and other foreign powers of the international government under the Prince of the Covenant, we realize that the regional governors also act as the domestic powers arm of the president in the existing system, primarily: regional/national law enforcement, and the National Courts. On the other hand the governor represents his or her state and has the responsibilities of a governor in the existing system, such as for higher education, freeways and interstate travel, aqueducts, and reservoirs. These and other inevitably necessary departments and agencies, as created by the people, will need a leader to run and manage them. In the republic, while the governor appoints these positions, they are also confirmed by the state legislature. In this new system it makes logical sense for the National Judges to be approved by the national council because the judges rule on national law, but it does not make sense for the national council to approve positions of power for departments and agencies that are contained within the state. Without a state legislature, therefore, what process should be put into place for confirming regional department heads under the authority of the regional governor?

The reason the president and governors were given the power to appoint these department heads was so that if the nation or the state should succeed or fail the president or the governor would take the credit or the blame for the good or bad economy. One of the problems in England before and during the revolution was that these positions were appointed by Parliament with very little input from the head of the state. Therefore, when something went wrong, the head of state was allowed to shift the blame to these individual department heads. Thomas Jefferson said: "Responsibility is a tremendous engine in a free government. Let [the Executive] feel the whole weight of it then by taking away the shelter of his Executive Council. Experience both ways has established the superiority of this measure."<sup>1303</sup>

The designers of the U.S. Constitution were attempting to maximize the accountability and responsibility on the heads of state. The reason for the confirmation in the Senate was to raise public awareness of any of the frailties and potential problems within the nominees put forward by the president. Then, should a problem emerge, the president or governor could not come back with the excuse, *I had no idea*. As is done in the U.S. Constitution, the governor may nominate department heads, but each nominee is required to go through an Internal Bureau of Investigation, which is under the regional ambassador. This poses another problem for us, because the regional ambassador is one person, unlike a legislature, that represents a group. The regional ambassador is also designed to be an adversary of the governor, which may or may not be the case in the relationship between the president and Congress. Therefore, in line with our democratic goals, if the ambassador rejects the governor's nominee, then the governor may submit three candidates, including the departmental nominee rejected to an intra-department debate and vote. This will give the department some voice in regard to its own leadership, which is an enhancement over the present system wherein the people who make-up a government department and understand the needs of that department are given no say about who their leaders shall be. The members of the department may also vote as to whether or not each nominee is considered viable, so that if they feel the election was just staged to get a single person nominated, the regional ambassador will have grounds to appeal the vote. Also each year the members of each regional department may vote and rate the performance of their leaders, their voice in the department, how they believe the department is being managed, and if the head

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<sup>1303</sup> In Defense of Democracy - <[text.virginia.edu/jefferson/quotations/](http://text.virginia.edu/jefferson/quotations/)>  
Letter to William Stevens Smith (Nov 13, 1787), quoted in Padover's Jefferson On Democracy <[en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)>

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person appointed by the governor should retain his or her position. If the department employees' vote to remove the governor's appointed manager, the governor may veto their decision or appoint a new manager, but either way there will be media attention about the internal departmental situation. The same vote will contain anonymous ethical survey questions to ensure departmental integrity. To ensure the integrity of the vote itself and the survey the process will be conducted by the Internal Bureau of Investigation.

Such debates, reviews, and votes are intended to bring out public awareness to not only problems with the nominees, before and after taking the position, but also internal problems into the departments themselves. In a republic, because the president or governor is responsible for the subordinate departments typically efforts are made to conceal problems or sweep them under the rug so that public remains unaware on Election Day. Direct democracy's regional ambassador, our guardian of local rights, loses authority for himself and the mayors each time the regional government's powers expand personnel for its departments and agencies. Therefore, in the new and improved system the regional ambassador's office benefits each time the ambassador can show failures or waste at the regional level, for that waste or failure produces a case that the ambassador may take before the courts, with the support of the people, and to increase the local authority of the mayors.

### **ARTICLE III SECTION B4: Regional Bureaus, Agencies, and Department Heads**

The governor is responsible for submitting heads to each of the bureaus, agencies, and departments of the Internal Bureau of Investigation. The IBI will be given one month to perform an investigation into the nominee. If the regional ambassador rejects the nominee, he or she must state his or her reasons publicly. The governor may submit another candidate to the IBI or opt for a bureau, agency, or department vote. The vote will consist of three Independent Class or Transparent Class candidates. Each member of the bureau, agency, or department, through anonymous vote, may select his or her new candidate from among the candidates, including those previously rejected. They are also to decide whether each candidate is considered a viable candidate nominee from the governor. In order for proper review to occur by both the press and voting members, the candidates are to conduct a public debate with questions submitted anonymously by voting members, the public, and the press. After candidates are selected, no fewer than two weeks will be allotted before the debate in order for the press and voting members to gather the questions and research the candidates. The election of the department head will take place no fewer than three weeks and no longer than five weeks after the debate. Such debates and the vote may not be held at the same time, separated by no less than one week. If two (excluding the governor's original rejected nomination) or all three candidates are considered inviable by a three-fifths majority of the voting members, the regional ambassador is required to perform an investigation. Under the course of the investigation, if bias is found on the part of the governor's selection process such that two bad or completely unqualified candidates of the three put forward as nominees were done so only in order that his or her rejected candidate would succeed, or negligence is found in the nomination process, a case is to be brought before the National Courts. Should the governor remove any department head from office, the governor must state his or her reasons publicly before the region. Once a year, regardless of the method of confirmation used, the members of each department can rate their head through anonymous vote. Should the members vote to remove their figurehead, only a governor's veto within two weeks of the vote will allow the figurehead to retain his or her position. The vote will also include an anonymous survey in regard to the ethical conduct, representation, and mood of employees and management, written and conducted by the Internal Bureau of Investigation.

## **National Elections**

The governor's office is not designed to be monarchical, with glory and ostentation, but rather a servant to all the people. The power of the law is the power to place restrictions on the lives of others. Therefore, as it is with the Prince of the Covenant, several checks and balances have been set



into place to restrain them appropriately: (1) the regional ambassador, and (2) powers of authority proposals (as in Chapter II), which also represent part of the checks and balances on the National and regional ambassadors as well. You may recall that powers of authority proposals, unlike national mandates, are reserved for the people themselves and are also more powerful than national mandates so that the governors may not subvert their own authority. Nevertheless, how the elections are handled for the positions of governor and the Prince of the Covenant is equally important. To ensure that the maximum weight is brought to bear upon our elected officials, the elections are divided into foreign and domestic elections rotating every two years between the two. This too was designed around the current U.S.A. election process, although—as typically we attempt to do—several improvements have been made. The current process in the United States is that both the president and the governors have been given four-year terms in office, but the election for the president, representing the foreign and national elections, is separated from the election of governors, who represent the power of the states. This design was intentionally created so that the attention of the public would rotate between the nation and the states, depending on the election cycle. We also understand that the original design of the U.S. Constitution was to create competition between the rights of the states among themselves as well as the rights between the states and the federal government. Our new form of government also has domestic and foreign elections alternating every two years; however, unlike the republic, our focus is much more on ideas, rather than the candidates' personalities. Governments—whether we like it or not!—require elected officials to perform their various duties and to enforce the law. If regional powers of authority proposals, those controlling the authority of the governor, were placed on the ballot during the domestic elections, the candidates for governor, in order to enhance their own authority, probably would advocate against any regional powers of authority proposal, and this would diminish the likelihood of such a proposal passing on Election Day. The same would also be true if we placed national powers of authority proposals governing the Prince of the Covenant on the ballot while the candidates for Prince of the Covenant are running for office. This is because our law creators are now ordinary people and may not receive the press attention of the *rich and famous* who now are the ones who typically run for public office. However, to our benefit the same competition designed among the states and the national or foreign government in the U.S. voting process also exists in this new form of government. By running national powers of authority propositions during the election for the governors, we may ensure that the maximum restraints will be brought to bear on the Prince of the Covenant because the Prince of the Covenant (foreign powers) is designed to be in continual natural competition with the governors (domestic powers). By running the national powers of authority proposal with the most citizen endorsements during the election for the governors, the maximum restraints are brought to bear on the Prince of the Covenant, and this is accomplished by using the natural desire of the gubernatorial candidates, in an effort to increase their own authority, to push for any national powers of authority proposition that will decrease the powers of the Prince of the Covenant. The reverse is also true. By having the regional powers of authority proposition during the foreign election cycle, the candidates for Prince of the Covenant will naturally attempt to limit the powers available to the governors. In this way, by having those in authority battling to remove power from their natural rivals, rather than fighting to increase their own authority, this safeguards the rights and powers of the people.

#### **ARTICLE I SECTION D1: Domestic Public Elections**

The domestic public primary elections will include the election of the party candidates for regional governors, as well as half of the inspectors for the domestic commissions. The primary election will also include two regional proposals and three national mandates, each from a different governor. The general election will contain the two national proposals with the greatest number of signatures and two national mandates, one from a different governor and one from the president.

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### **ARTICLE I SECTION D2: Foreign Public Elections**

The restrictions on foreign public elections are limited to the inspectorial candidates within the home country of the democracy and may be altered by the foreign countries for their own candidates, provided they are elected to office through a public vote from their country of origin, as agreed to through their admittance to the international commissions. The foreign public election shall include candidates for all international commission vacancies from the democracy as determined through international law, as well as candidates for Prince of the Covenant on the basis of the specified primary and general election. The primary election will also contain two national mandates, each one from a different governor. The general election will contain three national mandates, one from three different governors.

As we have been saying, then, *how and when* the elections are performed is vitally important. Because this is a direct democracy, during the election process itself there should be the maximum amount of scrutiny upon the candidates and the elected officials, as well as on the propositions on the ballot. In order to accomplish both of these objectives, the number of elected positions on the ballot has been reduced. For example, during the domestic general election, on a typical ballot by design the only positions voted on are the governor, the mayor, and perhaps the regional ambassador. This allows for the most attention upon propositions and the candidates. This is designed to stay in line with our Jeffersonian objectives, "Responsibility weighs with its heaviest force on a single head."

To maximize the public's understanding and weight on these high-profile candidates, the candidate selection process among the political parties in the primary elections becomes complicated. In the U.S. the primary elections for the president, which are managed by the political parties, do not take place in all the states at once. This extension allows the people in each party a longer time to get to know the candidates as the primary moves from state to state and the individual candidates gain momentum from the support of the people with their victories in the early states, and it allows convenient times for those who do not do well to drop out. As the process moves along the early favorites, who have greater fame and notoriety may lose ground to previously lesser-known candidates as the public gets a more realistic impression of the candidates running, instead of only having the initial façade count for everything. This testing on the candidates allows the public at large to see how they will react under stress, and the issues are clarified. However, in our new government model, the current American President's powers do not exist in one person, as in the republic, whether as president or Prime Minister, but rather into eleven positions, including the one Prince of the Covenant and the ten regional governors. This means that the incremental primary elections are needed for both the foreign and domestic elections. However, because the positions for the governors and the Prince of the Covenant are vastly different, the form and methods used should conform to the candidates and positions accordingly. We need to also take into account that incumbents in any election have a natural advantage because the public, for better or for worse, know what they are getting, whereas candidates challenging an incumbent typically represent a relatively unknown. Now of course, candidates may say anything while campaigning, but what they truly intend to do, in their heart of hearts, remains unknown. However, newly elected officials represent new life and energy as well as creativity in the form of new ideas and direction. There is an old Hebrew proverb adage, "*Where there is no vision the people perish.*" To amplify the power of these challengers to equal that of the incumbents, as well as to ensure that the incumbents represent all the people to the best of their ability, the primary elections for the Prince of the Covenant will take place region by region starting with the region that had the greatest percentage vote against the sitting Prince of the Covenant in the last, previous election. In the current primary elections system in the U.S., the states that begin the primary election process have far superior weight to the much later primary election states. This is primarily because the first states start the momentum in the candidate selection process, whereas by the time the primary elections reach the final states, almost

always the candidates have already been chosen. In effect, this procedure counts the early votes for much more and concludes by dismissing those that come towards the end as of no importance, thereby disenfranchising, or partly disenfranchising, many, many voices, and the way the process is structured continues to be unsatisfactory and a major bone of contention. In the direct democracy, on the contrary, by starting the process with those regions in society with the greatest voice against the Prince of the Covenant, we are granting the loudest voice for the minority people who feel that they have not been represented, or represented poorly. This also gives the sitting Prince of the Covenant further incentive to gain sensitivity, to listen, and to reach out to non-supporters. The domestic primary elections have been fashioned in like manner, except as each region votes for the election of its own governor, the domestic primaries will begin with those counties in the region with the greatest percentage of votes in opposition to the sitting governor. We do this again to ensure that the governor represents and hears the voices of all of the region's people. If the Governor or Prince of the Covenant is not running for re-election this process will ensure that members from their party running for the open position will listen and act on the concerns of those citizens that feel represented the least.

#### **ARTICLE I SECTION D: Election Cycles**

The people have the inalienable right to choose their public officials and to dismiss them. All public officials are servants of the whole community and not of any group thereof. In all elections, secrecy of the ballot shall not be violated. A voter shall not be answerable, publicly or privately, for the choice he or she has made or for proposals endorsed. Starting one week prior to the primary election, elected officials may not initiate any project until after the general election. After election day, if the incumbent wins reelection, he or she may initiate projects at will according to the guidelines set up in this document; however, if the incumbent loses reelection, no project or new spending, as outlined through county, regional, or national vote, may be undertaken until the new mayor or governor is seated. No funds collected through taxation may be used to pay any candidate's reelection expenses. The regional governor will be responsible for enforcing any intentional abuses in financial matters through the Regional Bureau of Investigation of the city mayors, especially those that take place after the current mayor has lost reelection, but before the new mayor takes office. All newly elected officials will take office on the first day of the new year. The public census is responsible for verifying the identity of all eligible voters for the purpose of identifying voter fraud in the system. Each case of potential voter fraud, as discovered through the census or through a disputed vote, will open up a case investigation by the National Bureau of Investigation for the Prince of the Covenant and inspectorial elections, the Internal Bureau of Investigation for the governor and president elections, and the Regional Bureau of Investigation for mayoral and local elections. Votes cast for a proposal online may not be displayed to the public; however, on election day each citizen will be given the opportunity to confirm his or her online vote, change his or her mind on an online vote, and/or dispute an online vote. Each citizen should also have the right to see his or her own voting history in order to dispute the findings if he or she so desires. The website may, however, identify the political affiliation of the voter for political public information purposes, unless the voter requests otherwise. Each law will be given a reason square rank online or by using equivalent technology from voter turnout. The ballot for levels of government—city, county, regional, and national—will take place twice every even year in the form of a primary and a general election. During the primary election, voters may vote only for members of their own parties or for other party candidates where the party percentage is less than 5 percent of the electorate. Voters who belong to political parties with less than 5 percent of the vote or independents may vote for either political party during the primaries. County and city elections will be held annually for county populations above 1 million citizens. Counties with fewer than 1 million citizens will have the choice of whether a public vote will be held annually or only during the times of the regional and national elections. The primary election during the foreign public elections will start on the last Tuesday in February in the region with the greatest percentage of votes against the sitting Prince of the Covenant from the previous election. The elections will continue, region by region, every Tuesday, except for the Tuesday before and after Easter Sunday, in the order of greatest percentage against the sitting Prince

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of the Covenant to the last region with the greatest support for the sitting Prince of the Covenant. The domestic primary elections will take place in the same pattern as the foreign primary elections, except, rather than region by region, the 10 percent of counties with the greatest percentage of votes against the sitting governor will start the primaries on the last week of February and continue in like manner, ending with the counties with the greatest support for the sitting governor in the last gubernatorial election. The general election for both domestic and foreign public elections will take place on the first Tuesday in November. The primary election, whether in even or odd years, is developed for the purpose of allowing the individual political parties to choose their candidates for the general election. All public elections will place county proposals and, if there is a signed petition, judicial recalls on the ballot. The national elections will alternate every odd year between domestic and foreign elections.<sup>1304</sup>

Powers of authority proposals and the election process, however, take time, and the governors, unlike the mayors, are—in terms of the number of people they are supposed to represent—much further removed from the people. As we have stated it is vital that the governors represent all the people within their own region, although in reality each governor will be representing a diverse variety of people with diverse needs. We also know from Chapter 2 that this task will be regularly an extremely difficult challenge. We can, however, arrange everything such that it is in the governor's best interests to represent as many different people in his region as possible, and we can make our design, through the governors' membership in the national council, such that they have the strongest reasons for remaining always totally accountable. In order to accomplish this, the governor with the greatest majority vote among all the governors during the general election will also have the title of president. As was the case with the county manager, this political design has several strong advantages: It provides the governors with yet another incentive to “reach across the aisle” and truly to hear about the needs as expressed by the other political parties in the region. In the words of Thomas Jefferson, The happiness and prosperity of our citizens... is the only legitimate object of government and the first duty of governors.

### **ARTICLE III SECTION E: The Responsibilities of the President**

The regional governor who wins office with the greatest majority vote in his or her region will be given the title of president. The president is given the power to serve one and only one 4-year term in office. The president will receive a normal salary as governor, plus a presidential salary paid by national taxation equal to his or her salary as governor plus 10 percent. While in office, the president is given the power to allocate natural disaster funds, appoint the chairperson of the Global Reserve, and appoint the head of the national office of the commissions, while the commissions membership is solely within the host nation, as well as approve national projects. Should the commissions consist of one incorporated foreign partner, each president or foreign power executive counterpart may nominate one candidate for the national office of the multinational commissions. At this point, the multinational commissions may select the nominee of their choice through a simple majority vote. A new vote will be taken each time a new president, local or foreign, is elected or a new foreign nation is incorporated into at least one of the multinational commissions and then only at the request of the foreign nation or the newly elected president or a foreign nation equivalent.

### **ARTICLE III SECTION E1: National Domestic Budget**

The president's national budget must be approved by a majority vote of regional governors. The president may charge a national income tax of up to one percent to provide for the following departments: National Court, Department of Education and Multinational Criminal Investigation, Department Civilian Regional, Commissions Building and utility expenses and improvements. National Taxes may not be used to fund the Presidents regional agenda or governor duties. National Projects require a presidential signature along with a majority vote of governors and by design are to come out of the independent regional budgets in equal percentages. Eminent Domain is the right of the governor only and then only in cases of regional and national projects and even then it will require the approval

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<sup>1304</sup> Japanese Constitution (Article 15)

of the County Council' in which the regional project will affect. Such votes will be done publicly with adequate time for a town hall meeting. Each regional governor will be in charge of the in project where it exists within their borders, each governor may privatized or out sourced by the laws set up for that region. When outside of all borders, such as space the president will be in charge, but must present a detailed plan to the regional governors and agreed by their majority vote.

However, there is one notable variance in our system of government in regard to the governors, and that is that only nine of the ten are elected officials. The Governor of Judah,<sup>1305</sup> even though he is one of two witnesses by divine election, remains an elected position over the region of Judea with all the restrictions as any elected Governor. This means that as long as the Governor of Judea is elected he has a chance of also becoming President over the board of governors. This truly gives the Governor of Judea a voice in the affairs of the nation without the powers of a king, while also keeping him subservient to the Prince of the Covenant. The Governor of Judea, unlike a normal Governor, may not have any sort of term limits imposed upon him or those of his line. There are reasons for this. Consider South Africa, under the Apartheid system those with darker skin lived under oppression for many years. Honorable men such as Nelson Mandela fought his whole life to change things and through that struggle he was successful and later became President of the nation. His presidency was among the greatest of all presidencies in human history. However, not long after the completion of his term he was replaced with men who were not so honorable. Those who wanted to get even with those who oppressed them and so became the oppressors themselves. When the Jews relinquish their powers to the Samaritan (Palestinian) Prince we do not want the same set of circumstances that may see a future Samaritan (Palestinian) leader reverse the oppression by using previous oppression and justification for renewed oppression.<sup>1306</sup> By having a leader chosen by the Almighty without term limits imposed this threat is eliminated.

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Today democracies are considered the lands of the fifty-one percent majority rule. However, if we continued seriously to do business under this rigid numerical framework, a full forty-nine percent of the population would conclude by being unrepresented and in effect disenfranchised. Now the domestic president in our government—unlike under the United States Constitution—is not elected by the nation as a whole. If the president were elected by the nation as a whole, this would give the president more legitimate authority than the governors. More authority means more power, and more power means more risk. A way to avoid that obvious risk is to have the president viewed as “a greater among equals,” where those equals are the governors.

The powers of the president under this government model are obviously different from the presidential powers under the United States Constitution, for we notice that most of those rights for the president under this Constitution, if not actually removed, have already been divided up among the governors. The foreign powers belong to the Prince of the Covenant. The domestic law-creating powers have been given over to the people, directly, with some authority also granted to the governors respectively, through the national mandate provision. For domestic matters, someone still needs to appoint the National Attorney General, as well as other positions in the national government, and, in the direct democracy, these duties now fall to the president. As a check on his or her powers, whereas the president nominates national officials for office, it takes a majority vote from the regional governors in order to approve them.

The designers of the United States Constitution realized that it was important that Congress could not encroach upon the rights of the states. This is why under the U.S. Constitution the Senate must approve all appointments by the president, for in this way the rights of the states are preserved. The

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<sup>1305</sup>

<sup>1306</sup> Zechariah 8:16-17.

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governors represent their respective regions, yet they are also a main part of the national government for domestic purposes. When we study appointed officials and what they do, we need to see where their true loyalties actually are, rather where we would prefer their loyalties to be. The fundamental purposes of the regional governors and of the president are to oversee the enforcement of the regional and national laws, as well as to provide a counterbalance by overseeing enforcement of the laws pertaining to the Prince of the Covenant. For these reasons, then, appointments made for national law enforcement officials must have the approval of the governors. This is logical because we want them to be loyal to the governors, and some of these national law enforcement officers will be investigating the Prince of the Covenant. If the Prince of the Covenant were allowed to appoint the very people who were to be investigating and check on him or her, that would be the fox guarding the chicken house.

However, at the same time, we must remember that all law is done best locally. If the regional governors could get around the checks and balances imposed upon them by county governments, then, conceivably, they could become tyrants. The regional governors must be servants to the law. As much as humanly possible, National Judges should also be loyal to all the people. In order to promote these ends, the regional ambassadors should appoint the National Judges. This way, at least in theory, the rights of the county and city governments are maintained.

What could be done about a judge who refuses to abide by the Constitution? Removing a judge is difficult because, of course, we would not want any judge to feel politically motivated to rule in favor of one side or the other. Historically, in order to remove a judge, the original designers of the U.S. Constitution required a vote from Congress. In our new government, as a general rule, though, wherever and whenever possible, the people occupy the place of Congress. In order to maintain this rule, like city judges, regional and House of God Judges may be recalled through a national mandate vote of all the people. Now, of course, there are bound to be many proposals competing for a place on the national ballot. Therefore, the chances that either a governor or the people at large would pursue this path are astronomically remote. However, every regional or House of God Judge, when making high-profile decisions, will be reminded of this possibility.

### **ARTICLE III SECTION C3: Accountability among Regional Judges**

Any mayor may submit a vote to the mayors of his region to declare a regional judge's decision was outside of his jurisdiction. A majority vote by the mayors withhold judgment until the Regional Ambassador has had an opportunity to pursue action against the verdict. The Regional Ambassador may issue a request to the mayors within the region to impeach the judge. Impeaching a Regional Judge will require a 3/5s vote of support from the mayors within that region. Mayoral votes on this matter must take place in a town hall meeting on a uniform date established by the Regional Ambassador not to be publicly announced less than two weeks before the vote. The public will be allowed to address the mayor prior to him rendering his vote. Regional Jurisdiction is limited to law as outlined by this Constitution and by Powers of Authority as granted by public vote. The National Court may render any Regional Courts decision null and void by declaring it outside the jurisdiction of the Regional Court.

As you will recall each region has its own National Courts act as one might expect the national courts to act in a republic because the national council, which comprises the domestic national government, confirms them. The House of God Courts in this form of government were designed to hold cases brought from foreign nations or foreign people against the democracy. The goal of the House of God Courts thus serves several vital purposes: First, the House of God Courts should keep the public informed on how the democracy is seen from abroad, by other nations. Historically, in the United States, American corporations would manipulate foreign governments and government officials in order to get goods for American consumers at a better price. While such tactics provided obvious short-term benefits for the American consumer, eventually and enviably these were poor

strategies that have caused considerable long-term buildup of foreign resentment. Only now, in our time, are we seeing more clearly the tragic long-term results of those shortsighted business deals. As for the courts in this new system, each time such a case is tried, it opens the door to the people of the democracy, and they begin to see and understand what is happening—whether for good or ill. It is to be hoped that with the passage of time these better open communication procedures will lead to much better relations with our friends abroad, which, by exposing unjust or obnoxious practices for what they are before the wrong precedents are established, may avert wars or serious terrorist incidents. By investigating issues relating to the democracy and justice around the world, these court cases will also serve to keep the Prince of the Covenant appropriately apprized in his or her areas of expertise. On the reverse side, the House of God Courts are also designed to maintain the integrity of the Prince of the Covenant by using foreign cases brought against the ambassador in the House of God Courts, thus serving as an international check on the authority of that office. This means that the House of God Courts will be responsible for trials concerning the Prince of the Covenant, trade, military matters, and in essence all branches of government for international concerns under the authority of the Prince of the Covenant. The House of God Judges, we should mention, under this form of government will not have positions designed to handle domestic law, because the House of God is considered Holy Ground and does not belong to any nation or people. Without the ties to domestic law, House of God Judges are nominated by the High Priest among those approved the Prince of Joseph as a priests of Zadok. The High Priest, if he so desires may appoint Judges from outside of the Democracy, provided that they are approved by the Prince of Joseph.

For the recommendation possibilities the Democracy will provide to High Priest, though is the free to choose as the Lord guides him, are the National Judges who have been approved already by the national council so that they have already obtained the support of the government. By moving approval for the House of God Judges to the High Priest we are getting balanced representation to the nations as the High Priest does not owe his loyalty or even his salary to any to any government organization. Secondly, the prince of Joseph is only going to bestow the title of Zadok to Levitical priests that showed mercy to the Samaritan (Palestinian) people over loyalty to their tyrannical government, thus our prayer is that they too will show mercy and have an open ear to the complaints brought against the Democracy. It is expected that like most professions, judges also will have internal desires to grow their professional careers. For a National Court justice, this means that probably they will want to pursue judicial opportunities on the House of God Courts.

House of God Courts, however, in order to gain the support of the international community, must have their approval in some form. In order to accomplish this, it is the responsibility of the Prince of the Covenant to take the judicial candidates approved by the national council for final hearing and approval by majority vote of the Legal Committee under the United Nations.<sup>1307</sup> If the Prince of the Covenant is a member of the Legal Committee, the ambassador may voice his or her opinions on the judicial appointment. However, the Prince of the Covenant's vote in regard to judicial candidates for the nation will not be counted. By removing the Prince of the Covenant from the process of either nominating or approving judges, these House of God Judges will have considerable authority over the Prince of the Covenant. In this way, also, the national council will not be intimidated about investigating the decisions of the Prince of the Covenant and foreign powers, and people of all nations will feel empowered to take their cases before the House of God Courts. As you may have noticed, the Prince of the Covenant is the only member of the national government who has no part in the nominating or approving of judges.

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<sup>1307</sup> Legal – Sixth Committee - [un.org/ga/sixth/index.shtml](http://un.org/ga/sixth/index.shtml)>

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### **ARTICLE IV SECTION D: Responsibilities of the House of God Courts**

The land inheritance reserved for the priests will be as specified in Ezekiel 48:9-14 and may not sold or exchanged as it is considered Holy. The prosecution and the trial of the Prince of the Covenant and/or related offices will be under the jurisdiction of the House of God Courts in Bethel. They will handle such cases as national diplomats, military officials, and so on. The House of God Court is not responsible for any domestic government case, other than border and commerce conflicts between regions or to decide which region has jurisdiction over a case or a trial or whether a regional or county court judge or case is in violation of its jurisdiction and actually belongs to the House of God Courts. In all of the other cases before mentioned, the high court shall have appellate jurisdiction, as to both law and fact, with such exceptions and under such regulations as the people by national mandate shall make.<sup>1308</sup>

### **ARTICLE IV SECTION D1: Replacement of House of God Court Judges**

Should a member of the House of God Court be removed from office, die, or retire, a new justice will be appointed by the High Priest and must be confirmed by the Prince of the Covenant as a priest of Zadok. Qualified candidates must have passed all three of the constitutional law exams, as well as have served as both a county and a National Judge or been a sponsor of an amendment or a national powers of authority law that passed through a national public vote. After confirmation, the Prince of the Covenant candidates will be taken before the Legal Committee of the United Nations for hearing and final approval. The Prince of the Covenant for the nation may voice concerns, but his or her vote in the confirmation process will be void. If the confirmed members of the Legal Committee are actively engaged in war against the nation, the Prince of the Covenant should maintain the right to have those members replaced by the another nation of his or her choosing. The Prince of the Covenant may also appeal the decision to the general assembly floor, if the Prince of the Covenant believes the judge was denied unjustly. Further requirements may be established through powers of authority, as passed through popular vote.

Judges at the national level come from two areas. One option is to sponsor a Prince of the Covenant powers of authority law or an amendment to the constitution that passed through public vote. This ensures that not only will this powers of authority law be enforced, but also the judges will be continually looking for ways to restrain any and all perceived incursions or abuses of power stemming from the Prince of the Covenant or an office under his or her authority. Another option is to pass all three of the constitutional law examinations because this ensures that only the most knowledgeable judges under our direct democracy constitution make it as far as the national level. These stringent requirements emphasize the importance of passing the constitutional law examinations. If anyone were to discover the answers to the examination or alter the tests, the shape and form of the democracy itself could be corrupted by some form of tyranny. When one considers the digital technology and mass communication technology capabilities of our present age—let alone those of the future—we must realize that this could indeed become a substantial future threat. Foreseeing such worst possible scenarios, our design calls for the tests to be administered by the national military, with each of three branches of the military being responsible for one of the three constitutional law exams. Also, every ten years the House of God Court judges will verify the authenticity of the examinations.

### **ARTICLE II SECTION A4: Constitutional Law Exam**

Each branch of the military will be given a different constitutional test to guard and protect. Each test will be administered under the supervision and care of that specific branch of the military. When not in use, the test will be locked away under armed guard. Should any portion of the test be stolen, the military official responsible for its protection will receive a sentence of death. Should any form of cheating be found, the participants will also receive a sentence of death. The High Priest is responsible for creating the exams while the House of God Court and the High court will be responsible for

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<sup>1308</sup> Judicial Branch, U.S. Constitution, Article III, Section 2 (2).



validating the exams at the beginning of each term of the Prince of the Covenant. The House of God Court and the High Court Justice will submit questions to the High Priest. At the moment of retirement or death the questions shall be formally submitted, one to each branch of the military. The questions will be gathered through the years to form a new test, should one of the other three be made public. Should a test be made public, the government will publish a written book of the test, with the written reasons for each answer, and the other tests will be used until the completion of an additional test through the due course of time. Should all three tests be made public, an alternate method may be established through the powers of authority proposals, as determined through public vote: National Courts through regional powers of authority, the House of God Court through national powers of authority, and city courts through laws affecting county judges. If the judge receives a majority vote, the judge will be put into office when needed in the order of his or her election. Each county may have no more than three judges waiting for office. Judges approved through county vote at the same time will take the bench in the order of their scores on the constitutional law exam. Tests will be translated into the native tongues of all citizens who desire to take the exam. Questions on amendments to the democracy will be noted from the amendment from which they were drawn.

The Bible tells us the time may come when the House of God and the courts there in are under military control by a foreign power.<sup>1309</sup> There is a real risk when this happens that the decisions of the court will be compromised, as would anyone's decisions under such duress. Under such conditions we need to allow the regions and local counties not under occupation an option to get out from under the decisions of the court, lest the nation itself be forced into bondage by the foreign power.

#### **ARTICLE III SECTION F2: Regional & County Enforcement of National Jurisdiction**

If any of the Regional Governors believe that the House of God Court has stepped outside of their Jurisdiction they may appeal the case to the High Court. If a majority of mayors in any region believe that the Court has stepped outside of its jurisdiction they may also appeal to the High Court through their Regional Ambassador. For guilty verdicts the case will be dependent on the degree of the infraction and may include a temporary or permanent bar from the courtroom. The High Court may review cases from foreign nations at their discretion. If House of God Court itself is compromised due to foreign invasion the High Court is to seek remedy and options from the High Priest. If both the High Priest and the High Court are also compromised the National Council will seek to provide remedy. Uncompromised Priest's of Zadok will be the first to fill any vacancies and should be hired as National Court Justices throughout the Regions for this contingency.

There is another major issue that arises from the use of these methods to appoint judges: powers of authority proposals and amendments to the Constitution passed by the people to limit the powers of the leaders in the democracy are dependent upon judges to interpret those laws, and ironically it is these same judges who were appointed by those same leaders. This amounts to a classic case of conflict of interest, and in all such cases judges "recuse" (i.e., excuse) themselves. The primary loyalty of judges must be to the people and the Constitution directly. In order to accomplish this, the High Court, which is above all other courts, will be made up of Judges with the highest scores on the Constitutional Law exams who were also sponsors who placed and passed powers of authority or amendments to the Constitution on the ballot. In this way the same people who placed propositions on the ballot will be responsible for seeing that those same proposals and amendments are interpreted properly as High Court Judges. After all, if logic holds those who wrote the law should best know their own intentions. This also ensures that the people who care the most are suitably ensconced at the apex of the whole law-making process. These proposition sponsors during (and perhaps after) the elections will have been interviewed and their ideas debated in the press, and therefore they will be well-known to the public. The challenge, as we discussed earlier in relation to the lower courts, is that people in today's society vote to elect judges about whom they usually know

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<sup>1309</sup> Revelation 11:1-2

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next to nothing. Part of what it means to know someone is to understand that person's logic, values, and usual ways of thinking. By composing the High Court of the sponsors of powers of authority laws and amendments, each member of the High Court is indirectly elected by a whole country that has thoroughly analyzed their ideas. This design naturally endows judges with the support of the public, which has been behind the decision making processes, and it will encourage judges to be independent, deciding cases against the regional governors, the president, or other leaders in the democracy if and when necessary. Notice the sharp contrast between this design and the present system, wherein the presidents and governors may appoint judges and "pack the courts" with those who share their own ideological biases. So then, we now seem to have choices about to whom judges should be accountable: the people or the elected politicians who put them into office. We mentioned previously this same process about of the selection of judges for local government from among the sponsors of the county laws, and this was one of the options for selecting candidates who wish to become city judges. This plan provided that they too could be nominated for the city judge position if the candidate had successfully sponsored a county proposal, and then the public voted for the proposition, finally approving it as law.

Returning to reconsider the High Court, when we remember that there are only a limited number of seats on the High Court available, it is prudent to try to determine which of the sponsors' best understands the law. In order to accomplish this, those with the highest scores on the constitutional law examination will be preferred for seats on the bench. Thus we will know that the judges on the High Court have an excellent understanding of the Constitution.

### ARTICLE III SECTION F: The Responsibilities of the High Court

The duties and responsibilities listed below are the right of the high court and only the high court. If a judge at the city or county level cites any decision that is clearly against the writings of this document, that judge shall be removed from his or her bench and shall never be permitted to be a judge in public court again; the verdict for that case shall stand, but this verdict will not set precedence for further cases. The judges, of both the high and the inferior courts, will hold their offices during good behavior, and will, at stated times, receive for their services a compensation that shall not be diminished during their continuance in office. The judicial power will extend to all cases, in law and equity, arising under this constitution and to treaties made or that shall be made under their authority; to all cases affecting ambassadors, other public ministers, and consuls; to controversies to which this government shall be a party; and to controversies between two or more counties, between a county and citizens of another county, between citizens of different counties; and between a county or the citizens thereof and foreign counties (citizens or subjects).<sup>1310</sup>

### ARTICLE III SECTION F1: Replacement of High Court Judges

The high court is made up of thirteen judges, with one judge from each region and three House of God Judges. The Judge from the region of Judea is the Chief Justice who is also the High Priest.

- **High Court Regional Judge Replacement:** The nine of National Judges in each region with the highest scores on the constitution law exam who were also sponsors of powers of authority or amendments to the constitution that passed through with a national public vote will be candidates for the high court justice position from that region. Each judicial candidate will be questioned publicly by the RBI and the IBI for that region. The National Judges in that region will then cast an anonymous vote for a high court judge. The first will be with ten candidates, then five, and finally two, or until a candidate wins with a majority vote.
- **High court House of God Judge Replacement:** Fifteen House of God Judges selected by High Priest. Each judicial candidate will be questioned publicly by the EBI. The first will be with fifteen candidates, then the top five, and finally the top two, or until a candidate wins with a majority vote of the Zadokities. Candidates for the position of high court judge may only be Independent Class citizens. Transparent Class citizens will not be allowed to run. Sponsors will be allowed to take all

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<sup>1310</sup> Judicial Branch, U.S. Constitution Article III, Section 1 (1), Section 2.

three constitutional law exams. These exams may be taken individually at different times. Candidates with the highest percentage scores will be given precedence for replacement positions. Should replacements tie with the same score, the eldest person will be given precedence.

## Law Enforcement Bureaus

Judges manage trials, decide questions of guilt, and assign penalties to the guilty. Regional governors will enforce regional laws as well as those concerning the Prince of the Covenant. The Prince of the Covenant position is designed to oversee the enforcement of international laws, where possible, and the country's relations with foreign nations abroad. The regional ambassador's position is designed to oversee enforcement of the laws pertaining to the regional governors themselves. However, each of these positions of authority is without practical purpose or meaning unless they have the resources in law enforcement officers, criminal investigators, and attorneys to seek out and pursue violators of the laws. At the same time we must understand that those that enforce the law are also capable of violating it, and we must be aware of conflicts of interest when it comes to arranging where and from whom those in authority get their funds. For example, if the regional ambassador were funded through the regional budget—the regional budget being under the authority of the regional governor's office—that would amount to a conflict of interest. If the mayors were to oversee releasing funds to the regional ambassador, the regional governor could also target the funding of any specific mayor or mayors that happen to be personally disliked or are imagined to be somehow problematical.

One option for removing the conflict between different departments is to make the level of authority of law enforcement agencies independent from one another. When we analyze the various aspects of national law we find four main elements. These elements are regional or state laws, national laws, internal laws and external laws. Regional laws affect national laws when the constitution gives specific rights to the region or state over the rights and powers of the federal government. Internal laws being those that govern law enforcement, from the governor, to regional or federal law enforcement (the RBI) and judges. Internal laws are unique, as they require enforcement outside of the normal national law enforcement process. External laws reflect laws effective outside of the nation, such as with international treaties or formal trade agreements. External laws are unique because the nation under its own authority cannot legitimately modify or change these laws without the agreement of the nation to which the international agreement was made. The obvious exception of this would be the dissolving of a treaty altogether as occurs as a result of war or sanctions. Each of these elemental constituent components of law corresponds to the elements of authority we previously mentioned. In the United States there are effectively only two law enforcement agencies representing these two kinds of authority. External law enforcement is referred to the Central Intelligence Agency, and national internal law enforcement at the federal level is done by the Federal Bureau of Investigation. The CIA unfortunately has very few checks and balances on its behavior, but it does represent an external means of enforcing international laws. The FBI represents law enforcement for regional and internal laws. One of the inherent extreme structural challenges with the FBI is that it is responsible for investigating itself. Some safeguards have been put into place, but unfortunately it is in the FBI's best interest sometimes to turn a blind eye to some of their own wrongdoing. This is because the more challenges the FBI finds within its own organization, the fewer funds it will get with more and more critical scrutiny from Congress. It is also difficult for the FBI to investigate Congress or the president because the chief oversight for the FBI, which is done by the Attorney General, is nominated for the appointment by the president, and the approval for the appointment rests with Congress.

In our direct democracy, the Regional Bureau of Investigation (or RBI) is designed to be unique within each region, and to be under the control of the regional governor. One of the primary

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purposes of the state government is to ensure civil rights and civil order within the region. This too is in line with Jeffersonian principles: *The way to have good and safe government is not to trust it all to one, but to divide it among the many, distributing to everyone exactly the function he is competent to. Let the National Government be entrusted with the defense of the nation and its foreign and federal relations; the State governments with the civil rights, laws, police and administration of what concerns the State generally; the counties with the local concerns of the counties, and each ward direct the interests within itself.*<sup>1311</sup>

### **ARTICLE III SECTION B5: Regional Bureau of Investigation**

The RBI is responsible for the investigation of Transparent Class citizens within the local government, as well as the Prince of the Covenant, the military, and the External Bureau of Investigation and criminal matters beyond the scope of county governments, as determined by county law through the public vote. There are a total of ten Regional Bureaus of Investigation, each responsible for its own region and each reporting to an individual regional district attorney for that region. The regional district attorney is appointed by the governor for that region and may be replaced at the governor's discretion. Either the regional district attorney must be a local law enforcement whistleblower whose information results in the conviction of guilty parties, or he or she has given a minimum of two years of service to the Internal Bureau of Investigation with a "high recommendation" standing. The Regional Bureau of Investigation is required to investigate all cases of publicly reported fraudulent and misleading activities conducted through private and public organizations, as well as specific criminal activities as determined through national or regional propositions. The RBI will give each organization a score, which the business must display publicly on all advertising activities. The agency will receive its funding from the regional governments, as determined by a regional vote through the regional governors. The RBI will also get its funding from fines imposed on businesses due to criminal, unethical, and or fraudulent activities. Businesses have the right to delay penalties until a hearing and a verdict may be established in the local jurisdiction where the crime occurred. Fines and penalties are established through regional vote and may be made relative to the individual jurisdiction in which they are imposed. The size and scope of the business, as well as the degree of the violation, should all be considerations in determining penalties and fines. No individual may be prosecuted or hindered from using the court system to ensure that the RBI does not go beyond its limits or scope or to prosecute actions that a person believes are outside the scope of the law. Citizens have the right to use local law enforcement and/or the court system to maintain controlling powers over the RBI. Mayors are also expected to use the office of regional ambassador to enforce their rights and control the powers of the RBI. Also, the RBI attorney general may not hold stock, manage any organization, or receive any gifts or favors from outside entities that could potentially be viewed as a bribe. Although the RBI attorney general may give factual answers about how proposed laws may affect the RBI and law enforcement and/or the ability of the RBI to enforce the constitution or existing law in general, the RBI attorney may not endorse any political candidate or ballot initiative or contribute to political entities or attend political functions for candidates, political parties, or ballot measures outside of law enforcement-type purposes under the scope and purpose of his or her position. The Internal Bureau of Investigation may issue fines or other punishments should these rules be violated, which the RBI attorney general may dispute to the National Court. The RBI attorney general, as well as the RBI itself, must be constantly under the watchful eye of the Internal Bureau of Investigation, which is required to give the RBI attorney general no less than seven temptations to commit misconduct. The IBI may use less-than-scrupulous individuals and methods, including, but not limited to, concealing their identity, offering bribes, and such, as long as the attorney general is not put in danger. The IBI is also required to test at least 7 percent of the RBI staff with the same temptations. The IBI is not required to reveal to the public the methods of this testing or who will be tested, unless it endangers life or limb or grossly excessive methods are used. The RBI, in turn, carries the obligation to investigate all areas of the Internal Bureau of Investigation. The Regional Bureau of Investigation is required to keep a criminal profile and DNA information on

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<sup>1311</sup> In Defense of Democracy, [etext.virginia.edu/jefferson/quotations/](http://etext.virginia.edu/jefferson/quotations/);

Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*, [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson).

all citizens, both foreign and domestic, in a centralized database. This information is to be kept confidential and may be available only to local law enforcement, the Internal Bureau of Investigation, the External Bureau of Investigation, the Regional Bureau of Investigation, and the National Bureau of Investigation, as well as foreign national participants under the participation and foreign treaties worked out with the Prince of the Covenant. Parents or legal guardians can also view the criminal history of their dependents.

**ARTICLE III SECTION B5a: Foreign RBI Involvement and Integration through International Treaty**

The same limitations of confidentiality must apply to foreign treaties as well. It is a criminal offense to view one's own file, except to view one's own prior criminal history. Foreign integration may also allow for some options to work together in regard to trials and jurisdictions, as determined through international treaties. The Regional Bureau of Investigation requires that foreign nations operate under a fair and representative government. If the National Council believes that the elections in any nation are fixed, that nation's citizens have the right for their elections to be open to other nations, as long as the elections are performed by a member nation, which would simply sit in and monitor, deliver, and count the ballots and would issue reports of any abnormalities, as well as of voter intimidation. The election must also use anonymous ballots, paid for by a specific volunteering member nation or multiple member nations, as determined through international law. Our elections must also be open to having a similar inspection of our voting process. If our nation is requested to perform such a task on for another nation, the Prince of the Covenant will conduct the election using unarmed military officers in civilian clothes who speak the same language as the participating nation. The president may appoint and fire the military officials sent for this task from within our nation. Each head of state has the right to declare sanctuary of criminals (asylum) and refugees wanted for crimes in other nations; however, it must be done publicly, and if asked for an explanation by the nation against which the crimes have been committed, the head of state must either publicly give an explanation or surrender the suspect or the convict to face trial. The head of state may also try the suspect of the crimes within his or her own nation or a neighboring country. Members of the Department for the Democracy earn their positions by having the highest percentage of convictions. Each region provides the salary for the members from its region. Rules of conduct, as well as jurisdictions, are set up through national law. Foreign governments have the same right to request monitoring of their public elections. Memberships in the Commission of Uniform Standards, along with foreign integration between the RBI of the democracy and the other nations' equivalent department or departments will allow open immigration and naturalization between the democracy and those member countries.

The RBI also represents one of the regional governor's budgetary responsibilities. Since there are to be ten and only ten regions, each RBI will be responsible for investigating a large segment of the population within some large geographic area. Among the bureaus of investigation, the RBIs are the only ones who collectively represent the national domestic crime-fighting units for crimes committed outside of the government itself. Sadly, however, we must remember that there are times when government officials themselves may be the greatest threat to the wellbeing of any nation. For this reason, the last three kinds of bureaus of investigation, the Internal Bureau of Investigation, the National Bureau of Investigation, and the External Bureau of Investigation are independently dedicated to investigating different areas of corruption or mismanagement detected within the individual aspects of the direct democracy government infrastructure.

For example, each regional ambassador is in charge of the Internal Bureau of Investigation in his or her own region. As you may have guessed the regional ambassador will, in turn through the Internal Bureau of Investigation, investigate the regional governors. Because there are ten regions and ten governors, there must be ten RBIs, with one for each governor, and there must be ten IBIs, with one for each regional ambassador. The IBI is not only responsible for investigating the regional governor, but rather for investigating the RBI under the regional governor. So that there may be no conflict of interest, the budget for the regional ambassador and the IBI will come through the Prince of the Covenant's budget, as directed by the people through powers of authority laws. It is important that

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the people themselves are the ones who create rules for internal law enforcement. This is why national mandates are considered lower in authority than are powers of authority propositions.

### **ARTICLE III SECTION A1: Internal Bureau of Investigation**

The IBI is responsible for the investigation of the governor and the Regional Bureau of Investigation. Members are appointed by the regional ambassador. The regional ambassador may choose only from individuals who were whistleblowers on Regional Bureau of Investigation activities or were recommended by the city police chief (who may recommend only one per his or her term in office) or by mayoral recommendation (who may recommend only one per term). If an agent of the National Bureau of Investigation discovers or is asked to do something criminal by a governor, the president, or the national attorney general, he or she is required to notify the Office of Internal Investigation. The Office of Internal Investigation is required to keep his or her identity private. If any harm comes to the whistleblower agent, the public has a right to be informed unless other agents' lives are at stake. The family members of the agent also have the right to seek legal and financial restitution for their loss. Failure to notify authorities of a potentially criminal event will have significant consequences, as determined by national or regional law. The Internal Bureau of Investigation is required to test the character of the all governors and the president, of no less than 3 percent of all other judges, and finally of no less than 5 percent of all mayors every two years. One week following the primary elections every two years, all tests and the results of those tests must be made available to the general population. Tests of character will continue during the election process as well.

It is always important to differentiate between investigating judges on the one hand, and investigating politicians and law enforcement officers on the other. This is because those who investigate judges always should be considered *neutral third parties* rather than those who have some vested interest in a judge's verdict. The potential for investigations motivated by what some investigator might want the outcome of any particular case to be is far too real a threat for anyone to ignore. As the old saying goes, "Justice should be blind," and it should render an impartial verdict on the facts of the case alone. Therefore, those who investigate judges must also be motivationally neutral insofar as the possible outcomes of particular trials. The National Court judges are responsible only for investigating internal disputes in the region therefore those who investigate the judges should not have a stake in the outcome of the case as either the RBI or IBI would obviously have.

Next, the External Bureau of Investigation in its purpose and design is concerned only with international agreements. By designating the EBI to investigate National Court judges, two objectives are achieved: First, there is a neutral source to provide for the investigation of National Judges. Second, and much more importantly, the National Courts and the National Judges represent a real power base inside the country because these judges are responsible for determining which proposals are constitutional and which are not, and for maintaining checks on the powers of the regional ambassador and the regional governor. Therefore it must be of extreme importance that any act of judicial corruption—such as a bribe or a kickback deal—is investigated immediately and brought out into the open promptly. Any failure to do so undermines the democracy as a whole and suppresses the voice of the people. The EBI, which may be viewed as an evolutionary advancement upon the current CIA, is known for using the most sophisticated technology for retrieving information about foreign powers. By designating the EBI to investigate the National Court judges, the most advanced technology may be brought to bear upon the investigation of one of the most powerful direct democracy institutional components, the National Judges. This plan may also provide the EBI with domestic intelligence training in preparation for their work beyond the national borders. Remember also that judges must be transparent citizens and therefore will be granted less privacy rights than most other citizens.

#### **ARTICLE IV SECTION E: External Bureau of Investigation**

The External Bureau of Investigation is responsible for researching political and military ambitions and the strategies and rules of foreign governments but is also responsible for testing the character of no less than 10 percent of all National Court judges in each term of the regional governor. Tests of character must be as equal as possible among the political parties. One week following the primary elections every two years, all tests and the results of those tests must be made available to the general population. Tests of character will continue during the election process as well. The External Bureau of Investigation reports directly to the Prince of the Covenant. The Prince of the Covenant is also responsible for allocating the EBI's budget and activities. Governors and the president and the National Bureau of Investigation have the right to be notified of all military information, as well as all information collected from the External Bureau of Investigation. Governors and the president can reveal information about activities of the External Bureau of Investigation and the military to the public, as determined through powers of authority laws. The governors, the president, and the External Bureau of Investigation are legally bound to keep military and External Bureau of Investigation information private, with a statute of limitations of twenty years, except by unanimous vote of the National Council. Individuals who compromise this information will be held legally and financially responsible for any resulting harm from the compromised information, unless it can be proved that the information was used to reveal corruption in flagrant violation of this document or international law. If private information that is released results in lives lost on the field of battle, the military families will be allowed to seek financial and legal restitution for their loss.

The Prince of the Covenant, as you may have suspected, will be responsible for the External Bureau of Investigation. We understand there are many benefits to international intelligence gathering, but we also know that these activities can lead to violations of liberty and legitimate rights as well as to encroachments upon the sovereignty of foreign nations. For this reason it is important that the regional governors be made aware of every activity of the External Bureau of Investigation, with the exception of the investigations into National Judges as previously mentioned. To perform this task, the National Bureau of Investigation is established. The National Bureau of Investigation will be under the pay and oversight of the national council. The role of the NBI will be to have wide authority to investigate all aspects of authorities under the Prince of the Covenant, including the EBI and the armed forces. During times of war this will be especially important to oversee, to ensure that Geneva Convention standards are honored, and that there are no serious military crimes or excesses.

#### **ARTICLE III SECTION H: The National Bureau of Investigation**

The NBI is responsible for the investigation of the Prince of the Covenant, the office of the Prince of the Covenant, and responsibilities therein, including the military and the External Bureau of Investigation and members and staff of the multinational commissions who are elected from within the nation. If any of the Geneva Conventions or other international laws are broken, it is the responsibility of the National Bureau of Investigation to bring this to the attention of the regional governors and the president immediately. Any governor has the right to take this information against the Prince of the Covenant, the military, or a member of the External Bureau of Investigation to the House of God Court for a private or public trial, as determined by the nature of the information. The National Bureau of Investigation is run by the national district attorney, who is appointed by the president and may be replaced at the president's discretion. All national district attorneys must be approved by a majority vote of the National Council. To be hired, the regional district attorney must have experience in either the External Bureau of Investigation or as a member of the domestic or the multinational commissions, be a military whistleblower, or have given a minimum of two years of service to the Internal Bureau of Investigation, with a "high recommendation" standing. Although the National Bureau of Investigation is required to investigate the regional ambassador, it may not pursue charges of prosecution without the consent of the County Council from a county located in that region or a request from an individual mayor on an issue in regard to his or her city or county.

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How to deal with criminal behavior has been subject of great debate since the history of civilization. If you look at the Torah or Sharia law you have instant punishment, such as you steal you lose a finger, or an eye for an eye or a tooth for a tooth, yet neither those who follow the Torah or Sharia law believe torture is ever justified for the extraction of information. Others societies prefer imprisonment or enslavement of some sort through labor camps, yet in these societies laws are put in place for humane treatment of prisoners. In both cases punishment of criminals and humanity to the condemned are judged and both must be examined and both must evolve. So while we allow society to determine how the condemned will be punished, we are also allow society to set in place ethical restrictions to preserve our humanity. Then there are other ethical questions to be considered. For instance, in some countries a person can get a death sentence for missionary work to spread their religion. Is doing a prisoner exchange to save the life of someone condemned to death warranted? If a person is condemned to death is their real harm in harvesting their organs to save the life of others? I would never force a doctor to perform such surgeries, but in the democratic society I would not withhold this option from society. Our goal is to allow society the option to consider these possibilities and other while maintaining some level of humanity in the process. It is a very fine line and these options are never easy to make, but options of law seldom are.

### **ARTICLE VI SECTION F5: Corporate Involuntary Servitude Option**

Public vote may render upon conviction of a felony, also determined by county vote, the prisoners will be auctioned to private enterprise for the duration of their sentence. Criminals involved in involuntary servitude must be offered reasonable medical care, Counseling, shelter and meals as determined by the Food and Drug Commission or through county or regional vote. Restrictions as to the length of the workday, breaks and laws related to prisoner treatment may also be established through regional or county vote as well as through the Food and Drug Commission. Corporate criminals convicted and sentenced to involuntary servitude may not be purchased by the former corporation of which they were employed except in a manner as specified though regional public vote. Criminals not purchased from private enterprise, run away criminals captured as well as criminals returned from private enterprise will be incorporated into military service until purchased or repurchased by private enterprise or until the completion of their sentence. Criminals convicted and sentenced to death will have their usable body parts extracted for transplants or study at the time of death. Doctors may choice for ethical reasons not perform these types of surgeries. The national ambassador may exchange prisoners with life or death sentences or foreign political prisoners. Castration is permitted through public vote for perpetrators of sexual assault and related crimes as determined by public vote. The vote for punishment of various crimes will be determined by public vote under the jurisdiction of the crime itself. Under no circumstances is torture to be allowed as punishment for a crime. Where public vote has not made clear guidelines existing laws will stand.

As we consider the criminal punishment of average citizens we are realize that the greatest criminals are those at the top. With the power at their disposal to control the lives of others it is not uncommon in the history of humanity to have our leaders enslave, falsely accuse and murder, the innocent in order to stay in power. Typically and regrettably the closer they come to prosecution the more dangerous they become, some resorting to mass executions even the genocide of their own people. Then on the other side of the equation it is equally common for those who desire power to fabricate charges and evidence in an attempt to get into power. Often society itself is divided one side blind to the faults of the officials in their own political philosophy and stereotyping the leaders of their political enemies. The question is in such a political charged environment with entire societies divided how is the truth established?

### **ARTICLE II SECTION B4: Integrity at the National Level (Impeachment)**

The local mayors of all counties in the nation, in turn, carry an obligation to see that the national government does not go beyond its constitutional boundaries. The mayors of the nation also carry an obligation to the people to stop any criminal activities. To begin the process a mayor must request an



Impeachment Proceedings from the Regional Ambassador. If the mayor does not believe that the Regional Ambassador can sufficient represent his cause or his Impeachment is against the Regional Ambassador himself the mayor can call for a gathering of the County Council where with a 2/3s vote of support from the County Council he may begin and fund the case. The case will first be held in the city court of the mayor who assembled the Council or requested the impeachment proceedings. At any point in the process the President, Governor, Regional Ambassador or Prince of the Covenant may plead guilty and accept the punishment of that court, if found guilty the case goes to the National Court within that Region and, if again found guilty of a criminal offense and not a violation of the constitution the elected official may appeal the decision. If the National Court grants an appeal the case will be held in the House of God Court. Only the House of God Court can overturn the verdict of the National Court and then only if it chooses to hear the case. If the decision of the lower courts is removal from public office, the elected official will remain in office until the higher level court decides if an appeal is warranted. They have no longer than two months to grant or deny the appeal. If granted the elected official may remain in office, subject to the verdict of the higher court. If on the other hand the case is not a case of criminal behavior, but one of constitutional authority then the county lawyer must show the Court which part of the constitution was violated. The Elected is entitled to a paid legal team from no more than a legal staff of 5 lawyers under his jurisdiction. The Elected official may hire private legal counsel at their own expense. Furthermore an elected official does not have to attend any trial against him or her unless it reaches the National Court, and even then attendance is only required to take the stand. No Transparent class citizen may refuse to take the stand if called for by the prosecution. Any private citizen may also bring trial against any elected official through the lower courts as well, however, if the case is brought on by a private citizen and not a vote by the County Council then the citizen is not entitled to paid legal counsel.

### **Military vs. Domestic Spending**

All aspects of the military represent a threat to liberty if they move beyond the boundaries of the law. The threat of military dictatorship is too real to be ignored, and the appointment of officials to the national military is also incredibly dangerous. It is at this point that the regional governors become vitally important in the division of authority. First of all, generals should be loyal to the regional governors, rather than the Prince of the Covenant. Therefore it must be the responsibility of the regional governors to appoint military generals, and only the president, not the Prince of the Covenant may approve them. In order to fully appreciate the checks and balances between the national council and the Prince of the Covenant, it is important to understand how the national military is funded.

The national budget under the Prince of the Covenant is designed in much the same way as the city budgets are designed for cities. In the same way that mayoral candidates put their budgets on the ballot, the candidates for advisor to Prince of the Covenant will submit their budgets on the ballots to the people. Yet spending at the national level is obviously a different matter than local spending. There are also other basic comparative differences, such as, for example, there are times when a country may find itself at war and the spending levels of the nation, for its own preservation, need to be changed quickly and drastically.

When we analyze spending on a local level, we know that there will be cities in which the majority of the people are poor, and there will be cities where most of the people are rich. If there were to be a divided tax structure based on higher tax percentages for those with higher incomes, because of these tax rates, we would be encouraging the rich to live apart from the poor. When done on a national level, however, this is not the case, for the concept of allowing the people to choose their own tax rate really does bring about choice in taxation. The challenge with a divided tax structure is that this allows those who pay less to determine which tax percentage someone else will pay. There will be people who vote for higher taxation not because they believe it is in everyone's best interests but only to punish the wealthy (i.e., out of resentment). In Europe and elsewhere, there have been

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extreme examples of the very rich being required to pay as much as one hundred and five percent of their income back into the government coffers. At the same time we need to analyze the practical aspects of a divided tax structure. According to the U.S. tax analysis of 1999, the top ten percent of American wage earners pay a full sixty-three percent of all taxes collected. This means that if the national government were to be forbidden from taxing the lower ninety percent of all wage earners, it could still get sixty-three percent of the taxes it normally collects. Of course, under this direct democracy the national tax is responsible primarily for the foreign needs of the nation, rather than the national domestic needs of the nation, which are the responsibility of the national council, and the national council receives most of its funding from the mayoral budgets. Moving on to the next step, we discover that the top five percent of wage earners pay roughly fifty percent all taxes collected, again (again according to U.S. tax analysis for 1999). We know also that as the tax percentage rates increase, at some certain point the profit received from the percentage rate declines.

To help explain this better, consider your own budget and the budget of your friends. Some people in society make a lot of money and can afford to put that money into homes and luxury items, but other people just make enough to meet their immediate needs with nothing left over. This is the way businesses work also. Some are large and make huge profits allowing them to grow and expand but others are lucky to just break even. Hypothetically, let's say the tax rate was one percent. This means that government represents roughly one percent of the economy and the private sector represents roughly ninety-nine percent of the economy. Because the government is dependent on the private sector through taxation to fund itself at one percent, the government is receiving that one percent from ninety-nine percent of the economy. If the government were to raise taxes to two percent, there would be a small portion of businesses that were just breaking even at one percent taxation that would now go belly up due to the higher tax burden. With two percent taxation, the government portion of the economy grows, and to meet the government demands the government hires more people, which take people out of the business sector. This means that taxation collected at two percent is greater than taxes collected at one percent, but it does not double the income because the taxes collected come from only ninety-eight percent of the private sector as the private sector is now smaller than it was previously. Each time taxes increase, the return on the profit from that taxation diminishes, until increasing taxes actually lowers the government's total revenue. Business represents the products-and-services-creation portion of the economy. The higher the tax burden, the smaller ratio of business-to-government economy there is. Unfortunately, this leads to other harmful consequences because having fewer industries means less goods will be available for purchase. This ultimately equates to higher prices for the average consumer for goods received. Also we must consider as the demands for the most basic needs: food, shelter, transportation, etc., the proportion of which increases as the person's income diminishes. Of course, we realize that many factors can contribute to the success or failure of an economy, however, it is important to mention that historically within the United States each time the tax level has been cut significantly the tax revenue coming into the government actually increased. We see this in the Coolidge administration, the Kennedy administration, and most recently in the Reagan administration.<sup>1312</sup>

In order to maximize the productivity of the economy, taxation on most people and the bulk of the economy should be lowered, especially where the demand is the greatest on the lower end of the spectrum. In order to meet these needs, we produce maximum taxation amounts among different taxation percentages. For example, any person making less than the top ten percent of wage earners will not have to pay any federal income taxes. For those at the top five to ten percent, they will not be taxed on the national level until their income has gone above the top ninety percent of taxpayers,

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<sup>1312</sup> Econ 101: How do tax cuts work? Business and Media Institute, <[businessandmedia.org/commentary/2006/com20060111.asp](http://businessandmedia.org/commentary/2006/com20060111.asp)>.

and then their national tax may not be greater than ten percent of their income. For those at the top one to five percent, their tax may not be greater than twenty percent of their income, and so on. This is not to say that these rates are going to be the tax that is charged, but rather that no higher percentage of taxation may be charged. Surprisingly, in 1999 the top 1 percent of all wage earners paid 29 percent of all taxes that were collected. For these top wage earners, they may not be taxed at a rate greater than 35 percent.

During the Great Depression, the divides between the rich and the poor created a great deal of animosity between the poor and the well to do. The FDR Administration felt if these concerns were not addresses the foundations of the American system of government may fall prey to the path of communism. To help alleviate tensions income taxes of ninety-four percent were enacted on incomes greater than \$200,000, with inflation in today's dollars that would be only income that was greater than twenty million dollars a year or more. The income tax system established by FDR was never intended to be levied against the middle class or the poor. However, without constitutional restraints the long arm of the government eventually stretched into everyone's back-pocket. With the passage of time soon taxation trickled to the middle class and then the poor. Today even Social Security checks are taxed. It was John Marshall, Virginia Delegate to the original constitutional convention and Chief Justice of the US Supreme Court from 1801 to 1835 who originally warned, "*The power to tax is the power to destroy.*" These constitutional safeguards have been put in place to prevent this trickle down taxation from eventually eroding the freedoms and foundations of the direct democracy from within.

The only tax percentage rate where all such barriers are to be removed is the top point one percent (0.1%). History (e.g., the French Revolution, 1789-1799) teaches us that the poor will, at some point, revolt when the gulf between the rich and the poor becomes too great. By removing barriers for high taxation from the top 0.1 percent—that is, the top one out of a thousand wage earners—we create a release valve on the pressure that may build up with the passage of time between the rich and the poor.<sup>1313</sup> We know that the wealthier people in societies of the past, due to their wealth, often have had a greater voice in government. Allowing the people some control over the tax percentages of the very wealthy allows them to act, when necessary, as an appropriate contrary force. In foreign affairs, when corporations unfairly exploit people abroad, those people may take their grievances to the House of God Courts as a way of exposing extortion, monopolies, or other unfair business practices that may happen abroad, through the business sector or by other means, such as unlawful, covert actions by the CIA or our armed forces. However, it may be difficult to change the way other countries behave, but we may choose to alter the way our government responds to the covert or auspicious actions of other nations in ways that are more sensitive to the people living in those nations. In foreign affairs our long-term goal should be to reach the people of other nations in more positive ways and to improve mutual understanding. If their people—rather than their governments—do approve of our nation and its people, that will be a major step towards good relations and mutual prosperity.

This brings us to one of the more difficult matters about designing this governmental system. If funds for the national budget come from a flat tax like the city budgets, then everyone becomes subject to taxation. This would also mean that all the citizens in the nation as a whole would have a strong incentive to keep taxes as low as possible. Since the primary responsibility of the Prince of the Covenant is the national military, this also means that the national military must remain as small as possible. Because the regional governors contain the available surpluses of funds for war, the Prince of the Covenant will be directly dependent on them for approval of any military funds. Of course, this means that the tax burden on the lower ranks of society would be significantly greater, and funds

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<sup>1313</sup> Jeremiah 22:13–17.

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available for national projects would be significantly less. This would also mean losing our pressure gauge on the wealthy in times of major economic stress. History tells us that during trying times the people look to the national government for solutions. Any attempt to remove a divided tax system risks undermining the national evolution of government funding, and therefore also of undermining the government itself. When the candidates for the advisor to Prince of the Covenant are running for office, even with a divided tax structure, we should still expect that the candidates will get pressure in some way from the people to keep taxes as low as possible.

### **ARTICLE IV SECTION A8: Violation of Authority**

If the National government under the budget of the Prince of the Covenant expands its authority beyond this constitution, the future amendments to it, or the national mandates the mayors may allow the citizens within their city a lower level of taxation taken from their paychecks to account for the inappropriate expense, Citizens also form a class action lawsuit to do the same, Regional Governors may do the same thing for the citizens in their Regional, or the County Council for the citizens in their county. The tax amount withheld should reflect the budget for the specific program or programs in dispute. If the National government wishes to challenge this decision it may go to court in that city or county or region to discuss their case to resume partial taxation. In this authority the local court will hold power over the national courts, however, the National government may without the services those funds provided. If the Prosecuting Entity believes that the services withheld are beyond the extent of the funds withheld they may take the case to the National court to resume the national services desired in part or in full. The penalties applied for the Mayor for the city budget for mandatory surpluses do not apply to National funds in dispute. *(Amendment X)*

At the same time, we must remember that these national income taxes fund the national military and other foreign relations needs. In times of peace, the need for a large national military and military spending is low. It seems logical, then, that we can expect the Prince of the Covenant, when running for office, to want to use such funds domestically, inside of the nation. The challenge about this idea is that if we allow the Prince of the Covenant to use these funds for domestic projects, then the authority of that office is expanded beyond its intended scope. If the Prince of the Covenant is permitted to spend on domestic programs, that would encroach upon the rights of the governors, perhaps fatally, causing them to forfeit their rights. At the same time, we know that during times of economic downturns, national disasters, or other major crises, larger amounts for domestic funding may be urgently needed, and during those times, every dollar will count. As you may recall the regional governors will retain part of the surplus of the mayors' budgets in order to anticipate economic fluctuations. Similarly, as with the mayors, the Prince of the Covenant will be required to lay aside sixty percent of the national taxation received as a surplus. On the national level, the plan will also be utilized for a regular surplus, except that instead of using it only for economic fluctuations, it will be used also for trade-off funding between military readiness needs through the Prince of the Covenant and domestic national projects under the regional governors. All nations have choices within their national budgets, and during times of peace, they should concentrate on their domestic needs, whereas during times of war those funds are channeled into the military. This is natural according to the apprehension felt among the public. Thomas Jefferson echoed this sentiment when he said: *In times of peace, the people look most to their representatives [the domestic government]; but in war, to the Executive solely... War requires every resource of taxation and credit.* So then, it is logical to imagine a divide between foreign needs and military readiness on one hand, and domestic needs, with national projects, on the other.

### **ARTICLE IV SECTION A: Prince of the Covenant Budgetary Accountabilities and Taxation Options**

The budget for the Prince of the Covenant is accountable for a national military, the External Bureau of Investigation, the regional ambassadors, and their Internal Bureaus of Investigation, foreign diplomacy, and trade; in addition, the budget presented must contain a 40 percent budget surplus in times of peace. The budgets of the regional ambassadors, as well as their Internal Bureaus of

Investigation, are to remain equal in proportion to their cost of living and are not subject to decrease during the term of the Prince of the Covenant. Changes to the amount of funding for the regional ambassador and/or the Internal Bureau of Investigation for that region must come with the approval of a region-wide vote of mayoral acceptance for each regional ambassador. Mayors can offer city police investigation services and/or resources from their city budgets to assist the regional ambassador or the Internal Bureau of Investigation, if they believe it is so warranted. The Prince of the Covenant may retain all unused funds from his or her previous budget in the current and possibly later budgets. The Prince during the election is to provide three national budgets: the first not to be greater than 50% of the maximum taxation levels, the second not to be greater than 75% of the maximum taxation levels, and the third not to be greater than the maximum taxation levels. Federal taxation will be divided into four income levels and must be a part of the Prince's budget, published no less than two months before the primary election process. This amount may not increase, except with a declaration of war, and only then when approved by a majority vote of the National Council. The collective mayors may block this increase in taxation at any time through a majority vote of the mayors held in town hall format. The Prince of the Covenant may lower national taxation percentage amounts, as was posted in his or her budget at any time and for any reason he or she deems necessary, but the same budget surpluses and budgetary requirements and penalties still apply. Later the Prince of the Covenant may raise taxation to a level equal to that in his or her budget without having to go to the National Council.

#### **ARTICLE IV SECTION A1: First Level of Taxation**

The first level will start at the top 0.1 percent of wage earners, and taxation at this level will not begin until the wage earner has earned more than the highest-paid wage earner of the lower 99.9 percent, adjusted for inflation. The first level may not be taxed at a rate greater than the following formula, but the maximum percentage is not to be less than 35 percent of funds earned greater than the top 99.9 percent of wage earners, adjusted for inflation.

$$\frac{([\text{Top 0.1 percent Total Tax Revenue from previous year reported}] - [\text{City Tax Percentage}])}{([\text{Top 99.9 percent Total Tax Revenue from previous year reported}]}$$

#### **ARTICLE IV SECTION A2: Second Level of Taxation**

The second level of taxation will start at the top 1 percent of wage earners, and taxation at this level will not begin until the wage earner has earned more than the highest-paid wage earner of the lower 99 percent of the wage-earning population, adjusted for inflation. Wage earners at the second level may not be taxed at a rate greater than 35 percent of their wages, not including the city tax percentage, during times of peace.

#### **ARTICLE IV SECTION A3: Third Level of Taxation**

The third level of taxation will start at the top 5 percent of wage earners, and taxation at this level will not begin until the wage earner has earned more than the highest-paid wage earner of the lower 95 percent of the wage-earning population, adjusted for inflation. The top 5 percent of wage earners may not be taxed at a rate greater than 20 percent of their wages, not including the city tax percentage, during times of peace.

#### **ARTICLE IV SECTION A4: Fourth Level of Taxation**

The fourth level of taxation will start at the top 10 percent of wage earners, and taxation at this level will not begin until the wage earner has earned more than the highest-paid wage earner of the lower 90 percent of the wage-earning population, adjusted for inflation. The top 10 percent of wage earners may not be taxed at a rate greater than 10 percent of their wages, including the city tax percentage, during times of peace.

#### **ARTICLE IV SECTION A5: National Mandatory Budget Surplus**

Mandatory Budget Surplus = Budget Surplus  $(.10 + [(5[\text{Term in Office}])/100]) (1 - [\text{Surplus Achieved in Previous Term} / \text{Previous Budget Surplus}])$ . The Prince of the Covenant carries all of the same penalties of the mayors, should this mandatory surplus be violated.

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### **ARTICLE IV SECTION A6: Penalties of Budgetary Negligence**

The Prince of the Covenant's primary duty is the protection of the people of the democracy. Outside of a declaration of war, which comes with the approval of the National Council to allocate funds, if the Prince of the Covenant runs out of funds to the point where nation can no longer provide for military and/or general protection, it is the responsibility of the National Council to issue articles of impeachment. Each local mayor will set up a town hall meeting one week from that time. After hearing from the people of their city, the mayors will cast a vote for whether or not the Prince of the Covenant will be temporarily removed while the articles of impeachment are carried out. If a majority of votes is granted to remove the Prince of the Covenant from office, he or she will be replaced by the regional ambassador with the most seniority in that position. If two regional ambassadors have the same amount of greatest seniority, it will go to the one with the greatest percentage of the vote in the reelection victory of the local mayor in his or her region. If there is still no candidate, it will go to the regional ambassador from the most populous region. In any event, an election for a replacement regional ambassador will begin as soon as possible, not to be longer than six months, within that region. The ousted Prince of the Covenant, on removal from office, will have the right to take his or her case directly to the House of God Court if he or she feels that the charges were politically motivated, rather than based on the facts on the ground, within his or her rights through national law or through this constitution. These expenses will be covered through the office of the steward of Prince of the Covenant's office. The Prince of the Covenant shares a financial obligation to protect the individuals within his or her nation. Willful neglect or negligent use of funds that in turn leads to an inability to provide for the safety and protection of the nation not only will make the Prince of the Covenant financially and legally responsible for his or her actions, because the Prince of the Covenant is Divinely appointed position he may run for the position again with the consent of the House of God Court, and then only after making restitution as determined through the House of God Court. If the charges brought against the Prince are found to be politically motivated with falsification of evidence, those individuals involved must be held financially and legally responsible for their actions.

We mentioned that as a republic grows in population, the number of governmental projects undertaken decreases in size and scope but increases in the sheer number of projects, which means, from a political point of view, that then each congressperson can still send some money back to his home district to please the constituents. Unfortunately, this has led to several challenges because the projects tend to be of the type that should have been undertaken and constructed by municipal or state governments, such as colleges, hospitals, and libraries. In order to avoid this situation, governors will be limited to no more than five projects. This precaution will ensure that the projects undertaken will be larger, and in that case, they will tend to be beyond the funding capabilities of private businesses or local and state governments. This arrangement will also mean that the governors will not have the sole rights over each project. In republics, it has been discovered often that elected representatives succumb to the temptations of accepting kickbacks and illegal compensations when they manage to bring a project into some one area rather than another. By having many regional governors involved with these decisions, each governor must learn to compete and cooperate fairly and effectively about the funding. Our plan is, then, that governors who failed to get the projects for which they were hoping will be watching carefully and noticing how the governors who succeeded actually used those funds, whether efficiently and wisely, or poorly and to little purpose. By having the National Council approve the projects, each project should well reflect the needs of the nation, as a whole, rather than only those of some individual district, as now tends to be the case in republics. In addition, when the number of possible projects is more limited, which projects the country needs the most will be under discussion by the general public, and in the news media, on the Discovery Channel, etc. If the governors want the support of the people, they will attempt to get the people involved in the selection process that will determine which projects eventually will be funded.

**ARTICLE VI SECTION F3: Projects**

Projects are apart from and shall never be a part of any national or local budget. All projects must have a foreseeable life as well as a stated cost with the stated percentage of taxes need as payment with the rules there of set by the Multinational Commissions through their perspective branches in there 3 year proposal should it become law. The office of Commissions may not propose, initiate or have to power to begin any project what so ever. The local mayors and governors alone retain this power. Any private enterprise may make a bid for a project on a national, multi-county, county or city basis. If agreed to by the private enterprise constructing the project, projects may be paid through a corporate tax cut. The defense department is the only branch of government that can make a bid for any given project and then only in cases where the project requires public security and extremely dangerous military weaponry.

Historically, looking back on large-scale national projects in which America has been involved, from the Panama Canal to landing on the moon, we must realize that some projects may take longer than one term in office to complete. We speak of not only past generations, but also future generations as the Bible speaks of the transform of the planet where seas are no more,<sup>1314</sup> to provide the population with greater amounts of fresh water for growth among other things. The two that were mentioned specifically were the Red Sea and the Arabian\Persian Gulf,<sup>1315</sup> such that they would be cut off from the ocean through the construction of a land barrier the salt water removed and fed fresh water from the Nile, Jordan, Tigris and Euphrates respectively,<sup>1316</sup> which will be accomplished before the coming of our Royal Highness.<sup>1317</sup> The Bible also speaks of other projects huge intercontinental mass transit system connecting Africa, Asia, and Europe.<sup>1318</sup> Naturally, this complicates national projects and their proper selection because it moves the responsibility to complete them to future administrations that may or may not see those projects as high priority matters. The first step in ensuring that future administrations will complete projects is securing public support. For this reason, in order to ensure that the public genuinely is behind an especially large project, such major projects will require a public vote of approval, and we envision that especially large-scale projects will be the exception rather than the rule, knowing that such projects will require more time, effort, and resources. Any project large enough to require a national public vote will be counted as three projects. Thus, by this plan, the maximum number of projects will be limited to one large-scale and two normal-sized projects, or two large-scale projects in all. This means, then, that if the national council submits one large-scale project, it loses three regular projects as well as running the larger risk of a *no* vote from the nation.

These projects will amount to a large portion of national funding. A threat too great to be ignored would be allowing regional governors to set aside whatever national project desired without considering the infrastructural and other needs of the nation first and foremost. Therefore national projects must be limited to the country's internal needs. While governors may approve projects, they may select them only from projects submitted to them by a group we shall call the Commission of Structural Engineering, to be discussed in the next chapter. National Projects submitted by the Commission of Structural Engineering will be limited to four general areas: science, technology, infrastructure, and exploration. This is done so that national projects will be focused primarily upon national structural and infrastructure needs. This rule also creates a barrier between the governors and the Prince of the Covenant about the use of such funds. In order to maximize efficiency and speed, as well as reduce the projects' costs, the individual parts of the projects will be, as much as possible, bid out to the private sector. One of the special difficulties about a republic is that a

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<sup>1314</sup> Revelation 21:1.

<sup>1315</sup> Isaiah 11:15.

<sup>1316</sup> Ezekiel 47:1-12; Isaiah 11:15.

<sup>1317</sup> Revelation 16:12.

<sup>1318</sup> Isaiah 19:23; 11:16.

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Congressperson may allocate funds for a project, but that person has no real authority to ensure that these projects stay within their allocated budgets because the authority to prosecute remains with the president, but ironically the president has no real ties to these particular projects. Typically, in a republic funds are allocated to the local community to see that such projects are completed, and these funds that reach local communities serve to benefit the community monetarily in terms of employment and local income. Nevertheless, without proper accountability, these projects sometimes spend four or five times more than the original bid and this discourages honest companies from submitting a proper bid, or any bid at all, in the first place. However, on the contrary, our plan for direct democracy makes the governors responsible for keeping each mayoral budget under control in order to maximize the governor's total available resources for regional funding. The companies that undertake the actual construction of the projects in the democracy should be no different in this case from the mayors because governors, unlike congressional representatives, have all the resources and the real financial incentives they need to ensure that these projects are completed on time and within budget. With this plan in place, if these projects were to fall actually below budget and ahead of schedule, these developments would open up resources and options for future projects. Ultimately, this typical struggle between the governors and business contractors to cut costs and reduce project time is, in business terms, healthy, and it works to improve the general quality of life.

### **ARTICLE V SECTION F: National Commission**

The Commission of Structural Engineering is responsible for writing regulations and restrictions for all immovable structures. Any portion unrelated to static immovable structural objects included in any proposal from this commission will be considered null and void. Penalties of intentional bad behavior are the responsibility of national law. No fewer than three months of study must be done by each inspector in the commission inside the field for which the proposals are being written. Regulations should be set to consistently improve over time, so that the actual time range is infinite, unless altered by the passage of another position or overridden by local law. Regulations may come only in the form of standards and may not mandate how a structure is to be constructed; however, with all regulations given, the issuing committee must provide general reasonable options to increase safety on related standards. Regulations may not set price controls in any form but may set penalties for fraud and abuse. Candidates must have reached at least an age of forty-five and possess at least a degree in structural engineering. Specifics and enhancements of educational requirements are the responsibility of the Department of Education. A three-fifths majority vote from the entire Commission of Structural Engineering is required to alter such educational standards. This is the only commission that exists solely within the nation itself; therefore, only merging nations may join. Building and structural standards may vary on regions, depending on environmental variables. A submitted proposal will be sent to the National Court, where it will be the court's decision whether it meets with the guidelines of this constitution. Utilities, either private or public, must provide water, power, and general sanitation installation, within the limits set by the Commission of Structural Engineering in its proposal to the mayors, on private land for purposes of commercial, residential, or commercial customers. Should technology provide a cost-effective alternative to public utilities that may give the owner greater responsibility over his or her property, such as a well, solar panels, and solar water heating, it should also be placed in the commission's guidelines to the mayors. Options should reflect various geographical locations, compared to which resources are available or practical in those locations or industries.

Percentage Allocated to the Commission of Structural Engineering

<u>Unemployment</u>	<u>Allocated Amount</u>
0–5%	20% of national surplus
5–10%	40% of national surplus
10–15%	80% of national surplus
15% and above	100%, plus 20% of national savings from previous years' surpluses



Unemployment percentage will be tallied each quarter. The National Council is given the right to approve or reject each project. The Council must have a majority and not a tie for the project to pass and the President's vote against counts as three votes, but a vote for a project shall only count as one vote. Work to complete the project may only come from the private sector. These funds may only be used to pay for the budget of the Commission of Structural Engineering and projects of science and technology, infrastructure, and exploration only as approved by the National Council. No more than five projects may be past during any given year. Funds may be put in a trust fund for project that goes beyond the next election cycle. Projects undertaken must show substantial and overwhelming cause that they are beyond the ability of the private sector and or county or regional governments to do these jobs effectively as well as outside of the responsibilities as designated within this Constitution. Projects of incredibly large nature that may take longer than 10 years to complete may only be undertaken through national public vote. No more than 2 large scale projects may be undertaken at the concurrently as well as no more than one on any given ballot measure. Each large-scale project will lower the number of available projects the Commission of Structural Engineering may do by three. The commission may also vote to stop a large-scale project, but will also require the approval of the National Council. These funds may not be used for the creation of any other government agency or entity.

These projects, because of their size, scope, and nature, will be debated considerably in the public arena. Any significant loss of funds for these national projects will lower the number of projects that can be done, as well as their size and scope. This means that should the Prince of the Covenant take funding from the national project budget for military readiness, every dollar will seem important because the public will see and know the choices, and will also understand more clearly what is being lost. Therefore, each increase in military funding will become subject to intense public debate. This accomplishes two things: First, it ensures that all the people will be behind the decisions of the Prince of the Covenant, and second, it sends a message to foreign powers that the country is seriously concerned about certain international situations and willing, if necessary, to become engaged. It also uses the media itself, through the discussion and debate process, to clarify the rationale behind any military buildup.

In today's shrinking, always more interconnected world, wars typically do not happen overnight. Usually the country's foreign relations experts can foresee dangers, and they have some understanding about rising tensions around the world, if not always an intimate understanding of all their causes. We refer to this kind of tension as the *national level of elevated risk*, which is to be an official measure of the degree of tension with the threat of war felt nationally. If there is no tension, then the sixty percent surplus from the Prince of the Covenant's budget will belong to the regional governors and may be used for national projects. As the international tension level or fear of war rises the Prince of the Covenant may increase the nations elevated risk level thereby the percentage of the surplus available for the national projects decreases as military funding increases. The reverse is also true. What these arrangements do is provide the governors with financial incentives to push the Prince of the Covenant towards peaceful solutions to challenges abroad. At the same time, if they wish to enhance their popularity with the people, if and when the threat is real, the regional governors will have strong incentives to go along with the Prince of the Covenant. As the threat increases, the Prince of the Covenant may increase the elevated risk level further, and in this way should war come, the nation will be ready.

When faced with a bully, there are two good ways to deal with him. First, a person can start talking tough in hopes that the bully will back down and be scared away. Second, it may necessary to fight. Wars often start between an aggressor nation, a bully, and a smaller nation, the victim. As a war progresses people worry about loss of loved ones, economic and financial situations. Even the hint of war can be unsettling and in some way is felt by each person in the nation. Raising the official level of elevated risk will be viewed by other nations, as a prelude to war, and for the Prince of the

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Covenant, taking this action is not a decision that should be made lightly. The ambassador's words before the people will be well thought out and made to not only be heard internally but also abroad. This is the courage and tough talk we hope will call the bully's bluff. Taking this before the public will cause anxiety and may cause some to panic, but to keep the people ignorant of the dangers would be to suppress the natural goals of direct democracy, which trusts the people. Democracy is not designed to be easy upon people, or undemanding, but as a responsible way to freedom and the people must learn to take upon themselves their actual responsibilities for the many challenges that there will be. Our inspiration could be the final line from the "Star-Spangled Banner: *"The land of the free and the home of the brave."*

### **ARTICLE IV SECTION C1: Elevated Risk**

If the Prince of the Covenant believes that world tensions are elevating and are putting the nation in a state of elevated risk, he or she has the authority to publicly ask the nation to enact an *elevated risk environment*. Decreased restrictions on funding will begin immediately, but funds must be returned if the vote goes in opposition to the request of the Prince of the Covenant. If any of the National Council are in opposition to the elevated risk environment, they may select one individual from among themselves to have a public debate with the Prince of the Covenant or with a representative of his or her selection within three to five days of the request. An elevated risk environment will decrease the surplus available from 40 percent to 30, 20, 10, or zero percent, as the Prince of the Covenant feels is justified by world tensions. Each mayor will set up a town hall meeting in his or her city. After hearing from the people in his or her city, the mayor will state his or her vote publicly. A majority vote of mayors may either approve or deny this funding. If approved, the Prince of the Covenant, as the commander and chief of the national military, has the power to declare war if attacked or if the nation is in an elevated risk state. All of the funds from the new percentage that is granted must go into national defense expenditures. The president or a majority of regional governors may petition the nation to remove this elevated risk level, which will also go to the mayors for a town hall meeting and a public vote from the mayor.

## **War**

Wars, of course, hardly ever come quite as planned.<sup>1319</sup> Often a nation may not be at all ready for war, as was the case in the Soviet Union when Hitler's armies suddenly invaded in June 1941, along a 1,800-mile front with 3 million men. The most devastating results followed, and millions of people died when Hitler betrayed his nonaggression pact with Stalin. We know the same will be true for this new coming kingdom, as it is written of the Antichrist that he will devise an evil plan: "I will go up to the land that is open and free; I will invade those who are at peace and live without worries in a land open to all without walls, bars, or gate, to steal, spoil, and plunder."<sup>1320</sup>

### **ARTICLE IV SECTION C: The National Military**

The Nation shall guarantee to every county in this Union a democracy of by and for the people, and shall protect each of them against invasion and against domestic violence. The military will be separated into no less than three independent equal parts: the Army, the Navy, and the Marines. No Individual may receive the rank of general without first being nominated by the Regional Governors and then approval from the President. When called into the actual service of the Democracy; he may require the opinion, in writing, of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective offices. Only the President will have the power to grant Military or External Bureau of Investigation pardons, unless penalty was a result of international court verdict, This liberty will be void during cases of impeachment. (*Federal-State Relations, US Constitution (Section 4)*)

In cases such as this, not only *may* the Prince of the Covenant, as the commander in chief of the national military, increase the elevated risk level, but the Prince of the Covenant may also ask the

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<sup>1319</sup> Ezekiel 38:10-12.

<sup>1320</sup> Ezekiel 38:11-12.

regional governors for emergency access to their cities' financial surpluses. This follows the direct democracy plan of functioning from savings, rather than deficits. Each city every quarter has a small surplus that is put into storage, and the mayor may not touch it. Gradually these savings increase. This follows the direct democracy plan of functioning from savings rather than deficits. Each city every quarter has a small surplus that is put into storage, and the mayor may not touch it. Gradually these savings increase. When combined with all the counties of the whole country, the funding amounts available in times of war would be enormous. When nations consider going to war, typically they must carefully count the cost, and, in so doing, wisely and providently consider many things. The funding amounts the country will have available for the production and manufacture of military machines, equipment, and supplies is one major consideration. Of course, these savings are designed for a wide variety of needs, from general economic depressions to the most devastating disasters, but generally speaking war is the greatest national disaster of all.

Still, in spite of everything we do to prevent war, somehow people forget, and the ambitions of a few prideful hearts in positions power may suddenly change everything. The first thing to consider is that our own country may be on the wrong side of a war. Personally, it saddens my heart to think about this new government design, upon which I have worked earnestly for so long, to expand the peace, mutual cooperation and general wellbeing of the world—to imagine it being used to wage an unjust war, but in the light of history, we must be realistic about the bitter possibilities of human folly, corruption, and depravity.

First and most obviously, representatives from foreign governments will be permitted to take their cases before the House of God Court, but just as obviously, asking diplomats to travel into hostile territory in time of war, or when hostilities seem imminent, could be risky. To make this offer more attractive, there must be a rule that any effort on the part of the Prince of the Covenant or any subordinate department to that office to prevent, hinder, or dissuade the foreign diplomat from taking the complaint before the House of God Court will result in impeachment proceedings against the Prince of the Covenant. Of course, in wartime, every minute counts and this means that if the courts were to delay the trial, thousands or possibly even hundreds of thousands of people might be seriously injured or die. Therefore, the foreign diplomat or diplomats will be entitled to a speedy hearing and trial in not less than ninety days.

Now we run into another dilemma. In the history of the United States, President Andrew Jackson threatened to have the Cherokee Indians removed from their lands. The Cherokees, who were literate and had lawyers, took their case to the United States Supreme Court, but President Andrew Jackson had his own party in control of Congress. When the Supreme Court ruled in favor of the Cherokee Nation and against the Indian removal, Jackson declared, "The Supreme Court judges have made their ruling. Now let them enforce it!" After he left office, the infamous Trail of Tears with the Indian removal to Oklahoma did take place.<sup>1321</sup> The president had effectively ignored the Supreme Court's ruling to protect the Cherokee's rights, and he knew that with Congress on his side there was no way that the Supreme Court could enforce its verdict. In time of war, especially when the national council is backing the Prince of the Covenant, the decisions of the House of God Courts must carry weight and authority. In order to achieve this, we must be able to design a situation that blocks the Prince of the Covenant's potential ability to wage war from every corner of the nation. There is an old concept from the United States Bill of Rights that seems right. The Second Amendment reads that every county must maintain a county militia. That militia may be simple city law enforcement personnel or a set of voluntary search-and-rescue workers. How the county decides to establish and maintain its "militia" will be decided by the county's vote. These regulations are also such that regional governors through national mandate proposals may not modify them. This design is

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<sup>1321</sup> The Trail of Tears - [cngorgia.com/history/nghisttt.html](http://cngorgia.com/history/nghisttt.html)

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necessary in order to keep the national government far away from the authority over these militias.<sup>1322</sup> By retaining local control over the militias, the county councils have the necessary emergency resources to restore civil order in the event of a disturbance in their local areas. If taken collectively on a national level, should any member of the House of God Courts be threatened, murdered, or if a foreign diplomat is murdered or incapacitated during any effort to seek trial against the nation, all of the militia units will become activate and under direct orders to remove from office, through force if necessary, the Prince of the Covenant or other political authority figure.<sup>1323</sup> At this point the command of the armed forces will be taken away from the authority of the Prince of the Covenant and moved to the authority of the president, under the national council. The members of the armed forces now have a choice to support the decisions of the court or be tried for treason. While militia personnel may only be a small fraction of the combined military might of the armed forces, we must believe that when military generals are put into the position of supporting the House of God Courts and therefore the constitution or attacking their own people, the right choice will be plain. In any case, this is a set of urgent emergency circumstances we hope shall never occur. We provide the Prince of the Covenant with a real choice. Either the ambassador chooses to obey the laws of the land or the government self-destructs. These methods for maintaining the good order of the state may seem extreme, but to do either nothing or too little allows the nation to fall into the hands of a tyrant, which spells the end of direct democracy.

### **ARTICLE II SECTION A5: County Militia**

Each county is required to maintain a local militia. The militia may be paid or volunteer, depending on the laws set up by that county. Militia members are required to carry a firearm at all times, as well as be on call twenty-four hours a day. Practice drills will be set up from time to time. No third-class citizen will be eligible to join. Duties required will be those set up through county law. Other volunteer work may be done if agreed to by militia members; for example, search and rescue, Red Cross, and so on. Only Independent Class citizens qualify to enroll in militia membership in times of peace. No national mandate will be allowed that prohibits the right of the people to keep and bear arms. In order to preserve this right, no law through either the county, the region, or the nation will be allowed that denies the transportation of arms from one county to another.

### **ARTICLE II SECTION A5a: Martial Law**

The mayor or the County Council may call out the local militia to help in times of emergency. If the local militia participates in non-peaceful activities against the county, the County Council may seek the Prince of the Covenant's approval for assistance from the national military.

### **ARTICLE II SECTION A5b: Defense against a Military Dictatorship**

Shall a man or a woman use the national military to hold his or her power over the nation, the county governments may take a trial to the high court, where that court carries the authority to order all citizens of any class and all militia, as well as all faithful military officials, to physically remove that individual from power. At the point the verdict is reached, the court will appoint a new Prince of the Covenant or will let a newly elected Prince of the Covenant take office. If the military does harm to any High Court, House of God, or National justice, all funding to the national or regional government from the counties will stop, and all militia personnel will be ordered to oppose the dictator. The militia units will elect their own officers and must work together with other county militias. All military personnel who support a dictator after the verdict is known or after harm comes to the high or House of God Courts from that dictator will be sentenced to death or punished as determined by the militia of his or her county. This ruling also stands should this nation surrender in time of war.

Sometimes military action is a necessity for the society's preservation. After all, history is full of examples showing that attempts to end oppression have not succeeded without some form struggle,

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<sup>1322</sup> Commentaries on the Constitution by Justice Story (1197) - <[lonang.com/exlibris/story/sto-322.htm](http://lonang.com/exlibris/story/sto-322.htm)>

<sup>1323</sup> The Right to Bear Arms, <[importanceofphilosophy.com/Politics\\_RightToBearArms.html](http://importanceofphilosophy.com/Politics_RightToBearArms.html)>.

and that struggle against entrenched vested interests at the expense of society as a whole has been expressed most often in military terms. While it is true that the essential spirit of liberty is contrary to resorting to violence, war brings out both the best and the worst in people, and the best includes heroic qualities in its pursuit and support, such as determination, courage, and self-sacrifice. We know that the freedoms we have today we would not have if it were not for the sacrifices and the ultimate price paid by many good men and women. Wars are expensive in both lives and resources. If military endeavors are to be done right, the Prince of the Covenant should get approval beforehand from in the nation, before declaring war. Unfortunately, however, the ways of war are otherwise. In World War II, for instance, the Japanese Empire sent a diplomat to discuss peace terms at the exact same time that Japanese warplanes were, in fact, on their way to attack Pearl Harbor. Hitler signed a *Non-Aggression Pact* with Poland while at that very time building the same tanks and the bombs that were to be used in unprovoked aggression, murdering 140,000 documented peaceful Poles in September, 1940, and this was followed by the killing of 1.1 million Jews living in Poland. As our weapons technology achieves always-greater efficiency, the speed and stealth of this weaponry means that huge major cities may be rapidly obliterated. During the Cold War there was a fearsome nuclear standoff for decades between the United States and the Soviet Union that carried within itself the potential of annihilating whole nations in mere moments. The key doctrine of the period was dubbed MAD (“mutually-assured destruction”). The Prince of the Covenant needs to be in such a position that he can guide the military to respond to any surprise attack without fear of impeachment from those who do not understand the threat.<sup>1324</sup> For this reason, therefore, we allow the Prince of the Covenant to respond to military aggression with appropriate armed and forceful countermeasures. However, if military force is used without approval from the national council, then the Prince of the Covenant must address the whole country and after the fact provide sufficient justifications for his acts. Each of the regional governors will then be allowed one week to respond, indicating whether or not they agree with the Prince of the Covenant’s actions, as justified or not. Unlike the United States Congress, each of the regional governors has direct knowledge through the National Bureau of Investigation for all the foreign intelligence available to the Prince of the Covenant. The governors’ sources about foreign intelligence will therefore be the same as those of the Prince of the Covenant.

Historically, the conceptual parent of the NBI was the U.S. Senate Committee on Foreign Relations. The primary responsibilities of the Senate Committee are presently to head oversight of the foreign policy agencies of the American government, including the State Department, the U.S. Agency for International development, the Millennium Challenge Corporation, and the Peace Corps.<sup>1325</sup> The difference is that the NBI is responsible for investigating a much broader spectrum of agencies, including the EBI (CIA) and the military. Often information related to matters of state is highly confidential, and for this reason the other members of Congress are often denied access to all that is known by this Committee. However, from the Committee’s members other members of Congress can get a general idea of the credibility or lack thereof of the evidence supporting or contradicting the country’s decisions in foreign relations matters.

From that point each governor has a choice to make about whether or not war funding should or should not be granted to the Prince of the Covenant. If the governor votes “no,” and is the only governor to do so, he or she may wish to address the nation and make public the reasons behind that contrary vote, with justifications. The Prince of the Covenant and the governors there are bound to have differences of opinion, just as there are on the senator committee, only this time instead of voicing their concerns to fellow senators they are voicing their concerns to the people, as our primary direct democracy goal in decision making and the making of laws is to substitute wherever possible

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<sup>1324</sup> Daniel 11:21-25; Ezekiel 38:10-12.

<sup>1325</sup> U.S. Senate Committee on foreign relations by Joseph Biden, Jr. - <[senate.gov/~foreign/](https://www.senate.gov/~foreign/)>

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the people for Congress. Of course, confidentiality still applies and there are consequences for disclosing national security information because if the governor discloses improper information, the EBI may take the governor to House of God Court, or, conversely, if the Prince of the Covenant violates his powers, the NBI may take the ambassador to House of God Court. This method differs from the U.S. Senate Committee on Foreign Relations, because the senate committee under a republic is part of the law creation process, whereas the NBI is a part of the law enforcement process. When a senator in a republic finds out something improper about the president or the CIA, other than holding a hearing to build up public awareness, it is difficult to bring charges against the president, especially when the senator is not allowed to disclose the information he or she discovered. In this new and improved process, the NBI, with the approval of any governor, has the ability to bring charges against the Prince of the Covenant through the House of God Courts and still be confident that confidentiality will be maintained.

If the national council backs the decision of the Prince of the Covenant, the Prince of the Covenant may proceed with the armed engagement for sixty days. Nevertheless, it is not enough to go to war for the right reasons, how the Prince of the Covenant wages the war is also crucially important. To ensure that the Prince of the Covenant follows international agreements on war and the treatment of prisoners, after two months the multinational commissions, of which we will be discussing, may hold hearings to ensure that the Geneva Convention standards for wartime are being upheld.

A home may take months or even, in some cases, years to build, but even a small fire could ruin all those efforts and expenses in minutes, and war is similar. Building bridges between nations may take decades or even centuries, but they can be wiped out and that trust destroyed all at once by the smallest of conflicts or misunderstandings. The path to build unity and cooperation between the nations is a long and arduous struggle, but we also know from experience that humanity, with people working together, can do great things, and without faith in some form we cannot live, let alone live well.

### **ARTICLE IV SECTION C2: Declaration of War**

Rescue missions and foreign agreements in the world are to be governed under agreed-to international standards or national powers of authority laws, having powers of authority laws take precedence. If the Prince of the Covenant declares war, which includes the use of any weapon on foreign soil that is not considered a rescue mission or that does not come with the approval of the foreign government on whose soil the conflict is waged, the Prince of the Covenant must announce his or her declaration of war publicly to the nation, stating his or her goals clearly. This will be written up and sent to all of the regional governors. The governors have one week to decide whether or not to grant the Prince of the Covenant's request for funds. The National Council, which is made up of nothing more than all of the regional governors, will approve or reject the use of, and amount of, the funding for any and all military purposes. To approve funding, a majority vote is needed, which must include a vote from the president. A three-quarters vote from the governors may overturn a president's veto. The governor must publicly state a response of "no" to stop any funding from the governor's region. A "yes" response lets the regional ambassador limit the amount of funding the Prince of the Covenant may receive from his or her region. Any move by the Prince of the Covenant to keep a regional governor from responding or to force a desired response will immediately result in hearings of impeachment. Funding for the war through the regional government may come only from a percentage of previously saved earnings from the individual cities. Only after this is completely gone may the Prince of the Covenant borrow from private enterprise to fund the war. If a regional governor will not sign for funds for a war and any living civilian is hurt on the domestic soil of his or her region that was not obtained through war by the opposing side, the regional ambassador may file suit against the regional governor. Any governor who feels that the Prince of the Covenant has gone outside his or her parameters may meet before the House of God Court to argue his or her case. If any foreign power makes an attack on the soil of the democracy without good intentions or just cause, then the Prince of the Covenant may borrow at will in the ten individual regions. The regional governors may stop this at any time by publicly stating their

reasons as to why they believe any attack was falsely constructed or was not a just attack. Any governor or foreign power may also use impeachment and prosecution for any unjustified use of force. The House of God Court must immediately accept the case. If the foreign power sends a representative to prosecute such action and that representative is killed, the Prince of the Covenant will be tried for murder. The foreign power may include friendly nations as well. The same is true for the regional governors. A “yes” majority vote from the governors also keeps the powers and the direction of war solely under the supervision of the National Council for sixty days. During that time, the House of God Court will rule whether the conflict is considered on domestic soil or foreign soil. The foreign powers and/or World Alliance members may appeal this decision to the high court. If it is ruled to be on foreign soil, then after the completion of that sixty-day period, the responsibilities move to the World Alliance, while the funding remains in the hands of the individual governors. The World Alliance must be made up of more than five nations, to have war powers as described in the democracy. The World Alliance may vote for approval of the war, even if the governors vote against it; however, the World Alliance cannot force war funding from the governors. Governors who vote in favor of the war may withhold regional principal surpluses at their discretion in times of war, unless overturned by a town hall meeting majority vote by the mayors within the County Council of that meeting. If the Prince of the Covenant attacks a nation or declares war before being granted approval from a majority of the National Council and has not received approval from the World Alliance, a majority vote against the war from the National Council is also a vote of impeachment, at which point all national funding stops, and the individual county militias are called to arms. The Prince of the Covenant has three days to leave his or her position. All forces must be given a direct order to withdraw from the besieged nation within that three-day period. The Prince of the Covenant must also give a formal apology to the foreign nation that was attacked. The Prince of the Covenant will then be handed over to the International War Crimes Tribunal. In times of peace or war, all Geneva Convention guidelines in regard to war, criminals of war, civilians, and refugees established prior to the enactment of this constitution will be held as sacred as the constitution itself. The enforcement of these laws does not change, whether or not the other side in any conflict decides to enforce them. All military personnel are required to be fully instructed in these laws, as well as in their consequences and penalties for failure to perform them. Any and all officers in violation of these laws are subject to court marshal and dishonorable discharge, with the exception of those who bring such activities to light, when some grace will then be given. The Prince of the Covenant will be responsible for approving or rejecting future Geneva Conventions. If the Prince of the Covenant rejects future agreements or does not attend but was invited, any local mayor may submit to the regional ambassador for a regional vote of acceptance. The regional ambassador will establish a specific day when all mayors in the region will conduct a town hall meeting, and after the meeting, the mayor will give his or her vote publicly, either for or against the convention’s recommendations. The Prince of the Covenant must give a public account prior to the town hall meeting, providing justification for his or her vote. If a majority of mayors in the nation vote for the convention, the laws will be adopted. The Prince of the Covenant has the power to trade criminals who were sentenced to life imprisonment or death to foreign powers for the release and/or freedom of political prisoners. The Prince of the Covenant may also grant amnesty to political prisoners, due to their cooperation in forthcoming investigations. Treason against the democracy will consist only of levying war against it or adhering to its enemies, giving them aid and comfort. No person will be convicted of treason unless on the testimony of two witnesses to the same overt act or on confession in open court. The high courts have the power to declare the punishment for treason, but no attainder of treason will work “corruption of blood or forfeiture,” except during the life of the person attained.<sup>1326</sup>

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<sup>1326</sup> Judicial Branch, U.S. Constitution, Article III, Section 3 (1); The Executive Branch, U.S. Constitution, Article II, Section 2 (1).

## World Peace and Unity

Part IV – (Dedicated to the Socialist Element of the Square)

### Society's Responsibilities to Its Weakest Members

When we analyze the need for the national military and other national projects, we gain a renewed appreciation for the country's other vital responsibilities, such as care for the homeless and assistance to the victims of violent crimes. The nation must look after its own. All of these services, as well as all the various branches of the government, with their separate departments, are supported and maintained by the country's economic infrastructure. The economic infrastructure as related to any form of government is vital if that form of government is to fulfill its purposes, and in order to accomplish its purposes, first and foremost the nation must value human beings. Remember this was the great sin of the Arab governments that they did not value their people.<sup>1327</sup> Secondly, the strength of any national economy is determined by calculating the total value of the goods and services it produces. When we analyze these goods and services, such as the construction of roads, houses, and industrial or agricultural commodities, we can establish a tangible benefit to society of these products. Yet there are other products and services such as the sale of cigarettes, alcoholic beverages, and salacious magazines that may adversely influence society in terms of its health, loss of work time, the quality of work performed, and be the cause of other social problems, such as domestic disturbances or rising crime rates. Still, in a democratic society all persons must have meaningful opportunities to pursue their dreams, according to each person's own unique ways and rights to choose, even if it is in industries or activities that others, or even most people, might find in some way offensive or immoral. Remember, counties may allow, hamper, or prevent the growth and development of any industry or service, and this may be done through the popular vote, for to do otherwise would open the door of authoritarianism into this form of government. At the same time, we are aware—and it can be documented—that some goods and services do have an adverse general effect upon people. We know, for instance, that most sexual offenders have their desires enflamed by pornography. We know that substance abuse with alcoholic drinks increases domestic violence, and we know that drinking and driving absolutely don't mix—without the most disastrous and tragic of consequences, where lives are shattered forever, which is not only terrible for them but also passes the hardship along to society as a whole. We have also now the current debate out text messaging or other use of cellular telephones while driving. Who could count the cost for all the illegitimate children born to teenage girls? The nation now carries the financial responsibilities and counts the cost for these victims of crime and other highly questionable practices. These social offenders often require counseling, drug rehabilitation, or other public assistance, which, in the end, may amount to a huge drain upon society's resources.

From Chapter 2 you may recall that for direct democracy we designed a separation between those in society who are responsible adults and others who are dependents. We said that people not able to take care of themselves and live independently should not be part of the decision making process that votes on laws because laws by their nature affect the lives of their friends, neighbors and others in their community. This process was not intended to limit liberty illegitimately, but rather to enhance it. Society has on many occasions denied specific liberties, such as the consumption of alcoholic beverages during prohibition, because there are significant numbers of people who did not or could not use their liberties wisely. By creating a standard of acceptable behavior for independent

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<sup>1327</sup> Ezekiel 16:49.



responsible adults, as opposed to others who are dependent, the hope is that specific extraordinary liberties will not be denied to society as a whole because of the inability of a few to use their rights wisely. Ultimately, which rights and liberties are granted and to what degree will vary from county to county, depending on the vote of the people.<sup>1328</sup> We also realize that the level of dependency by degree will vary. For example, there are those who become aware that they have a problem and then seek help, and on the other hand, there are those who, due to their addictions and corrupted mental state have concluded by injuring themselves or ending the lives of others. Allowing this separation between dependent and independent adults allows society to create laws for less responsible, dependent people, in regard to rehabilitation or other options for the greater, ultimate good of everyone.

Society has a responsibility to its weakest links for such services as counseling, rehabilitation, curing diseases (especially in cases of epidemics), and feeding the hungry. Under the governments of most republics, these responsibilities make up large parts of their budgets. For a direct democracy, the question is how can services for these elemental needs best be financed? The people are already responsible through their taxes for the local, regional, and national governments. Taxing businesses amounts to an indirect tax upon the people because taxes upon businesses push up the price of goods and services. Thomas Jefferson said it this way: *A wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government.*<sup>1329</sup>

In a free market economy, which this model for direct democracy presupposes, at least for its initial setup and installation, free enterprise employs most of the nation. The more taxes a business has to pay, the fewer employees it can afford to hire. As long as a business is providing a tangible benefit to society and its managers reinvest all their profits back into the business, with such plans as upgrading the equipment or hiring additional help, or at least they have plans for such expansion within, say, in the next five years, there can be no socially valid reason for a tax on business. At the same time, because of the national personal income tax, we may still be sure that the government is continuing to profit from these businesses, and getting its legitimate share. We also know that with businesses ways of hiding income that should be appropriated as a part of the income of the board of directors can involve the use of company cars or airplanes, or business trips abroad on cruise lines to exotic destinations where the actual *business* may consist of relatively short meetings. By allowing the public to analyze and determine what exactly is considered income for the board of directors through the use of national mandate laws, such corruption could be considerably reduced or even eliminated altogether. It is for these same reasons that the income of the mayors and other government officials are not determined by their own vote as it is in congress or other government institutions. Our economic goal is to create a business environment that produces the greatest amount of efficiency for the people's prosperity and general wellbeing. If a business is taking in profit but can find no way to reinvest those funds, then the public can mandate a portion of those funds to be allocated to charity.

In regard to businesses that thrive by exploiting our common human weaknesses, such as by producing recreational drugs or pornographic sexual entertainment (that tends to degrade and exploit women), by allowing the public to determine the tax rate on those industries we can discourage their growth, while at the same time find the means to provide funding to help the victims of such questionable organized activities, whether it be for institutional rehabilitation or by counseling from social workers.

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<sup>1328</sup> Biblical quotes and reference logic <[bibleresources.bible.com/bible\\_read.php](http://bibleresources.bible.com/bible_read.php)> Levi (Matthew) 5:16, 7:1-6, 25:34-36; Torah (Deut 31) 184:7-13,

<sup>1329</sup> In Defense of Democracy - <[cetext.virginia.edu/jefferson/quotations/](http://cetext.virginia.edu/jefferson/quotations/)>

Letter to William Stevens Smith (Nov 13, 1787), quoted in Padover's Jefferson On Democracy <[en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)>

## World Peace and an End to Poverty...

The question for us is who will be responsible for administrating these funds, the state or the private sector? History has shown that the cost-to-benefit ratio is starkly different between the private and the public sector. The public sector is made up of paid employees that typically have the job to provide an income for themselves and their families, whereas private sector charities are administered typically by volunteers who have responded to a calling and are attempting to make a positive difference in their communities, or for society as a whole.<sup>1330</sup> Charities and other private humanitarian organizations survive off the donations from the public. By allowing the funds collected through the taxation upon these less reputable industries to be placed into charities and humanitarian organizations, and do so in a percentage equal to public donations, the public at large is allowed to determine, through its own giving, where those funds will go.<sup>1331</sup> Whether these organizations are specifically religious or not may be a less important consideration than the humanitarian service they provide and how well they do it. Knowing that a person's charitable donation will be matched by funds from these types of businesses will encourage and add to those donations.

As disasters and other major emergencies occur, the average or ordinary people are the first to give. This is because such people are not bound by the same red tape as governmental agencies and corporate bodies. By taking government out of the equation, we remove bureaucratic impediments and allow the funds to get where they are most needed quickly and efficiently. The existing government programs now in place to help the poor consume a portion of the funds intended for the needy. By removing many intermediaries, a greater allocation of original funds allotted to those people in desperate situations will actually get there. The private sector, unlike the public, is always readily adapting to the changing situations within the economy. The public sector, wherever there is a republic with capitalism and free enterprise, tends to go on and on being unduly constrained by its original formulations. That is to say, the private sector is inherently more energetic, dynamic, and readily adaptable, where inefficiency and waste must always pay a heavy price. For the public sector to adapt suitably to these changes, requires an insurmountable effort with much cooperation and teamwork in order to get through its committees and both legislative houses before it arrives at the desk of the governor or the president. Even then, the governor or the president has to sign the legislation before any true modification can be implemented. Thus, the public sector process is for necessary adaptation slow and clumsy. This new donation strategy amounts to an attempt to amplify each dollar to be spent on assisting the poor and the needy. With an influx of this amount of additional funds to the private, charitable organizations everywhere throughout the nation, the benefit to those who are hurting would be gloriously exponential. In the same way businesses are always looking for a new idea about a product to market, charitable organizations are always searching for a hurt in society to mend. Nobel Prize winner Professor Muhammad Yunus explained the difference like this: *We need to reconceptualize the business world to make sure it contributes to the creation of a humane society, not create and aggravate the problems around us. One way to do it will be to create social business enterprises, along with conventional business enterprises, whose primary aim (unlike social business enterprises) is to maximize profit. Social business enterprises are a new kind of non-loss businesses, which aim at solving social, health, and environmental problems. Anyone who will go into business for the express purpose of human welfare we may call social business entrepreneurs. Many social business entrepreneurs exist today, but there is no mechanism to make them visible, no mechanism to bring them in-touch with individual investors who would like to invest in a social enterprise. Creation of a social stock market will be the logical answer to this matchmaking problem.*<sup>1332</sup>

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<sup>1330</sup> Hunger and Freedom in Ayn Rand's in The Voice of Reason- [capitalism.org/fag/poverty.htm](http://capitalism.org/fag/poverty.htm)

<sup>1331</sup> David Crockett, Charity and Congress – Advocates for self-government [theadvocates.org/library/christian-crockett.html](http://theadvocates.org/library/christian-crockett.html)

<sup>1332</sup> Social Business Entrepreneur, [muhammadyunus.org/content/view/56/83/lang,en/](http://muhammadyunus.org/content/view/56/83/lang,en/).

#### **ARTICLE VI SECTION F4: Recreational Folly Industries and Business Entities**

Profits gained from gambling, prostitution, and recreational drugs, as determined by the Food and Drug Commission, as well as illicit sexual media industries, may be subject to taxation, never to exceed 75 percent, as determined by regional or national vote. Taxation votes on these matters may specify different percentages for different reasons or industries. The profits gained from these industries will not apply to the saving for expansion clause. The proceeds of this taxation will go into nongovernmental charities, religious or otherwise, in and related to the following areas: shelters for pregnant and abused women, self-help groups, drug rehabilitation, abused and exploited children, and counseling of all types, as well as health care for victims of crimes related to sexual assault and drug abuse. Allocation of funds will be done through the national percentages of citizen donations in these areas.

#### **ARTICLE VI SECTION F: Private Enterprise Rights, Regulations, and Responsibilities**

No tax or duty shall be laid on articles exported from any county or region. No preference shall be given to any regulation of commerce or revenue to the ports of one region over those of another, nor shall vessels bound to, or from, one region be obliged to enter, clear, or pay duties in another. Private enterprise that does not use fair and ethical practices to reduce competition may not be publicized except by public vote of all counties within the nation where the private enterprise has been established and even then only after a court at the regional level or above has rendered a verdict that the organization was grossly deficient and/or negligent with the stated expectations of its customer base. No law, either foreign or domestic, may be established or mandated for use by business, industry, or consumer that sets preference for, or mentions, a specific manufacturer, a specific service provider, a brand name, or a brand ID. Any commission may set standards for the re-privatization of such industry, provided it is within the jurisdiction of the commission. The commission has two years to establish such rules. After this two-year period, any mayor or governor may privatize the enterprise, provided the public enterprise has been their obligation through the budget. Privatization may also occur at any level through public vote within the jurisdiction of the vote itself. Therefore, if privatized through county vote, that industry will be privatized only within that county and any other counties that have privatized or re-privatized the industry. Private enterprise is not subject to any form of taxation or to sales tax on the products it sells; it is also not limited to how much revenue it may reinvest in its business. Private enterprise may allocate all or some of its profits for specific future expansion. These savings will not be considered profit, if down payments and other forms of authentication are used to substantiate these claims, as well as a reasonable period for achieving the results. The maximum amount of time to begin allocation of these funds is five years, or they will be considered profit. For businesses that have no savings set aside for expansion, regional proposals may allocate a percentage of the profit that must be used for charitable or religious contributions at the company's discretion. If the company does not allocate the funds, the regional government may collect the funds for educational purposes. The individual counties may specify what they consider valid and or invalid charities. These percentages for charitable or religious contributions may increase, depending on the number of employees or as profits increase. Deductions may be given from these amounts for hiring the homeless or funding other community activities, as described by county law. Counties may also judge specific company perks to be considered income for upper management. For corporations with more than five thousand employees, members of upper management are responsible for corporate bankruptcy and may have their assets seized if any fraud or corruption is found on their part. The External Bureau of Investigation will be responsible for investigating foreign bank accounts, and the burden of proof remains with the government to provide proof of the accounts' existence. Upper management's release from prison may be indefinitely denied if overseas bank accounts are not turned over to government authority. These funds will go into paying off the debt accrued.<sup>1333</sup>

The government in its own way through fines and citations attempts to curb bad behavior. However, the funds received from these fines and citations in present system are not used to benefit

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<sup>1333</sup> Powers Forbidden to Congress, US Constitution Article I (Section 9 (5 & 6))

## **World Peace and an End to Poverty...**

the victims that these fines and citations were created to prevent, but rather used as source of revenue for the government. In this new form of government that we are proposing these funds would also be proportioned among the various related charities as elected through public giving on a dollar for dollar ratio. For example, traffic citations could be used to pay for medical bills and rehabilitation of automobile accident victims. Hospitals and the health-care industry, as well as many other organizations, could greatly benefit by transforming themselves into the kinds of social businesses of which Professor Yunus speaks. We can magnify charitable organizations to their limits, but unfortunately charitable organizations will never be able to meet the everyday needs of social businesses for health care and other industries and services. This is why we created collective effort laws to provide for competition between social businesses through the city budgets. Our hope is to create an environment for competition between social businesses, not for maximum profit, but rather to achieve the maximum good for society. The role of the governor is not to ensure that the maximum amount of city spending goes into these programs, but rather to ensure that these programs live up to the standards demanded by the people through national law.

There are other benefits as well. Often during times of war, under the present system of government, all financial resources are put into the effort to win the conflict at hand, but this often leads to cutbacks in other vital programs, including education and health care, and it is sad especially during wartime when veterans' disability funding is cut rather than increased. Shifting these social industries out of the national budget to the local budgets ensures their continual coverage during such times of need.

We seem to live in a government divided between solutions developed out of government itself and solutions that originated in business, but we need to remember that there is this third option. Our endeavor must be to create an avenue for funding for these social enterprises that originates with the people. Still, it should be one that allows for healthy competition between these industries and the public sector, if we are to have a result amounting to the highest good of all.

However, it seems to be always more difficult and time consuming to create than to destroy. Wars, trade embargos, and major conflicts between and among the nations could be the largest factor behind the world's poverty. Charitable organizations provide a means to cope with the disasters that come in the wake of these conflagrations. Avoiding or preventing major conflicts, as well as coping effectively with them as they happen, and dealing with their results, involves various significant risks, but unless we deal with the actual causes to poverty and do so effectively, we shall never get to a resolution. The question is how can we transform the world as we find it into the just, caring, and peaceful world we all hope for, imagine, and believe it can be? Attempting to stop the world from producing nuclear weapons is not the answer. Technology whether we like it or not is always moving forward. Attempting to stop technology is betting against the nature of humanity or Newton's law of gravity. To arrive at our goal, we must have a path that utilizes the nature of our humanity—what is best within us—in order to get there.

## **The Preservation of Cultural Identity**

How do we make it easy for nations to become part of Jezreel? After all, world peace is an ideal for which many in the world have been praying for a long time, even perhaps since the dawn of human civilization. If peace is considered only the absence of war, then, if it comes without freedom, peace is not enough, just as survival is not ultimately enough. Each one of us wants instinctively to be able to run our lives and pursue our dreams in our own unique and different ways. We live in a world of thousands of different cultures and peoples, all uniquely dazzling and creative in their own ways, each pulling in a different direction, and each trying to be heard above the rest. If our design for direct democracy is going to succeed, within reason each person must be allowed to follow his or her own path. So how is real liberty without anarchy to be achieved? What is to be allowed? This brings us

to a paradox and the subject of this chapter. If world peace is actually attainable, there must be, at some level, unity among all the different cultures. How can these diverse cultural heritages that we all have, and which tie us to our humanity, be retained and strengthened while at the same time bringing the people of the world together? Consider the gravity of the question.

In order to answer the question well, we must begin by understanding what politically ties a society to its culture. Looking back at my own childhood, I remember when I inherited a sword that belonged to my great grandfather—an old and rusted sword. She would tell me stories about her life being raised on a German farm, and the many struggles and adventures she and her brother had in those days. The good times made her laugh, and the bad times brought on tears, even though it all happened so long ago. Each one of those stories and that old sword would seem hardly important or meaningful to anyone else, but to me they were priceless. These stories, with their heirlooms, are very much a part of who I am, and even more so now that she is gone. Our family, our history, our culture is always a major part of who we are, whether we want to admit to it or not. The Palestinians (Samaritans) and the Jewish people, for instance, have a choice to live anywhere, but they choose to live in their ancestral home, which is now one of the most dangerous, hostile places in the world. They do so because their cultural and historical ties to that land run deep. Culture can change, renew itself, and even recreate itself anew, whether that be every day in the television shows we watch, the clothes we wear, or in listening to the music we love. In fact, the culture of whole civilizations develops over hundreds and thousands of years, as we see in religious movements, governmental systems, national holidays, and the philosophies people choose to live by.

## Succession from the Union

In the United States, they attempted to preserve the separate, individual heritages and cultures of the states by allowing the maximum amount of sovereignty to each state. It may come as a surprise to many, therefore, that by design the states were intended originally to have authorities and powers like those of independent nations. Thomas Jefferson noted the relationship between the states and the national government this way: *The way to have good and safe government is not to trust it all to one, but [to] divide it among the many, distributing to everyone exactly the function he is competent to. Let the national government be entrusted with the defense of the nation and its foreign and federal relations; the state governments with the civil rights, laws, police and administration of what concerns the state generally; the counties with the local concerns of the counties; and each ward direct the interests within itself.*<sup>1334</sup>

This worked well because it allowed new states to be created, even if and when those states had different religions and governmental philosophies than the rest of the early original states. Utah has many of its state laws modeled after the Mormon Church, and Rhode Island after what would later become known as the Seventh Day Adventist Church. Texas and some Western territories often upheld the law at the barrel of a gun and enforced it with a rope. It is no coincidence that as the national government became stronger, the individuality and unique cultures of the state governments slowly began to fade. As it happened, the addition of new states came to a temporary halt with the addition of Arizona in 1912, and then finally halted for good in 1959, with the inclusion of Alaska and Hawaii.

Will the granting of this much freedom to the separate regions in our new government be a source of future divisions between the regions that could lead to war? There are many who understand the American Civil War (1861-1865) as a war of the national government versus the rights of the states. When considering such issues, we must remember that the rights of humanity are superior to the rights of a state government. In larger theoretical terms, the American Civil War at its core may be

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<sup>1334</sup> In Defense of Democracy - <[cetext.virginia.edu/jefferson/quotations/](http://cetext.virginia.edu/jefferson/quotations/)>  
Letter to William Stevens Smith (Nov 13, 1787), quoted in Padover's Jefferson On Democracy <[en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)>

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considered a war for the civil rights of Americans who were held in bondage as slaves. For this reason, the core value of a plan for direct democracy must be the rights of the individual citizens over the rights of city, county, or regional governments. This brings us to another important question. Should a national government allow a region to secede from the union? To answer this question honestly, we have the example from American history, and we can seek to understand why the South wanted to secede from the American union. In the case of the American Civil War, we may look back and say that it was definitely better for both the north and the south that the southern states did not secede from the union; however, at the same time that we must recognize that America itself is the result of its secession from the British Empire. We know from experience that the older a nation is, the more cohesive it tends to become. When a nation is new, it is important that the concepts about forming a direct democracy be given a reasonable amount of time to work out internal issues naturally, as they arise. It will be much better if in the beginning the nation tries to stick it out together to work out any such major issues. Therefore, we design the government to make it difficult in the beginning to secede from the union. However, we must still be careful about the fact that the national government could gradually become corrupt and thereby undermine its established checks and balances. For this reason, we are dependent upon those persons in society who lack power to use the established democratic processes to fight for their own liberties. Also, the more accepting of their government people become, the more flexibility there will be to allow society to change, along those lines, the more time that passes, the easier secession from the union should be.

The national government has always been the greatest cohesive force to keep the nation bound together. Yet any act of force to subvert the unity of a nation is in direct conflict with the very nature of freedom, and with direct democracy itself. The intent behind this new form of government is not to blend cultures together, making them all homogeneously identical, or nearly so, with a strong national government, but rather to encourage promote their separate identities based on their differing ideals and aspirations, so that the real power of the nation remains ultimately with each person rather than with some collective body or corporate entity. American culture is often and in many ways defined by the political party system. All too often, when candidates are asked about this issue or that issue, their responses could be captured by a sound recording of the party stance. At the core of the party, we find people who remain passionate about stands the party as a whole has taken on the issues. Yet we know that for the core goals of the party to become practical realities, that party must obtain a majority in its legislature. Ironically, as one party moves toward a majority in its legislature or in Congress, the core of their party becomes slowly diluted to such an extent that any real change for which the core party members were hoping becomes no longer possible. This is the nature of republics. Many people believe that third-party systems, whether they be libertarian, peace and freedom, or the constitutional parties, offer the passion and uncompromising determination for change, but when they too become mainstream, they succumb to the same fate. With the passage of time should these parties make strides towards achieving a legislative majority, their beliefs gradually become diluted and remote from their core original passions. Thus, it is the carrot on a stick that keeps the party faithful always pushing onward for ever-greater authority, meanwhile never really attaining their real political goals. In a republic, because the only real ability to create change is found via the party system, if one does not belong among the party faithful—in some political party—then there are no real possibilities for practically engaging in the active, law creation process.

The only known exception to this rule was the new-at-the-time Republican Party, under presidential candidate and then President Abraham Lincoln. The Republican Party was able to get enough votes to pass the Thirteenth Amendment to the U.S. Constitution in 1865, after two earlier versions of the Emancipation Proclamation during the Civil War, definitively ended slavery everywhere in the United States and its territories. In this instance, the reason that the power in

Congress was not diluted was that the opposing side in this matter, the pro-slavery congressional representatives and senators, seceded with their states, leaving the Congress and thereby allowing that core of the Republican Party to gain a clear majority. Often we hear about the benefits of compromise between the political parties. The challenge with compromise in the republic as a form of government is that the people never manage to achieve the government they really want. The original arrangement with the state system provided by the United States Constitution intended to provide a substantial sovereignty to the states, which they felt would allow like-minded people with like-minded ideals to achieve their goals. The designers were counting on the negative or positive effects of these goals to be the source of change in society so that society could learn from its mistakes. It is difficult for people to learn from their mistakes when they often never achieve what they are really seeking. The original designers never imagined the extent of the centralized federal power of the national government that we have today, in our much smaller and more populous world of instantaneous telecommunication.

The county system put forward in this design for direct democracy is also conceived to attract like-minded people to the same counties. We can see already that as technology increases, our ability to move great distances in less time increases, and what once took days, weeks, or even years may now be done in hours or minutes. With the economic improvements built into this form of government, the enduring hope is that people will move to an area not for the jobs it may offer, but rather for its distinctive culture and community. That is to say, people will go to counties that best represent their particular values and issues of most concern, but doing so will also create a bond between people and their communities. This bond will allow us not only to preserve existing cultures but also to create new cultures as counties and cities grow and divide, and grow and divide again, continually, as the cities and counties attempt to find and refine their true cultural identity. Each of these political cultures forming in the counties will represent their own unique creative perspective, and the more uniquely creative, the better. Does this mean that the individual counties through the people will always make the right decision through the vote? Democracy does not negate right and wrong.<sup>1335</sup> Wrong decisions have consequences. When a parent is teaching a young child, the parent will tell a child do this or do not do that. As a child grows, it builds up resentment for some of the rules thus imposed upon his or her life. Wise parents will increasingly grant their children more liberty to allow the adolescent to learn from his or her own mistakes. However, in government we are no longer dealing with children but adults. By creating some levels of sovereignty on a county level, the effects of new radical alterations to government can be viewed by the whole nation to see what the effects will be. The right paths will become evident, often to the surprise of many, and the wrong paths at the very least will provide some level of learning to the people. Thomas Edison once said, *I am not discouraged, because every wrong attempt discarded is another step forward. I have not failed. I have just found 10,000 ways that won't work.*

By contrast, to a national identity in a modern republic or a communist system, direct democracy's primary goal is that their people continually become more diversely original and unique. The county government in its own right is made to be an independent, autonomous, sovereign government under the control of the people who live there, as it was intended originally with the state governments under the original U.S. Constitution. Like the state governments of the past, if these new county governments lose their independent autonomy to the national or regional governments, those counties inevitably will begin to conform to a homogenous national culture. The nation will lose some of the uniquely creative impetus in the enclaves that were developing in the separate counties.

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<sup>1335</sup> Are we a Republic or a Democracy? By Walter Williams, Conservatism Magazine "republican form of government, there is rule of law" <[capmag.com/article.asp?ID=4080](http://capmag.com/article.asp?ID=4080)>

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### ARTICLE III SECTION B6: Succession from the Union

Succession from the union (void if region is purchased or conquered in war) a majority votes in each county that makes up a region. In this case and only this case, all citizens will be allowed to vote: first class, second-class citizens after the passing of 200 years of the ratification of this constitution and third class citizens 300 years after ratification. If one county does not have a majority, no succession will be granted. If it passes then it requires a presidential signature of approval or 3/5 vote of support from all the county mayors in the nation.

## Struggles with Nationalism

We discussed how the threat of gradually increasing political centralization hurts the country internally; it also hurts the country externally, because it hampers the voluntary merging of countries with each other. Consider that Love prophesied that Abraham would become many nations, but these nations testify against the Arabs, because as each leader struggles to become more powerful than the others, the land remains divided and weak, as a whole, as it is written:

“Woe to the shepherds who are destroying and scattering the sheep of my pasture!” declares Love. Therefore, this is what Love, the God of Israel, says to the shepherds who tend His people: “Because you have scattered My flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done,” declares Love.<sup>1336</sup>

Nationalism is the essence of the violation of the first commandment because the people pledge allegiance to their government, rather than to their Creator.<sup>1337</sup> The national flag and emblem itself is a violation of the commandment.<sup>1338</sup> Nationalism was one of the primary judgments against the nation of Judah, because the sons of Judah believed their own culture and nation were superior to all others.<sup>1339</sup> It is for this reason that the nation of Judah will merge with Israel but will lose its name, so that Judah as a nation will never exist again.<sup>1340</sup> This is the seed that has been planted into all peoples, that they would desire to become one and merge with Israel (the Arab nation).<sup>1341</sup> One country may so merge voluntarily with another if the people of those countries believe in each case that their way of life will not be impaired, subjugated, or otherwise blocked as the result of the merger. If a person's identity comes in part from a national culture, and that culture is altered, surely there will be resistance to such a merger because the people from both countries will not accept those other people just as they are. More recently, many separate countries in Europe were able to merge successfully because their source of power remained in the individual nations and posed no significant threat to local liberties or their different ways of life. Merging of cultures, when the culture is politically based in national government authority, has unfortunately bred bigotry. Because of this basic bigotry, which has been engrained historically in republics and monarchies by the development of distinct national cultures and linked with *nationalism*, for many this makes national mergers and world peace sound like a fantastical, unreal dream. Nevertheless, ultimately, all this depends on how one sees the world.

In republics, the addition of new states from within their territories required an affirmative vote from its congress or parliament. This process attempted to get new states accepted into the union highly bureaucratic because each senator or congressperson could make petty demands or manipulate the situation by naming some *price* for his or her vote. Whereas this worked well for territories when the United States was still expanding geographically, it will not work when there exist autonomous governments already in place in those territories. We must also recognize that the

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<sup>1336</sup> Jeremiah 23:1–2.

<sup>1337</sup> U.S. Pledge of Allegiance; Torah 159:13 (A pledge is an oath).

<sup>1338</sup> Torah 70:4, 158:8.

<sup>1339</sup> Ezekiel 16:24–25.

<sup>1340</sup> Ezekiel 37:22.

<sup>1341</sup> Romans 9:6–8, 9:23–26, 11:13–32.



Indian tribes that did inhabit the land were not given any say in the matter and were not considered citizens, as in Latin America. (US and Panama – Expand)

#### **ARTICLE IV SECTION F: Buying Foreign Land**

If the Prince of the Covenant wishes to enlarge the nation through purchasing foreign land and he does not have the funds to do so in his budget he may use the savings from any region with the consent of its governor.

When there is an attempt to merge two republics, each natural legislature will attach its own conditions, and this tends to bring in too many complex variables into the whole consideration. This has worked well for the world's present republics historically by preventing them from merging, because republics themselves as a form of government, if they are to function optimally, have built-in size limitations, and in today's world our view is that often they have gone far beyond those natural boundaries.

However, when we consider the merging of nations through direct democracy as here designed, these natural size limitations on republics do not exist. If we allow the national council to put preconditions upon the merging nation, we risk the same bureaucracy that now exists and hampers republics. Better to avoid this bureaucracy and to assist democracy in expanding naturally and peacefully, we grant the Prince of the Covenant the power to merge the nation with other nations without the consent of the national council. We must also consider that since the national council is made up of the governors of each region, then as the nation merges with other nations those regions will change, and this will threaten the governors' authority. The more flexibility granted to the Prince of the Covenant, the easier it will be for that person to work with foreign governments to facilitate their needs concerning any such planned national mergers. To attract merging nations, we allow the Prince of the Covenant to use the regional savings as a financial incentive for nations to merge with democracies. This will allow developing nations to build roads, dams, schools, and other major infrastructure components better to prepare them for the modern age and their entrance into a direct democracy. The arrangement is aimed at equal justice for developing, Third World countries.

#### **ARTICLE IV SECTION G: National Mergers**

When a third world foreign nation votes to merger or join the nation through the negotiations with the Prince of the Covenant it is the duty of the democracy to enhance the infrastructure and quality of life of the merging or adjoining to not only add an incentive for joining or merging, but to help to accomplish two primary goals. First, the merging or joining nation must be able to meet the Standards and Regulations setup through the Commission of Structural Engineering in a reasonable period not to exceed that of 20 years. Second, in order to create a sense of legitimacy and respect the Prince of the Covenant, newly merging in government officials as well as business participating in projects through the merging nation corruption must be accounted for and dealt with by a third party investigator. The following formulas will be used as common guideline to determine how much investment allocation from the Regional Principle will be used if at all:

$A = \text{Population of Merging Nation} / \text{Population of Nation Prior to Merger}$ . If  $(A > 1)$  Then  $A = 1$

$B = 1 - (\text{GDP of Merging Nation} / \text{GDP of Nation Prior to Merger})$ . If  $(B < 0)$  Then No Financial Assistance will be provided

##### **2. Corruption Investigation**

The President will be responsible to investigate any corruption within the existing infrastructure of the merging nation, possible corruption through the office of Prince of the Covenant as well as any corruption in the organizations chosen selected to perform any rebuilding assignments within the merging or adjoining nation. The amount of funding granted from the Regional Principle will be determined by the following formula:

Corruption Investigation Funds available to the President:  $.05(\text{Total Regional Savings}) (A) (B)$

##### **2. Introduction to Democracy**

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Regional Ambassadors –Using Town Hall Meetings-Duration anywhere from three to 9 months

### **3. Amnesty**

Prince of the Covenant – With testimony only

### **4. Transfers of Authority**

To accommodate the merger of nations the Prince of the Covenant may agree to transfer his title and authority to the leader of the adjoining nation for all or a specific agreeable period within the remainder of his term. The High Court must verify the adjoining nation as well as leadership transfer was done under Constitutional guidelines and not done under the spirit of Duress, threat, or Impeachment of either side. Incoming Ambassador must apply with previous Ambassador's stated budget. The President may warrant an investigation into such matters if he or she feels necessary. Governors by majority vote may void transfer of power if transfer is believed to be done under duress. The New Ambassador may appeal for National confirmation vote with all borders included. The Commissions may request special voter integrity from third party nation participating member of the Commissions. Third party costs must be submitted before the National Council for a majority vote. The third party nation must be compensated for all estimated cost for participation submitted to the Commissions before the vote begins.

### **5. Giving the Prince of the Covenant extra power to peaceable increase the Union**

With the exception of surrender in time of war the Prince of the Covenant is given the power to change ((Powers given to local budgets and mayors), (County Council), (The National Military), (The national government and the Presidency (Powers of the President)), Citizenship (Equality at Birth)) and to add to the constitution as long as it abides by the rest of the Articles of the constitution listed above. The Prince of the Covenant can only do this if foreign counties agree to join the union because of these alterations. The changes to the constitution will then only exist in the newly formed state. The people of that new state may then put a proposal on the ballot to refer parts of this constitution. If it passes, it will then be sent to every county of the newly elected state. Every county where it passes it will then be refereed as part of the constitution and equally as hard to overturn. In counties where the measure fails everything will be as it was before the proposal was put on the ballot. The current laws existing will remain active until overturned on constitutional issues by the courts or by new law voted in by the people.

Regional Investment: .95(Total Regional Savings) (A) (B)

### **6. Standards and Regulations**

Commissions Committee (Appointed by Chief Inspector) –Needs, Duration before enforcement. Majority of Committee made up of Merging Nation and Nation Prior to Merger.

### **7. Mergers as a result of War**

May claim war losses first from Regional Savings before Regional Investment figured in.

### **8. Private Investment**

Tax Cuts for Infrastructure Improvements for Merging Nation. Shared bidding in related industries for a duration of 10 to 15 years

Private Investment: (Publicly Traded Companies (A) (B)) Round down to nearest one.

### **9. Merging – Alleviation of National Debt**

New Governor of Merging nation may post national mandate for paying off incoming national debt using Regional Savings.

Prince of the Covenant – Location of the Commissions – No specific location

Nation merging is not like love at first sight, and if merging two nations turns out to be like a marriage, then it should not begin on the first date. The position of Prince of the Covenant has been created to enhance the bond between the democracy and other nations; however, it is only one of multiple factors in our design to encourage the cohesive evolution of the modern world. Anyone who knows history and pays attention to the news knows that the world has changed with the passage of time. This is not the same world that our ancestors or our grandparents knew, or even our own

parents. We all know that steady advances in knowledge, and scientific knowledge and technology in particular, have accelerated this rate of change. Whether or not we personally approve of these changes, the truth is that the borders that separate nations gradually have been disappearing. At present, this process is only in its infancy stages. Actually, the process began long ago and has been maturing slowly but surely since the beginnings of human civilization. The challenge is that our evolution as a species is taking us step by step towards world unity but we seem to lack a government model that can effectively facilitate this change—or do we?

The existing government models widely in use today that evolved in the West during the Renaissance, with a few notable exceptions were designed based on the concept of secular independent nations rather than as a world brotherhood of peers. With the exception of a few fading communist nations and some legacy monarchies, when we think about the world today the republic form of government has a virtual monopoly across the globe. While we recognize that a republic government is superior to a monarchy or a theocracy, we must also realize that in this world, for better or for worse, we are living in the pinnacle time of the republic form of government. From its best forms in the English-speaking world and other Western nations to its worst in the Middle East, for instance, or Africa, our world is a showcase of the historic successes and failures of republics. Yet this world still has numerous republics and so-called republics that seem to be indistinguishable from dictatorships, such as in Latin America, the Middle East, and parts of Asia.

We need to consider not only challenges that come internally to a republic but external challenges as well. Consider challenges between republics or between a republic and other forms of government. Those that are manifest through and in war, negative stereotypes, cross-cultural prejudices, inequality among nations, and the list goes on. These challenges come from many different places, but all seem to stem from a general lack of communication and information exchange across the cultural and language boundaries of the world. Even today, for instance, with all the education that there is in the world, what percentage of the world's reading has been translated? Thus, today we are faced with incompatibilities between an old world structure of independent countries fighting for self-preservation and dominance on the one hand and a new world of expanding cooperative enterprises with a much freer flow of information by way of the Internet, especially, and other digitized information resources, across diverse cultural boundaries.

The old world order turns out to be, then, in many ways a hindrance no longer compatible with the evolving nature of our natural human aspirations. Going back to the concepts of Chapter 2, you may recall that the republic form of government has natural population limitations that we see more obviously today in large-population countries of the world such as India and Indonesia, where it is becoming doubtful that the republic form of government can still be adequate or a practical political system for the needs of those countries. When we look at China, the lone major nation outside of the republics, its population is so enormous that during the brief history when China was a republic many Chinese people felt that they had no real voice in decisions of their government. The Chinese legislature was so large that it could not effectively counteract the bad decisions of their president to stop the invading Japanese Empire in the decades just prior to, and during, World War II. For China, communism offered them the strength and decisive unity where their attempt at a republic had failed.

The communist system, however, cannot compete with the republic as a form of government when it comes to representation and efficiency in economic production (as measured, for instance, by the gross national product), but it seems designed to handle large populations. Communism can do this because its purpose is the collective equality of the common person, but it achieves this by systematically ignoring the uniqueness and wonderful possibilities for creative self-expression of individuals. Communism in reality functions in exactly the opposite way from our direct democracy governmental model. Direct democracy attempts to utilize well and maximize individual talents,

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skills, and creative abilities, and people unite with others for productive teamwork through their own initiatives, their individuality, and their unique creative abilities. Communism has used the national government itself to attempt to form a single independent culture by, in, and through itself. Communism also relies upon large populations to fill the state's production and industrialization needs, with large-scale national projects and a carefully censored national press, rather than a free, private-enterprise press to help tie and bind the nation together. In the end, like all forms of tyranny, communism ultimately depends on fear and the systematic suppression of individual liberties to hold the nation together. Communism revolves around how well the country's citizens can simply answer the question, "Who am I?" and, "How can I help to make a better world?" and then give overly simple—rather than ultimately true—answers to these extremely basic questions.

## **Growing Republics and Democracies**

In this way, the republic and direct democracy as forms of government share a common political goal, and that is to maximize effective representation for the average citizen, and for all citizens. Republics work well in the developing world where there are small populations with limited and not completely current communication technologies. This older communication model available at its inception of the republic, without technologies such as a phone system or the Internet, seems to be the primary reason that the nation's legislature—that is, its congress or parliament—meets all together in a capitol building. By comparison, during the days of the Roman Republic roads were constructed so that the senators and the tribunes could move quickly between the capital and the provinces, where the legislators had their home districts; hence, the phrase, "All roads lead to Rome." Our government model for direct democracy (which is suitable for large populations) relies on each regional governor to oversee considerable territory with a significant number of cities in order to cover the expenses of each regional government. Because the governor is directly accountable to the people, rather than only to a congress, it is expected that the governor will spend a large portion of his time meeting and traveling about, to the various parts of his or her region. This is especially true of the law creation process, for in a direct democracy it is the people from the nation as a whole that ultimately will either pass or reject legislation. This plan also serves to increase the amount of national media exposure and public scrutiny of the governor. The more a governor travels about through a region, with more visible direct observation, the more the most obvious needs within the region will become apparent. Also, as technology increases the governor's ability to identify potential problems within a region will improve, becoming faster and more efficient, and as the global community continues to come together, direct democracy's ability to represent ever larger populations with a governor's representation will continue to expand.

Realistically and honestly, we must admit that direct democracy also must have its own inherent size limitations. How would the government model handle a colony on the moon, for example, where there is only one colony and the colony has perhaps only about a hundred people? The smallest independent unit in this government model is the county government, and this is modeled after the early American state governments. The county government operates with many towns and cities using the mayor of one city to counterbalance the authority of others, similar to the concept of the legislature, but in this case with greater accountability. By containing multiple villages, towns, and cities within each county, as compared with the city-based democracies designed by our predecessors, such as the ancient Athenians and other Greek city-states, the limitations inherent in population capabilities of the direct democracy are alleviated and the possibilities expanded. Counties, in this design, were created with the thought of handling populations of several million or more people. Actually, republics may function better with smaller populations, as was the case with the United States, when it was founded late in the eighteenth century. Countries with small populations and/or geographic territory, such as Belize or Kuwait, might find direct democracy

practical and accommodating at the county level, but yet not find it so on a national level. Still concerning merging nations, these smaller nations may merge into the democracy as a county government and therefore still retain a great deal of their national sovereignty.

Republics rely on committees to divide and apportion the kinds of authority that represents it in national legislative bodies. As the country's population increases, the number of its congressional or parliamentary representatives also increases, and as the number of representatives' increase, it becomes more and more difficult for the representatives to secure important, influential committee memberships. In terms of sheer numbers, as the influence of each representative decreases, that representative's ability to represent well the people in his or her district declines correspondingly.

However, unlike the republic, the direct democracy form of government is designed for large and increasing populations, and this includes not only increasing populations increasing from within, internally, but also externally increasing, through immigration and the merging of nations. When we analyze attempts in Europe and in the United Nations to bring the nations together, the same fundamental constraints of the republic form of government begin to surface. As power between and among nations becomes more established, the power of the national legislatures in each separate nation correspondingly diminishes. Gradually, as these new international governmental bodies become stronger, they begin to take even more authority away from the separate nations in the same way that state governments in the United States have lost power to the federal government. As the national congress loses power to an international government, the state legislatures in those nations also lose power. As each additional level is added to the bureaucracy, politicians become increasingly remote in political terms from their constituents actual everyday concerns. That is to say, their jobs become less real and their powers less effective. Someday, perhaps a hundred years from now, the earth may have some form of common, universal government. However, our urgent question is what role will the people play in how that government behaves and functions? Will it be truly in the best interests of the people, or will it be a government that is more by and for the government. Unfortunately, by the time a one-world government is established, any opportunity for ordinary citizens to directly alter the situation will have become lost. Not uncharacteristically, the actor Nicolas Cage once said, "Sometimes the most dangerous thing you can do is to play it safe." Alternatively, as the folk wisdom of the country/bluegrass singer Alison Krauss said, "You can't draw water from an empty well." It seems only prudent that the time to deal with the situation is now, while there is still some water left in the well, while the public still has some voice and actually influence important governmental decisions. As a nation's population grows, the actual representation each person has in his or her government will proportionally diminish, eventually to an infinitesimally small portion, and this situation will steadily become worse. Attempting to form a universal world government using the norms and theories of the republic is not *wrong*, exactly but it gradually becomes starkly impractical, in terms of how well it can genuinely represent average citizens. In terms of suitability, it is like using a sledgehammer to blast a round peg into a square hole. As time goes on the republic form of government continues to weaken, and its place in society moves away from the natural tendencies of humankind to wish to expand and unite. The world is now a far different place from the Philadelphia of July 4, 1776, or the angry, mass storming of the Bastille in Paris, July 14, 1789. Those stormy days that brought an end to what historians call the Age of Enlightenment in the West now seem to us, here, to be among the remote pages of the history of our civilization. It is exactly this vital representational loss of authority inherent in our present political systems around the world that keeps the United Nations from becoming more internationally effective with more political authority. In addition, in the European Union, which now has twenty-seven member nations, similarly, it is this vital loss of power among individual legislators that prevents it from expanding its powers. Thus, the surrounding political structure of the republic itself

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as a form of government, with its inherent limitations, while being increasingly taken for granted, also increasingly hampers natural, positive evolutionary development for the highest public good.

Republics, when it comes to increasing the number of states, the powers of the national congress go to whichever political party is in power, or is in the majority. If the number of states increases, new representatives and senators may be added to Congress, and they may vote with the minority party. Just a small change in percentages of the political party members that make up Congress can shift the majority in power from one party to another. When we consider that the addition of new states requires congressional approval, it seems unlikely that members of Congress will want to allow a new state admission to the union, with membership that would amount to a political decline in their own power, even if it were in the best interests of the union. These principles were operative, for instance, in the Missouri Compromise of 1820, which provided for the addition of Missouri as a slave state and of Maine, as a northern free state, which kept the pro and anti-slavery balance of power between these American states equal.

These factors and others make it difficult, if not impossible, to form a universal government using the existing republic model. Any universal government carries the potential for several strengths such as opening up business markets, decreasing international problems such as hunger and disease, an enhanced ability to create international projects, and the prevention of war between sovereign nations. However, the question we pose is, "What about the rights and the role of the common person?" As the voice of the common person diminishes, those of the powerful conversely increase. Through these increases the safeguards on the abuse of power slowly dissolve. Inevitably extortion, under-the-table kickbacks, and in general abuses of power follow. History tells us that it is in the nature of people to fight when they fear that their liberty is in jeopardy, or when it has been actually taken away. This means that as long as a government has some chance of not representing its people effectively, the threats of war and rebellion will continue, no matter what kind of government it may be.

Direct democracies work differently. By taking the elected representative out of the equation, the people have direct access to the law creation process itself. Unlike congressional representatives, people do not collectively trade votes in order to get their ballot measure passed, for the simple reason that people as a whole are not bribed for their votes as elected representatives may be. Direct democracy functions under the same economic theories as Adam Smith proposed in his classic book, *The Wealth of Nations*, which he published in 1776. Almost invariably, people will vote for whatever they see as in their own best interests. Some counties will prosper because of the decisions made by their people, and others will decline, just as businesses do in the free market economy. Direct democracy does not necessarily make the decisions better; it only allows the people themselves to be more responsible by making those decisions directly, themselves. By providing each of the counties virtual independence or autonomous control, they may function independently, and through the national mandates and powers of authority laws, they will still be linked to the nation as a whole through the laws made by the people, with their own voice to unite them. Unlike what happens in a republic, as the population grows the counties or cities in the democracy may subdivide the political units to which they belong in order to retain better and more effective representation. As county and city governments compete for immigrants and grow and divide and grow and divide again continually, the ability of the direct democracy to represent their inward population is ever increasing, all of which makes the size and scope of a direct democracy virtually limitless.

It all really comes down to the people. Have you ever been sitting on your front porch thinking, and a brilliant idea strikes you? This is the way it is when people make their own decisions. Most of us have precious few moments of true insight, and then for the rest of our lives everyday living keeps our minds busily occupied. Congresspersons are not in this way essentially any different. They have only a few precious moments of true inspiration, and then the rest of their time is spent dealing with

the regular, daily needs of their jobs. The goal of direct democracies is to use well and constructively those few, decisive moments of inspiration on the front porch in order to build a better society. Intelligence is not linked to a building or a structure. Moments of deep insight may happen anywhere and anytime, and sometimes they seem like *a bolt from the blue*. Anyone, anywhere, in a direct democracy may choose to use those golden nuggets of inspiration to build their society and make it better. This is not to say that it will be easy, but in a direct democracy, the law creation process is open to everyone rather than just the few in Congress or Parliament. We attempt to utilize much better the natural instincts of humankind, and to make them work to our best advantage. Whatever government model we devise in order to function well must respond well to our inherent nature and the natural evolution of humankind as a species, or that model will go the way of the horse and buggy.

In our world today, Switzerland stands alone as the sole functioning direct democracy style of government. However, it suffers from many of the old efficiency challenges of the ancient direct democracies in Greece. Switzerland, by comparison with others today, is also a small nation, and its government was not designed with large-scale populations in mind. Today any people that convert their government to this direct democracy form of government would face an uphill battle from the international community. Nowadays, for the most part, the dominant government model is the republic, and the republics have their focus of power in their legislators. These legislators also stand to lose their power to the people in the event that true democracy should ever come to their land. For this reason, it is vital that direct democracy demonstrate its voice for the common person not only internally, but also externally. In our vision of the future, people from the republics of the world must want to come to democracy, to do business with the democracies, and to be a part of those democracies if this form of government is to thrive in a global village of existing republics.

## The Golden Gate

One of these evolutionary trends presently occurring that the direct democracy may expand upon with this government model is the overriding trend of our species towards the equality of individuals. The United States at one time allowed anyone to become a citizen, and with open immigration policies for many years, the nation grew and prospered. Most often, these immigrants came from nations with extreme poverty and disease. For instance, around the middle of the nineteenth century tens of thousands of people came from Ireland during the great Irish potato famine. If it had not been for the United States, many thousands of those desperate Irish would have died. We can prove this in our present day a thousand times over from Rwanda to Haiti to Central America, because thousands of potential immigrants came to the United States, only to be turned away, and in fact many of them died even before getting back to their home countries, or soon after. The policy question is, does such immigration increase or decrease a nation's prosperity, and does it enhance or diminish the nation's overall wellbeing?

Many immigrants have several issues they bring along with them when they arrive on our shores. Often they have no livelihood, and they need work. Some cannot speak our language, or they speak it poorly. Many are educationally deficient, and they may seem to use up more monetary resources than they give back immediately through taxation or what they spend. Without careers or enough money to meet their needs, is it any wonder that they often turn to crime—which also harms society. Yet there is also something else about immigrants that are alluring, for we see there, obviously revealed and plain to all, the simple human energy and drive to expand one's horizons, to find a better life, and make a better world. They are brave, courageous, and most of them come to America with nothing more in their bank accounts than hope, faith, and imagination. They are daring entrepreneurs of the human spirit. While there are many short-term challenges about an open immigration policy, with more crime, rising unemployment, and higher taxes to pay, the long-term benefits far outweigh these simple and obvious extra costs. Historically, we must remember, from

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our Lady Liberty, that the first form of freedom America offered was an open door, with an escape from oppression.

Not like the brazen giant of Greek fame, with conquering limbs astride from land to land, here at our sea-washed, sunset gates shall stand a mighty woman with a torch, whose flame is the imprisoned lightning, and her name Mother of Exiles. From her beacon hand, Glows worldwide welcome; her mild eyes command the air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she with silent lips. "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me; I lift my lamp beside the golden door."<sup>1342</sup>

Opening the door to immigration also opens up the good will between the home nation and neighbors abroad. In addition, it is a source of freedom, and it works against the enemies of the democracy.<sup>1343</sup> When we think about dictators, we realize that they have several common traits. First, they view people in society, and usually at the lower end, as having less intrinsic value as human beings than they do themselves; and, with a greatly inflated ego they imagine that their own plans and ideas are obviously superior to those of the people they rule. When opening the door to free movement across the borders, the boldest people are typically opposed to top-down rule, and they are the ones to rebel or leave, and those with original ideas are the ones that dictators view with suspicion as troublemakers. The challenge is that the nation must have or find the resources necessary to make room for the newcomers. Secondly, there must be ways to disperse the immigrants efficiently throughout the nation, wherever they are needed, for otherwise the border towns become overburdened with massive population increases. Still, since this is a pure democracy, the immigrants themselves must disperse throughout the nation, and do so of their own freewill. This is one of the reasons why mayors in this design receive a financial reward for population growth. If a government is to value life and its people, then there must be some arrangement that produces a demand for the people throughout the society.

By having an open immigration policy, we build the national population, which increases that country's national power and influence among the nations of the world. If one nation demonstrates that it has significantly increased its power through immigration, other nations, too, will follow suite, and competition for immigrants among the nations of the world will gradually increase. As more nations open up their borders, the harsh lines dividing one nation from another will begin to blur. Then at some point the dictators, if they want to retain their people, will need to open their hearts to the needs of their people in order to decrease emigration rates.

Yet we want people to come for the right reasons, and the best right reasons are to increase their own wellbeing and, at the same time, add to the wellbeing of society as a whole, which will include raising the standard of living for themselves and for society in general. The greatest common anxiety is that there will not be enough to go around (a fear of lack), where immigrants are seen as collecting a disproportionate share of welfare and other state benefits. Therefore, we especially establish a foreign class citizenship. This arrangement opens our doors to the outside world but at the same time, it gradually increases immigrants' rights and privileges. If an immigrant comes to make a better life for himself and his family, then the doors are indeed open. However, if they come looking only for a handout, then they will have to wait.

Still, to increase immigration rates, people must want to come. Uprooting oneself and moving from one place to another, especially for the poor, often involves agony and great risk. If a person is going to assume that kind of risk, then he or she must truly believe that life in that new place will be far better than the present situation. Americans know that the three main reasons for people to

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<sup>1342</sup> The New Colossus by Emma Lazarus

<sup>1343</sup> Ayn Rand's The Roots of War in Capitalism: The Unknown Ideal - <http://www.capitalism.org/fag/war.htm>



immigrate are, as Jefferson said, “Life, liberty, and the pursuit of happiness.” In practical terms, there are people in other countries who have placed their lives and the lives of their loved ones in grave danger by standing up to the wrongs of their government, or others who are powerful where they lived. Therefore, they may see immigration as a way to escape danger and to save themselves and their families. People endure hardships and will come for liberty, in order to escape oppression and lack of opportunities in their native lands. The direct democracy government is designed with liberty and equal opportunity as its primary goals, and people living under oppression will feel those desires. Finally, there is the pursuit of happiness, which means that people in foreign lands will understand this nation as a real way to achieve their life’s ambitions, hopes, and dreams. The ability to meet one’s most basic needs comes from employment, but not just any employment, but rather employment that provides an income that will meet the basic physical needs for oneself and one’s family.

#### **ARTICLE VI SECTION H: Border Entry and Exit**

Walls will not be built along the borders,<sup>1344</sup> nor will identification be sought or search required so that citizens and foreigners alike freely enter and exit the Democracy at their leisure.<sup>1345</sup> Neither search, questioning, nor tariff shall be required for transportation of goods between national borders, between regional borders, or between county borders, whether by land, sea, air, or space by any government entity or agency within the Democracy. All persons born in the Democracy will be required to submit DNA for identification. Those not born into the democracy or without DNA identification will be required to submit DNA identification and fingerprints to obtain identification, determine identification, obtain public employment, obtain credit, public school enrollment, obtain employment, during the course of medical treatment, for the purposes of criminal investigation, or as determined through the law creation process. Private businesses may also require DNA Identification employment or for some business transactions. Private Schools or Daycare Facilities may also require DNA Identification of child applicants. All health and vitality records will be linked to a person’s DNA identification. Due to adoption and other laws a person may conceal their identity from their siblings, their health and vitality records will be available to their offspring for all succeeding generations. DNA identification will be available for police investigations and may be used to issue a warrant for arrest as determined by law. After the warrant has been issued, a person may be restricted from selling their assets with the democracy as determined by law. If a foreigner or citizen flees, the Democracy to avoid criminal prosecution all his or her financial assets will be frozen and may be sold at auction as determined by law.

Creating a vibrant economy is not as difficult a task as one might think. People have inherently a drive to build, enhance, and grow. The primary elements people need for economic success are capital and the freedom to use it as they see fit. Immigration is, then, the first part of a three-step process to unite and bind nations together. Each of the three steps is made to increase the world’s unity, and combat poverty while also increasing the direct democracy’s long-term success.

#### **Globalization of Standards and Business Regulations**

The second step in the process, the globalization of businesses and industries, is already well underway. When it comes to uniting the world, business is actually ahead of government in the evolutionary timeline, and this is natural because it is more directly involved with the production of goods and services. Business’s industrial chain of commerce and goods provides an existing web of infrastructure that has been systematically uniting the nations of the world. When we analyze the business sector, we discover that the main complaint from business is that there are too many bureaucratic governmental rules that hamper business efficiency. The challenge, however, is that

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<sup>1344</sup> HaJashar 22:11–13; Ezekiel 38:11; Isaiah 60:11

<sup>1345</sup> HaJashar 22:11–13; Isaiah 60:11

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these rules and regulations—which could be about the air we breathe and the food we eat are designed to serve the long-term and larger-picture social good. Presently one of the primary challenges that business corporations face is that these governmental rules and regulations are different from one nation to another. Therefore, products and services have to be redesigned and customized to meet each nation's official requirements. Therefore, by creating instead a uniform international set of standards for all the nations, a major financial benefit is enacted for both governments and business. With one across-the-boards set of standards, businesses can produce goods with greater efficiency and less expense because there are multiple governments involved with the costs to design and establish standards and regulations, whether it be from laboratory testing, equipment design, or other expenses. Then these expenses are divided among all the nations that decide to participate in this trade. This plan allows the cooperating nations to put more resources into studying existing standards and regulations in order to improve them, or to anticipate necessary new additions, while also means less overall cost about such matters to the nations individually. More importantly, this plan also creates a better mutual understanding to utilize both government and international business agreements among the nations, which helps to make a more united world. To strengthen the bonds between nations, different standards are to improve mutually beneficial relations among nations. Some of these bonds include standards for communication and transportation, food and drug safety, and environmental health measures. For example, agreeing member nations that have common communication and transportation standards will have the privilege of paying no tariffs or international surcharges for transportation or communication industry products.

Many nations have been moving forward with free trade agreements, which meant the lowering tariffs and the reduction or elimination of other traditional border-crossing expenses. For the nations involved, agreeing to participate in free trade agreements has several benefits: By eliminating tariffs, the costs for the products sold internationally can be reduced, and this benefits both the consumer and businesses. Unfortunately, however, when the product standards and regulations among those nations are not in line, governments tend to put up barriers on products they believe are unsafe or not well made, according to manufacturing standards. For instance, if you were to buy a bottle of Snapple in the United States it would look very different from a bottle of Snapple sold in Canada. This is because the product standards are different between the two nations. As the number of nations any company does business with increases, these costs can potentially increase exponentially. While these differences add costs, the goals of the standards between the U.S. and Canada are very similar so that the benefit remains negligible. Such conflicts and bureaucracy touch virtually every product we use today, from our dishwashers to our air conditioners, have built in added costs to meet the individual standards between nations, and sometimes even between states or cities. Of course, how a product is assembled is important for not only the consumer, but the employee's safety as well. For example, if it becomes known that certain products are being produced overseas in "sweat shops" or by forced labor, or under obviously unsatisfactory, unhealthful worker conditions, and that becomes known, people have been known to ban those products. Thus, lack of agreement about how products are to be made or shipped can undermine otherwise effective international trade relations, as well as environmental conditions, labor standards, or consumer safety concerns.

By utilizing official regulations as the prime-connecting link between governmental trade agreements, the business costs—in terms of standards and regulations to the benefit they provide—are linked. The challenge with free trade agreements is that they aim to provide the benefit to business in terms of tariff reductions on international goods but they may at the same time not responsibly meet their required standards.

Among the participating nations, each kind of trade regulation represents some different need or benefit in terms of the products and services supplied. Here, for administrative purposes we divide

these different kinds of trade regulations into four global commissions and one domestic commission. The four global commissions are Communication and Transportation, Food and Drugs, Environmental Protection, and Uniform Standards. The one domestic category that is needed we shall refer to as the Commission on Structural Engineering.

#### **ARTICLE V SECTION D: Multinational Commissions**

Any unrelated portion included in any proposal from the commission elected will be considered null and void. Penalties of intentional bad behavior are the responsibility of National Law. No less than three months of study must be done by each Inspector in the Commission inside the field for which the proposals are being written. Regulations should be set to consistently improve over time so that the actual time range is infinite unless altered by a passage of another position or overridden by local law. Regulations may only come in the form of standards and may not mandate how a product is to be constructed. Regulations may not set price controls in any form, but may set penalties for fraud and abuse. Bills proposed by the Commissions may also specify private entities that may carry out the process of obtaining new standards or enforcing existing standards. However while the Commissions may specify how standards are to be done it is up to the law making bodies of those nations as to means of conducting those standards be they private or public. All regulations must pass Regional Court domestically as well as foreign participating nation equivalents before being sent to the mayors for approval.

Each of these commissions represents a set of standards for different kinds of agreements that serve as bonds between the nation and the foreign power. When attempting to unite the world under a democracy, we must come to understand several fundamental points. First, it must be a gradual, incremental process. Second, the nations in question must want to come together rather than being forced to do so. Third, when dealing with foreign powers, we must always recognize their sovereignty, and not encroach illegitimately upon that sovereignty. A direct democracy style government may only grow and expand if the government can prove to the world that it is an efficient, good, and selfless form of government. In addition, people must be able to feel that they can come together while still maintaining their national pride and their ethnic customs and traditions. This is why in Chapter 2 we maintained and insisted upon local authority. The people of the nations must feel that they can be a part of this government and still be, at the same time, *themselves*. That is, politicians must not wish for the people to change in some essential way in order to become homogenous, or to be seen in that light, but rather people must feel secure in being who they are, with their unique and distinct cultures the way they are, with no pressure to change and become otherwise. People who are different may have some distinctive strength or creativity to give, to contribute to the general welfare of the whole, and this diversity may be powerfully beneficial to the whole society.

When industrial standards and trade regulations are implemented among nations, each nation must be allowed to have a sovereign choice about whether those regulations are to be accepted or rejected. At the same time, if we are to be true to our cause of rule by the people, the people themselves must also be the ones either to accept or reject those standards.

#### **ARTICLE V: Global Health and Quality Standards**

The purpose of this office is to update safety and environmental standards for machinery, foods, freight, as well as standardize transportation, formulas, and procedures i.e.: accounting, engineering, legal, as well as standard units of measurement. It is the responsibility of these Commissions to investigate:

- Any court case or insurance claim where existing standards, regulations or protocols were placed into question as not being adequate or proper for the given situation.
- All natural disasters that impaired or caused structural damage where existing standards were met.

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- Any town-hall meeting conducted by the mayor concerning a safety concern or standard not being met.
- Requests from concerned citizens, businesses and government offices

All inquires, as well as standard recommendations, are to be reviewed and analyzed. The submitter has the right to receive the findings of the review as well as the proposed action plan.

## Passing and Putting Together International Standards

Standards in this context pose an incredible challenge, and they do so for several reasons. Clearly, they represent a specialization for the each individual product or service. For instance, there are accounting standards, aircraft standards, and standards for food and medicine. An accountant would easily understand accounting standards but not have a clue about technical standards for food and drugs, or engineering standards for automobiles. In addition, unlike other forms of legislation, standards can have one or two lines out of thousands of pages that could mean the difference in thousands of hours in retrofits and manufacturing time for one industry or another. This becomes a real challenge if there is to be a national vote on standards as a whole. At the same time, the people in those industries need to be able to represent themselves and their needs and speak about them when the standards are being reconsidered, written, and debated.

To accomplish and realize the standards, each mayor will have a town hall meeting in his or her own city, which will make it possible for everyone to attend who is especially concerned with or about the proposed standards. At the end of the town hall meeting and after listening to the concerns of the people in his or her city, the mayor will publicly cast a “yea” or a “nay” standards vote. If a majority of mayors in the nation passes the standards, then they become law. To increase the mayor’s accountability for this vote, the votes the mayor casts for each set of standards will be held only a few weeks before the national mayoral elections. This will mean that when the mayoral elections occur, the mayor’s vote for or against the standards submitted will be fresh in the minds of the concerned people of the city. What this plan should do is to make the mayors’ votes a direct reflection of the wants and needs of the city, and this reflects Thomas Jefferson’s ideology, where he said: *But how [to] collect [the people’s] voice? This is the real difficulty. If invited by private authority, [to] county or district meetings, these divisions are so large that few will attend; and their voice will be imperfectly, or falsely, pronounced. Here, then, would be one of the advantages of the ward divisions I have proposed. The mayor of every ward [city], on a question like the present, would call his ward together, take the simple “yea” or “nay” of its members, convey these to the country court, who would hand on those of all its wards to the proper general authority; and the voice of the whole people would be thus fairly, fully, and peaceably expressed, discussed, and decided by the common reason of the society.*<sup>1346</sup>

### ARTICLE V SECTION B1a: Town Hall Meetings

*The Mayors vote, for or against, Multinational Commissions Proposals, Department of Education Standards Approval must be done locally in public arena. All local industries and nonprofit organizations of which the Standards apply must be notified no less than one-month prior to the Town Hall Meeting. The public will be allowed to participate in this Town Hall Meeting. Both the Pro and Con sides must be heard in equal proportion until the number of individuals representing their argument is complete than the larger voice may rend its argument is complete. Local City Proposals maybe placed on the ballot to define these standards as well as time limitations of arguments and speaking duration per individual.*

### ARTICLE V SECTION G: Ratification

Every four years and only four years, the national proposal will be sent to every County Council in the nation. To adopt and set in place these standards a 3/5 yea vote is needed.

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<sup>1346</sup> In Defense of Democracy - [cetext.virginia.edu/jefferson/quotations/](http://cetext.virginia.edu/jefferson/quotations/)

Letter to William Stevens Smith (Nov 13, 1787), quoted in Padover’s Jefferson On Democracy [en.wikiquote.org/wiki/Thomas\\_Jefferson](http://en.wikiquote.org/wiki/Thomas_Jefferson)

Since the mayors represent the local government, the mayor should reflect the voice and the best interests of his or her city. While this should also be the case with the House of Representatives or Commons in a republic, unfortunately it is not. In a republic, standards are passed by the Congress in a capital city often thousands of miles away from the districts they represent. The vote in Congress thereby lacks the accountability of a local town hall meeting. In addition, the standards are approved through Congress by way of a committee, and then they go before the Congress as a whole for a vote. The central difficulty about this is that while the committee may understand all of the standards in question, the other committees represent different topics, and legislators may have no background in, or special expertise about, the industry or service in question. When the vote goes before the Congress as a whole, most members of Congress are passing or rejecting the legislation based on advice from their peers within the related sub-committees.

In a direct democracy, the government must be accountable directly to the people. However, in considering this matter, we must accept the fact that most countries are not democracies. If other nations are to be encouraged to participate in the acceptance of standards, they must be allowed to pass the standards according to their own usual methods. Standards, of course, by their very nature are designed to be prone to be accepted. This is because whereas one nation or multiple nations may reject the standards, still, businesses throughout the world where the standards were passed must conform to the new standards. Thus, standards to be used amount to fundamental principles that may unite nations but may also serve to uphold their own individual sovereignty.

The balance between the natural and legitimate rights of industry and the parallel drive to improve standards everywhere is a delicate matter. Once standards are passed, industries may already have hundreds or even thousands of products that do not comply with the new standards. In the present system, when new standards are passed all too often these products suddenly are banned and may not be sold, which may or may not be proper, and these changes, when arbitrary, have caused good businesses to fail, or even to declare bankruptcy. Industries represent the livelihood and the hard work of many people. With these fair considerations in mind, then, unless the product does represent an immediate health hazard or other significant risk, the existing manufactured products may still be sold, however any new products must conform to the new standards passed. Standards and regulations, if done too haphazardly and without sufficient thoughtful care, may throw many good corporations into bankruptcy, which in turn may reduce healthy competition, increase prices, and decrease choices for consumers. However, on the other hand, if standards are approved too slowly, the quality of life and safety for the general public is impaired.

#### **ARTICLE V SECTION B2: Inspectors and Enforcement of Standards**

The actual inspection process is done in accordance to the laws of the individual member nations. The Commission of Uniform Standards may, however, propose bills for Uniform Inspection Hierarchy, Reporting Structure and or general suggestions or principles.

##### **2. The Pace of Enactment**

In order to assist the Global Reserve in regulating the growth or decline of the economy all bills presented by the Commissions will have five levels of enactment. Level 5 will enact standards at a rapid and accelerated pace while a level 1 will move at a slow or perhaps declining state as expressed through the bills presented through the Commissions. The number of levels may be increased domestically through the vote of the Governors or Multi-nationally through the vote of the Prince of the Covenants. The Global Reserve may increase or decrease these levels to slow or increase the pace of the economy for the Commission of Structural Engineering, as it is the only domestic Commission. This will persist until such time that the Commission of Uniform Standards is able to pass laws regarding a Uniform standard of currency regulated under a Multinational Global Reserve. The Global Reserve as well as the Individual Commissions when writing the laws should consider manufacturing stock levels on hand when increasing the Pace of Enactment to avoid unneeded hardship on unsellable, already produced goods.

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**Notes:** Fine or Criminal Prosecution Imposed if Court Rules not carried out. Chief Inspector will legally help defend Commission Delegates when called upon.

How standards are formed is as important, or more important, than the standards themselves. Those who set the standards must be fully and professionally proficient in their knowledge about the product and/or services provided. If anyone is allowed to run for office in the standards and regulations commissions, the result may be well-meaning, idealistic people who nevertheless lack the necessary formal training, engineering experience, or scientific knowledge about the products or services they are now to regulate. Furthermore, since businesses that produce these products and services in question may be put out of business because of work on the official standards, businesses and industries must have some effective way to express their legitimate concerns about the standards and other related regulations. However, such input must not be limited to one monopoly producing company, or just a select few oligopoly, because it is easy to see how such arrangements could lead to favoritism and corruption, which would adversely affect some companies and the consumers by interfering with basic free market principles. It is important to remember that for an Inspector to inspect or write rules and regulations that must have background in what they are inspecting and creating rules over. Therefore, to run for the office of inspector one will require scientific knowledge or experience to run for that position. Of course, science is always advancing therefore our requirements for Inspectors should also be expanding in line with the modern age. To accomplish this, the international experience standards are handled by the Global Reserve, which is an International Organization, and the Educational Requirements are put forward through the Department of Education for all candidates within the Democracy. We would hope that partnering nations would have similar and collaborative requirements. However, the Democracy would not be a Democracy if it imposed its will on others. Our goals by rewarding scientists and exalting their scientific work to be able to run for the Inspector Position is to create a desire in society to further pursue scientific endeavors and studies which serves to benefit society.

### **ARTICLE V SECTION A1: Prerequisites for Inspectorial Candidates**

The Individual law making bodies for each nation may alter the requirements as they see correct, including the right to set age limits for each Commission or Sub-Commission at their discretion, however, after a Inspector has been elected into office no education or experience requirements are required to run for reelection unless the Inspector's record prior to the Inspectors initial entrance into the Commissions was falsified. Six months prior to any Inspectorial election within the nation, no requirements for office may be altered.

**Experience Requirements:** The Global Reserve for each nation through private enterprise is to put together industry experience requirements. Experience requirements may not be set to less than one year within an industry related to the purpose of Commission itself to be considered valid.

**Educational Requirements:** The Department of Education for each nation is responsible for setting up the Education Requirements for each Commission. Initial requirements per to be used as a basis for further requirements are as follows:

- i. **Commission of Communication and Transportation:** Masters Degrees in Physics, Astronomy or related engineering field.
- ii. **Food and Drug Commission:** Ph.D. in Medicine, Naturopathy, or Agriculture.
- iii. **Commission of Environmental Protection (Endangered Species):** Type of Biology studied must reflect species studied. For Endangered Animals a degree in Biology, Zoology, Animal Science or Veterinary Medicine. For Endangered Plants a Degree in Botany or Related Biology. For Endangered Fungi a degree in Mycology or related Biology.
- iv. **Commission of Environmental Protection (Pollution Limitations):** Ph.D. in Medicine or master's degree Chemical Engineering
- v. **Commission of Uniform Standards (Accounting Standards):** Passed the CPA or National Equivalent Exam with a minimum of five years' experience as an Accountant or related field.

- vi. **Commission of Uniform Standards (Legal Format and Protocol):** Passed the Bar Exam or equivalent test within that nation with a minimum of five years as a lawyer, judge or related field.
- vii. **Commission of Uniform Standards (Formulas and Measurements):** Requirements should reflect ever-changing technology and needs in the workplace. Each individual nation may conduct this with a manner that they see appropriate.

**ARTICLE V SECTION A7: Educational Prerequisites to Run for Independent Commissions**

Educational Requirements for Commissions Office Seekers must be agreed to by a majority of the Representatives to the World Alliance. Each participating nation may set their own rules for an initial positive or negative vote. For the Democracy, an initial approving vote from our Prince of the Covenant must come with the approval of the Department of Education. Any alteration of the existing rules must be proposed and agreed by a majority of the Commission body as a whole, but will not be approved unless agreed to by a majority of Governors from all participating nations. Nations who only participate in one or two Commission will be allowed to vote on Commission of which they are apart.

Finding the best-possible solutions is not a simple matter, and, as in many related matters, it is relative to the needs of each kind of standard and the nature of the products and services. As with all things that evolve, we begin calculations with what has come before. When we come to International Institutions, the United Nations represents an evolutionary form in transition of the Senate, in that sovereignty rather than physical size or population is the dominant calculus, and regardless of the size of the nation, each gets one vote. This new international body, or more appropriately *bodies*, has been designed after the U.S. House of Representatives in that the number of representatives will be relative to the population of the nation. The more people there are, we assume, the more commercial activity will occur in that population. Smaller nations are therefore put into the position that if they want to compete well in the international business world, they will be at a serious disadvantage unless they choose to conform themselves with the internationally accepted standards. Still, at some level, they need to be involved in the process for standards formulation, and we will consider this matter later.

Members of these bodies will need to qualify for the kind of regulations they are writing. When we look at qualifications for any job, they fall into two general areas, namely formal education and training, first, and then relevant on-the-job experience. For instance, for many years, far into his career, Bill Gates had never completed a college education, but if he wanted a position on the standards and regulations commission for the computer industry, his subsequent experience would have to far outweigh those normal considerations. Each nation could raise the standards for their own candidates for these commission positions according to the size of their applicant pools and otherwise as they see fit, but at least a few general, basic qualifications will be needed for each kind of standard or regulation. One overriding criterion must be that each member of a commission must be elected from his or her nation of origin.

If we were to form an international congress to develop standards, we run the risk of having that congress decide to write and pass more than just standards, but actual laws. As we discussed in Chapter 2, any congress poses a potential risk to the law creation rights of the people. Standards and regulations pose a specifically difficult issue for democracies. When we study the present system of standards and regulations and its history, we learn about many issues with representation that need to be redeveloped. In the U.S., each kind of standards and regulations category developed originally as a department of the federal government. From the F.D.A. (Food and Drug Administration), to the F.C.C. (Federal Communications Commission), to the E.P.A. (Environmental Protection Agency), each time the U.S. Congress was given a regulation task that required specialized knowledge, it created another department within the U.S. government to manage and regulate that industry. Prior to these agencies, standards were conceived and made into law by members of Congress themselves, such as the Vaccine Act of 1813, prior to the creation of the F.D.A and the Federal Water Pollution Act of

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1956, prior to the creation of the E.P.A. Many of the foundations of these agencies and others came about during the Franklin D. Roosevelt administration (1933-1945). These agencies have many useful purposes which we will be going into later, but on an authoritative level within the government these agencies did two things for Roosevelt that are in opposition to our direct democracy goals. First, by creating separation between the establishment of standards and Congress, accountability and responsibility also shifted away from Congress so that standards could be created with greater ease. This is not to say that Congress is not allowed to monitor these agencies, but it is important to remember that Congress is designed as a law creation institution, and often Congress, due to its intentional bureaucratic design, is highly inefficient at enforcing the law. Second, it increased the powers and scope of the executive branch of the government under Franklin D. Roosevelt, thereby increasing the authority for his presidency and of every president thereafter.

This situation inherently poses several challenges. First, and most obviously, technology is always changing, advancing, and becoming more complex, which means that there will always be some readily apparent need for further departments to be in charge of one or another form of regulation. If, each and every time a politician sees such a need, we comply with that and allow the formation of a new department to deal with those issues, those politicians would be deciding what authority those who determine standards and regulations should have. Then, if left unchecked, eventually these departments will encroach upon rights intended for the people.

## **The Responsibilities of the Individual Commissions**

The kinds of regulations our design establishes are meant to be broad enough to incorporate new technologies but also narrow enough not to encroach upon the rights of the people. Nation-to-nation agreement is the most primitive kind of international trade agreement. The commission process will facilitate international cooperation, and each commission may serve as well as a stepping-stone for its members into the next commission. Thus, the Commission on Transportation and Communication was intended to be the first-level commission among nations, although it does not have to serve that purpose. The Commission on Transportation and Communication also regulates all transportable objects other than food and medicine. From cooking pots to trucks, anything that can be transported is therefore, in a way, a reflection on this Commission. In short, all normal products that one thinks of when it comes to trade are the concern of this Commission, and it will also be good for the environment because it provides help to reduce industrial pollution by automobiles, airplanes, and other such machines. This also means that the industrializing nations will have to abide by the same environmental regulations as others in order to sell their products abroad because the standards apply not only externally but also internally. This is most evident in nations like India and China where the goods they produce for the United States and Europe have high levels of environmental standards, but the vehicles and machinery they use within their own states is highly pollutant and toxic. In many of the larger cities in China, for instance, the city residents have to walk around town with air filter masks in order to breathe without getting sick. The commission was also designed to facilitate international telecommunications and manmade satellites for communication purposes. If nations are going to work together, people must be able to communicate easily across borders, and with little expense to each other. Membership in this Commission will remove all international tariffs from the participating nations for products that have been approved by the Commission and the member nations, but also remove international service charges from telephone uses and other means of communication.

When N.A.F.T.A. (North American Free Trade Agreement) was first implemented, many years went by trying to establish a common set of standards for the products available because the agreement applied to all products on the market. One of the problems that the N.A.F.T.A. experience made plain is that because there is no effective international group to monitor, enforce, and enhance the



standards across national borders, the original standards put into place in the original treaty soon become outdated and ineffective. Applying product standards and transportation standards for multiple products across the board has many embedded issues. By contrast, the direct democracy commissions were designed to analyze one product at time. Then the elimination of tariffs becomes a gradual process in the best interests of all the member nations, with the continual and constant improvement and enhancement of the standards and regulations.

#### **ARTICLE V SECTION D3: Commission of Communication and Transportation**

This Commission is responsible for setting the safety standards for all moving products, which consists of, but is not limited to trains, planes, automobiles, spacecraft, etc. It is also responsible for communication regulations, which consists of, but is not limited to Satellites, Phones, Cell Phones, Internet, Broadband, Radio, Television, etc. Participating nations are permitted free and open trade of Communication and Transportation Exports and Imports. Nations participating within the Commission of Communication and Transportation are not allowed to charge import duties against other participating members in turn they may not be charged import duties from the products and services under the umbrella of the Commission of Communication and Transportation for products with standards passed by the commission. New technology products where the product is unable to align with existing standards will be given a five-year period of grace for the commission to submit standards. A majority vote from the commission of an extreme product hazard may void this grace time.

This next one, the Food and Drug Commission, is designed for trade that, for participating nations, removes tariffs on imported food, drugs, and medical products, but is designed primarily with humanitarian purposes. Its purpose is to help the world find better and more technologically efficient methods of agriculture, use of vaccines, and other major public health issues, disease control, and the promotion of health, wellness, and general vitality. This Commission is responsible to determine the safety standards and other quality control measures for food, drugs, and medical technology. In some countries sewage and wastewater is used to irrigate agricultural crops, a practice that has led to outbreaks of disease. Farming practices and the ability to meet the world's needs for hunger, good medicine, and good public health practices will be among the top priorities for this Commission. An old Chinese proverb says, "Feed a man a fish and tomorrow he will hunger. Teach a man to fish and he will hunger no more." In the United States, food supplies are based on the needs of the nation rather than the needs of the whole world. Therefore, during times of surplus farmers are paid to limit, burn, or not plant crops, depending upon the country's current needs. The Food and Drug Commission, working as a collective international group, should be able to allocate these needs much more efficiently because needs are calculated internationally and long-term, rather than according to the current local situation, where each country concentrates almost exclusively on its own present needs and what it can sell abroad immediately and conveniently at a profit.

#### **ARTICLE V SECTION D4: Food and Drug Commission**

The Food and Drug Commission is responsible for writing regulations and restrictions for Health and Food, which may include Food Preservation, Food Service Sanitation Requirements, Child Immunization Standards and Toxic Substance and Disease Registry. Participating nations are permitted free and open trade of Food and Drugs between participating nations for products with standards passed by the commission. New technology products where the product is unable to align with existing standards will be given a five-year period of grace for the commission to submit standards. A majority vote from the commission of an extreme product hazard may void this grace time...

##### **2. World Hunger & Disease**

The Food and Drug Commission is designated as a humanitarian commission to identify and seek resolutions for hunger and disease throughout the world. To encourage food donations within the democracy the food and drug administration may set lower standards for food donated to charitable

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organizations. All food donations, including vehicle and time expense if contributed from a business establishment, may be written off as a donation as determined through public vote.

### **b. Quarantine**

Approval from Prince of the Covenant is required. Commission on Pollution Limitations may also issue a Quarantine should a weapon of mass destruction be used.

The commissions of food and commerce are good candidates for facilitating international trade among the nations. There is, however, one set of products that represent a challenge for globalization, and that is structural products. This is because homes and other buildings are difficult to move, although these products still require many regulations and safety standards. The raw materials used to make homes and other buildings differ according to the raw materials that are available locally, or can easily be made available within any given area. For instance, in Arizona, many homes are made of clay, in Pennsylvania they are constructed with brick and mortar, and in Oregon, most homes are made from lumber and plywood. To further complicate matters, different geographic areas have different building codes to deal with the natural risks in those areas. For instance, California has severe earthquakes, Kansas has tornados, and Florida has hurricanes and crocodiles. Flooding could be a serious, regular danger in some areas, but in others it could be forest fires, or even sinkholes. Each area with its own more likely type of natural disaster requires, therefore, different building codes in order to address specifically these different kinds of serious natural risks. There are other considerations as well, for instance, homes in Southern California, Texas or Arizona may be able to better utilize solar power for energy, than Washington or Oregon with its heavy cloud cover during much of the fall, winter and spring months. Also other natural resources such as wind power in Chicago; known as the windy city, may be the best avenue for that venue. Since the one-size-fits-all industrial standard will not work in these cases, allowing international law to determine building standards would be opposed to the particular local needs of communities, where conditions vary. That is not to say that standards are not needed or relevant for building codes and other structural engineering plans and policies, but just that it will be more prudent to well consider also the unique natural settings for structures, and to do so independently, each nation at a time, as well as locally, within the nations.

To address these needs, historically we have provided different structural elements to protect us from the more severe forces of nature. For instance in America's Pacific Northwest there are dams to prevent flooding in the spring when the winter's mountain snow may melt to quickly, and it may be raining almost constantly, and in Louisiana there are channels, dikes, and ditches. However, these and other government-funded structural enhancements tend to go beyond the capabilities of business, which tend to be limited more to pure functionality and safety, for the government funded projects also tend to facilitate both commerce and recreation. Consider, for instance, the American interstate highway system that was planned originally and initiated during the Eisenhower administration of the 1950's, and the agricultural aqueducts and reservoirs that were conceived, designed and constructed by engineers.

Growing up I got a job at Southern California Natural Gas Company. My job was a 'meter reader'. Basically, I would drive from place to place and then walk to read the gas meters for current usage at each place. Today, even years after I left the position, I find myself looking for the gas meter when I pull into a restaurant or business. The Commission of Structural Engineers should bring together a group of people who look at the world with the possibilities for imaginative initiatives regularly in mind, which is unlike the way most of us usually think. When we see a freeway overpass, do we notice the structural qualities or lack thereof for the concrete, rebar, and steel that a structural engineer would? It is to be hoped that these people will be able to bring to light and then be persuasive about the nation's infrastructure engineering structural needs and possibilities. For this reason, a sizeable portion of the national budget is to be set aside for a select number of such projects

(as you read about). Remember, the number of projects will be kept to only a few in number, and this will ensure that each approved project receives sufficiently full attention from the Commission's members. Because these projects are nationally approved they are also intended to bring about a sense of unity throughout the nation as the panama canal and space race did historically, and doing so without infringing, downgrading or stereotyping one ideology over another. Thus, we are using these projects to unite the nation without infringing on the personal diversity in line with our democratic goals.

One of the primary purposes standards exist is to provide a level of defensive requirements against natural disasters. For example, there are structural framework requirements in place on skyscrapers in earthquake zones and window temperament standards in hurricane areas where heavy objects are flying through the sky. The question is how do the standards in theory hold up to the actual event? One of the only true tests is to analyze the damage caused after a natural disaster occurred to see how the standards truly performed and what possible improvements and adjustments should be made.

#### **ARTICLE V SECTION F1: Natural Disasters Investigations**

The Commissions of Structural Engineering is responsible for having a committee who has the responsibility of reviewing and signing off on the safety and protection plans from a potential natural disaster issues as they relate to the responsibilities and jurisdiction of the Commissions. When a natural disaster does take place and loss of life occurs because of insufficient or negligent standards the committee members may be held partially responsible as determined by existing law. If negligent behavior was do to lack of enforcement, the inspectors may share in some of the responsibility. Existing technology and probability of occur should also be factors. Post extreme natural disasters members different than those that made the standards are required to go and analysis the situation and make a detailed report for the regional governor or equivalent national entity for recommendations for repairs, standards and allocation of funds. The governor may pass these standards as law until mayoral vote of standard confirmation. Through this, they may make the standards permanent or reject them. If the governor rejects the standards, the governor is required to publicly address the region or national equivalent to express his reasons for rejecting all or part of the Commissions committee recommendations.

Like the governors' budgets, the budget for the Commission on Structural Engineering will grow along with the unemployment rate in order to meet present-day employment demands. For example, considering such major elemental disasters as earthquakes, volcanoes, hurricanes, or falling meteorites now being tracked by scientists, by allowing the Commission on Structural Engineering to submit projects to the governors before such disasters strike, the nation can take wise precautionary, preventive measures to protect the people beforehand—and what else should governments do but protect the people? However, to ensure that each project receives ample attention from each individual inspector, the Commission as a whole is empowered to submit ten projects to the governors. We must also remember that the position of governor is not designed with the intention that that person should be a scientist. By having each project analyzed by the Commission prior to its submission, we will know that ninety percent of the potential challenges to the project if it had been otherwise submitted will have been foreseen and prevented. Gradually, with the passage of time, this regular, ongoing re-evaluation of the nation's infrastructure and its needs has the potential of maximizing the opportunities for the highest quality of life for everyone in the democracy. Yet regardless of how structures are built or their efficiency, it is not enough if it compromises the air we breathe, the water we drink, or a hundred other legitimate environmental concerns. To meet these challenges, the Commission on Environmental Protection is planned.

Actually, the Commission on Environmental Protection is one of the most difficult commissions to construct. This is because it has to do with structures such as factories and energy production facilities. It also has to do with land preserves, such as the Grand Canyon and Yellowstone National

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Park—places that are well worth preserving. The challenge is that while it may be wrong to cut down the rain forest, to force the people that live in the rainforest to abide by the rules of a foreign nation is more consistent with a dictatorship than a democracy. One needs to understand that democracy is less about right and wrong than about allowing the people of a community to make their own decisions, even when those decisions are wrong. Therefore, when it comes to preserving land, the Commission on Environmental Protection may not normally reserve any land or natural habitat without approval from the people living in that area. Air and water pollution standards are another matter, however, because air blows and water flows.

### ARTICLE V SECTION D5: Commission of Environmental Protection

*The Commission of Environmental Protection is responsible for writing regulations and restrictions for Natural Resources and Pollution Limitations. The Regulation of Natural Resources is limited to the following Commissions:*

#### a. Endangered Species

The proposal fish and game quotas, new endangered species as well as species that are no longer endangered. No animal maybe placed on this nationwide proposal without first receiving a majority vote in the County Council(s) where the land or animal is located.

#### b. National Preserves

The proposals should contain the regulations and standards for the use of the nation's natural resources. Proposals should also contain any new national preserves. No land maybe placed on this nationwide proposal without first receiving a majority vote in the County Council(s) where the land or animal is located.

#### c. Pollution Limitations

The proposals should contain the regulations and standards of the Regulation on Pollution. Candidates must have at least reached an age of 40 and possess a Degree in Chemical Engineering and/or Ph.D. in medicine (Commission must be mixed). May not regulate usage, only place limitations on levels of pollution, however, Inspectors must post practical methods to achieve reduced levels of pollution. Regulations must effect all universally without exceptions by industry, private, government, etc.

#### d. Biological Warfare Preventive Measures (Air, Soil and Water)

Oversee preventive measures for airborne weapons of mass destruction as well as *oversee preventive measures for the water supply against weapons of mass destruction*

We can see the benefits of cleaner air and water, but, unfortunately, it is not enough to draw nations into this Commission. Nations respond primarily to economic, power, and influence benefits. When it comes to the Food and Drug Commission as well as the Commission on Transportation and Communication, we can see tangible financial and efficiency benefits in terms of business growth, efficiency, and reduction in expenses to both government and the free enterprise business sector. Sadly, when many politicians look at environmental commissions, all they see clearly are the immediate costs to business and industry. For this reason, then, there must be a tangible benefit to prospective nations that will attract them to membership in this Commission. In order to determine what kind of benefit should be offered first, one must understand what kind of nations and leaders would value environmental health on our planet sufficiently to participate effectively in such a commission. We know that people who value the environment also have an appreciation for the intrinsic value for life. We know that they feel to some degree a sense of responsibility for the preservation and care of the whole planet as it extends beyond the borders of their own country.

Considering the nature of war as inherently and diametrically opposed to those of the natural interests of an environmental commission, the members of that commission would naturally be opposed to war. By giving the members of the Environmental Commission a voice into the actions of the Prince of the Covenant in times of war, an incentive is created for the Prince of the Covenant to seek a peaceful solution for conflicts with other nations. This arrangement also helps to ensure that the Prince of the Covenant will be doubly certain to have ample justification to the world for entering

into or continuing with an armed conflict. At the same time, this creates a tangible motive for those nations to want to belong to the Commission. The membership in the Environmental Protection Commission will also provide a way for nations to belong as members to the World Alliance. Remember, however, that it is not considered an entry-level commission, and it is expected that the countries belonging to this commission have already established long-term friendly relations with the democracy through their previous participation as members in other commissions. Remember, also, that the final authorization for continuing armed conflict remains always with the National Council because in this way the democracy itself is preserved. The World Alliance is unlike the United Nations because only republics and democracies may join. Second, only nations with the strongest ties to the democracy will comprise the World Alliance, as evidenced through the commissions in which they are members. This arrangement serves several purposes, but the primary purpose is to keep in check a democracy's potential military ambitions. We must remember, too, that in the eyes of the public it is better to receive a rebuke from a friend than from an enemy or from a stranger, which members of the World Alliance by design are intended to be allies. Of course, we realize that war by its nature due to the loss of life and devastation has many intricacies and exceptions to every rule. For example, a war on foreign soil should have different rules than a war on domestic soil where citizen lives, homes and loved ones are in grave jeopardy. Each of these things and others has been and will continue to be refined as we go along.

#### **ARTICLE V SECTION E: World Alliance**

As long as nations operate under a Republic or Democracy, they may join with the acceptance of any participating member nation. They may also leave at their own accord. However, leaving nations will lose the benefits of membership. Any nations who join the first three Commissions as well as the Commission of Environmental Protection may by choice be a part of the World Alliance. Heads of State and the President of the Democracy will have the following rights:

##### **War Crimes**

- Approval of War: Must contain some participation for a "YES" vote.
- Continuation of War (After 60 Days Governor Approval)
- Impeachment (Prince of the Covenant) – 3/5s vote for Impeachment

Should the United States and thereby the United Nations cease to exist the World Alliance will open up a second wing designed after the United Nations allowing a seat for all nations, however, no VETO authority will be granted to single member nations with the rules and procedures put in place through consensus. International Law may require passage through both wings as determined through the international community upon inception. (Comparable to the US House and Senate)

The final commission is the Uniform Standards Commission, which is developed as the final tie before an international merger between nations occurs. It is developed to link accounting standards, legal standards, and currencies together, which will ensure that from the perspective of the business community, at least, the nations are to behave as a cohesive single unit. Membership of different nations in this commission also mutually opens them to access by the Regional Bureau of Investigation, which means that the different member nations will have the benefit of a united front in the search for criminals, wherever in each nation they may be. This also provides us with another safeguard, because should the democracy ever ascend to a universal world government, the people would have the benefit of multiple regional police forces, rather than a single national police force. As you will recall, the people within each region are responsible to place their own creative and unique laws through the regional powers of authority laws in order to preserve their regional sovereignty. This diversity should open doors to allow us more easily to incorporate the differences in foreign national police forces where there are agreements with the democracy.

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### ARTICLE V SECTION D6: Commission of Uniform Standards

Membership in this Commission permits: Unity of Currency as well as Open and Uniform Banking System between participating nations. When possible during the integration of new nations their existing laws and standards should be used as basis.

- a. **Uniform Accounting Standards:** Requirements for candidacy in this commission: Passage of CPA Exam or National Equivalent or as determined through International Law.
- c. **Uniform Legal Format and Protocol:** Requirements for candidacy in this commission: Passage of the BAR Examination or National Equivalent or as determined through International Law.
- d. **Uniform Standard of Formulas and Measurements:** This Commission is open to the members of the other commissions as well provided their Education or Experience is in line with the need of the Standards being composed.

*Option of term on hold (awaiting members for a given field, as long as it takes (if waiting requirement from the time elected will remain value until term is completed by Inspector) (Type of Exam or degree maybe altered or expanded by the department of education as part of their educational standards in order that only the best qualified individuals maybe up for election) May not make void of Standards. (Commission of Uniform Standards may make recommendations to the Department of Education.) Experience substitute may only be granted by the Global Reserve and then approved by the department of Education.*

#### 1. Patents and Copy Rights

The commission of Uniform Standards 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, however life be it: plants, seeds or animals, is not eligible to receive or preserve such patents within the borders of the democracy. No patent may extend greater than five years after the patent holder has stopped selling the item. All patents are expired when the patent holder stops supporting the item or the cost associated to support the item is greater than its newer equivalent replacement. In cases where the patent holder has declared bankruptcy or is unable to secure a market the patent may be extended beyond said times as set through international law as set through the commission of Uniform Standards. (United States Constitution (Article 1 Section 8))

If, through their membership in these commissions, the Prince of the Covenant can bring nations together—which will take time, diplomacy, and patience—it will be only a matter of time before the people themselves began to wonder how long it will be before the merger of their separate countries into the democracy will be. At this point, it will be up to the nature of the democracy to prove its worth to the people of these other nations. Then, when given the choice and the opportunity, the people of those other nations will push and struggle to get their countries to join the democracy. If they do not, however, that will be a sign that this form of government has not lived up to its promise.

### Keeping Inspectors Accountable to the People

Yet while we are using these commissions to unite the world with the democracy, these commissions themselves have their own specific purposes, aims and goals. It is not enough to specify limits to the authority of those who create the standards and regulations; the system itself must be able to make sure that the limitations are enforced, a task that cannot be easy with the international enforcement of law among different nations. Historically, the enforcement of regulations and standards by these departments has the responsibility of people appointed to their offices rather than elected, and unfortunately appointed officials owe their authority and their allegiance to the person who appointed them rather than to all the people. Under American law, for example, the president makes these appointments, and each such appointment adds to the president's power and authority. If the regional governors or the president under the authority of the democracy were allowed to appoint these positions of leadership, it is conceivable that the national council would use these authoritative positions to increase and enhance its own power.

The only real option is to create elected authoritative positions for those who are to enforce society's standards and regulations. While the concepts as utilized in a republic have many issues, the idea of a Congress or Parliament is still superior to the monarchical system, which from a theoretical viewpoint is actually closer to the appointments structure currently in place in the United States under the control of the American President. Therefore, the agencies and departments that enforce and develop regulations and standards (which are by their nature *laws*) are elected legislatures. However, these new forms of legislatures—which will we discuss shortly—do not pass the standards that they write. For the actual passage of standards and regulations, the system has several democratic components through the town hall meeting concept. This ensures that the people will have direct involvement in deciding whether the standards and regulations that affect the products they buy and sell actually become law and are enforced, in line with our Jeffersonian principles. *We think in America that it is necessary to introduce the people into every department of government as far as they are capable of exercising it, and that this is the only way to insure a long-continued and honest administration of its powers.*

Also, each county—by means of the county laws created and enacted by the people who live there—still has the power to overturn or alter the standards and regulations within the legal boundaries of that county, and this results in a social structure that is still fully functional, as a direct democracy form of government. If the people within any given county decide they dislike the standards and regulations, and they continually overturn them, soon they would be out of sync not only with the rest of the nation, but also with international standards in effect around the world. If they reduced standards, their products could be sold only internally, inside the boundaries of their own county, or in other counties with regulations and standards closely similar to their own. Where the standards had been overturned would significantly reduce their business options and their customer-consumer base. The reverse situation also has large potential challenges, for if counties passed more rigorous standards above those mandated by the commissions, there could be many products now unlawful to buy or sell and their own products could be more expensive to sell elsewhere due to the competition from lower-priced goods conforming to the lower standards.

Local direct democracy has many various strengths, which is why it is the foundation of our government model, but it also has some limitations. New technologies and new ways of doing things always come at a price, with some trade-offs. For instance, when people switched from horses to automobiles to move about, they could then move much farther and faster, but they also needed to build better roads upon which to travel, with traffic regulations, and in case of breakdowns they needed mechanical expertise or mechanics hired to make repairs. The messes made by automobiles turned out to be less offensive than those made by horses, but, as we are now seeing, there were also new, serious concerns about long-term, cumulative environmental damage. Similarly, standards and regulations are tools that we use to bond counties and nations together, and about which we learn as we use them, but with proper planning, the inevitable trade-offs that come with their acceptance will show, overall, the most advantageous results.

The national mandates and powers of authority do offer different forms of representation than those of regulations and standards. This is because different kinds of law need different construction methods. Powers of authority and amendments are made to be foundational to the system, as timeless options that gradually refine and perfect the system. National mandates are designed to bind the nation together and to resolve the timely challenges with the issues of that day and age. The national regulations are considered the most trivial and temporary of all the kinds of national laws. Standards are based on the existing needs of products to keep them in step with the technological needs of the day. Technology as we know it is a dynamic, ever-changing force always on the move, because technology itself is engrafted into the ingenuity of the human spirit, and the freer and the more inventive people are, the more rapid the changing pace of technology will be.

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The challenge is that any national law will impose or encroach upon someone's individual freedom somewhere, or in some way. To diminish the authority of these international elected bodies, we divide them into four independent components, for in this way one body of authority will be held in its place by the other bodies of authority. Unfortunately, however, this plan will not be enough. Analyzing the challenges built into the republic as a form of government, one of the first things we noticed was the sometimes-inadequate knowledge base of each congressperson within their respective individual committees. It is important that each elected inspector who will be writing standards and regulations be familiar with the products and services for which he or she will be writing those standards and regulations. Therefore, a training program is established that each elected inspector will need in order to investigate, discuss, and communicate with the people, employees in those industries as well as the consumers about each aspect of the products and services as part of this introductory investigation process. Then the people in the industry will become familiar with their inspectors, but more importantly, their inspectors become familiar with them. Note it is the inspectors that are going to and seeking out the needs from the people rather than the present arrangement, which relies on pressure asserted by congress on the presidential appointment with hired members that have no allegiance, enforcement or review from the people themselves. This new arrangement also helps to ensure that the standards and regulations (as written) will always be effectively enforced as they are backed by the consent of the governed and will of the people.

An ever-present danger with the current standards and regulations process is that those who write the standards, worrying about justifying their own existence, tend to make the standards so precisely strict that producing the actual product and services becomes excessively complicated or expensive. For instance, there are now standards about what the size and shape for jelly bottle labels must be, and there are requirements for the adhesives for attaching the labels. For those of you who dine on jelly bottle labels, you may rest well knowing that they are non-toxic. Of course, everyone wants to set a high price of the goods he or she has for sale, but it is important that these newly-elected inspectors understand and deal with this history and the side effects and downside issues produced by the standards now in place before they set about producing new ones, which should facilitate trade rather than obstruct it. In order to accomplish this, any time a business files suit that a regulation or standard is not justifiable or outside of the jurisdiction of the international standards, a newly elected inspector will be assigned to investigate whether or not the case against the international commission is justified. Whereas many cases will involve companies trying to avoid or bypass some regulation, in other cases the business will have a legitimate grievance against overly rigorous or overly precise standards or regulations.

It is my hope that these checks and balances will impart some real understanding of the responsibilities that come with the office of international inspector. The accountability of each elected member matters, and as you may recall the lack of direct accountability among of individual members in the legislatures of the republic is one of the primary defects of that system and a principal, initial reason for advancing our plan for direct democracy. The inspector, although elected, will have quite different regular duties than those of a legislator in a republic. A Congress or Parliament proposes law and makes laws, but society deals with the consequences after a legislator's proposal has become law. Inspectors will share in the consequences of the laws they write. Even at the freshman level, the investigation into various cases will have a profound impact, not only in exposure to the needs within the standards and regulations about one product or another, but also in that person's relationships with his or her colleagues among the inspectors. If the inspector analyzes a case and finds that the case filed against the international commission was wrong, the inspector must go to court to defend the commission. If the freshman inspector loses the case, his reputation is tarnished, and repeated failures will be certain to have their consequences. If the



inspector rules that the commission was abusing its authority, the inspector is also thereby challenging the previous inspectors who put those standards together. Since the freshman inspector is hoping to be accepted on one of the committees, it would not be advisable to attempt to overturn each and every case, and it is also unlikely that he or she would be granted further case reviews if that happened. In any event, we leave the freshman inspector with two difficult and conceivably *bad choices*. For this reason, then, it will be in the newly-elected inspector's best interests to research each case well that comes up for his or her review. Since they are in training, it is expected that the newly-elected inspectors will go to the senior inspectors to ask them about the rationales behind the standards for the case in question, and this situation will produce a neophyte/mentor relationship, with the older and more traditional learning being passed down to the newcomers.

Now with most of us, if some new person came to work and we entrusted that person with considerable authority, we would expect the person to work industriously and with good faith, and we would hold that person accountable for his or her actions. From the governors, to the ambassadors, to the inspectors and the mayors, there is really nothing enviable about their official positions. This is, after all, truly remarkable, for if we create a position that no one in the world would ever want but we add political authority to the equation, we will be certain to have a line of people a mile long only too eager to fill that slot! This is because it is in man's nature to want to push beyond apparent limits and to overcome all odds.

When considering the position of international inspector, we must also consider well the sovereignty of each participating nation. These separate countries must have the sovereign right to challenge the laws of the individual commissions on regulations and standards when those laws seem to be encroaching upon their sovereignty. Using national pride to retain the growth of the commissions does have several hidden dangers. In the United States, for instance, during the time when the Constitution was being drafted and debated, people thought of their nationality more in connection with their own particular state or commonwealth. In those days if one asked someone on the street to identify himself, that person would self-identify as a Virginian or a Georgian, for instance. The original Constitution designers felt undoubtedly that these divides between the states would be a natural, enduring counterbalance to the ambitions of the national government. However, those original divisions were only generational, and before long people began to think of and refer to themselves more as Americans, and that situation endures to this day. This means that the original strong counterbalance to the power of the federal government no longer remains. One of our main goals throughout this chapter has been to provide a plan that helps to pave the way for an eventual world political unification. It seems to be inevitable that eventually the people of this world will no longer see themselves as Indians or Chinese or Russians, but rather they will see themselves as citizens of the earth. Today, however, those advanced ideas may seem as remote or as alien to us as the original Americans referring to themselves and their *nationality* as Pennsylvanian or South Carolinian.

It remains that at the present time for this political planning we must utilize the national pride of the participating nations to the best advantage. When a case is filed against the Commission, the trial will be held in the nation bringing the lawsuit. If that country sides with the Commission, it will build the authority of the standards and regulations themselves. If the foreign national court goes against the Commission and the Commission upholds the verdict that will build respect for the commissions and the process itself. If the foreign national court rules against the Commission, and it turns out to be wrong, then the international community will exert political pressure upon the nation in question. So then, however one thinks about it, the commission system of standards and regulations has succeeded.

These lessons for the newly elected inspectors will take time to build, develop, and mature. For this reason, the freshman inspectors' first term will be eight years, but it will be only after four years

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of work and inspecting that the freshman inspectors will be able to form their own committees. Before that, they may join only committees formed by senior elected inspectors, and of committees about topics that relate to their own expertise. This helps avoid putting people onto committees for which they have no real knowledge, training, or expertise. These first years as freshman inspectors have with them a whole set of responsibilities. Therefore, they may be patient and wait for an opportunity on the committee that they want, for they know that their time of greater responsibility will come. During these first few years, it is expected that they will be studying, taking notes, and putting together plans for standards and regulations to be put forward later. Remember, our thought about well utilizing those little moments of clarity, insight, and inspiration throughout the days, the weeks, or even through the years in preparation for that role in the future that will come.

### **ARTICLE V SECTION C: Duties of Freshman Inspectors**

Freshman Inspectors are elected to serve an eight-year term consisting of an initial one-year of training, four years of inspecting, and the remaining three years in the Commissions Commission of their election. If reelected an Inspector's second term is 4 years of active committee membership. If reelected to a third term the term will consist of four years active Commission membership followed by one year of freshman Inspector training and two years of inspector training. Each Inspector may serve a maximum of three terms in office. The first term of the first and second election cycle in the history of the Commissions, the term will be for only 4 years of active commission membership with no training requirements. Inspectors honored enough to get a third term will be responsible to determine the training and testing requirements for freshman Inspectors. These senior Inspectors will also be responsible for setting up the types of activities and inspecting Freshman Inspectors will need to accomplish. The activities and inspecting must be diverse in nature as well as allow the Freshman Inspectors some latitude in choosing the subject matter and courses of study. All training must be applicable to the office of which the Freshman and Senior Inspector was elected. Upon the completion of testing, Freshman Inspectors may be called upon to fill Committee numbers when an Inspector would like to form a Committee, but does not have enough members to do so. The Commissions through the vote of the individual bodies may determine the minimum and maximum number of Inspectors that are needed to form any Committee. The Inspectors may only choose from Freshman Inspectors if no other Inspectors wish to join the Committee in question. The Freshman Inspector(s) selected may also decline selection. After a Freshman Inspector is selected he cannot be removed unless he is accepted to another Committee, the standards are accepted or rejected by the Commission body as a whole, the Freshman Inspector Completes his fifth year of training or activities or agrees to go back into training and activities. After an Inspector's fifth year, he will obtain all the powers of a full Inspector status with the ability to Form Committees as well as obtain Freshman Inspectors as members to form those Committees as needed.

After the inspectors' first four years, which will be their first term, then they may form their own committees. Because the elections for international inspectors are held every four years, a new cohort of freshman inspectors will be coming on board, but they will not be able to join committees until they have completed their earlier training, as we mentioned. Some will complete these training requirements quickly and others may take more time. This was the intentional design, for in this way they can be released gradually to their individual commissions. This will mean that most of the commissions will have already begun work with the senior inspectors who are permitted to form their own commissions, but for those commissions that do not have enough members, they can study the qualifications and interview each of the freshman inspectors available until such time as they find the one or two that best suits the positions. Intentionally we have established skill variation requirements so that the commissions are well-rounded and because the members of the committees must have a suitably varied combination of education, training, and professional experience. The newly elected inspectors must have the necessary interests and professional skills so that they will not be posted to

commissions which they themselves would not choose, or for which they do not have adequate subject expertise.

As for the senior inspectors, they may create their own committees on any subject if it is within the jurisdiction of the international commission, and provided that another committee has not already assumed the responsibilities for that same, specific subject. With greater authority comes greater responsibility. Since the senior inspectors are the ones who oversee the formation of the committees, it is their responsibility to provide the public with the standards and regulations that society needs.

Should the inspector wish to run for a second term in office it will be a term of only four years, but those four years will be spent just forming committees, producing regulations, and making standards. It is our hope that the inspector commitments, just like those for the Prince of the Covenant, will consist of a lot of travel to visit the industries for which they are writing standards, and that they will talk to the employees in these industries as well as the consumers who use those products and services. While it is true that each inspector will be voted into office from some particular region or country, unlike a congressperson or a member of Parliament in a republic, these positions are not designed to represent only that geographical area, but rather what is needed is someone who is involved with the use or production of the products and services for the business enterprises most concerned. For instance, an inspector from Detroit may be expected to know and write automobile standards, Silicone Valley standards for microchips, Florida citrus or fruit standards. In addition, each commission will have its own laboratories and its own tests rather than having these parts of their work farmed out to the private sector, which would invite corruption. The inspectors each play a key role in managing and directing these activities, which means that they are not under the control of either the president or the Prince of the Covenant. The only thing in this regard for which the Prince of the Covenant will be responsible will be the funding of the inspectors and commissions, which will come from the direct democracy through the ambassador's budget. The ambassador's capability to alter these funds will be somewhat limited because the funds will be established through the international agreements with the other participating nations. The reelection of the inspectors, therefore, will depend on several factors in the eyes of the public: first, the regulations and standards put forward and whether or not those same standards were accepted by a majority of nations; and, second, if the cases preformed to enforce current standards were done equitably between and consumer entities among the international commissions to whom they reported which were in charge of seeing that their duties were well performed.

The more terms that an inspector has in office, the further away the inspector will get from the ongoing, currently-developing technology. Because the inspectors are actively engaging in the conflicts between consumers, business, and industry, we hope that this separation from technology will be considerably less of an issue. At the same time, the longer an inspector is in office, the greater the understanding that inspector will acquire about the process and the flaws or potential flaws in the commission system, as well as in the adoption of standards themselves. Taking all this into account, the inspectors will be allowed to run for not more than three consecutive terms in office. The first term provides for new inspectors who will be closer to the technology of the day. This also, in theory, should give them greater insight in to the technological gaps between that technology, on the one hand, and the present standards and regulations, on the other. However, for inspectors that make it to a third term, the last term will be for five years, rather than four, which will provide one additional year to be designated for the training for the newly-elected inspectors. This method should allow the inspectors already in office to keep updating new people, to help refresh their own knowledge of technology, and to provide a practical means for the few senior inspectors that make it to a third term to train the upcoming freshman inspectors. The senior inspectors' in-depth

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knowledge, with their years of experience, should help to steadily refine the standards and regulation-creation and enforcement process.

### **Commission Hierarchy and Structure**

Each of the four international commissions will follow this pattern. Yet there are still vital questions that remain difficult to answer. For example, how many members should each commission have? The more members there are, the less accountability there will be for each individual member. The fewer members the committee has—thinking about this realistically—the fewer products and services they can study. To solve this dilemma, we have modeled the commissions after the U.S. House of Representatives, such that there may be no more than one inspector per 30,000 people. Note that is not four inspectors per 30,000, one per commission, but rather one inspector per 30,000 total. If we compare this to the present United States House of Representatives, this means that with 435 Representatives, there will be 108 representatives per international commission. However, when we consider that this is an international body, nations such as India and Indonesia alone could potentially increase these numbers to 500 or more per commission. This should not be a problem when we consider that the position of the inspector goes far beyond just writing standards and inspecting products and services, for they are responsible also for laboratory and other testing, defending current standards in court, responding to disasters, or just responding to concerned citizens, as well as training and teaching their fellow inspectors. This intentional design has several benefits. First as the closer friends of the democracy move into the higher-level commissions, they will be subtracting some of their membership from the lower level commissions. This will give the new arrivals to the lower level commissions a greater voice in the commission process, which theoretically will amplify their needs greater so that existing standards and regulations may be modified to incorporate the needs of those nations and ultimately bring about greater unity and cohesiveness among the all nations of our planet. In turn greater unity and cohesiveness should bring with it greater goodwill, peace and prosperity. As the population grows and new nations are continuously coming on board, perhaps inspectors may only need one inspector per 50,000 people or even one per each hundred thousand. For this reason, the Chief Inspector (who is also the head of each commission), may submit a request for a change in the number of inspectors needed. In order for passage, the Chief Inspector must then submit this to his or her commission as a whole. Since the fewer inspectors there are in a commission, the more power each member has, it is expected that the commission's members will want, as much as possible, to restrain growth. In our modern day, we have seen this evidenced in the European Union, where the EU has now begun to reject additional nations from joining do to the diminished authority the existing member nations have from the possible new arrivals. On the other hand, fewer inspectors mean that some will be forced from office, which is objectionable for most people. We must also consider that each member nation participating in the commission has a sovereign right to be a part of this process because each nation provides the funds for the inspector from its own country. A majority from the heads of state is required for final approval. For the democracy, the head of state represented is the Prince of the Covenant. Because commission membership is based on population rather than one representative per nation, as exists in the United Nations, in order for nations with small populations to retain their representation in the commission it is expected that they will want to keep the number of people required per inspector, (starting at 30,000 per inspector) as low as possible in order to maximize their representation in the commissions. For instance, the nation of Belize currently has a population of only 300,000. With one inspector per 30,000 this would allow that nation only ten inspectors, at one inspector per 100,000 only three inspectors. If levels were increased, for example, to one inspector for every million people, that nation, and many others, may have only one inspector representative in the commission or perhaps no representative at all.

The elected members of each commission were set up through population size because larger populations naturally provide more commerce and industry. This provides for an incentive for the larger nations to participate in each commission. It is recommended that each of the commissions be located beyond the democracy's borders so that other member nations will have the prestige of the commission's buildings being in their territory. This may also provide incentive for lasting involvement in the commission on the part of those member nations. Remember, an underlying purpose of these commissions is to help bring the nations of the world together. Yet we run into a potential challenge because the more nations who participate, the more pressure there will be upon smaller nations to abide by the rulings of the international commissions, for only in this way will they be able to buy and sell their products in those larger participating nations. However, because the membership representation is proportional to population, we know there will be some nations that are so small that they will not have an elected member in the commissions. To help deal with this issue, therefore, each commission will be managed by a Chief Inspector.

#### **ARTICLE V SECTION A: Inspectorial Elections Held During the Foreign Public Election**

All domestic candidates must post their resume on a public government web site or the best available media for the present date. It cannot be shown that a candidate moved to a specific location for the sole purposes of running for office in that district. Only one candidate maybe on the ballot per Commission in each district. The census will draw out the participating nations in to districts of equal population per Commission. An International census will be conducted every 10 years following the primary election. Each participating nation will be responsible for the percentage of the total cost equal to their percentage of the population conducted in the census. The districting should be within county, regional, and national boundary lines to as great an extent as possible.

1. District is a geographical region created for voting purposes of one Inspector candidate.
2. At the end of their term in office each Chief Inspector for each commission will make a recommendation for the total number of Inspectors required. If those recommendations are approved by a 3/5s votes of the commission members the heads of state, the Prince of the Covenant for the Democracy, of each member nation may decide through majority vote to approve the Chief Inspector's request. A tie vote is not passing. The number of inspectors is not to be greater than one for every 30,000 people for all international commissions combined as well as not greater than one for every 50,000 for the national commission.

No more than one delegate per district may win election. The election cycle prior to the end of the Inspector's term in office will be used as the individual party's primary election to select their most favored candidate for the next years coming election. Should the number of participating nations exceed one the census must be done by a participating nation other than one's own. Also small counties should not be linked to large counties where the needs are vastly different. Small counties, if grouping is needed, should be grouped with other small counties that share the same political and economic ideals.

#### **ARTICLE V SECTION B: Organization**

Inspectorial Candidates elected will be sworn in two months after the day of election at a place decided by the Chief Inspector. After being sworn in all the Inspectors for each commission, which are not considered freshman, will conduct a vote for a new Chief Inspector or extend the leadership of the existing Chief Inspector for their individual Commissions. After the Chief Inspector is elected all Commission Delegates will arrange in Committees. Each Committee may choose the related type of enterprise or industry they wish to legislate as well as within the boundaries of the Commission of which they were elected. No overlapping of industries is aloud. The newly elected Chief Inspector will handle disputes. If multiple Committees wish to pursue the same industry, the Committee with the most experienced members should receive rights to the take. If elected members feel that the Chief Inspector was unjust in any way, they may file a complaint with the equivalent of Prince of the Covenant of their home nation. The Prince of the Covenant may then issue a case of no confidence in the leadership of the Chief Inspector. The Chief Inspector in question will submit his case to the

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Heads of State of the member nations. If the members decide to hear the case, they may overturn the decision of the Chief Inspector or go as far as removing the Chief Inspector from office. Each Commission is run independently of each other. Each Commission has their own Chief Inspector, which shall be compensated by the nominating nation. Each nation participating in the Commission shall have the right to nominate a Chief Inspector. However, it is up to the Commission Body as a whole to elect the Chief Inspector of their choice. Nations that have a newly elected Chief Inspector from their nation in any Commission or have a Chief Inspector from their nation running for reelection may not submit a candidate for the Chief Inspector position. The individual Commission votes for the Chief Inspector will be no less than one-week part from each other. For the National Commission each Governor will be allowed to select one candidate except for the President. After the election of the Chief Inspector, the individual Inspectors will attempt to form Committees of individual and unique subjects under the umbrella of the Commission they were elected to. When Committees are formed, they must meet several criteria: First and foremost, each member's field experience and or educational background must be tied directly to the purpose and nature of the committees being formed. Committees must have a specific subject and purpose. Committee members' qualifications and experience must be unique to the other members. For example, no committee may form with all members having met only the educational qualifications and no members with the necessary experience qualifications or vice-versa when there are Inspectors or Freshman Inspectors willing to join the Committee to fill the needed void. To be formed each proposed committee must be submitted to the Chief Inspector. The Chief Inspector has several options. If the members do not have related qualifications or experience, he can say that the committee can only form if the specific members leave the proposed committee. The Chief Inspector could also say that the committee was lacking specific educational or experience requirements and state that the Committee cannot form until those requirements are met. Should this happen the Chief Inspector must make available those Freshman Inspectors who wish to volunteer for committee member. This list of Inspectors or Freshman Inspectors cannot be presently in a Committee and they must have expressed an interest in joining. The Chief Inspector can also keep a committee from forming if he believes it is outside of the scope of the Commissions responsibilities. The Democracy is restricted to one National Commission, the Commission of Structural Engineering and four Multinational Commissions, the Commission of Environmental Protection, the Food and Drug Commission, Commission of Uniform Standards, and Commission of Communication and Transportation.

The Chief Inspector has many different roles, but the primarily purpose is to resolve disputes between inspectors, or even between nations. The Chief Inspector also acts as a manager to delegate responsibilities and various issues or concerns needing the attention of the inspectors. Requests for action can come from anyone, however, such as from a private citizen, a business, or a mayor, extending all the way up to a governor or a head of state. The overriding purpose is that it will be events, such as natural disasters, society's actual needs, the safety concerns of people, and new technologies, with their products and services, and how they impact public safety that will be the normal driving concerns of the commissions rather than political matters or the needs of politicians. In order to ensure that the Chief Inspector and all the commission members remain true servants to the people, time limits have been established in case various safety concerns and related matters are not properly investigated. Time limitations and penalties are dependent upon from which level of authority the request came such that a request by the head of state is given higher priority and therefore greater immediate attention than a request made by a business or private organization.

Each member state will be allowed to present one candidate for the Chief Inspector position, as nominated by the head of state for that nation, and for the democracy, that nominating person will be the Prince of the Covenant. This design allows the smaller participating nations to have more influence and some chance at a larger voice in the business of the international bodies.

### **ARTICLE V SECTION C1: A Plea to the Chief Inspector**

The President or Prince of the Covenant of any participating member nation may make a plea to the Chief Inspector to form a Committee under the jurisdiction of the one of the five Commissions of the Commissions. The Chief Inspector can approve or reject the plea, but in either event must submit his response publicly. If approved, the Chief Inspector will submit a request for member Commissions volunteers. If no volunteers are found the Chief Inspector may develop a Committee of Freshman Inspector volunteers. Should corruption come out in the media regarding any government or private agency, that was not part of the Inspector's original investigation, the Chief Inspector may request an Inspector to investigate.

### **ARTICLE V SECTION C2: Private Citizen and Business Petitions to the Chief Inspector**

Regulations should be brief and easy to understand as well as contain common sense as to why the portion is included. Any laws other than standards, regulations and national preserves that attempt to make law that should be passed by the people must be voided immediately. Any regulations, standards, or national preserves set into place through the vote within the individual counties will take precedence over any of those set up through the Multinational Commissions. All standards, regulations and national preserves that may not be used because counties have voted in their own must be noted along side of new regulations, standards and national preserves within the four year proposal. Any private citizen or business that feels that the office has over stepped their bounds may take their case to the local courts. If the case is won at both the city and county courts the office of the Chief Inspector must be notified where by a Freshman Inspector will be assigned to investigate. The Freshman Inspector can say that the inspection verdicts were justified. In this case the Mayor may call upon the Regional Ambassador to appeal the decision to the National Court of that area where if won the court will remove specific portions from standards set in place. The Freshman Inspector can say that the inspection verdicts were not justified, in which case the inspection verdicts will be overturned and the Freshman Inspector may issue disciplinary action up to that of termination on the inspectors involved. The Freshman Inspector can also say that the Law needs review. This will nullify the verdict until amendments are past through the normal process of bill passage as specified through this document. If Private Citizen or Business does not get a response from the Freshman Inspector in 120 days verdict will be overturned. If this happens the Freshman Inspector appeal to National Court of that country. If a private citizen wins this victory, the national government will pay for the lawyer fees as well as for his case if the cost is deemed reasonable. If the portion is put in a second time, whether it be under a different form or not, the previous individuals may take their case directly to the National Court. If the office is found guilty of the same crime twice all the Inspectors involved in putting together that portion of the code of standards will be immediately fired and excluded from any form of public employment for a term set by the judge at no less than seven years. No regulation will be passed requiring an inspector or any form thereof to enter a private residence, which is not a business without the expressed approval from the resident. If a warrant needs to be attained it must be done through the local Sheriff's office in accordance to the laws of the land.

#### **ARTICLE V SECTION C2a: Consequences of Repeated Violation of Law**

Each time an Inspector or Freshman Inspector loses a case, has a case nullified through the lack of a response or through the vote of the County Council or National Council, it will be placed against their public record. Ten cases lost will result in termination of employment. If any member is found to have accepted a bribe of any sort, the punishment will be the same as for that of a High Court judge as laid out by this constitution.

#### **ARTICLE V SECTION C2b: Lawsuit of Functionality**

Is this within the jurisdiction of the Commissions? (The Commissions May never make a private sector public, but may make a public sector private.)

### **ARTICLE V SECTION C3: Mayor Petition to the Chief Inspector**

Should a local Mayor believe that a standard is in violation of law, that its use was not justified or warranted he can submit a notice of complaint to the Office of the Chief Inspector. In turn, the Chief Inspector will assign a Freshman Inspector to look into the matter. The Freshman Inspector can say

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that the inspection verdicts were justified. In this case, the Mayor may call upon the Regional Ambassador to appeal the decision to the National Courts in his Nation. The Freshman Inspector can say that the inspection verdicts were not justified, in which case the inspection verdicts will be overturned and the Freshman Inspector may issue disciplinary action up to that of termination on the inspectors involved. The Freshman Inspector can also say that the Law needs review. This will nullify the verdict until amendments are past through the normal process of bill passage as specified through this document. If the Mayor does not get a response from the Freshman Inspector in 90 days, the County Council may conduct a town hall meeting and with a majority vote of the County Mayors overturn the standard in question locally. If Freshman Inspector appeals to National Court of that country, the Regional Ambassador will be responsible for defending the Mayors decision.

### **ARTICLE V SECTION C4: Governor Petition to the Chief Inspector**

Should a Governor believe that a standard is in violation of law, that its use was not justified or warranted he can submit a notice of complaint to the Office of the Chief Inspector. In turn, the Chief Inspector will assign a Freshman Inspector to look into the matter. The Freshman Inspector can say that the inspection verdicts were justified. In this case the Governor may call upon the Prince of the Covenant or an agreed upon defender from his own region to appeal the decision to the High Court in his Nation. The Freshman Inspector can say that the inspection verdicts were not justified, in which case the inspection verdicts will be overturned and the Freshman Inspector may issue disciplinary action up to that of termination on the inspectors involved. The Freshman Inspector can also say that the Law needs review. This will nullify the verdict until amendments are past through the normal process of bill passage as specified through this document. If the Governor does not get a response from the Freshman Inspector in 45 days the National Council with a majority vote of the Nation's Governors overturn the standard in question nationally. If Freshman Inspector appeal to National Court of that country, the Regional Ambassador will be responsible for defending the Mayors decision.

Like all things from a direct democracy style government, membership for each of the participating nations within these commissions must be voluntary. This means that there will be many nations that choose not to be a part of one commission or another, or perhaps any of them. Multiple commissions were developed with a view of enhancing the bargaining power of members. In addition, our design allows any nation participating in the commission to bring another foreign nation on board to one or more commissions. This arrangement would allow nations not on the best of terms with the democracy still to be able to join the commissions. Of course, negotiations with foreign powers are not always fair, or done in a spirit of equity, but this design will still serve to bring nations closer together than would otherwise be possible.

### **ARTICLE V SECTION D1: Incorporation of Foreign Powers**

The Prince of the Covenant may seek to incorporate foreign nations of Republic and Democracy type governments into the Commissions provided the foreign power agrees to the requirements in this document. All Inspectors foreign and domestic must be voted into their position through an open, free and anonymous election process. No taxation for external body will be allowed. Inspectors locally based on population, all transportation, accommodation and salary fees for Inspectors are provided by the electing nation. Membership will allow all participating nations the rewards of the commissions joined. For this reason, temporary Commissions Committees may be form from time to time to discuss solutions for criminal jurisdictions and international crime. A majority of governors from all participating nations must vote to accept any proposals passed from within this committee. Membership may only be revoked for matters of war and then only with a majority vote from the Commissions. Individual nations may leave voluntarily with a majority vote by their legislature and signed by the elected head of their executive office. Ten-year consensus must be done to determine how and where Inspectors are elected.

In our world today, international trade is conducted, not only by individual nations, but also by international trade organizations, such as the European Union or the Asia-Pacific Economic Cooperation. For this reason, we allow the multinational commissions to adopt members of these



organizations as well so that they also have a voice in the commission process and the writing and enforcement of standards.

#### **ARTICLE V SECTION D2: Adopted Members of the Multinational Commissions**

European Union (EU) and Asia-Pacific Economic Cooperation (APEC) may elect one member of the Commissions each by a majority vote from the members of each. Other international organizations may be added to that list with the consist of the Prince of the Covenants of all participating nations, as long as the number of participating nations is greater than five and not those same participating nations are not the same as those already in the Commissions or duplicated in other International Organizations already voting a member into the Commissions.

### **International Trade Agreements**

For those nations that choose not to participate within a commission, it is still prudent for the Prince of the Covenant to establish trade agreements between the democracy and those nations. The Constitution is designed to allow the Prince of the Covenant a large amount of leeway to create and establish trade agreements with different foreign powers, but at the same time to make it difficult to violate or modify a treaty without the agreement of the foreign power with whom the treaty was established. However, heads of state sometimes have their own little private clubs, so to speak, which is made up of other heads of state, where deals go on behind closed doors, and many leaders who are more politician than diplomat will allow their own personal agendas to get in way of what is best, long-term or short-term, for the nation, and sometimes there may be simple personality clashes between the leaders. In fact, wars, with great loss of life, have been fought because two heads of state could not see eye to eye. In a republic form of government, the head of state must get approval from the national legislature or Parliament for each trade agreement passed, as in the United States, all treaties arranged by the Executive Branch must get the approval of the Senate, which typically looks over the document and makes several modifications. The foreign power, if it is also a republic, has its congress also make several modifications. This extended process can add years to the process of reaching trade agreements before they become law. The more alterations the national legislature makes, the more tension may be created between the two national governments and the less likelihood of final approval. By taking the national legislature, (Congress or Parliament) out of the equation, the democracy can speed the process along much more quickly and efficiently than is the case with republics.

The founding fathers, as the original designers of the American republic, knew that any agreement that the president established with a foreign power would become the law of the land. The designers, however, were worried that the president would use this treaty initiative power to attempt to write or otherwise influence the domestic laws of the land. This is a serious, legitimate concern. For this reason, therefore, the Prince of the Covenant must get each trade agreement approved by the House of God Courts in order to verify that the agreement does not extend beyond the legitimate political boundaries of the Prince of the Covenant's office.

#### **ARTICLE IV SECTION B: Foreign Treaties**

The Prince of the Covenant may get in any treaty with any other nation at his free will as long as it stays within the limits of International law as expressed through this document, rather than domestic law as expressed through this document or through national vote. To enforce this, the Regional Governors and the President as well as the Regional Ambassadors have sixty-days following the final modifications to the treaty to take their cases to the National Court. The sixty-day period will not start until all treaty information has been made available to the public in their native tongue. Each of the Internal Bureaus of Investigation as well as each of the Regional Bureaus of Investigation have thirty days to publicly release an opinion on whether the treaty presented is in violation of present domestic law giving each of the Regional Ambassadors and Regional Governors as well as the President ample information as to whether or not they should pursue a case before the National Court. Those is oppose the Treaty

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may choose to be heard collectively before the National Courts or individually. The transcripts of this information and dialog between the justices, the prosecution and the defense will also be made available to the public.

Not all trade is conducted on a nation-to-nation basis. Often trade is conducted through international trade organizations. As the duties of the Prince are all international by design he will also be allowed to join any of these organizations he desires as long as the requirements for membership into the organization do not conflict with the laws and powers over the Prince as put in place through the Constitution or through restrictions placed upon him through powers of authority proposals.

### **ARTICLE IV SECTION B3: Membership into International Organizations**

The Prince of the Covenant may join any International Trade organization as long as the requirements for joining as well as duties of responsibilities of joining do not alter the laws already within the Commissions, in which case alterations must be past by Commissions before membership may be accepted. As the Prince of the Covenant may not join any International organization that controls taxation over the population, the Prince may attempt to join as a Transparent, i.e. partial participate with no voting rights, but not taxation. Majority of Governors must approve transparent membership.

In order to build relationships and bonds with other nations we allow the Prince to enter into International Projects with other nations. If the amount of funds required is small reasonable amount as put into place by law no bureaucratic overview is required. As all transactions are transparent if the people do not like approve of the Prince's justification they may place further restrictions over him through the Powers of Authority laws. For larger sums of money, the Prince must have the approval from the Democracies representative commission members. As far as the members from which commission, would depend on the nature of the international project undertaken. For example, a project to reduce hunger would involve approval from the nations Inspectors from the Commission of Food and Drug standards, while a project to preserve the rainforest or some other natural preserve would come from our members to the Commission on Environmental Protection.

### **ARTICLE IV SECTION B4: International Projects**

The Prince of the Covenant may collaborate with other nations for international aid or international projects. These projects many only come from his normal funds through national taxation. National law may set a small amount that the Prince of the Covenant may use at his own discretion. Funds used over this amount may only come with the approval of the Commissions members from the Democracy from the closest related Commissions Commission.

There must also be safeguards on foreign treaties that will allow a treaty to be revoked or nullified, for several important reasons: First if the foreign power reneges, not abiding by its responsibilities written into the agreement, then it is blocked, impaired, or otherwise hampered. However, a method is still needed for verification to both the nation itself and the foreign power that there is some form of factual proof or verifiable, on-the-record testimony that may be produced as proof that the other country is in violation. Of course, the democracy must also allow a foreign power to bring its own testimony, facts, arguments, or other convincing proof that the democracy is also in violation of its trade agreements. In order to accomplish, as with the international commissions, first the Prince of the Covenant must go to the courts of the violating nation. If, then, the nation that seems to be at fault chooses not to allow the case, the Prince of the Covenant may take the case to the House of God Courts in the democracy. This design provides several things: First, if the Prince of the Covenant has a legitimate grievance, the people of the foreign country will acquire some respect, at least, since the democracy brought the matter to their courts first. If their courts find that their own nation is in violation, then that foreign power must accept the verdict, but if the country apparently in violation chooses not to hear the case, then the people in that country may have a legitimate grievance against their own government if the treaty is then ignored, abrogated, or officially cancelled. Unfortunately,

the courts may not be impartial where the national interests are involved, and, showing bias, they may unjustly rule against the democracy and in favor of their own people. Therefore, if the foreign power does not accept the case or the foreign power rules that his or her own nation was not in violation of the treaty, then the Prince of the Covenant may choose to move the case to the democracy itself, for a change of venue reconsideration or appeal. If this happens, the courts at least will have the full transcripts from the trial in the foreign land and will know whom to contact among the foreigners in order to represent the matter for the foreign power.

Now there will be some cases also where neither nation is clearly in violation of a trade agreement, but the agreement itself is significantly flawed, or later it becomes clear it unfairly favors one nation over others, and sometimes circumstances may change that tend to make the original agreement unfair. In such cases, the Prince of the Covenant must receive approval from either the regional governors or the regional ambassadors before removing the nation from the agreement. If a majority of regional governors or a super majority of regional ambassadors does not hold with the views of the Prince of the Covenant, then the Prince of the Covenant may attempt to convince one of the regional governors who back his or her decision to use his National Mandate to take the vote before the general population. The regional governors each have only one national mandate available to them per term. Therefore, to have them give that up for the Prince of the Covenant would be remote. However, this plan still allows our government as designed to live up to its purpose by allowing some means of keeping the people involved in the law creation process, as here, with trade agreements.

#### **ARTICLE IV SECTION B1: Treaty Removal or Alteration**

To remove the nation from any treaty obligations the Prince of the Covenant may simply work out the differences with the mutual consent of the signing nations to ratify a new treaty in place of the old or to strap the old treaty by mutual consent. Either way the Governors, President and Regional Ambassador's still have sixty days to present potential violations to the National Courts if they choose to do so. The Prince of the Covenant treaties are entitled to a speedy trial. If the number of disputes is few and the National Court is backed up, they may request that the case be heard before the Regional Courts first. If this happens, the National Courts may accept the Regional Courts verdict without hearing the case. If the Prince of the Covenant believes that a foreign nation or nations have been in violation of or are presently violating an International Treaty with the Democracy the Prince of the Covenant is expected to go through the courts of the violating nation. If a guilty verdict is given that shows that this participating nation was indeed in violation of its treaty obligations the Prince of the Covenant may dissolve the treaty as he sees fit from the standpoint of the Democracy. Either way the Governors, President and Regional Ambassador's still have sixty days to present potential violations to the National Court if they choose to do so. If the foreign nation will not allow a court case to move forward within their courts or gives a period of greater than six months to hear the case the Prince of the Covenant may remove the nation from their treaty obligations with the consent of three Governors. If the Prince of the Covenant feels that a treaty is not in the best interest of the Democracy or that he may not receive a fair trial or believe his safety would be in grave jeopardy, he may remove the nation from an International treaty with the consent of six Governors including the President or nine Regional Ambassadors. Regional Governor at the request of the Prince of the Covenant may use of the national mandate allotted to him to place the decision before national vote, which will also resolve the nation of its treaty obligations if approved by the people. Use of the national mandate under these circumstances will count as county laws so that the Regional Governor may use one more county law as a national mandate provision or one more treaty at the request of the Prince of the Covenant.

Now we must realize that there will be times when the Prince of the Covenant is in violation of some international treaty. Therefore, the House of God Courts will also hear cases from foreign powers concerning treaty violations where the democracy is alleged to be at fault. If found guilty, the national council may render judgment against the Prince of the Covenant, starting with fines and

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other penalties that may include even removal from office, depending upon the degree of the violation.

When people from a foreign power come to our House of God Courts to try a case for violation against treaty obligations, those people are doing two things: First they are respecting the sovereignty of the home nation; and, second, they are demonstrating courage to come to a foreign land, despite a likely adverse public reaction. Any nation that demonstrates such courage must have our respect. Therefore, in that case, should any harm come to the foreign diplomat or diplomats, the Prince of the Covenant and/or the President will be held responsible, with the possibility of impeachment. In addition, the foreign representatives are entitled to a speedy trial, and the national government should not be allowed to delay the process unreasonably.

These methods were developed to settle international conflicts while still maintaining a high standard of mutual respect among nations. In the republic form of government, at least as it is currently seen, the home nation is responsible to no one but itself, to keep its own agreements, although a treaty is an agreement between two or more nations, and it is always important to respect the concerns of other nations. Just as individual people have different points of view, if we do not allow the voice of other nations to be heard, we can never be sure that international treaties are being fairly enforced, and they may respond in kind.

### **ARTICLE IV Section B2: Penalties for Violating Treaty Obligations**

Any nation participating in treaties with this Democracy who feel that the Democracy is in violation of our treaty obligations will be allowed to take its complaint to the House of God Courts. Foreign powers are entitled to a speedy trial take on the in no less than 90 days. The President and the National Bureau of Investigation is personally responsible for providing the protection, safety and security of foreigners involved within any case along these lines. If the House of God Courts cannot meet this timetable, it may send the case to the National Courts. The External Bureaus of Investigation may not initiate any Investigations of National Court Judges involved after they have been assigned a case for foreign treaty violations. Any coerced effort to do this will result in proceedings of Impeachment against the Prince of the Covenant. If the Democracy is found guilty at the local level the case will go before the House of God Court the day following their present case, or at the earliest convenience, not to be less than 30 days except as requested or granted by the foreign power. If other participating nations are also filling suit before the court the House of God Courts may combine the suit so that all evidence may be shown in a timely efficient manor, even though the National Courts have not renders any verdicts on the other cases. If found guilty at the House of God Court level the prosecuting nation as well as any nation apart of the treaty may be resolved from their treaty obligations without recourse or penalty. As guilty verdict also means that the regional governors may penalize the Prince of the Covenant up to that of removal from office. A removal from office vote may only be made if the House of God Court determines that the violation of treaty obligations was done by the Prince of the Covenant deliberately as well as deceptively. The Regional Governor at the request of the Prince of the Covenant may use of the national mandate allotted to him to place the decision before national vote. The passage of the resolution, which may be not more complicated than to a simply resolve of the Democracy from their treaty obligations, which will also clear the Prince of the Covenant of any criminal charges levied against him on this matter.

It would be naive to imagine that all the nations of the world will abide by all the treaties established between themselves and democracies, but we can do everything in our power to ensure that a democracy will always live up to its word, and how the nation is viewed broad, and by the nations around the world, matters. Each time the country seems to be wronged, that is also an opportunity for it to show to the world that it will behave honorably, according to what is right. Should the democracy be found at fault those who were in the wrong, including especially the leaders, will be

held accountable. These arrangements have been established to reflect the evolving state of nations and their relationships with one another.

### **Nation Earth**<sup>1347</sup>

We have opened up immigration to encourage the demand for people across national boundaries. We have standardized regulations to encourage trade and commerce among the nations. We have outlined methods to tie together the world's economic infrastructure and to improve international relations. However, the voluntary bonds and mergers between nations is always a delicate and difficult task if we want them to bond voluntarily. Having people work with and near each other will not necessarily result in teamwork.

Each of these commissions was developed to enhance the relationship between the nation and foreign powers. Each commission is uniquely designed to bring the nations one-step closer to the eventual union or marriage of nations. In theory and if done properly, over the course of time voluntary unions with the democracy may not be as difficult as one might imagine.

Even success, however, can bring along with it its own set of special long-term challenges. For example, the Commissions were designed around the concept of an international body of nations. In a one-world government Commissions are still needed for standards and other things but the structure must be altered as there is no longer any international community of nations, but a fellowship of regions.

#### **ARTICLE IV SECTION H3: Commissions**

When a commission is made up of only the Democracy the commission will select the Chief Inspector by majority of its members from the candidates selected by the Regional Governors who nominated the new Chief Inspector. The existing Chief Inspector may also be allowed to run for reelection. The vote for each Commission will take place one week a part. After a candidate has been chosen, the Regional Governor may not submit any more candidates for the other commissions. The Regional Governors that already have a Chief Inspector running for reelection from their region may not submit further candidates unless that Chief Inspector loses reelection. The President may not make appoints to the Chief Inspector Position. The Commission of Uniform Accounting Standards with a 2/3rds majority vote may privative any government program or cut any government spending it feels is in excess, inefficient or negligent. With a simple majority the Commission may send their proposal to the mayors for passage during historical specified times. The Commission may still not create any government program or add to the spending thereof.

As you are aware, the central purpose of the Prince of the Covenant is to represent the nation to the world. If the democracy becomes, eventually, a government for the whole world as the final result of many national mergers, the primary stated purpose of the Prince of the Covenant as such would no longer exist. We also realize that throughout human history foreign powers have acted as the primarily check on the power of individual countries. For instance, this principle was for several centuries in modern times dominant in the foreign relations policies of the countries of Western Europe: No one nation was to be allowed to become too powerful.<sup>1348</sup> Through the United Nations and the creation of other far-reaching agencies, such as the international commissions and the House of God Courts, we strengthen and amplify the bonds of friendship between and among nations and help them to unify and work together. Having said that we also realize that without foreign powers the only role left for the Prince of the Covenant would be to act as a check on the powers of the regional governors through the External Bureau of Investigation, which at that point would have become a totally domestic agency and also to provide financial support to the regional ambassadors. The eventual creation of a domestic Prince of the Covenant is an enormous risk, however, because

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<sup>1347</sup> Oneness of Life – Chun Bu Kyung “Sacred Code of Heaven”

<sup>1348</sup> Checks and Balances - [importanceofphilosophy.com/Politics\\_ChecksBalances.html](http://importanceofphilosophy.com/Politics_ChecksBalances.html) Federalism - [importanceofphilosophy.com/Politics\\_Federation.html](http://importanceofphilosophy.com/Politics_Federation.html)

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of the power and authority such a person could illegitimately assume. Still, the checks on the powers of the regional governors are essential to the democracy.

We must also consider that for this to take place many years will have gone by and potential changes due to unforeseen challenges within the democracy will have taken place. Therefore, to resolve these issues rather than eliminate the position of Prince of the Covenant altogether, it would be best to reduce the authority significantly by cutting the tax rates that the Prince of the Covenant might collect. After all, the purpose of the national budget is to provide for the national military. Should the whole world exist under one government, the national military would serve no discernible purpose, short of extraterrestrial threats—whether true and real or hysterically imaginary. There would also be no need for the House of God Courts, whose responsibility was for the military and international law. Therefore, the lowest tax brackets—the top ten percent and the top five percent—will be eliminated from national taxation, which would leave only the top one percent and the .01% tax brackets remaining. Besides that, a full ninety percent of the national taxes to be collected must be returned to the governors and the Commission on Structural Engineering, which is for national projects. So then, now that the position of Prince of the Covenant has evolved into having only domestic purposes, this official will continue adequate support for the regional ambassadors, and will constantly and continually investigate the governors as well as the departments under the governors. To ensure compliance on these fronts, each regional ambassador will give an anonymous vote, either for or against the Prince of the Covenant. A minimum seventy percent vote of support will be required to allow the privilege of running for reelection. In reality, this amounts to only a natural evolution of methods for the election of the regional ambassadors.

Since there will no longer be foreign powers requiring our use of a Prince of the Covenant as such, these former powers will be remaindered to the Attorney General. As we continue considering the possibility of a one-world government, we must realize also that the position of Prince of the Covenant will not be the only one that will have its powers increased each time another nation is merged into the democracy. For example, the national council will also have its authorities and powers increased. Therefore, should the democracy's government become the world government, it will be necessary to reduce also the powers of the governors, and to accomplish this, we establish the rule that the surplus requirements for the cities shall be reduced from forty percent to twenty percent. After coming out of Armageddon, it strengthens the powers of the local mayors by allowing to them to retain more revenue to rebuild, and this should translate into lower taxation for the people, for the same purpose. We also remove the authority of the regional governors to sign national mandate proposals, but instead only one local proposal nationally. Thus, a greater share of that authority is handed over directly to the people. In the first government, our goal was to bring the leaders under the power of the people in all things, but when the leaders are through Divine appointment, our goal is to allow the people to voluntarily surrender their judgment to the wisdom of their creator so that creation's true self, with all of its beauty, may emerge upon the Earth.

To limit further the powers of the individual regional governors, the total number of governors will be increased to twelve. Assuming that we are successful and that the direct democracy grows, as new nations join the power of each governor's influence will slowly increase. Increasing the number of governors and regions to twelve serves further to divide their power and to increase the natural competition among themselves. Always remember that this is a transitional government, as it was foretold that each of the disciples of our Royal Highness would reign over the twelve tribes of Israel. Thus, twelve regions, each governed by a disciple; the twelve governors will be Peter, John, James, and Andrew; Philip and Thomas, Bartholomew and Matthew (Levi); James, son of Alphaeus, and Simon the Zealot; and Judas, son of James, and Matthias, who replaced Judas Iscariot.<sup>1349</sup> In like

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<sup>1349</sup> Acts 1:13–26.

manner, we know the names of the twelve regions are named after the twelve tribes: Judah, Reuben, Gad, Asher, Naphtali, Dan, Simeon, Levi, Issachar, Zebulun, Benjamin, and Joseph.<sup>1350</sup> No longer will the Middle East be referred to as Arabia, because the world will become the land of Abraham and Israel.<sup>1351</sup> The first ten governors were to emphasize competition and rivalry to weed out corrupt, the final twelve, without corruption are for the global unity and brotherhood the Earth will need to make itself a new.

#### **ARTICLE IV SECTION H: One World Government**

If the world under this constitution shall ever exist as one solid country, the following changes will be introduced:

##### **1. Regional Governors**

The militia at that point will act as reserve troops in the event of an emergency under the control of their Regional Governor. The County Council may recall their militia units if they believe the actions of the Governor are not justified. All national elections will move totally to the private sector. The governors may only sign one county law proposal. The governor will no longer be able to sign national or regional proposals. Instead, the nation and regional proposal with the greatest number of signatures collected six months prior to each election will be placed on the ballot. The Governor's signature, however, will count as 5,000 signatures for national or regional proposals provided the regional proposal is from his region. If a group is unable to reach enough signatures to be placed on the national ballot the signatures obtained remain valid for as many terms as it takes to obtain the top rank to be placed on the ballot. No more will any governor's signatures be required for national election. The National Bureau of Investigation will be disbanded as well as the National Courts following the disbanding of the national military. National Court Judges will be slowly relocated to needed positions in the regional courts over a five-year period. Responsibilities of the National Court will go to the High court. The total number of Regional Governors and Regional Ambassadors will be increased to 12 with the regions divided in like manner. The new Budget Surplus requirements for the individual cities will be:

$$\text{Budget Surplus} = \text{Tax Revenue} (.20(1 - (A + B + C)))$$

$$\text{Mandatory Budget Surplus} = \text{Budget Surplus} (.05 + (5(\text{Term in Office})/100)) (1 - (\text{Surplus Achieved in Previous Term} / \text{Previous Budget Surplus}))$$

#### **The Kingdom of Heaven (The Feasts<sup>1352</sup>, The Servant<sup>1353</sup>, Year of Remembrance<sup>1354</sup> (Jubilee)<sup>1355</sup>**

Looking back on human history, the way we as a species have treated ourselves, from slavery to wars brought on by the ambitions of a select few, while it is a difficult memory, it is still a collective memory that we would not want humanity to forget. For the preservation of this collective memory, a national holiday will be created known as the "Day of War Remembrance<sup>(Day of Atonement)</sup><sup>1356</sup>" when we may look back upon our origins and the early struggles of humankind to reach this point in human history. We also want people to remember to forgive each other. The command so old still rings true, "Thou shall love thy neighbor as thyself."

#### **ARTICLE IV SECTION H4: War Remembrance**

On the 2nd Monday in November, following the devolvement of the military will be known as War Remembrance day. The day is to be a day of fasting and prayer, modeled after Veterans Day and Yom

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<sup>1350</sup> Ezekiel 48:30-35.

<sup>1351</sup> Torah 32:28. – *Traditional* [Genesis 32:28]

<sup>1352</sup> Torah 113. – *Traditional* [Leviticus 23]

<sup>1353</sup> Philippians 2:5-7.

<sup>1354</sup> Malachi 3:16-18.

<sup>1355</sup> Torah 115:8-54. – *Traditional* [Leviticus 25:8-54]

<sup>1356</sup> Torah 106. – *Traditional* [Leviticus 16]

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Kippur, as the World seeks for God's forgiveness of our crimes against each other and of the our ancestors crimes against humanity. The President and Governors after a moment of silence are to lead the nation in a prayer before God. Churches and Religious Institutions are to remain open on that day for prayer. It will be a holiday annually starting that year. All other non-religious holidays with the exception of New Years will no longer be considered national holidays. Religious holidays include, but are not limited to Christmas and Easter. Following the Unity of all Nations and an end to all armed conflict the victims of War Memorial and Museum will be established and opened free of charge to the public.

Nationally, the nations of the world have many holidays, from people that have stepped up to fight for freedom in one place or another, from presidential birthdays to independence days, but while these days continue to be celebrated, they also divide us into distinctly separate nations and distinctly separate peoples. As the world becomes one, our thought is that the world needs to think of itself as one, with one ethnicity and one species, under Love. For this reason, all holidays not specifically mentioned in the Torah will be brought to an end. These seven Torah holidays are:

- The Sacrifice of the Lamb (Passover, Easter)<sup>1357</sup>
- Leaving Egypt starting on our journey to the Promised Land (Unleavened Bread)<sup>1358</sup>
- The First of the Gentiles to come to Christ (First Fruits)<sup>1359</sup>
- The Arrival of the Holy Spirit (Shavuot, Feast of Weeks, Pentecost)<sup>1360</sup>
- The Forgiveness (Union) of Israel and Judah (Day of Atonement)<sup>1361</sup>
- The Return of our King (Feast of Trumpets)<sup>1362</sup>
- Entering the Promised Land (Sukkot a.k.a. Feast of Tabernacles)<sup>1363</sup>

In the United States, it is surprising most people today do not understand the history of Thanksgiving.<sup>1364</sup> When President George Washington declared a day for Thanksgiving on October 2, 1789, there was no mention of the pilgrims or the Indians, but rather it was to be a day of thanksgiving to our Gods of Life for granting His favor during the creation of the new nation. October 2, 1789, was the Hebrew day known as Sukkot,<sup>1365</sup> or the Feast of Thanksgiving to Love that celebrates Israel's passing to the Promise Land<sup>(Torah 184:7-13)</sup>. This new nation was George Washington's "promised land." President Lincoln also announced a national holiday for Thanksgiving during the time of Sukkot. For President Lincoln, his promised land meant the abolition of slavery. It seems, then, that we each have our own promised land—an ideal goal that we strive to reach. A world of people where they themselves, rather than their leaders, are directly accountable to the Creator for their actions is my promised land for humanity. Yet even this is not yet the end to the new challenges that face humanity. The walls that divide the rich from the poor are the greatest killers among humankind. Poverty is a main source of terrorism, the direct result of oppression, from the oppression of our leaders, our neighbors, and ourselves. The holiday of World Unity and Thanksgiving is designed to open a door to remove poverty from its very core. To understand this better it is important to understand which people in society suffer the most from poverty: children born into poverty suffer from the consequences of their parents' bad decisions, or from those brought on by society in general. By removing part of the burden imposed upon the parents, we indirectly touch for the better the life of the child. There are financial lessons that life teaches us when we are younger, such

<sup>1357</sup> Torah 113:4-5, 145:16-25, 62:1-16 – Traditional [Leviticus 23:4-5, Numbers 28:16-25, Ex 12:1-16]; John 1:29, 36; 1 Corinthians 5:7; Revelation 5:6-8, 7:17, 19:9, 22:1-3

<sup>1358</sup> Torah 113:6-8, 62:17-20 – Traditional [Leviticus 23:6-8, Exodus 12:17-20]; 1 Corinthians 5:6-7

<sup>1359</sup> Torah 113:9-14, Levi 13 – Traditional [Leviticus 23:9-14; Matthew 13]

<sup>1360</sup> Torah 113:15-22, 145:26-31 – Traditional [Leviticus 23:15-22, Numbers 28:26-31]; Acts 2

<sup>1361</sup> Torah 113:23-25, 146:7-11 – Traditional [Leviticus 23:23-25, Numbers 29:7-11]; Jeremiah 31:31-34

<sup>1362</sup> Torah 113:26-32, 127:1-10, 146:1-6, Levi 24:31 – Traditional [Leviticus 23:26-32; Numbers 10:1-10, 29:1-6, Matt 24:31]; Zech 9:14-17; 1 Thes 4:16; Rev 8-9, 11:15-19

<sup>1363</sup> Torah 113:33-36, 146:12-39 – Traditional [Leviticus 23:33-36, Numbers 29:12-39], Zechariah 14:16-19

<sup>1364</sup> Americans Judeo Christian Heritage Thanksgiving, the Puritans and Prayer - [shalomierusalem.com/heritage/heritage18.htm](http://shalomierusalem.com/heritage/heritage18.htm)

<sup>1365</sup> Torah 113:33-43. – Traditional [Leviticus 23:33-43]



as how to live well and to use our money wisely, but unfortunately there are too few who learn this lesson soon enough, and they go on making poor financial decisions from their youth through adulthood.

We alleviate this burden upon society once every seven years on the day before Thanksgiving, after the world exists as one government, when the Servant, formally known as the Prince of the Covenant, may grant the poor one of three gifts. The first option is to clear all blemishes to credit scores for people, over the age of twenty-eight, so that all the people of the world may see each other as, in financial terms, equal. The purpose for waiting until they are over twenty-eight years of age is so that those under twenty-eight years of age will still learn their financial lessons, for by alleviating their debts too soon, we would be teaching them the wrong lessons about responsibility. We do provide an expectation for young parents, because young parents often have to learn how to “grow up fast” in order to take care of their little ones. The second option is to remove the debts, other than home ownership, on the bottom ten percent of parental wage earners throughout the population, to alleviate the burden on those in society who have the least. The final option is to remove twenty-five percent of the debt burdens for the bottom forty percent of parental wage earners throughout the population. Because, from these various options, the people do not know which choice the Servant will make, as well as the age limit requirements for some options, reckless spending will be averted, but in any event, this debt amnesty plan gives the people of the world much about which to be thankful. Perhaps also they will be a little more forgiving to each other as well.

#### **ARTICLE IV SECTION H5: World Unity and Thanksgiving**

On the 4th Thursday in November, following the liquidation of the military, will be known as Thanksgiving. On the day before first Thanksgiving, the Prince of the Covenant will become known as the National Servant. The National Servant is to select one forgiveness option on this first Thanksgiving. It will be a holiday annually starting that year. The holiday, modeled after the Feast of Sukkot and Thanksgiving, is dedicated to bring humanity together to give thanks and praise to God for creation and life, from the rain to the food that sustains us. On the Wednesday before Thanksgiving, the Governor is to read translated into his native tongue one of the three original United States Thanksgiving Proclamations in its entirety, Continental Congress - October 11, 1782, George Washington - October 3rd, 1789, Abraham Lincoln - October 3rd, 1863. On the seventh year following this festival on the day before Thanksgiving, the National Servant is to select one option of forgiveness. Forgiveness is applied to all historical purchases made up until the end of day on the Friday before War Remembrance. The National Servant will be held financially responsible for all purchases made where the purchaser had preexisting knowledge of the choice the National Servant was going to make prior to the announcement to the World.

**Option 1:** Clear all blemishes for the credit rating of all people over the age of twenty-eight and parents actively raising children (Not Businesses).

**Option 2:** Forgiveness of all Debts for lower 10% wage earners of all parents, single parents actively raising children or care giving for dependents with no financial blemish to their records (Not Businesses).

**Option 3:** Forgiveness of 25% Debts for lower 40% of all parent, and single parents actively raising children or care giving for dependents wage earners with no financial blemish to their records (Not Businesses).

The National Servant position was designed around our Royal Highness and Savior Jesus the Christ, to be filled by Him. Of course, how he would truly like the government to exist will be completely in his hands to do as he pleases. Having said that, the kind of leader that the Messiah is expected to be, as preached from the pulpit, is a very different person from the individual I am expecting. It is clear from reading the gospels that the Jews believe that He will be an authoritarian leader, destroying all people and religions that do not believe and follow Him. Islam follows the same logic:

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Then in the morning, Jesus son of Mary will join the Muslims, and Allah will cause the Dajjal and his followers to be routed, until the walls and the roots of the trees will call out, "Oh believer, here is a disbeliever hidden behind me: come and kill him."<sup>1366</sup>

Christianity is very much the same, preaching of a returning Messiah Who will rule with an iron rod.<sup>1367</sup> Therefore, it is important that we ask ourselves, "What is the nature of our Gods of Life?" Is our Gods of Death a controller and a tyrant over humanity, or does Love grant humanity free will? In other words, when Christ returns, could we expect a government where our Commander and Chief has total control over the population of the planet, or will He give His power over to the people? If you are seeking an authoritarian Christ, I have a question for you: "Would a tyrant imposed by our Commander and Chief be different from a tyrant imposed by men?" However, these questions are not needed because we can examine the character of Love, our Gods of Life, when He was directly ruling over humanity. In the garden, He gave humanity (Adam) the authority to name the animals<sup>1368</sup> and gave humanity full dominion over the earth and everything on it.<sup>1369</sup> Love, our Gods of Life, produces all things and nourishes them; Love, our Gods of Life, produces creation and does not claim creation as His own; our Preordainers does all and yet does not boast of it; our Judges of the Celestial Courts presides over all and yet does not control creation.<sup>1370</sup> It makes sense that our Gods of Life would not install a leader and a government on earth that did not follow after His nature. John speaks of the Son of our Gods of Life as One who sets humanity free,<sup>1371</sup> commanding us to live free,<sup>1372</sup> and Paul speaks of a Christ Who gives us total freedom.<sup>1373</sup>

The original divide between Israel and Judah took place because the king of Judah was a tyrant and spoke as one who wanted total control and obedience from the people in his kingdom.<sup>1374</sup> For Israel, the Arabs, to accept again the King from the line of Judah, as Christ is, would require a very different kind of ruler than the tyrant they left under Rehoboam; a leader who could be rich but gives everything back to the people so that he becomes poor;<sup>1375</sup> a leader who rules through grace and truth, rather than the law;<sup>1376</sup> a leader who does not consider his equality with Love something to be fathomed, but instead takes on the position of a servant.<sup>1377</sup> For Christ does not come to rule over us, but with us,<sup>1378</sup> not to labor us, but to give us rest.<sup>1379</sup>

It is written that the National Servant will rule and reign for a thousand years.<sup>1380</sup> It does not say "forever," for there remains an evolution of government beyond Jezreel (direct democracy),<sup>1381</sup> a government of brothers and sisters without rulers.<sup>1382</sup> Of course, as with all attempts at freedom, there will be those with power who are unwilling to relinquish it.<sup>1383</sup> This remains the final battle, in which death itself is finally defeated.<sup>1384</sup> For heaven was not made for humanity, but for the angels.

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<sup>1366</sup> Musnad Ahmad and Al-Hakim; also see [Bukhari 52:177](#), Tabari 9:69, Ibn Ishaq/Hisham 992, [Quran 2:191-193](#), [Quran 2:244](#), [Quran 2:216](#), [Quran 8:12](#), etc.

<sup>1367</sup> Revelation 12:5.

<sup>1368</sup> Torah 2:19-20. – *Traditional* [Genesis 2:19-20]

<sup>1369</sup> Torah 1:28-30. – *Traditional* [Genesis 1:28-30]

<sup>1370</sup> Lao-tzu, *Tao Te Ching* 10b.

<sup>1371</sup> John 8:36.

<sup>1372</sup> 1 Peter 2:16.

<sup>1373</sup> 1 Corinthians 10:23, 9:19; 2 Corinthians 3:17; Galatians 2:4.

<sup>1374</sup> History of Judah 39:14-15. – *Traditional* [2 Chronicles 10:14-15]

<sup>1375</sup> 2 Corinthians 8:9.

<sup>1376</sup> John 1:17.

<sup>1377</sup> Philippines 2:5-7.

<sup>1378</sup> Revelation 20:4.

<sup>1379</sup> Arabs 4:8; Levi 11:28-30. – *Traditional* [Hebrews 4:8; Matthew 11:28-30]

<sup>1380</sup> Revelation 20:4.

<sup>1381</sup> Revelation 21:1-5.

<sup>1382</sup> Levi 23:8. – *Traditional* [Matthew 23:8]

<sup>1383</sup> Psalms 2.

<sup>1384</sup> Revelation 21:4.

Earth was designed to be the Kingdom of Heaven for humanity,<sup>1385</sup> yet the ways of humanity can make what Love intended to be paradise<sup>1386</sup> into something far from it.<sup>1387</sup>

#### **ARTICLE IV SECTION H2: Prince of the Covenant**

The Prince of the Covenant will begin to slowly phase the national military out of existence. The Constitutional Tests for Judges will be divided one to the External Bureau of Investigation, the other to the Regional Bureaus of Investigation and finally to Internal Bureau of Investigation. The new role of the Prince of the Covenant is the same as that of the regional ambassador except on a national scale, with the exception that the Prince of the Covenant must have a minimum of 70% vote of support from the Regional Ambassadors, held in Anonymous Vote, before the Prince of the Covenant may run for reelection. The vote will be held two weeks prior to the mayoral vote over the reelection of the Regional Ambassadors. In addition, the Third and Fourth Tax brackets will be eliminated. The Fourth on the first term of the Prince of the Covenant who begins to phase out the military and the Third for the next Prince of the Covenant to take office. 90 percent of the funds collected will be owed the Regional Governors of which 50% will be for national projects as outlined through this document and the other 50% to be used as part of the Regional Governors budget to be divided equally between the regions.

There is another element of world unity that we seem to be forgetting: The reason each city was to have a small savings was collectively to prepare the nation for war or national disasters. As a solid worldwide government evolves and becomes established, we hope and pray that war is no more, and as technology and standards improve, the effects from national disasters too will gradually fade away. This leaves the counties and regions with more and more savings. Therefore, every forty-nine years on Thanksgiving Day will begin the Year of Remembrance. During this year, regional savings will be used to fund all aspects of the government, which means that there will be no taxes. Everyone who has been with their organization for more than four years will be allowed to take a special leave of absence from their employer to reflect on life and enjoy the things that really matter—time with family, friends, and to take pleasure in this world our Gods of Life has given us. The reason for providing a four-year minimum is to reach the most disciplined, committed people, to give them a break. This stipulation will also help to keep people from getting a position not really to work but only in order to take advantage of this privilege.

#### **ARTICLE IV SECTION H6: Year of Reflection**

Every 49 years, falling on the seventh year, will be the Year of Reflection, modeled after the year of Jubilee, from War Remembrance to the year following Thanksgiving. During that time, no taxation will be changed. Government income will come from savings based on the previous year's income plus inflation. All employees that have worked at the same company for four years or more may be allowed to take a leave of absence from work at no less than 1/4th pay for all or part of that year and retain a right to return without any loss to citizenship status. Companies with fewer than 500 employees may be exempt from having to compensate their works while they are gone. Companies with greater than 10,000 employees will be required to pay no less than 1/2 pay for all or part of that year. Employees that have worked for the same organization for greater than fifteen years are entitled to no less than 3/4th pay for all or part of that year.

One of the concepts underlying economics and finance is that money provides a merit-based equivalent method for rewarding hard work, creativity, and effort, such that the harder a person works, the more money the person earns. It also is understood through these sciences that money has the potential to reward well-placed risk. However, these schemes do not always function as intended, as in the communist system it was understood that the merit-based system of free-enterprise capitalism sometimes financially rewarded many who unjustly exploited other people. Communism attempted to resolve these injustices and establish equality through the equal

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<sup>1385</sup> Luke 17:20-21.

<sup>1386</sup> Torah 2:8-9 – Traditional [Genesis 2:8-9]; Isaiah 65:16-25; Revelation 21-22:5.

<sup>1387</sup> John 18:33-37; 15:18-27; Levi 7:9-10, 18:1-5, 19:23-24. – Traditional [Matthew 7:9-10, 18:1-5, 19:23-24]

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distribution of wealth, but in doing so, it also removed the incentive for individual betterment through competition among producers, buyers, and sellers. This new government has been designed to amplify the competition between government bodies, as they compete for the public interest in the same manner as private enterprise. The idea of the forgiveness of debt seems contrary to the concepts of money, merited rewards, and the basic economic principles of free enterprise capitalism. We must understand that all businesses, at least the ones we most respect, started off with faith, imagination, and a dream of how things could be much better. Someone had to believe in that person's dream, at least enough to loan him or her the capital to get the dream off the ground. Forgiveness, ultimately, is about believing in people, and giving people a chance is the dynamic, underlying concept that is most basic to the direct democracy experience. Where people feel that they have a real voice in their company, fewer people will request leaves of absence during the Year of Remembrance, and when people in those organizations do take a leave of absence, the best companies will bond and work together to meet the needs. A corporation is like an organism in which each employee plays a different role in the anatomy and physiology of the whole organism, and this allows the business to exist well and to function efficiently. The health and growth of any business depends on how well each functioning part works in harmony with each other part and how it fits in with the whole company operation to achieve the common goals. In companies and larger corporations where there is a significant bureaucracy, the employees often feel that they are just numbers without a voice, and we can expect many from these corporations to want this time off. Often in these cases, when a human being is viewed as merely a functioning part of a large machine, and measurable output of the employees is overstressed, employees suffer burnout. Initiative with creativity is part of freedom in any society, and this means having a person's creative voice heard. The employee's work environment plays a big part. Our hope is, then, that this time, the Year of Remembrance, will be used to refine the business of society. Many people also, when they have time to step back from the busy world for a while, will come up with many great and wonderful ideas. Actually, I might mention that a large part of the work on this book was done while I myself was unemployed.

Governments should be designed to amplify the potentials of humanity, and whereas some forms of government amplify the best of humanity, others seem to amplify only the worst. Governments, even at their best, must depend on their own people—those who are in those governments and all those they serve. Even in the best governments, there will still be crime of one kind or another; there will still be divorce, domestic violence, strife, and heartache. Such things seem to be inherent to the nature of man. Ultimately, it is up to each of us to improve humanity, with Love help, starting with ourselves, and in the way we treat our neighbors, strangers, and our fellow man or woman in general. The goal of this government is to establish an environment where in every human being will not be limited by his or her place of birth, ethnicity, or financial beginnings, but rather through that person's own actions, without the oppressive shackles in its many forms, will have a sufficient opportunity to reach the high road to his or her ultimate goals and destiny. Everything we do, from every angle, is centered upon the rights and authority of the people themselves, to increase their wellbeing, and to amplify each person's voice in society.

We have traveled along together some distance. In Part 1 we started with the concepts of law of love as the essential foundation of life as designed by Love for humanity. In Part II, we applied that concept to the foundation of Jezreel and the cast aside of the world to form the foundations of a pure democracy government model, as well as the fundamental rights of the people and with concepts focused upon local municipal law. We also discussed the need for national law while retaining the autonomy of the counties, in order to maximize individual representation. In Part III, we talked about employment needs, unemployment, and a tax structure designed around a choice for each person through the vote rather than through force, as exists in present systems. We also discussed the

military, law enforcement, and ways to keep their actions accountable to the people so that people do not become gods in the eyes men in violation of the first commandment. Finally, we have discussed about how Jezreel can unite the world through the law of love while at the same time maintaining the unique cultures, distinctive values, and traditional customs of the different peoples around the world. Here we are with the dream, the final hope for all humankind, but what are all these dreams and hopes worth without a method, a path, and a practical option to turn these ideas into reality? Therefore, we must discuss implementation and the continual evolution of the direct democracy concept. There are options in the U.S. Constitution and hundreds of other constitutions around the world that allow the people to alter and change their governments directly. These options have not been used in any realistic way until now. Until now you have been learning how to fly, theoretically considered, now prepare yourself to leave the nest behind.



## The Symmetry of All Things...



## The Symmetry of All Things<sup>1388</sup> (For Humanity a fulfillment)

In Hinduism, each person must live a life as one being to truly understand it, then that being is allowed to die and they are reincarnated as another being and then must see and experience the full life from the perspective of that other being only then are they allowed to die. Once they die, they are reincarnated as yet another being, completely different from those that came before it to live a life as that other being. This cycle of death and reincarnation as something new continues until the soul has had a chance to see life from all the different perspectives and angles within it. Then, and only then, will the soul enter into a truly liberated state where it no longer has pre-conceived notions about others, but instead can see the iridescent color from all points within existence. If one wants society to change, the first change must come about within themselves. For one to see the unity in the square they themselves must travel the square. The goals and philosophies of this work is the fulfillment of the square within me. Your God-given goals and philosophies are yet to be discovered, and once you travel the square full-circle philosophy as you understood it in the beginning will be different the second time around as you yourself will have transformed. Be forewarned, for even conservative estimates this progress may take years, for others it will take a lifetime, and even after one has come full-circle then a new challenge will emerge, how to fit and merge your own identity from the four core philosophies in harmony and symmetry so that the unity of the Reason Circle is born within you. It is only when one can merge the philosophies of the square into the circle within themselves that one can see the full beauty of a liberated consciousness and then began to master it. For Hinduism is not one part of this work, but all parts. For if one looks at the system through the microscope they will see Taoism through its nuts and bolts through each person's potential, rights, etc., but if one looks through the telescope at our new world the light of Hinduism will come shining through. To be able to see the Hindu's needs fulfilled one must be able not to see the square, but the sphere, the symmetry within all of this new world holistically, what Hindus call a state of liberated consciousness. Therefore, one cannot truly see and appreciate Hinduism in our new world until one has had all the parts of the equation laid out. The parts themselves are intricately woven. For each logical philosophy there is an ethical philosophy tied to it to some degree. The reverse is also true. Take socialism, for example, tie socialism to humanism and one gives birth to an entirely different philosophy than socialism tied to moralism. While the section on moralism, the Kingdom of Heaven,

<sup>1388</sup> Concept derived from Buddhism and Taoism: The Oneness of all things, and Hinduism's Pinnacle of Consciousness.

fulfills the Moralists' ultimate dreams and aspirations, we can also see socialism working through world peace and unity. While in Part IV we see a stark difference when socialism is tied to humanism we go into detail how to achieve world peace and unity while still preserving cultural identity, finally coming full circle to the Kingdom of Heaven, moralism, where we began our journey. These unions are essential and more than that a necessity for it is only through such harmony and diversity within the philosophies that true world peace and unity can exist and thus the only true means by which we can fulfill the ultimate dreams of the Hindu. The Taoist could read this work a thousand times over looking at the individual fibers and still not fully appreciate the total tapestry visible to the Hindu.

In all of this have we neglected the Taoist, or believe that Taoism is of less importance than Hinduism? Far from it. Take the section on moralism, for example, while the section on moralism creates world peace and unity, a pinnacle desire of Hinduism, it does so through an ultimate pilgrimage of faith, hope, and love. Our pilgrimage from Part I challenges the Moralists on an intimate level and creates a path for them to have a closer relationship with God using faith, hope, and love as the refining tools. It is a path, a Tao, of risk for the brave and courageous unparalleled since the days of the early church. For the Taoist on the political front we brought the law creation process to each person, to amplify the voice not of society, but the unique dreams within each us. All the core attributes of the Taoist are present here in abundance: individualism, merit based, and a highly competitive and yet for the first time achievable law creation process. As the Hindus marvel at the system as a whole one must remind the Hindus that if the need of the individual for his or her own personal, growth, pilgrimage, or potential, their Tao, are hindered or taken away for some perceived need within society the system will not function as designed. Even as a problem with the smallest bolt can cause the most sophisticated engine to malfunction and even break down. To deprive one of their Tao (Way\Path) is to deprive them of something that is unique for each one of us, something that only we can define for ourselves. Are any of us divine that we can tell another what their Tao is or how the fulfillment of their Tao was preordained to shape humanity? To hinder society in any way, shape, or form is to deny a portion of the population their true Tao and the creativity and inspiration that Tao may grant humanity. The reverse is also true for if the need of one person's Tao or part of society's Tao in some way, shape, or form suppresses humanity, in part or in whole, we cannot say that the system is truly representing the needs within society as a whole. While society may wish to deny it, Hinduism is essential to the survival of the true Taoist in the same way Taoism is essential to the Hindu, as the yin only discovers its true essence through the yang. Consider Ronald Reagan. No one doubts that he is a conservative and the vast majority of Republicans form their philosophical understanding of Republicanism around his. Few consider, however, that Reagan grew up in extreme poverty in a staunchly Democratic household. He campaigned for no less a liberal democrat than FDR. He had to venture beyond the scope of his upbringing to find his Tao. Only for those who are willing to lose themselves can one ever truly find themselves. As one journeys the Circle and his or her mind is liberated only then is their true Tao unveiled. Traveling the Square is not losing one's Tao or going against one's Tao, but awakening the parts of one's Tao that have been suppressed, dare I say imprisoned, for the sake of obtaining the approval and acceptance of society, family, friends, or perhaps purely out of fear of seeing the true person on the other side of the mirror.

To better understand this let us take a step back and look at the essence of philosophy itself. Many consider the industry of philosophy to be a small profession made up of an assortment of college professors from here and there. The truth is quite the opposite, the profession of philosophy is among the most expansive and enduring industries in the history of the world. Every donation to a political organization or politician is made in an effort to fund the industry of philosophy. In fact any donation or investment just about, be it Saving the Whales, the American Red Cross, the Arts, your local church, your business, etc. etc., is an effort to expand the industry of philosophy in some way shape or form. Each philosophy by its nature wants and desires to have dominance over the other

## The Symmetry of All Things...

philosophies. Each philosophy has its generals, its lieutenants, its admirals, its field commanders, and its foot soldiers. Their constant and continual battle cry from the dawn of civilization is, "Fill the ranks, join in the battle, and fight, Fight, FIGHT!" For those who do not realize it there is a war raging, a battle for the mind of each and every human being. Not a battle to embrace one's own internal philosophy, but rather a war to embrace the philosophies and ideas of others who have no care or desire to know or understand the unique passion within you. Moreover, where there is war there is animosity, where there is animosity there is hatred, where there is hatred there is violence and where there is violence there is death. Real War! Real Death! Love is by nature a bond, a marriage, a union. By nature, it ties things together and creates life. Without love, there is no bond between each of these four core philosophies of the square. With the bond, they will invariably divide into their own unique forms of tyranny.

**Capitalism:** Capitalist governments without love form a government model that in one way or another is consistent with slavery. Whole societies and governments live under perpetual debt and therefore continual obligation to repay.<sup>1389</sup> Should one desire to enjoy the fruits of their labor necessities, such as Medical care, are only provided through an employer thus through fear the masses are enslaved and obligated to seek perpetual employment for themselves and their family. Under such conditions, business is no longer there to serve the people. Turning humanity upside-down, the people are there to serve the needs of the business. The demand of a capitalist government model without love are constantly and endlessly work harder and work longer. The compensation becomes less and less to promote further borrowing and the requirements for work performed become endlessly greater and greater ending in a progressively more and more medicated society to cope with ever greater levels of stress and disease. Those who are unable or unwilling to do what is demanded of them receive the harshest of consequences and the worst of atrocities are justified as its just business or it is just a cost of doing business.

**Socialism:** Socialist governments without love form communist government systems of the worst sort where any and all who do not follow the will of the government are denied any voice, locked away, enslaved, or murdered. Unity and cooperation are beautiful by choice, but when enacted through force imagination and creativity becomes the enemy of the state.

**Moralism:** Moralist governments without love form a Theocracy of the worst sort imaginable. They elevate their leaders into speakers on behalf of the Divine. Their laws are rigid and they will execute the harshest of consequences upon those who do not live up to the high standards of their religious perspective. There is a real danger in a Moralism who operates outside of love; because a person will freely, eagerly, and even joyful do things that are evil if they believe that God desires it. Slavery and murder are two frequent notable examples of this. Moralism societies have enslaved and murdered whole civilizations without remorse because they believed the divine ordered it. A Moralism government without love will not only make war with the other philosophies of the square but will also make war with other Moralists who follow a different moral absolutism than their own. Even to this day one can see the conflicts between Moralism Catholics and Moralism Protestants in Ireland, Sunni Islam and Shia Islam in Iraq, not to mention conflicts that cross religions, Jews and Palestinians (Samaritans) in Judea, Hindus and Muslims in Pakistan, and the list goes on. Within Protestantism alone, there are more than 10,000 different competing denominations, each maintaining that they are true path to God and the others in one way or another are wrong or at least flawed in some way.

**Humanism:** The Humanist government without love is Anarchy. Each person does what they believe is right and typically what serves their own self-interests. They are driven by their own desires and could care-less what consequences their actions have on the lives of others. For a Humanist without

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<sup>1389</sup> Proverbs 22:7



love, there is no such thing as right or wrong. The only wrong for such a person would be any outside influence to tell them they did something wrong.

The Christian (Moralist) tells the Humanist who acts without love that they must be born again. That is to say that they must die to their selfish ways and ask for forgiveness. Most see this as forgiveness from the All Mighty, but one could also see this as seeking forgiveness from humanity in part or in whole. What often the Moralist fails to realize is that the Humanist with love is an equally strong force for good, and was created by God for the betterment of all humanity, in fact, each of the philosophies when acting through love form, not four government models, but one new glorious world. For while hate divides the square, love carries the potential to unite the square to such an extent that the views of each philosophy view their opposing counterpart as not only a strength, but also a necessity vital to the existence of humanity. In the first section, we examined moralism showing how the competitive practices of Christianity, Islam, and Judaism acting outside of love are tearing this world apart. Nevertheless, we also gave them a hope that if they are willing to re-examine their own religions and have faith in the words and signs of their own Divine, not in part, but in whole, with truth and wisdom, the darkness would be exchanged for light. All it takes is the insertion of love and unity into the equation of their philosophical reasoning.

Some government models are not inherently derived from any of the philosophies within the square. For example, a Monarchy is not specific to any particular philosophy in the square. However, the monarch, himself or herself, is and with the bias of the monarch comes all the evils of the related forms of tyranny. A Republic also does not truly represent the square, but pits one philosophy of the square against the other in a continual and never-ending battle. This competition, rather than representing all the philosophies of the square, often never adequately represents any philosophy in the square. In the end, the Republic does not unite society, but rather only divides society further.

Using love to transcend the Reason Square to the Reason Circle our new society utilizes moralism to make society humble, capitalism to make society efficient, socialism to unite society, and humanism to make sure that each and every voice in society has a chance to be heard, be they Capitalist voices, Socialist voices, Humanist voices, or Moralist voices. Prepare yourself to enter a world not of competing voices, but rather a symphony of reason and philosophy singing in harmony with one another. Sound too good to be true?

The Square shows how all the philosophies correspond and contrast based upon the four corners of the square, yet no two human beings are the same. Each person brings their own unique perspective to the table. To graph these differences it is important to recognize that each human being does not dwell in the corners of the graphic. Every person will gravitate toward one logical philosophy, their Tao, be it capitalism or socialism, and one ethical philosophy, be it moralism or humanism. However, people do not equally gravitate to the ethical philosophy as they do the logical philosophy. One form of philosophy, be it logic or ethics, within each person will always be dominant over another. For instance, among Republicans you have some that lean toward capitalism, but still carry recessive Moralist traits, while others will gravitate toward moralism, but still contain many of the traits of the Capitalist. Some will exist in the middle between the two, while others will have very strong dominance in one philosophy and a very weak recessive in the other. The weaker the recessive philosophy is the easier the person would be to alter or change their opinions in favor of the opposing philosophy. For example, if a person carried a strong Capitalist point of view, with a recessive weak Moralist perspective, it is much easier for that person's mind to be changed from moralism to humanism, than it would be for that person's mind to be changed from capitalism to socialism. Now a person's dominant and recessive philosophies can also flip flop. For example a Democrat with strong tendencies toward socialism and recessively weak Humanistic tendencies, may be persuaded to take on strong Humanistic tendencies with recessive Socialistic tendencies. If a change of mind is to take place, such flip flops would be the most common to occur as a person's belief system has

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already adopted at least a portion of the beliefs of their recessive philosophy. Now because of the nature of the square people do not carry two logical philosophies or two ethical philosophies as each of the two philosophies of the same type are in direct contrast to one another. It is also important to understand that the logical philosophies are not purely logical as they each carry a certain ethical component. Likewise, each ethical philosophy is not purely ethical as they also have a certain logical component.

To put this in practical terms when I wrote the section on moralism I realized that ethical moralism could not be fully examined without a logical component, either socialism or capitalism. I also realized that to be true to the Moralist, both capitalism and socialism logical philosophies must be put forward. However, because this section was on moralism and not capitalism or socialism these components must be put forward in a recessive, rather than dominant position. To accomplish this task I set out to meet the ambitions of socialism: an end to war, division and strife, through unity to bring about world peace. However, I did so through the argument and eyes of my own person pilgrimage of self-examination, embracing the Word of God, studying every jot and tittle within the old and new testaments allowing myself to become small so that God may become great. In this way, both capitalism and socialism recessive philosophies are put forward with a dominant Moralist. This also allows for a future bond between the dominant Capitalist in Part III and the dominant Socialist in Part IV.

The section on humanism was much the same way. I knew I needed to include recessive philosophies for both socialism and capitalism. To satisfy the Capitalist we brought the law creation process down to an individual level. Empowering the common person to a degree greater than all government models that have preceded it. However, which ideas are selected only come about through the will of society so that once again the nuts and bolts are capitalism, while holistically socialism all from a very dominant Humanist perspective.

As we move to Part III, the economics of capitalism enters the scene. We placed budgets and taxation levels in the hands of each citizen, whether through candidates for office or through the power of the local public vote. Keeping autonomy within local budgets and tying it to the will of the people empowers the recessive Humanist philosophy as it allows each locale to develop naturally according to their own will and desire. On the other hand, we empower our recessive Moralist through extensive penalties for those who violate their budgetary obligations. Note again, the recessive moralism with a dominant Capitalist is very different from the reverse that we discussed early. This new combination takes on moralism in the form of the "work ethic" where hard work and servitude is viewed as honorable and noble while the reverse is seen as lazy, wasteful and even a drain upon society. Competition empowers both recessive moralism through encouraging the work ethic and recessive humanism by giving each person a chance to fight for their beliefs and ideas in their own unique way. Therefore, to empower capitalism we have established an extensive set of checks and balances (competing positions of authority within society), based on the concepts within the US Constitution and the Declaration of Independence as you already read through.

In Part IV, we began with the understanding that the Socialist with recessive Moralist traits is not motivated by monetary gain, but rather driven by need in society. For example, society has a moral obligation to feed the hungry, care for the sick, etc. These needs also bring out the recessive Humanist, but for other reasons. The recessive humanist sees groups in society that are crying out for help and no one is listening or that a group in society is oppressed because they do not meet the norms within society. For example, the Humanist would say do not look away when you see a homeless person on the street he has a right to be seen and heard. To meet these needs we have established funding for non-profit organizations so that they have a place in society equal to that of government organizations and for profit businesses (corporations, franchises, etc.). On another front, the Socialist with recessive Moralist traits would also argue, "We all deserve clean water, air, etc.,

because to do otherwise would be morally reprehensible. To accomplish this task we set up not only national regulations and standards, but also international and global standards to meet this need for all people, but not forgetting our Humanist subcomponent (our democratic obligation), we grant all sides a voice in this process and a right to have their concerns recognized.

So one may ask is this new society and world Socialistic, Moralistic, Humanistic or Capitalistic and the answer is all of the above. This is a direct democracy society in that the people themselves can decide what type of government this will become. In my heart of hearts, I deeply hope they will decide on all philosophies in different aspects and ways of the circle. Unlike a republic, this society was not design to pit one reason of philosophy against another, but rather through the Golden Rule, the love of our fellow man, to find the best and honorable in all the philosophies of the Reason Circle. It should be noted that I could not have accomplished this unless I was able to put myself in the shoes of a completely different way of viewing our world.

In my own journey in life, I began as a dominant Moralist, with a recessive Capitalist. My life ambition as a youngster was to be a prophet like Isaiah as I had read in the Bible from the days of old. As I grew, I began to study business. I used this life event, my college degree in business, as a catalyst to promote a real rather than superficial change within me. It was during this time I flip flopped to a dominant Capitalist with a recessive Moralist. It was also at this point in my life in College that I developed the reason square and began my journey with Part III of this work. The square early on intrigued me and from a stand-point of pure curiosity I attempted to transition to socialism, but I made a cardinal mistake by attempting to see if I could find a way to make a socialist system of government that was as efficient or more efficient than capitalism. Instead of seeing what socialism had to offer in its own right, I saw it through the eyes of a Capitalist thereby making any such attempt doomed from the start or at least superficial at best, as my Capitalist dominant was just too strong. So rather through the study of Libertarianism from a good friend, Don McKean, I changed my recessive philosophy from moralism to humanism so that I become a dominant Capitalist with a recessive Humanist. After that, it was much easier to make humanism dominant and capitalism recessive and from there I began my write up on Part II. Finally, as capitalism became recessive it was much easier to begin a real transition to recessive socialism. From there I flip flopped, making socialism dominant and humanism recessive when my employer at the time threatened my job if I would not lie under oath. I took the honorable path. I contacted those being unjustly sued and informed them of the truth about my employer. Later I left the business, but this change allowed me to truly become and embrace socialism within me and began my journey into Part IV. Once humanism became recessive, it was not difficult to migrate from recessive humanism to recessive moralism with a dominant Socialist. Nearing the end of my book, I flip-flopped to recessive socialism with a dominant Moralist. It was here at that I began my journey into Part I. I started taking classes in seminary later going as far as to change occupations, taking a job in the Middle East as a catalyst for the true Moralist within me to emerge. Finally, I came full circle with the last journey from recessive socialism to a recessive capitalism with a dominant Moralist as a missionary looking to take the truth to the world.

This did not take place over night. Each transition took years to accomplish with complete satisfaction. Not only that, the moralism I came back to was substantially different from moralism I began with as my own views and perspectives had gone through such a radical transformation. Not only that my views on capitalism and indeed all of the philosophies transformed. In truth, my initial views in life were actually not entirely my own views, but rather a reflection of the views of the conservative and religious views of my family and church upbringing. There was a certain fear to step out of that box, to not letdown those I carried about with questions that I did not want to ask and questions they did not want to hear. With that first liberating step I was reborn a new and because

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of that step today I see the Circle holistically, greater than the sum of its parts.<sup>1390</sup> Therefore, today with all honesty I am a Socialist, a Moralist, a Capitalist and a Humanist. I can be all, but I am a different Socialist than the world knows or understands, I am a different Capitalist than the world knows or understands, I am a different Humanist than the world knows or understands, and I am a different Moralist than the world knows or understands. You see each transition was not merely a blind acceptance of someone else's ideology. I had to find that other philosophy in me. It had to cultivate within my inner being so that I was no longer a copy of some other ideology, but rather a fusion had to occur between my essence and the philosophy from within my DNA. I had to care about its needs and desires. For only through caring can one give birth to passion. Therefore, I had to discover that portion of myself from within each of the philosophies, because each of these philosophies defines the core passions of a person's existence. This is why a person will struggle and fight against change to such a large degree to preserve their identity, but I would argue that sometimes you have to lose yourself to discover the person you truly are so that you do not end up a copy of someone else's ideology.<sup>1391</sup> When a person changes their mind from one philosophy to that of another a form of death and re-birth must occur within the person, so that the beliefs that once defined that person must die (HaElohim) in order for the opposing perspective to be born (Elohim). Learn from my mistake as you journey through each of different philosophies do not try to see if you can out-do your philosophy's strength with that of another. Realize that your philosophy has strengths that the other philosophies do not have, rather discover the strengths of the other philosophy itself. Do not be wishy-washy, but rather persist giving the new philosophy its due time to cultivate and blossom within you. See how in its own way it can out do your original philosophy and prepare to let yourself die to some things so that you will be open to receive the beauty from within the logic of another perspective.<sup>1392</sup>

Let me explain the path to Enlightenment with a parable. Imagine a long beach with an ocean on one side that meets a sandy shoreline extending a great distance. Beyond the shoreline, there are great cliffs to get to the land. Along the shorelines were multitudes, but some desired to journey to the land. There were many paths to the land, but the paths were long and torturous, but some attempted them. Others attempted to get to the land by climbing the cliffs, but the cliffs were too steep and many fell to their death trying to climb to the top. In this parable: the ocean is death, the land is Enlightenment, the many along the beach are those who were saved from death, but only just barely and they never took the journey to Enlightenment because the paths to get there were hard and traitorous. The ones on the cliff are those that sought Enlightenment, but did not have the patience to take the path. They hear about Enlightenment and they try to achieve it in a day, a week, a month, and are overwhelmed by the process and do not make it. The path to Enlightenment is not about putting on an orange toga and saying ohm... all day long. It is about thinking and the science of thought, taking time to ponder life, the world, and learning how to focus that energy. Enlightenment is not like the force in Star Wars. One will not achieve supernatural powers. An Enlightened person is about discovering the wisdom that is already within themselves. Buddhism starts with simple truths and from those truths through meditation and study profound wisdom may be gained. Each of the corners of the square have their own profound wisdom for those who endeavor to find it, but to gain it one must be willing to focus completely and totally on that specific philosophy: having the right view, right intention, right speech, right action, right livelihood, right mind-set, and the right concentration.<sup>1393</sup> Let the subject consume you so that you become intoxicated with it. Ponder and meditate upon it to the fourth level of Dhyana. For Prince Siddhartha to become Buddha he had to understand the full spectrum of wealth and poverty, but he could not

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<sup>1390</sup> J. Krishnamurti, Freedom from the Known Chapter 9 ...If you die to everything you know.. [www.kfa.org/death.php](http://www.kfa.org/death.php)

<sup>1391</sup> Luke 17:33, also see J. Krishnamurti Freedom from the Known Chapter 9: ...You cannot live if you do not die psychologically every minute... [www.kfa.org/death.php](http://www.kfa.org/death.php)

<sup>1392</sup> For further information see: The Book of Balance and Harmony (Zhong he ji) by Daochun Li

<sup>1393</sup> For more information see: 'The Eightfold Path to Enlightenment', Buddhism.

truly understand poverty from the standpoint of a prince who knew neither poverty, nor suffering, because any attempt to do so would taint his understanding. To understand poverty he had to make himself homeless and destitute. Only then could he truly understand poverty. Thus by understanding poverty and suffering on the one hand, and wealth and power on the other, could he truly obtain balance and Enlightenment. Consider that Enlightenment is not socialism or capitalism, but the full spectrum of both. Seeing the beauty in both, the oneness and symmetry within the entire spectrum. For an enlightened soul can see the beauty in the extremes just as they can see it at the center. The same is true of the ethical components, seeing not only Moralism or Humanism, but also the full spectrum and the beauty in both and symmetry between both. Each part of the square in this work began with pondering a very simple riddle: Humility: How to achieve a humble society, Efficiency: How to achieve an efficient society, Representation: How can each person have a voice in society, and Unity: How to unite our society and our world. I am not looking for anyone to make himself or herself into a copy of my philosophy or any philosophy. But allowing the philosophy of their passion to fuse to their Tao (Path/Way) so that each person's enlightenment is unique, exquisite, and their own, such has value far beyond rubies or diamonds,<sup>1394</sup> for this book is my Tao to Enlightenment, your Tao is equally exquisite and only you can discover your Tao to Enlightenment. Remember Enlightenment is not only to see one perspective, but also to appreciate the light from all angles, then your philosophical enemy will not be your enemy, but your friend and the world will be free from human suffering. The bonding agent between the logical and ethical philosophies is known through the political parties, which represent them, yet they seek not unity, but division. While the party system makes the issues understood to the public, their intention is not inspiration, but conformity. To be successful at uniting the square, to the point so that it becomes a circle, these underlying philosophies must be seen for the potential beauty they possess. The names, Republican, Democrat, Libertarian, and Communist are all fading as time gives birth to them and time will fade them away. Nevertheless, the underlying philosophies will continue with many different names, shapes, and forms around the globe long after these political parties have gone the way of the Dodo. So that one may appreciate these core philosophies and see beyond the stereotypes, I want to bring to light each of these philosophies as understanding the full spectrum and symmetry between Communism and Libertarianism or Democrat and Republican carries the potential for enlightenment as well.

**INDIVIDUAL FREEDOM (Humanism + Capitalism):** To have a world without limits the shackles on each person must be removed. Each person should be free to live and behave in a manner as he or she pleases so as long as he or she does not harm anyone else. Any source of power or authority that would infringe on such liberties, whether through taxation, penalties on victimless crimes, or otherwise attempt to control or regulate individual conduct which harms or benefits no one except the person who engages in it, is in effect restraining the unique God given potential for not only the person, but in some-way for humanity as well.

**COMMON GOOD (Socialism + Moralism):** Within any society, there are needs that each and every person within society has. We are all vaccinated at birth to prevent us from getting diseases later in life. Police, Medical, and Fire emergencies are things that are universal needs for all people. As a community, we each carry a responsibility to help and care for our fellow man. The roads we drive on are provided through the state as we all use them and we all need them regardless of who we are, so why not do the same for the internet, cell phone towers, etc. The Great Philosopher once said, "It is better to give than it is to receive." In Acts 4:32-34 we find a common good philosophy put in place by the church. It reads the community of believers were of one heart and soul, and no one claimed that anything that he possessed was his own; but they shared all things in common. No one among them lacked anything; for as many as were possessors of lands or houses sold them, and brought the

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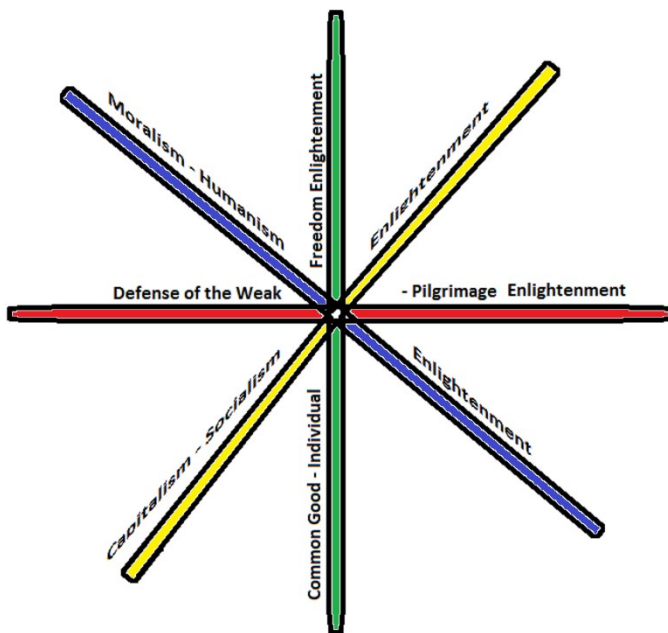
<sup>1394</sup> Job 28

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proceeds from the things that were sold, and laid them at the apostles' feet. The proceeds were then distributed to each, according to their need.

**DEFENSE OF THE WEAK (Humanism + Socialism):** In any society there are those with power: Politicians, Wealthy, Religious, Military, Police, etc. and those without. Often these powers are abused at the expense of society's weakest members. The Democrats will attempt to locate the portions within the society that have been abused and neglected and give them a voice. This would include portions of society abused due to their gender, race, culture, religion, sexual preference, way of life, etc., those abused by the wealthy: unions, the poor, whistle-blowers, even the rights of those that most would not defend, such as, illegal immigrants, prison inmates, and suspected criminals. This philosophy goes beyond the neglected rights of humans, but also includes the rights of the environment, animals, etc. While this philosophy may center in on a single incident of a wrong within society they are hoping through the correction of one wrong to better all within that segment or group of society, thus in some small way elevating humanity as a whole.

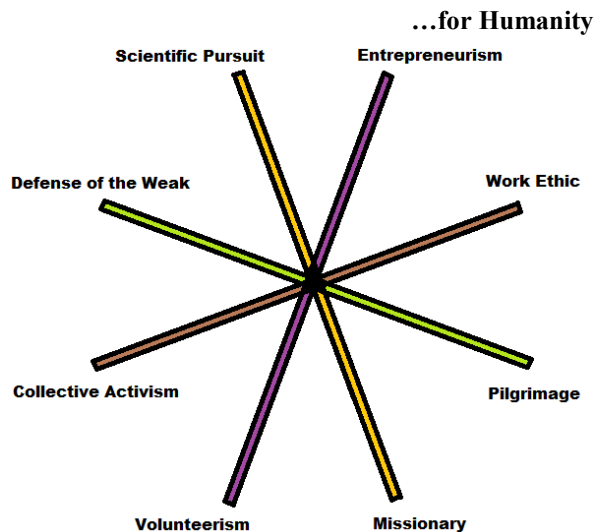
**PILGRIMAGE (Capitalism + Moralism):** From Original Sin, our world has been and remains a selfish and cruel place until a pre-determined time set in place by God. Both good and bad in society and life are accepted as pre-destined from above. The evil that exists is within us all and we are all susceptible to it. These challenges were intentionally allowed by God to refine each person's soul through life's journey. Even the worst of your leaders has been put in place through the will of God and therefore we need to respect their authority, however, we are accountable to God over man and therefore one should not do anything that is morally wrong regardless of what the laws of society are. Because our human desires have corrupted each of us we are susceptible to their trap and enslavement, be it sexual immorality, drunkenness, gambling, etc. and therefore these devices should be removed out of society for our own good. This life is but a vapor and the true rewards for our actions are in the next life to come for which we all must give account.



Each of these four also have an ultimate destination that society has deemed unachievable, that collectively form another reason circle in its own right. Noting from above that the combination of one ethical philosophy with one logical philosophy forms something completely new and different than either philosophy. From the periodic table we can take Oxygen and Hydrogen, which both are unique in and of themselves, both put the elements together H<sup>2</sup>O (Water) and you have an entirely new element completely different and unique in its own right. Each of these new philosophies have their own unique attributes similar yet distinct from those already mentioned: humility,

representation, unity, and efficiency that they too bring to society. These impossible goals and fascinating attributes have not been listed or expanded upon, as this coming new world is not about the dreams and aspirations of the author, but for you the reader to explore, learn and grow.

In addition to these paths to Enlightenment, the Circle yields further journeys that lie between those listed. As you can see on the second graph. This is not quest to obtain all, the majority of people in modern day society have never ventured the Square beyond their comfort zone, and others spend their entire lifetime studying just the one logical and/or ethical element from their environment. Therefore, to achieve Enlightenment on any one of these cross sections opens up the door to a completely new world of light. Consider what Buddha was able to achieve through the one Enlightenment of understanding the full



spectrum of wealth and poverty. Alternately, consider Einstein. Through Einstein's theory of relativity we are able to understand the physics of light and gravity and thereby understand the universe. Yet Einstein's theory of the universe did not jive with quantum mechanics, the physics of the atom and all things small. Einstein's struggle for Enlightenment was to be able to see the full spectrum of physics by uniting his Theory of Relativity with Quantum Mechanics. A lifetime of study and he never succeeded in creating his 'Unified Field Theory'. Did he fail? Far from it, other scientists would pick up the baton where he left-off and others would pick-up their batons. Though the study of physics would seem to have nothing to do with the Reason Circle it is yet part of the Grand Sphere, part of the presently unknown connections between the mind and matter. These are mysteries and I am turning them over to you. Once you complete the square, the state of society and the true state of the world will rise to the surface. As you will discover this new circle contains connecting points with the existing circle so that with each new discovery the circle has the potential to transcend into a sphere. These are uncharted waters and the waves on this voyage can be torturous. For example, on one hand moralism among all the philosophies is the only one that allows you to see the world as it is with all the depravity of human existence. Within that journey if you are willing you will see that which you do not wish to see within yourself. Yet Moralism offers the hope, for those willing to accept it, of the unseen controlling hand from above. So that one may have peace that passes understanding and not sink to the deepest darkest depression,<sup>1395</sup> but then on the other hand as you journey the Humanist will open up the possibilities within humanity and if you allow it to it will take you into all of its splendor. Therefore, do not look at this work as a destination, but only a path forward on humanity's journey for assuming all of our fulfillments are fully realized, there are yet dreams and aspirations within each of the philosophies beyond those I have laid out in this document. A glimpse into the struggles on the horizon in our new world:

**Beyond Capitalism:** A hope to see a new form of entrepreneurship. To enable the imagination of all and especially of those in society who are truly destitute. In the words of Gandhi, the politics of the people are limited to bread. In Capitalism it is said it takes money to make money and this true, yet there are places of poverty that are so great that entrepreneurship is lost so that in some way Capitalism fails the Capitalist at heart who is unable to see a path between his current location and his ultimate aspirations. If a free society cannot help the many who are poor, it cannot save the few who are rich.<sup>1396</sup> Therefore, we need an economic system beyond capitalism, not communism, but

<sup>1395</sup> Philippians 4:7

<sup>1396</sup> Inaugural Address of President John F. Kennedy Washington, D.C. January 20, 1961

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rather a system that expands upon the efficiency of capitalism, while also lifting all out of the slavery built-in to Capitalism at its core. To be a truly free society we must come to a point where we have an economy where the employee is not a slave to the employer, where each person's passion and profession are one and the same, and that passion, rather than monetary gain is the driving force for production and efficiency. In effect an economic global system beyond this world's greatest god: Money and the pursuit thereof.<sup>1397</sup>

**Beyond Socialism:** In both human and animal kingdoms, we live in a world where the strong prey upon the weak. I have made extensive alterations to the system to minimize poverty, but how to truly end poverty, this is a real dilemma and at present, a true lasting solution has eluded me. The existing solutions within society are not of a satisfactory nature to be considered, yet I have come to the realization that for our society and world to truly be united the innate value of life, all life, must be visible. Our great hope is to see this value not only within humanity, but also beyond humanity. To include the symmetry between humanity, nature, and existence as spoken through the prophet Isaiah who saw this coming new earth: The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent's food. They will neither harm nor destroy. Whoever sacrifices a bull is like one who kills a person, and whoever offers a lamb is like one who breaks a dog's neck.<sup>1398</sup>

For the moment, these hurdles are beyond my knowledge, but together humanity, for humanity's sake, solutions can and will be discovered. Note how all the four elements are converging into one singular point, love.<sup>1399</sup> Impossible? Haven't we already done that? For as one can plainly see this book is not another regurgitation of some political party ideology as sadly most political books have debased themselves to today. This work, by design, is just another step on the path to go *Beyond Humanism* for while the entire square is represented the primary goal was to fulfill humanity's goals for universal representation. This was accomplished through a form and method that did not abandon, but fulfilled the ambitions of the three other elements. For the Capitalist we brought representation to taxation and budgets. We also insured the voice of the people and of local municipalities are not taken away by the powers found in higher levels of government. For the Socialist we brought representation to the standards and regulations process as well as put together a plan for world peace that preserves each of the cultural identities found in our world. Even for the Moralist they have only been judged for their judgment, showing them where their judgment has led them; all the while arguing for the representation of the cast aside people and nations of this world; all through the Word of God, which is and will always remain *Beyond Moralism*.<sup>1400</sup>

To go *Beyond Humanism* we are incomplete. What we (you, me, humanity) need, what we are not yet aware of, and what we have yet to discover, is your creative destiny and preordained uniqueness in the complex life equation. Without your unique favor, the earth is a little more bland. Bring your spice to existence.<sup>1401</sup> Allow yourself to see life with all of its angles, not putting aside the dreams of others for the sake of your own. Your job does not define who you are. You defined who you are by what you do and what you are unwilling to do out of fear. Looking back on all the imagination and creativity I can put forward as one person just think about what this world could be if it were not only open to all the creativity within each and every one of us, but also granted us the capacity to implement that creativity and achieve the reality beyond our dreams. Imagine that!

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<sup>1397</sup> Levi 6:24 – *Traditional* [Matthew 6:24]; Luke 16:13; Acts 8:20; Hebrews 13:5; Tao Te Ching 9, 53, 80;

<sup>1398</sup> Isaiah 65:24-25, 66:3 – also see Isaiah 11:6-8 (Note Similarity to - Nothing is lost in the Universe, One of Three Universal Truth from Buddha)

<sup>1399</sup> J. Krishnamurti, The Book of Life: Love is dangerous. [www.kfa.org/love.php](http://www.kfa.org/love.php); Also see Colossians 1:17, 1 John 4:8; 1 Corinthians 13

<sup>1400</sup> Levi 24:35, Peter 13:31 – *Traditional* [Matthew 24:35, Mark 13:31], Luke 21:33

<sup>1401</sup> Levi 5:13 in the context of Levi 5:13-15 – *Traditional* [Matthew 5:13 in the context of Matthew 5:13-15]



## Epilogue<sup>1402</sup>

### Revolution<sup>1403</sup>

Putting forward an idea, any idea, means little unless the idea is passed along to another. Many revolutions, including the American Revolution, were fought because the present form of government eventually failed to recognize the inherent value of humanity. The problem with most revolutions is that they recognize the problems, but they fail to provide adequate solutions. America discovered that the Articles of Confederation were insufficient as a basis for the new government only after the Revolution was fought and won. Many of us have read or heard in newspapers or on the evening news about revolutions in Africa, Central America, South America, and the South Pacific. Sadly, these revolutions, even at the cost of many good lives, failed to implement the representation for their people that the leaders had claimed all along. This is why, throughout history, many governments have been in a continual state of revolution and upheaval, with one revolution after another. In these kinds of cases, revolution tends to become an expectation and a peaceful order with social stability merely a pipe dream. The former American president Ronald Reagan said it this way: “The orderly transfer of authority as called for in the Constitution routinely takes place as it has for almost two centuries, and few of us stop to think how unique we really are. In the eyes of many in the world, this every-four-year ceremony [that] we accept as normal is nothing less than a miracle.”

Through all of these chapters, we have analytically scrutinized each fundamental piece of the U.S. Constitution. This was done because of the increasingly absolute respect and excessive honor that people tend to bestow on the Constitution as a supposedly once-and-for-all perfect model, whenever we begin to imagine something progressively better in that same tradition, with a newer and better document for our own time. Our objections are not against America, but rather are in the nature of pursuing the same naturally evolving path by which humanity can continue its healthy growth toward our Preordainers given destiny. America was a great nation, offering the stability to research any idea and present that idea to the people, whether in the form of a magazine, a newspaper, a book, an audio or a video presentation, or a website. This made normal, progressive change in America possible without the war and bloodshed we have seen in other parts of the world. We must remember that the current U.S. Constitution was actually America’s second constitutional document, because the first was the Articles of Confederation. As Thomas Jefferson said of the reform from the Articles of Confederation to our current U.S. Constitution, “We can surely boast of having set the world a beautiful example of a government reformed by reason alone without bloodshed.”

Part of becoming mature and responsible, collectively, as a people, is learning how to make these changes with a minimum of violence, pain, and upheaval. Throughout history, many of our greatest reformers, from Jesus the Christ to Confucius, have radically changed the world by encouraging people to love one another and to unleash their potential, which was created by our Gods of Life. In the Dark Ages, the remembrance of Jesus and the subversion of His teachings were manipulated to lead the world into darkness. In our world, voices have been raised in an attempt to rekindle all of the great ideas and principles that set this nation apart from the others that preceded it, but louder and more strident voices still easily utter contrary clichés. If we are not careful, soon we will follow a path back to the Dark Ages, with leaders and a future that are merely a jumbled and confused remembrance of our once-glorious past. In the words of Jefferson: “Yes, we did produce a near-perfect republic. Nevertheless, will they keep it? On the other hand, will they, in the enjoyment of

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<sup>1402</sup> Revelation 3:19-22

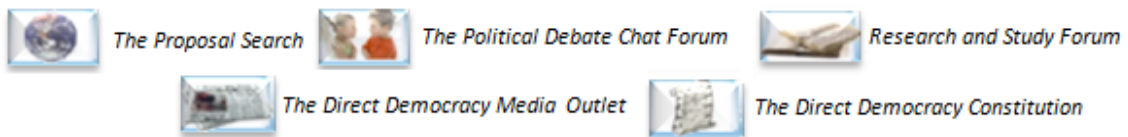
<sup>1403</sup> Haggai 2:23, Zechariah 4, Haggai 1:12-14,2:4, Revelation 11:1-14

## Epilogue...

plenty, lose the memory of freedom? Material abundance without character is the path of destruction.”

Character means learning to overcome adversity well. Chapter by chapter, not only have I proved that there is a better way, but I have also pointed clearly toward the eventual path that must be taken if we are to avoid the increasingly obvious and serious problems we will face with the continued use of the republic form of government. Thomas Jefferson was only the first of many leaders to advocate for direct representation. Franklin Roosevelt fought for the representation of what he called the *unknown man*. Ronald Reagan, whose hero was Franklin Roosevelt, routinely quoted Jefferson in calls for direct representation. Even with the strength of these giant voices from our past who so ably advanced the cause and the understanding of liberty, our course is not as easy as one might imagine. We live in a thirty-second society, where every thirty seconds something is demanding our attention, whether it be from television commercials, junk e-mail spam, or the billboards we notice while driving home from work—not to mention the normal things most of us do: work, raise children, attend school, do our laundry, mow the lawn, or engage in a million other routine activities that take up our time. Because of these regular demands on our time, we often attempt to sum up every mental challenge we face in a few seconds, and if we don’t really understand the concept, we may have little patience to investigate the matter adequately, as it deserves, before turning our attention elsewhere. However, these things being said, we must realize our first Jeffersonian goal, which is that in order to move forward with any political idea or improvement, first and foremost we must get the support of the people: “The will of the people . . . is the only legitimate foundation of any government, and to protect its free expression should be our first object.”

I present you with a Starting Line . . . On Your Mark! Ready? Set! Go!<sup>1404</sup> The solution is not only to show the people a new form of freedom in theory, but also to put that new form of freedom to use in a practical way, because then the solution becomes something the people themselves can see, feel, and touch. Freedom, by its own nature, has a draw on the hearts and minds of men and women. The Great Experiment website was designed to fulfill this inherent need within each of us and at the same time to open up a gateway or a transition pathway to our direct representation goals. To accomplish these ends, the website has been composed of five primary menus, representing five different needs of representation:



The first menu, the Proposal Search, which by now you have seen, is designed with four major parts: *Petitions*, *Propositions*, *Amendments*, and the default *General Search*, which shows the results for all three.

The *Petitions* tab has several goals. First, petitions are used by candidates to obtain enough signatures to place himself or herself or a person whom they admire on the ballot. Perhaps the day will come when people will choose candidates from among those they admire, many of whom perhaps would not normally run, rather than using the present system of “me first and others second.” In addition, many states and other political entities have provided no public access for placing a public proposition on a ballot. Here in the United States, the Bill of Rights, however, maintains the right of the people, regardless of the state they live in, to petition the government. Petitions are also a vital form for allowing people a voice where no other avenues are available. Some of these political entities include the national government (domestic or foreign), the UN General Assembly, and others. People living in countries such as China, for instance, where the lack of

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<sup>1404</sup> Hong Ik “Advance the welfare of all humanity”

### ...the Call for Global Revolution

representation for philosophies that compete with a government-regulated press makes progress difficult, may find this site their only collective voice in the face of nearly total political suppression. Petitions on this website may be done globally, by nation, or by state, or a search may be performed on all petitions. The search options available, as with the Yahoo and Google search engines, allow each person to search and study only petitions that relate to their own areas of concern. Unlike being hassled outside the grocery store to sign a petition, on the website each person may view, submit, or remove his or her signature whenever it is convenient. The site will also allow each person to submit up to four petitions.

The next tab, *Propositions*, gives the user the opportunity to see any and all of the proposals that are gathering signatures throughout the world, or, depending on one's choice, it filters the search to see only propositions circulating in the user's own country, other nations, or his or her own state—provided that that state allows for popular propositions to be placed on the ballot. Sadly, we realize that many states and nations do not allow their people this direct form of democratic representation. Therefore, we have created a general petition screen, available in multiple languages, to allow the people in those nations and states to petition their governments, be it nationally or through the state, for the right to place public proposals before the people. The website also allows each user, again if the state gives him or her the right, to create and circulate one state proposal for the signature-gathering process. With laws governing propositions varying from state to state, often the public sees the process of creating and circulating a ballot initiative as complicated. In an effort to bring government closer to the people, the website provides the forms and does the work for you, free of charge. If fees are charged, they are collected through government entities and are not related to the website. The site also provides a forum by which each petition or proposition may be seen by the public. The most popular proposals and petitions will come up first when a search is being performed.

Similar to most websites, the website has been designed to fund itself by using screen advertisements. If a proposal sponsor wanted to enhance the viability of his or her proposal, the person could purchase ad space, allowing the site to be available to all, free of charge, with all of the liberties available to the users within the state or the nation. As you will have noticed already, the website home page opens with a search engine, allowing convenient viewing of proposals now circulating within your state. The proposals are presented with the greatest number of signatures collectively at the top of the list, never by paid placement. Thus, the people's voice will be the rank-and-file behind the proposals listed.

After a search is performed, we hope to include a messenger option next to the proposal, which will allow anyone to send the proposal sponsor(s) a question online or to e-mail him or her. Clicking on the "State Qualified" button will filter the search, so that when a search is performed, only those proposals that have officially been submitted to the state government will be retrieved. State-qualified proposals are given specific time limits in order to achieve the number of signatures required; unfortunately, for most people these time restraints make the signature-collection process unrealistic. E-mail notification will allow people to renew their signatures, which means that years, rather than months, may be used to gather the number of signatures required. This, in turn, allows the sponsor or sponsors leeway to submit their proposals to the state government after, rather than before, the signatures are submitted. Clicking on the *State Qualified* button will filter the proposal search so that only proposals will be found that have achieved the number of sponsors or endorsing signatures required for submission, in accordance with the guidelines of the new Constitution, as I discussed in Part 2. In fact, as you may have already noticed, many parallels have been drawn from our democratic objectives.

Each person will also receive his or her own private login I.D. and password, which is similar to logging into an e-mail account at home or on the job, where everyone may view all of the propositions that he or she has signed, for future review or removal of signature endorsement. Notices will also

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be given for proposal re-endorsements that may be needed, should a merger or proposal modification take place. For sponsors, a list of proposal-seeking mergers or modification requests from other sponsors or cosponsors will be available. Sponsors will also be able to see how many signature endorsements their proposals have achieved.

One of the benefits of the website is that operating online provides many other technological advantages. Proposals of a similar nature, if on their own and operating independently, may never get enough signatures to get onto a ballot. The website provides a common ground for people to collaborate and build on the ideas of others, but also allows them the option of proposal merging. Momentum in the signature-gathering process matters. To gain momentum, people who signed either proposal would be sent an e-mail asking them if they would like to resubmit their signatures to the new proposal in the event of a merger. Also, unlike regular handwritten proposals, in the event that a person changes his or her mind, the person may remove his or her signature from a proposal. Any potential endorser is also given the opportunity to review the proposal in his or her own time, which means that one may be confident about the proposal being signed. This is much better than acting on the spur of the moment by signing a petition on a street corner.

Of course, we also realize that to participate actively in the political arena, those in power must verify that the signatures are authentic. Therefore, the website attempts to incorporate many of today's banking authentication, Internet, and criminal investigation techniques so that we can be certain each person is who he or she claims to be and that everyone is of the legal age to vote. Some of these technologies include, but are not limited to, user name and password encryption, PC identification, name, social security number, street address, and voice confirmation through a microphone, as well as visual confirmation through a webcam, along with any available criminal background verification. Thus, we can ensure that the people who submit their names for a petition or a proposal or who sponsor a petition or a proposal are more reliable than in the paper system being used today. Computerized and Internet signature gathering can also easily run duplicate checks and other forms of database research to ensure the utmost reliability and overall quality. Many people today, as is common with other new forms of technology, are highly skeptical about the Internet. This site, if successful, would be the first Internet democracy ever, with real power and authority available to empower the people through the Web. It is anticipated that some will fight against such change, especially those in government who have gotten used to the idea of not having to contend with the voice of the people. Therefore, any users who attempt to commit fraud will be reported to the authorities immediately, because fraud carries the potential of undermining not only one or two proposals, but this whole system that provides new liberties to the people.

The more popular the website becomes, the more difficult it will be for politicians to undo it, undermine it, or destroy it. Think about emerging technologies and freedoms in these terms: How would you live without your cell phone? For some of us, this might be difficult to ponder nowadays, but not long ago, no one had a cell phone or e-mail, either, and still people managed to get by. Once a new technological capability that gives us greater liberty becomes available, it becomes painful or next to impossible to take that technology away.

The website, as the world's first Internet democracy, provides us with a way to get the attention of people wherever petitions and proposals are supported and available. The power behind the website and the attracting feature is that it provides the people with an avenue to exercise new authority over their government.

Most states, however, presently do not allow for electronic submissions. Therefore, when the proposal has gathered enough signatures to be placed on the ballot, it will be the duty of the proposal sponsors to print out the proposal and submit it to their state or local authority. As you have probably noticed, the same alteration and merger opinions we discussed in Chapter 2 have also been

implemented at the website, along with other enhancements we discussed, such as e-mail notification.

Still, we realize that success brings its own set of challenges. We know that there are only so many propositions that can be placed on the ballot, and because the states up to this point have not allowed a public venue where people can see all of the proposals floating about in society or have not provided a venue where the public could really participate in sponsoring their own ballot proposals, the state could be inundated with proposals, a circumstance that would also ultimately increase the number of signatures required for a proposal to become a proposition on the ballot. As you read in Chapters 1 and 2, our proposed direct democracy design creates solutions for these dilemmas. However, during this preliminary time, we are limited to the challenges of the existing law, in the same way that highway laws were devised with the invention of the automobile. This website will also give us exposure and practical knowledge of where weaknesses lie and enhancements can be made in the online signature-gathering process, as well as a path that prepares the way for direct representation.

These previous two options, *Petitions* and *Propositions*, are designed in order to use the new technology's capability for enhanced personal liberty, to attract people to the website, to better utilize this new-found option for greater personal freedom. In the process, the users should learn more, through this practical approach, about actually using the concepts of direct representation. The third and most powerful (and only available) option to achieve our direct representation goals is through the Amendment tab. An amendment to the Constitution, under constitutional guidelines, gets created in the Senate and then is approved by the states. Yet historically, many of the constitutional amendments in the United States, such as the Seventeenth and Eighteenth Amendments, started by getting passed by individual states, until they were passed in so many states that the Senate approved them as amendments to the Constitution. Many people have sought to go to Congress to see which avenues are available to bring the law creation process to the general public. However, that approach is dependent on those at the top of society relinquishing their power—which means that to succeed in that way, one might have better practical odds of winning the lottery! We must also accept that changes of this magnitude, if done improperly, can cripple society. Many direct democracy proposals have good intentions, but all such plans must endure maximum public heat, pressure, and intense scrutiny in order to ensure that only the wisest and most commonsense plans are actually put forward. The website is designed to allow anyone to pursue an amendment to the Constitution, if that is the one proposal the person wishes to pursue. As you may have guessed, this amendment is my one proposal. As others bring their proposals to the table, a certain level of competition is created among other direct representation sponsors who want the people themselves to serve as the delegates to the New Constitutional Convention. Any true revolution by the people, by its nature, must begin at the bottom with the people themselves and work its way upward to the top. By attempting to place a proposition on the ballot in all states where public propositions are allowed, we can achieve just that. The petitions will also create public demand in states where such propositions are not allowed, and this will raise public awareness and concern over the issue and will increase public involvement, both nationally and internationally, with the end result being that the human race may speak as one.

We also realize that acceptance of this new form of government will come about only through debate and understanding, before implementation is ever achieved or should even be attempted. That is why the Debate Forum, the next main menu on the website, was created. This allows not only our new Constitution, but all proposals circulating among the public, to be publicly tested and debated as well. Two vital issues still remain. The first issue is the completion of the concept, and the second is its implementation. When it comes to the first of these issues, we must realize that like the U.S. Constitution, even after passage many issues remain yet to be resolved. Also, like any new government model, this evolution will be up to the people and all of the generations yet to come, as

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they attempt to complete this large-scale political evolution and bring it to its ultimate perfection for that time and those circumstances, until eventually, with changing times and social conditions, some other, even more superior, form of government may be established. All we can do now is prove that the concept is possible, thereby creating for this world a seed of hope as only a new seed will yield a new crop.<sup>1405</sup>

For implementation, it first becomes necessary that the seed be planted and given the opportunity to grow. In fact, this book was designed to be that seed and was written to cover only what is most essential to the direct democracy form of government. That way, the book can remain the beginning cornerstone or framework for a direct democracy style of government, while this and possibly other online constitutions can grow and evolve through the free exchange of ideas and open public debate. This process will take time. Once people reach a point where they believe in their online constitution, they will be ready to take their stand at the ballot box. At that point, the forward thrust of collective energy will be such that the dominos will fall faster everywhere and in greater numbers than government officials will be able to prevent.

The question comes to mind, "What if we were to lose on the national ballot?" This worrisome possibility is not as unrealistic as we might imagine, considering that most people have come to accept their individual station in life and the limitations and boundaries placed on them throughout history by people who run things. Sheer inertia, ordinary human laziness, the fear of change and of uncertainty in general, and the dead weight of worn-out traditions have always been the greatest obstacles to forward-thinking, progressive change. People must first imagine something better and then start thinking, realistically and practically, about how it might be achieved. The fear of change is always part of the growing pains of change itself, and it has always been present in every positive political victory for the rights of humankind. In the New Testament, 1 Peter 3:13–14 (NIV) puts fear in its proper perspective: "Who is going to harm you if you are eager to do good?<sup>13</sup> But even if you should suffer for what is right, you are blessed. Do not fear their threats; do not be frightened."<sup>14</sup>

Even a loss due to public fear of change in one nation or state ballot measure still widens public knowledge of the problems within the republic, and future generations may still yet succeed. Other forms of loss, such as those caused by a failure with the constitution or a missing element, will ultimately serve to create a better constitutional document for the people. In these ways, even initiatives that fail to pass a national ballot measure still serve in the best interest of moving democracy forward and are therefore in the best interests of the people. The real failure is not to try at all. Remember, the Bill of Rights was developed to meet the failures that people saw within our current U.S. Constitution.

The third tab, the *Direct Democracy Media Forum*, will allow us to keep the people informed and to track this development from the world of republics to direct representation. Each time a case is brought against the website or the will of the people, when we are advancing the state propositions through the petition process, we can see which proposals are circulating through website, which ones made it to the ballot box, and which amendments are making progress, step by step, inch by inch, mile by mile. This form also helps add to the cohesion and momentum building behind the direct representation movement. It is important to remember just what we are attempting to accomplish. Constitutions are no lightweight documents. Constitutions represent the architectural framework of the nation and are supported with no less than rivers of blood, in terms of wars and military armaments to defend and preserve the ground, not to mention the mountains of wealth and currency that run through any government institutions and that remain at the discretion of Congress to use at a whim or on a moment's notice. What happens when an unstoppable force meets an immovable object? It is also important that our goals are in line with an evolution of the historical American Experiment. No politician or bureaucrat can stand against us if we lawfully use the hand of the

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<sup>1405</sup> Maharishi Mahesh Yogi

people. As Jefferson phrased it, “I discharge every person under punishment or prosecution under the Sedition Law, because I considered, and now consider, that law to be a nullity as absolute and palpable as if Congress had ordered us to fall down and worship a golden image.”

What has value to you? Our lives are just moments, and one day we will walk this world no more. Don McKean, the man to whom I dedicated this book, once told me that every thought we have had, or we will have, throughout our lifetime has already been thought before by someone else. He taught me so much wisdom about life and the world, and now he has passed away. The only place where his wisdom lives on is in those people whom he touched and who will live on beyond his years. Life is a fading journey. I know that one day my life will fade like the light of the setting sun. These few pages contain the wisdom of my life, which I pass on to you. The choice you have is, what do you do with the knowledge you have been given?

As a child, when it came to the relationship between me and my government—that is, my presumed partial ownership in the American Republic as a citizen—I realized that other than having discussions with friends and family, there was nothing I could really do to change things or to have a real voice in the government. During the course of my life, I had the privilege of meeting some of the most wonderfully intelligent people, who possessed nothing less than the most brilliant ideas. A friend of mine, originally from Mosel, Iraq, wrote to his congresswoman about the problem developing in Iraq during the beginning of the campaign in 2004 and 2005. After writing to his congresswoman, he received a letter that began by stating, “*Thank you, concerned citizen,*” and did not even have the courtesy to mention him by name. On further reading, it became obvious that the letter was generic, possibly photocopied several times, and used in response to others who had attempted to voice their concerns. So, as any concerned citizen should do, he proceeded to the next logical step and went to visit his congresswoman in person. My friend was told she was too busy to meet with him, as is typical with many congressional leaders. This happened not only once, but he made several appointments that were never honored. Fearing prejudice and that the congresswoman’s reasons were not genuine but rather motivated by a fear of associating with someone of Iraqi ethnicity and religious background, my friend asked me to see if I could meet with her. It was a question that no person of one race should feel compelled to ask someone of another race, in hopes for a different answer, merely based on his or her ethnicity. It soon became evident that not all men are created equal, but those who are elected to Congress are endowed with certain inalienable rights; that among these are the liberties to place controls on our lives, our liberty, and our pursuit of happiness, and it was to preserve the rights and powers of the few that governments were instituted among men.

Yet we must realize the truth that slavery and bondage to these elected officials is made possible only through the consent of the governed. According to *Webster’s Dictionary*, which is also considered America’s dictionary, the definition of slavery is the “submission to a dominating influence.” So I ask you, in good conscience, “Are you free, or is your freedom limited to the allowable liberties that Congress is willing to grant? Does your congressperson amplify your voice or his or her own?” Many in Congress have good intentions and mean to govern well, but they still mean to govern. The purpose of this chapter is to show you how we can regain control over our lives. Learning how to fly is about breaking the confines and the rules that we place on ourselves. Direct democracy was my impossible goal to achieve, and I knew I would have to overcome adversity to achieve it. This book and these many years are a testament to that attempt to beat the heavy odds arrayed against the human spirit, to reach above them to achieve this impossible dream.

The purpose of my dream is to provide a government structure where everyone can attain his or her life’s ambition and fullest potential. Here we are nearing the end of the book, but it is just the beginning. It began with a person of no great significance, writing in obscurity, but in these few pages I have provided you with a government model that gives the people total control over their own

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government, practically and efficiently, to the best of our current abilities. The purpose of this book is merely to prove the impossible possible: that each and every one of us, all of us, can have our own voice represented in our government. Yet as amazing and profound as the concepts of this book remain, I do not and cannot promise that this layout, in these few pages, is the end of the story.

A proposition in all fifty states would give the people one last chance to take back their government, to show to the world that this country belongs to them. The first Constitution was conceived in secrecy, behind closed doors, but this movement for progressive change will be done out in the open. The United States Constitution was approved by the states and, in a world of monarchies and dictatorships, was a truly revolutionary development for its time. Now it will be up to the people to approve this new constitution. We also have another advantage, because the U.S. Constitution is the basis for many republics the world over, in that these countries, too, require passage among the states for an amendment to the constitution. This provides us with the ability for an international vote among many republics for this new form of direct representation and a united democratic world.

Our hope is that this “diamond in the rough” will continue to evolve with the volunteered ideas of other common, everyday people, and that this process will continue to refine itself until it is well worthy of the people. How long this process may take is difficult to estimate. Of course, I do not mean to imply that this vital form of government was ever designed exclusively for the United States. Quite the contrary; it was designed for the world. The United States has extensive industries and rapid, pervasive growth. Any evolutionary change of this magnitude in the American government will surely create ripples around the globe. In the words of Jefferson, “May [the Declaration of Independence] be to the world, what I believe it will be (to some parts sooner, to others later, but finally to all), the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government. That form, which we have substituted, restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are opened, or opening, to the rights of man.”<sup>1406</sup>

The ultimate goal is to present this proposal as an amendment to the U.S. Constitution and to constitutions abroad, through the passage of propositions in every state of every nation where we are able to do so. The method will allow the people to directly alter their governments and, in turn, will make it necessary for those congresses and parliaments to respond. This creates two strengths for the people above the powers of Congress. First, any alternation would have to go back to the states for ratification, yet not only to the states in America, but to all of the nations where the proposal is placed on the ballot. To paraphrase Martin Luther King, Jr., democracy is not only the goal we seek but the means by which the goal is achieved.

Our hope is that the website will be used to usher in new levels of freedom to the average man, woman, and child. Whether they come to the website for the new constitution or to see what proposals are gathering signatures in their state, in either event the word will spread and people will come.

The world will always have problems, but problems represent an opportunity for creativity, thought, imagination, and ingenuity, without which humanity would not develop strength of character, goals, ideals, or vision. In Proverbs 29:18 (KJV), it reads, “Where there is no vision, the people perish.” Finally, there are other limitations. There is a final bitter irony represented through this book. Essentially, this book was inspired and made by one person, but it is for the many. Direct democracy has never been about the rights of the many but, rather, about the rights of the one. That is to say, it is about the rights and responsibilities each of us has to our friends and families, our neighbors, and our world.

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<sup>1406</sup> “In Defense of Democracy,” Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*.



### **...the Call for Global Revolution**

Let's take just a moment to analyze that further. This new design of government, uniquely different from all forms that came before it, was made to amplify the two major cornerstones of Jefferson's vision for government. First and most important, to give each person the maximum representation in his or her government possible. Second, when elected leaders are required, they are elected in an atmosphere of maximum amount of accountability to the people. To accomplish our first goal in Part 2, I laid out a process of law creation by which anyone with a good idea who is willing to put forth at least some effort has the ability to put that idea on the ballot within the community. In addition, I put a plan in place, which evolved after the propositions, that not only allows each person to design a law, but also gives each person the ability to add his or her voice in which proposals that individual believes should be on the ballot and which should not. A national plan has been constructed that allows anyone to put forward national law, as well as create an atmosphere, through proposal mergers, that allows for the maximum possible representation for the public, a far more representative voice than even in Athenian democracies of ancient Greece. And again, the people are responsible for creating the law and for how the law evolves and moves toward the ballot box. Not only are the people responsible for placing proposals on ballot, the people are ultimately responsible for passing or rejecting those proposals. After the proposal passes, the sponsors who put the proposal on the ballot are placed as judges to ensure that the will of the people is enforced and, should those judges go against the will of the people, the people have the right to remove them, both locally and nationally, through the vote.

For the first time in any government model, each person has been given a choice, through his or her vote, about how much taxation that person should be charged and where those funds are used, both locally and nationally. On to our second point, representation and accountability: when a budget is selected by the people, through the election of the mayor, the mayor is given transparent class citizenship, which means the mayor has fewer rights than do the voters who elected him or her. To ensure that all of the people in the city or town are represented, the local judges are selected by the mayor's political opponents. In all cases, either locally or nationally, the mayors are kept below the law, and the people are the law-making body for the county law. Nationally, the people are the only ones who can put in place proposals stipulating powers of authority that enforce limitations on how their leaders may behave. During national elections, the people who voted against the current leadership are given the strongest voice with the regional ambassador to ensure that the regional governor remains accountable to the people. Remember, the primary elections start with the counties that voted most heavily against the regional governor and the regions that voted most heavily against the Prince of the Covenant. If that were not enough, the regional governors are in competition to maximize the representation of their people, because only the governor who wins may become president.

The people are also given the final say in foreign treaties, because even if foreign governments say no, and the national council votes no, the Prince of the Covenant still has the right to take the treaty before the people. From the global reserve to international environmental, health, and safety standards, we need to brainstorm whether there is any portion of government we have not given over to the people. What ideas have been missed? Where can we expand the ways of freedom and liberty even further?

It is important to remember that I am only one person. I need your ideas to grow and evolve the concept further and your feedback to expand on my missed opportunities. Reality also comes into play. All of my own time and effort has been put into this book and website, but some ideas are bigger than one person or one person's thinking. As with all people, there are limits on my time, resources, and abilities. So far, I have managed to make a reasonably comfortable living for myself, but I am not wealthy. Although the website has the potential to be self-sufficient, to move forward and become better, it requires the expertise of computer programmers and staff for testing and to

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answer technical questions. I have been working on programming the website to the best of my ability, but I need help. You have been to [thegreatexperiment.net](http://thegreatexperiment.net); you have seen and read the plan's blueprint. Take some time now to look over the site, study it, and see what you think. If you know my heart by now, then you know that this is not about me. I'm not looking for financial support but rather for help in a common cause. Perhaps you are a programmer, or maybe you have some ideas. The core foundation of the theory of capitalism is that business opportunity comes into being when someone is able to offer a product or a service that no one else can, or offer it better. However, in this case, I offer not financial gain but freedom. How much, really, is that worth?

I am not, by any means, a great person or a monarch, but what I can do is pass along an idea. People, one by one and slowly, can either hear the message or close up their ears. The world's republics are entrenched in power. They have many leaders in positions of authority, and they may stand to lose it all, but then again that is what learning how to fly means. If an idea is the right idea, if the idea amplifies the light of humankind, then it cannot be defeated, for there is no force more powerful than the human spirit. Make your life count, and don't fade away without making your mark and touching this world. It doesn't have to be about direct democracy. Ultimately, this book is not really about direct democracy; it is about giving people a doorway that leads to achieving their dreams. It's about removing the illusionary boundaries of humankind. If a proposition passes the states as an amendment to the Constitution, it will be seen as a mandate from the people. Any alteration by Congress or the state legislature would require a second national vote. Ultimately, each congressperson will have to choose between the rights of the people and his or her own desire for power and place: the Congress or the people. The progressive, evolutionary development of society moves on, and this book is really about you, your dreams, and everyone else's dreams around you. The question is, "Do you have the courage to fly and leave the nest of the republic behind?"

As subsequent events proved, our current Constitution was well written for its day and age but not perfect, and it still remains fundamental to many of the underlying principles built into direct democracy as a form of government. Now, however, America seems to have lost its focus, without understanding the fundamental philosophies that were originally built into its Constitution. Americans now, to some degree, seem to believe that their place in society is the result of their wealth, rather than through being a free people. Many fear change, fear to lose what they have. Recall, if you will, the words of Samuel Adams, "If ye love wealth greater than liberty, the tranquility of servitude greater than the animating contest for freedom, go home from us in peace. We seek not your counsel, nor your arms. Crouch down and lick the hand that feeds you. May your chains set lightly upon you; and may posterity forget that ye were our countrymen."

Essentially, Americans have traded freedom for security and now, tragically, are losing both. Long term, the present American government cannot compete with the built-in efficiency and value of this direct democracy form of government. Remember, as I said in the beginning, this book is not intended to have all of the answers but rather to be a spark to the flame, a note to the chorus. Government is made up of so many parts and so many aspects that I may have altogether missed, bypassed, or overlooked many of them, but where I and others have failed, humankind will succeed. Each of our successes is another's perceived failure, and that individual's journey will achieve correction. This is the nature of science. One day, millennia from now, some young man or young woman who has grown up under this government will write about its shortcomings and its outright failures. On that day, the world will say, "Who do you think you are?" and will call him or her crazy,<sup>1407</sup> but that same person will be honoring our efforts here with every one of those failures. These progressive, evolutionary changes are like the tide, where one generation brings in a wave of change, and the next generation brings in a new wave of change after it, but it is fought against by the receding

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<sup>1407</sup> 2 Corinthians 5:13.

## ...the Call for Global Revolution

wave that came before it.<sup>1408</sup> Nations die when they fear to dream big. People die, too, just a little every day, when there is a failure of the imagination and no vision or hope for a better life. After all, I am honoring President Thomas Jefferson's advice when he said, "God forbid we should ever be twenty years without such a rebellion. The people cannot be all, and always, well informed. The part which is wrong will be discontented, in proportion to the importance of the facts they misconceive. If they remain quiet under such misconceptions, it is lethargy, the forerunner of death to the public liberty. . . . What country before ever existed a century and half without a rebellion? Moreover, what country can preserve its liberties if their rulers are not warned from time to time that their people preserve the spirit of resistance?"<sup>1409</sup>

This book, at its core, has many controversial concepts, in the spirit and essence of Ronald Reagan; this is the nature of the Freedom Experiment begun so long ago. I make no apology for this. It's time we asked ourselves whether we still know the freedoms intended for us by the Founding Fathers. James Madison said, "We base all our experiments on the capacity of mankind for self-government." This idea that government is beholden to the people, that it has no other source of power, is still the newest, most unique idea in the long history of man's relationship to man. Whether we believe in our capacity for self-government, or whether we abandon the revolution and confess that a small group of intellectual elites in a far distant capital can plan our lives for us better than we can plan them ourselves, remember our lessons from Jefferson that freedom is never more than one generation away from extinction. We didn't pass it to our children in the bloodstream. It must be fought for, advanced, and handed on, for them to do the same, or one day we will spend our sunset years telling our children and our children's children what it was once like in the United States, where people were free. It is time, indeed, to do more than simply talk of a better world. It is time to act. And we will act when nations cease trying to impose their ways on others. We will act when they realize that we, for whom the achievement of freedom has come dear, will do what we must to resurrect it from the grave. It is time for us to realize that we are too great a creation to limit ourselves to small dreams. We're not, as some would have us believe, doomed to an inevitable decline. I do not believe in a fate that will fall on us no matter what we do. I do believe in a fate that will fall on us if we do nothing.<sup>1410</sup>

Do you still dare to dream? Are you ready for the new "land of the free and the home of the brave"? The next page is yours. Spread your wings. It's time to fly.

## Revival<sup>1411</sup>

The greatest witness, the I AM who I AM,<sup>1412</sup> the one who would not be defined by any but himself, has not only given his testimony, but is still testifying. It is no coincidence that Christ was born into the Roman Empire at the pinnacle of its existence. Nor is it any coincidence that his message was as mine prepare for the Kingdom of Heaven is at hand.<sup>1413</sup> In line with their ancestors, Judah had an opportunity to enter the Promised Land. Nevertheless, as their ancestors, fear kept them from their Promised Land.<sup>1414</sup> It was not only Judah who lost that day, for with Christ as King the Roman Republic could have lived up to its destiny ushering the world into an era of life, peace, and prosperity. As we know this was not the case as the Roman Empire was to descend into the dark ages of Caesars, the demigods, and the Empire.<sup>1415</sup> Like their ancestors, Judah realized its mistake and tried to claim their

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<sup>1408</sup> "Everything Changes," One of three Universal Truths by Buddha

<sup>1409</sup> "In Defense of Democracy," Letter to William Stevens Smith (November 13, 1787), quoted in Padover's *Jefferson on Democracy*.

<sup>1410</sup> "A Tribute to Ronald Reagan," [freeewebs.com/jeffhead/reagantribute/index.htm](http://freeewebs.com/jeffhead/reagantribute/index.htm).

<sup>1411</sup> Zechariah 3-4, Haggai 1:12-14,2:4, Revelation 11:1-14

<sup>1412</sup> Torah 53:14 – *Traditional* [Exodus 3:14, John 8:58]

<sup>1413</sup> Levi 3:1-3, 4:17; Peter 11:10 – *Traditional* [Matthew 3:1-3, 4:17; Mark 11:10]

<sup>1414</sup> Judah: John 11:45-50; Ancestors: Torah 130:31-131:12 – *Traditional* [Numbers 13:31-14:12]

<sup>1415</sup> Zechariah 11:4-12

## Epilogue...

Promised Land without their God.<sup>1416</sup> Moreover, like Esau because they sold their birthright<sup>1417</sup> they found their end in the Eagle's nest, the mountain peak of Masada in 70 A.D...<sup>1418</sup> Yet during the years that followed, like their ancestors, while Israel has been wondering in the wilderness the works of their God (El) traveled around the globe so that the fear of their God would be upon the nations.<sup>1419</sup>

America like Rome has also reached its peak, like Rome America does not know whom they are crucifying,<sup>1420</sup> and like Rome America has a choice to make. America has a path of life and a path of death before it.<sup>1421</sup> As Rome, the path of life is to fulfill the destiny of its own founding fathers, as you have read, to become a true land of the people, by the people, and for the people,<sup>1422</sup> thus fulfilling its own revolution. Lady Liberty's lamp still has the potential to light the world.<sup>1423</sup> On a second front, the land of the pilgrims' pride also has the opportunity to be a part of the resurrection of Israel, the Arab people and the union between the Arabs and Judah. After all, after Judah rejected the promise of the Word of God the promise went among the gentiles. Is there been a nation that has proclaimed Democracy, Christianity, and the return of Israel, more than America? All of humanity has been anticipating these coming days and moments and yet here it is and our world has once again found itself in opposition to the will of the Almighty.<sup>1424</sup>

America came to a point where they stopped adding states because the loss representation of each congressional representative became understood to the people and government in America. Instead, America began to transform the world to mold the world after itself. During the time of the Cold War, there were competitors in this struggle from the Socialist side of the Square. America persevered and won its philosophical struggle over the Soviet Union. Today Russia has modeled both Capitalism and Christianity after the American conservative model. Learning from America it also uses its military might to impose its will on other weaker nations as we have seen in the Ukraine, Chechnya, and other nations. Using the American model of Christianity to see the Bible through a metaphorical light in a manner that exalts the nationalism of the Russian people and way of life is it coincidence therefore that the Anti-Christ was foretold to come out of Russia.<sup>1425</sup> So now, America has created a world of Republics each fighting for dominance over one another unable to truly grow due to the limitations within the Republican form of government. Without the unity within the Socialist element these Republics will never unite. The natural competitive element within Capitalism pits all the Republics against each other with no end in sight. As time progresses a certain level of traditionalism is developed around the Republic form of government and society becomes unable or unwilling to alter this form of government. At the same time slowly the population grows which in turn grows the legislatures within each of the Republics to the point that they are unable to provide a substantial counter-balance to the office of the president. As this occurs one by one the presidents become Caesars. All the while war technologies are ever increasing. It doesn't take a rocket scientist to see the inevitable apocalypse.<sup>1426</sup> This is in line with what was prophesied through the prophets<sup>1427</sup> and with what God foretold from the beginning.<sup>1428</sup>

America after its victory over socialism instead of reaching out to their own off-spring nations in unity and kindness, it rather saw them as sources of labor for its own prosperity and wealth. It built

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<sup>1416</sup> Torah 131:39-45 - *Traditional* [Numbers 14:39-45]

<sup>1417</sup> Levi 26:14-15 - *Traditional* [Matthew 26:14-15]

<sup>1418</sup> Obadiah 1:1-4 *in context of* Obadiah 1

<sup>1419</sup> Joshua 2:8-13

<sup>1420</sup> Levi 27:11-26; Peter 15:1-15 - *Traditional* [Matthew 27:11-26; Mark 15:1-15] Luke 23:1-25; John 18:28-19:16

<sup>1421</sup> Didache 1

<sup>1422</sup> Gettysburg Address, Abraham Lincoln

<sup>1423</sup> Inaugural Address, John F. Kennedy

<sup>1424</sup> Isaiah 9:14-16

<sup>1425</sup> Ezekiel 39:6

<sup>1426</sup> Levi 24:22; Peter 13:20 - *Traditional* [Matthew 24:22; Mark 13:20]

<sup>1427</sup> Daniel 9:26; Ezekiel 38:1-12; Revelation 13:4

<sup>1428</sup> Torah 2:11-12 - *Traditional* [Genesis 2:16-17]

up walls to ensure that their prosperity could not be enjoyed by the same child nations it created. It is only a matter of time before the envy of these other nations' turns to violence towards its parent *America* and America's reaction only seems to be higher walls and greater force and coercion upon these nations. Yet America was founded on Liberty not Capitalism, and while America proclaims that it offers the third world Liberty the truth is far from it for Capitalism without love is slavery. For those nations that do not fear Love heed this warning the scripture states that Love has declared He will be quick to testify against the perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and who deprive the foreigners among you of justice, but do not fear Love.<sup>1429</sup> Realistically, what should Love do to such a nation as this? As the prophets testified, America cries, "Peace," "whenever someone feeds their teeth, if someone does not feed their mouths, they declare war against him."<sup>1430</sup> America has followed in the ways of the descendants of Judah and their father, Canaan, for as the nation of Judah threw the native peoples out of its land and put up walls and guards to keep them out, how has it treated the native (Mexican) people of its land?

They assert, "Look at the money I have given to the world," but they have given out of their surplus.<sup>1431</sup> Guilt has been found in America. America, my home, my first love, I have prayed and longed for you to change for so long, it brings me no joy to tell America what shall come of it. Love, our Preordiners, declares, "Behold, I will shake my hand over you, and you shall become plunder for those who served you."<sup>1432</sup> Now if we believe the promises of our Gods of Life to be true, then the Arab people through Joseph are heirs of the covenant, and does not this same covenant state, "I will bless those who bless you, and whoever curses you I will curse"?<sup>1433</sup> Therefore, America must fall because of Israel's slain, just as the slain in all of the earth have fallen because of America.<sup>1434</sup> This covenant is not based on the law, but on a promise.<sup>1435</sup> For it is written, "The nation or kingdom that will not serve Israel will perish; it will be utterly ruined."<sup>1436</sup> Does America bless or curse the Arab peoples?<sup>1437</sup> If our Gods of Life should once again choose Israel,<sup>1438</sup> where will America stand? Which nation went to the nations of the world to seek war against the sons of Abraham under false pretenses, and when they didn't receive it, their bloodlust was so strong they went to war anyway?<sup>1439</sup> When the Samaritan (Palestinian) people, remnant of Israel, went to the nations of the world to seek membership and freedom from the oppression of the nation of Judah, having the votes, which nation threatened to veto them? When the nation of Judah walled off the remnant of Israel,<sup>1440</sup> in the process of dividing them from their water reservoirs and destroying their homes,<sup>1441</sup> and the nations of the world objected, which nation pushed it through? When Love raised up Iran to help the Palestinians (Samaritans),<sup>1442</sup> which nation threatened that country as well?

Love is a God of retribution; He will repay in full.<sup>1443</sup> Though America calls on Love day and night, how unprepared Americans are for the Word of Love. They claim to seek His Face, but when I knocked, the doors of their churches swung shut.<sup>1444</sup> How ironic it is that of all of the churches I went to, only those of the descendants of Ham understood and practiced the law of love. Even the "Self-

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<sup>1429</sup> Malachi 3:5.

<sup>1430</sup> Micah 3:5.

<sup>1431</sup> Peter 12:41-44; James 5:1-6.

<sup>1432</sup> Zechariah 2:9.

<sup>1433</sup> Torah 12:3, 27:29. – *Traditional* [Genesis 12:3, 27:29]

<sup>1434</sup> Jeremiah 51:49.

<sup>1435</sup> Galatians 3:17.

<sup>1436</sup> Jeremiah 10:25, 17:17-18; Isaiah 60:12; Torah 183:7. – *Traditional* [Deuteronomy 30:7]

<sup>1437</sup> Zechariah 1:14-15.

<sup>1438</sup> Isaiah 14:1.

<sup>1439</sup> Vicente Fox, *Revolution of Hope*, pp. 281-293.

<sup>1440</sup> Torah 49:22-25. – *Traditional* [Genesis 49:22-25]

<sup>1441</sup> Isaiah 22:8-11.

<sup>1442</sup> Jeremiah 49:39; Isaiah 22:5-7.

<sup>1443</sup> Jeremiah 51:56.

<sup>1444</sup> Revelation 3:19-20.

## Epilogue...

Righteous” (Pharisees) and the “Righteous Ones” (Sadducees) allowed for debate, but when I raised my voice, they plugged their ears. Yet Love sees their hearts.<sup>1445</sup> Their hearts are evident through this: not a kind word can they convey about Joseph (the Arabs).<sup>1446</sup> Like Levi (the Jews),<sup>1447</sup> they have also claimed Joseph’s promise, many even in literal terms,<sup>1448</sup> and desired to kill him. Not only with the sons of Abraham, but America has followed in the ways of Judah’s descendants in regard to the sons of Shem on its own border. As Gandhi noted, “I like your Christ, I do not like your Christians. Your Christians are so unlike your Christ.” And so Love goes to a people who were not asking for Him and announces, “Here I am. Here I am!”<sup>1449</sup> For he sought the Greeks (Allegorical Christians), too, while they were yet sinners.<sup>1450</sup>

A warning to America: Do not be stubborn, but change your ways, for our Gods of Death is against you. I plead with you, as an American, the very system I have laid out has its basis and heart in the U.S. Constitution and the Declaration of Independence.<sup>1451</sup> Open your borders, and stop having preference for the Jew over the Samaritan (Palestinian), for the native-born over the foreigner, for this is the way of Canaan. Does not our Gods of Life declare, “Test me and see if I will not open up the gates of heaven and reimburse so much blessing that there will not be room enough to store it.”<sup>1452</sup> Remember, you were dedicated upon the proposition that all are created equal.<sup>1453</sup> If America is willing to claim the hope of their own founding fathers, though the Lord has destined it for calamity, America may yet be not only saved, but be more glorious than one could imagine. Consider the Lord’s promise: Sometimes I may announce concerning a nation or a Kingdom, to uproot, tear down or destroy it. Nevertheless, if that nation, concerning which I have announced, turns from their evil, I will change my mind about the disaster that I was intending to do to it. Sometimes I may announce concerning a nation or Kingdom, to build and plant it. Nevertheless, if they do what is evil in my sight, refusing to obey my voice, then I will change my mind about the good I was intending to do to it.<sup>1454</sup> The Lord always offers hope for the nations destined for destruction. Christ was sent to the Jews, it was their destiny from the beginning and had they accepted their Messiah, even though it was not the season or the time, yet the Lord would still have honored it.<sup>1455</sup> However as the Jewish people would not accept their King the Lord turned to the Gentiles. America has now been given the opportunity to claim its destiny, proclaimed from its inception so this is America’s choice to either claim its destiny or the Lord will give that destiny to another. The Lord does this so that the nation will understand why destruction has come upon them and they will have none to blame, but themselves. So be forewarned if America will not stop showing favoritism when calamity comes upon you and your nation, do not maintain no one has warned us, for Love has sent me, one of your own, to you, and you will not listen or even pay attention to my calls. If you will not listen or pay attention and continue to follow the ways of Canaan, you will inherit his curse.<sup>1456</sup> Your children will seek out a better life in a foreign land. They will have to learn a language with symbols and characters foreign to them, and they will see how difficult it is, and then they will remember the sarcasm and criticism they directed toward the people in their own land who had come to seek a better life for themselves and their children.<sup>1457</sup> If America will not ignite the glow of Lady Liberty’s fire in an hour they are not

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<sup>1445</sup> Samuel 16:7; Levi 7:20. – *Traditional* [1 Samuel 16:7; Matthew 7:20]

<sup>1446</sup> Torah 37:4; Levi 12:33–34. – *Traditional* [Genesis 37:4; Matthew 12:33–34]

<sup>1447</sup> Torah 49:5–7. – *Traditional* [Genesis 49:5–7]

<sup>1448</sup> Mormonism; British Israelism.

<sup>1449</sup> Isaiah 65; contrast Surah as Saff 5 (Israel), 7 (Judah); al Munafiqun 6.

<sup>1450</sup> Romans 5:8; 1 John 4:19.

<sup>1451</sup> Jeremiah 15:10.

<sup>1452</sup> Malachi 3:9–12; 1 Corinthians 4:21.

<sup>1453</sup> Abraham Lincoln, Gettysburg Address; Thomas Jefferson, Declaration of Independence.

<sup>1454</sup> Jeremiah 18:7–10

<sup>1455</sup> Peter 11:12–14 – *Traditional* [Mark 11:12–14]

<sup>1456</sup> Torah 183:7, 12:3, 27:29 – *Traditional* [Deuteronomy 30:7; Genesis 12:3, 27:29]; Isaiah 14:3–11.

<sup>1457</sup> Revelation 18.

expecting,<sup>1458</sup> the light of Lady Liberty's lamp will be extinguished, never to shine again.<sup>1459</sup> For our Gods of Death is not mocked; a person reaps what he sows.<sup>1460</sup> Come, Greeks (Allegorical Christians), see the writing on the wall<sup>1461</sup> and flee from Babylon,<sup>1462</sup> dwell in the tents of Shem,<sup>1463</sup> for after America, the great prostitute,<sup>1464</sup> falls, the nations that loathe her will unite and hand over their authority to the Beast.<sup>1465</sup>

Therefore, I say let America be the example and the warning for how blind a people can be to the Word of Love.<sup>1466</sup> Now the testimony of the Levite and the Arab has not yet been made perfect. Consider the judgment that is going to come upon America, and then consider how much greater the judgment will be on those who come against Israel after it is restored and the fruition of the fulfillment brings testimony against the Greeks (Allegorical Christians). For persecution increases with truth, because the thief becomes most dangerous when the lights of the house are turned on and his activity is exposed.<sup>1467</sup> The Greeks (Allegorical Christians) can apply all things figuratively, cannot Love also give them a figurative name and call the chief among them Babylon?<sup>1468</sup> For they have set themselves up as Babylon's leaders,<sup>1469</sup> America, the land of merchants.<sup>1470</sup> Even now, America is planning its battle against Iran, the land of the Medes and the Persians, even though America knows that it was the Medes and the Persians who threw Babylon down.<sup>1471</sup> For Love has lifted up Elam (modern-day Iran) to accomplish this.<sup>1472</sup> I used to be a citizen of Babylon. I used to think like them and dream like them, until I saw them for what they were.<sup>1473</sup> Her people all roar like young lions, they growl like lion cubs, but while they are aroused, I will set out a feast for them and make them drunk, so that they shout with laughter, then sleep forever and do not awake.<sup>1474</sup> Yet even for America after they have fallen and endured all things there is hope if they can learn this lesson from their God: His dominion is an eternal dominion; His kingdom endures from generation to generation. All of the peoples of the earth are regarded as nothing. He does as He pleases with the powers of heaven and the peoples of the earth. No one can hold back His Hand or say to Him: "What have you done?"<sup>1475</sup> What, then—should we suggest that Love does not love America? No, for our Gods of Death disciplines those He loves.<sup>1476</sup>

Our Gods of Life has revealed to us that He was going to pour out blessings upon Israel, to bestow on us this brave new world.<sup>1477</sup> Let not the world be downcast at Israel's coming success, for if the nations do what is right and remove the power from the gods they have enthroned,<sup>1478</sup> casting off the shackles on the Spirit, and incorporate themselves as part of Israel, they, too, will be blessed. This is the road to the Kingdom of Heaven eluded to at the foundations of this document and the same unity of the Socialist, yet echoed through the voice of the Moralist. For Israel was ordained to be the world and the world was destined to be the Kingdom of Heaven and Jezreel and love is the key that

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<sup>1458</sup> Revelation 18:10, 18:17, 18:19.

<sup>1459</sup> Revelation 18:23.

<sup>1460</sup> Galatians 6:7-8; Levi 7:1; Luke 6:37; James 3:18, 4:11-12, 5:8-9; Jude 1:16.

<sup>1461</sup> Daniel 5:5

<sup>1462</sup> Jeremiah 50:28, 51:6, 45-50; Isaiah 48:20.

<sup>1463</sup> Torah 9:27 – *Traditional*[Genesis 9:27]

<sup>1464</sup> Peter Schweizer, *Throw Them All Out: How Politicians and Their Friends Get Rich off Insider Stock Tips, Land Deals, and Cronyism That Would Send the Rest of Us to Prison* (2011).

<sup>1465</sup> Revelation 17:15-18.

<sup>1466</sup> Jeremiah 15:11.

<sup>1467</sup> Jeremiah 23:19-20.

<sup>1468</sup> Zechariah 5:5-11 (Inside Job, <sonyclassics.com/insidejob/>).

<sup>1469</sup> Iraq for Sale, ([iraqforsale.org/](http://iraqforsale.org/)).

<sup>1470</sup> Revelation 18; Ezekiel 16:29.

<sup>1471</sup> Isaiah 13; Daniel 5:25-31.

<sup>1472</sup> Jeremiah 49:39; Isaiah 13:17, 21:2.

<sup>1473</sup> General Electric—Letter to Ombudsman; UTC Fire & Security—Exit interview (personal permission granted to the press for release), omit other signers.

<sup>1474</sup> Jeremiah 51:39 (Jeremiah 51:35-44); Daniel 5.

<sup>1475</sup> Daniel 4.

<sup>1476</sup> Revelation 3:19 (14-21) Hebrews 12:5-11; 1 Corinthians 11:32; Proverbs 3:11-16, 12:1, 13:24, 29:19; Psalms 118:8, 17-20; Torah 161:5, 164:1-6; Job 5:17.

<sup>1477</sup> Isaiah 25:6-8.

<sup>1478</sup> Isaiah 14:4-5.

## Epilogue...

unlocks the door. Yet know this: it is the nature of our leaders to desire the power and the prestige that belong to the Almighty. Those nations of the world that are unwilling to do what is right should beware, sin is crouching at their door. Their egos desire to destroy the freedom that our Gods of Life intends for creation by hoarding it among themselves. They must restrain their sinful nature.<sup>1479</sup> All of history has testified of this coming evolution, from monarchy to republic, to democracy, which we call Jezreel. Love knows this transformation will not be easy, so He has provided us with a spotter to act as a guide through the coming resurrected house of Aaron.<sup>1480</sup> Watch and see how Love will use these things to bring peace to Judah and Israel, because they serve as witnesses that our Gods of Life can bring this same peace to all humanity. For Love can come in peace and a gentle spirit,<sup>1481</sup> or He can use the rod of correction.<sup>1482</sup>

These two witnesses are represented not only in groups, Israel and Judah, but also literally in people.<sup>1483</sup> These witnesses cannot add to the Word or change, amend, or subtract from the Word. They can only testify that the Word spoke truthfully on behalf of the Father, because the witnesses themselves testify of the deeds of the Father that the Word spoke of beforehand. Yet the things I have spoken of are not held in secret, so that all who hear and to whom the Spirit gives sight may create a plethora of witnesses, as the stars of the sky and the sand on the seashore, not to testify of our own glory, for we have no glory, nor to testify of our own name, for we have no name, but rather to testify to the Glory and Name of our Gods of Life.<sup>1484</sup> Let our own name and our own glory be nothing but dust and ashes,<sup>1485</sup> but to the One Who is Glory, the One Who is Renowned, to the One Who makes known the end from the beginning,<sup>1486</sup> of Him we are His witnesses. For as I AM has testified to us, let us now testify of Him. Outside of the courtroom, the testimony of the witness means nothing, for a witness is known only for the testimony the witness brings. The world hates the testimony of such witnesses, because the witnesses testify that its ways are evil.<sup>1487</sup> If the world loved the Son, it would believe in the promises the Son gave as the Word to the patriarchs and the prophets, but because the world does not believe in the Word of the Son, it testifies that it does not love the Son. The Father also gives testimony through accomplishing the deeds the Word spoke of beforehand, but the world does not accept the testimony of the Father or the Son, so They are the Two Witnesses Who testify against the world, and I give witness of Their testimony. Because the world cannot counter the testimony of the Father or the testimony of the Word the Father sent, the world will attack the character of the witness who declares the Word to be true. Such a declaration does nothing for us but invites sarcasm and ridicule. My own works are as filthy rags, so that I do not and cannot declare my own glory but to testify that there is One Whose Name is faithful and true.<sup>1488</sup> And so at the proper time, His Glory will be made known to the nations. And, only then, when His Name is magnified, will people believe. However, for the present, my name, as well as all with true faith, is "to be ridiculed," "to be mocked." Faith in the Word will be called a cult, and those filled with the love of the Word, demon possessed. For this is what they declared of the Word and His prophets. Like them, I am not asking you to believe in me. I am asking you to believe in my testimony that the promises of our Gods of Life are true. To those who ask for a sign, I present the Word of Love as my sign. Now if the world will not take the Word of our Gods of Life as proof, then what can our Word

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<sup>1479</sup> Torah 4:3–6. – *Traditional* [Genesis 4:3-6]

<sup>1480</sup> Isaiah 2:3–4.

<sup>1481</sup> 1 Corinthians 4:21; Proverbs 10:13.

<sup>1482</sup> Revelation 12:5, 19:15 (Psalms 2).

<sup>1483</sup> Revelation 11:1-12

<sup>1484</sup> John 5:31–32.

<sup>1485</sup> Torah 18:27 – *Traditional* [Genesis 18:27]; Job 30:19; 42:6.

<sup>1486</sup> Isaiah 46:10.

<sup>1487</sup> John 7:7.

<sup>1488</sup> Revelation 19:11.



give? For there is no other Word. Therefore, rest on the Word of Love and be held captive by it, for the Word does not enslave imagination but is the key to unlocking one's dreams.<sup>1489</sup>

To assist you the Word has promised that two final witnesses are to come, which is the testimony I am writing and equipping you with today. We know the world will loathe them because, like the Christ, their interpretation of the Word of our Gods of Life will be different from that of the world.<sup>1490</sup> If one of them were Billy Graham, the pope, or Pat Robertson, one could suggest that the weight of their identity made my testimony known, rather than the Word of our Gods of Life. If they were part of a major media organization or were some high government officials, than the weight of their testimony would come from those establishments and not from Love, for Love does not want people to see the witnesses, but to see Him. I came to people as a nobody, also *cast aside*, as Israel (the Arabs) is, with only the Word of our Gods of Life as my credentials. I do not even have a theological degree but rather I am a plain, undistinguishable, ordinary man,<sup>1491</sup> for this is my testimony: "Not by might nor by power, but by my Spirit," declares Love Almighty."<sup>1492</sup>

I claim to be a witness and call on all of the elect to be witnesses to these events, not by visions or dreams, but rather because the deeds of the Father are self-evident, available to all, and testify to His Glory, so that none may deny it. If we had dreams or visions or heard an audible voice from heaven or even experienced a special emotional feeling or euphoria, our testimony would be flawed, for it speaks of a Preordainers Who, being unable to speak clearly through the prophets, was forced to clarify or amend that which was previously stated. To the contrary, our testimony must be based on the self-evidence of scripture revealed in utter simplicity through the fulfillment of its easily recognizable events—not based on one or a few events, but rather as an ever-flowing river, an endless stream. Moreover, the greatest irony of all is that no one sees it, and yes, this was foretold as well.<sup>1493</sup> A word to the wise therefore any sign or wonder that would lead away from the promises of God is from the evil one, for their basis of their following is not wisdom, but through the superficial marvels they show to the crowds.<sup>1494</sup> It is the nature of the world to reject the Word, so as those who came before me were rejected, one should already know that my testimony will be rejected by the world.<sup>1495</sup> This was declared from the beginning, but there is a Judge over the fate of humanity, and He has the final say. Our witness is not based on my testimony, but rather on the testimony of the fulfillment of scripture itself. The fact that we are hated and despised for the Word of our Gods of Life testifies that we are the elect, children of our Gods of Life, condemned by the world, cast aside and destroyed, but reborn and resurrected that we may become children of our Gods of Life. Therefore, the Word we bring is to be pushed aside, even though none can testify or challenge this testimony and still claim to believe the Bible is true. These actions speak louder and more clearly than any words I could utter on my own behalf. Then there are the signs and the times that the Word should be revealed, now that the fullness of the Gentiles is complete<sup>1496</sup>—not to mention the Arab conflict,<sup>1497</sup> the wall of separation,<sup>1498</sup> the refugee camps in Lebanon and Jordan<sup>1499</sup> . . . need I go on? For even the prophets did not judge on their own accord, but through the Word of Love given to them. That same Word is alive and with us and is always working.<sup>1500</sup>

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<sup>1489</sup> Psalms 37:4.

<sup>1490</sup> John 3:19.

<sup>1491</sup> Acts 4:13.

<sup>1492</sup> Zechariah 4:6–7.

<sup>1493</sup> 1 John 2:9–11; Levi 15:14. – *Traditional* [Matthew 15:14]

<sup>1494</sup> Levi 24:24; Peter 13:22 – *Traditional* [Matthew 24:24; Mark 13:22]

<sup>1495</sup> Revelation 11:7–10.

<sup>1496</sup> Romans 11:25–26.

<sup>1497</sup> Zechariah 11:14, 9:10; Isaiah 9:21, 11:13.

<sup>1498</sup> Torah 49:22 – *Traditional* [Genesis 49:22]; Isaiah 22:5, 22:9–11.

<sup>1499</sup> Zechariah 10:7–10.

<sup>1500</sup> John 5:17.

## Epilogue...

For those who declare, “Everybody else says something different,”<sup>1501</sup> I say, “Enter through the narrow gate.” For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.<sup>1502</sup>

Others assert, “Surely, these pastors have scriptures to back up what they are preaching. If I go to them, they are going to cite some verse and prove me wrong.” To this, I say, “Who wrote the Word of our Gods of Life & Death?”<sup>1503</sup> Test the Word of Love, search the scriptures;<sup>1504</sup> the deeds of the Father testify of His Glory. To those who say, “You can get the Bible to say anything,” I say, “Try it. You will find a thousand works that speak to the contrary of what I speak. Take a sober look and see if any hold water, and ask yourself, How can this be?”

If you believe I have judged outside of the Word of our Gods of Life, show me, I dare you. I will gladly recant, I will gladly make amends, but if it is our Gods of Death’s judgment and not my own, to whom does the responsibility apply?

For those who would say that I should leave this to the “experts,” that I should not make waves, that I should shut up and conform to the existing religious or political establishment, I say, “Unless I am convinced by scripture and plain reason, I do not accept the authority of the pastors and the politicians, for they have contradicted one another. My conscience is captive to the Word of our Gods of Life. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Love help me. Amen.”<sup>1505</sup>

For many Christians to declare that the Arabs are Israel would make them equal with the Jews and because they love the Jews and loathe the Arabs their will not permit them to see the truth.<sup>1506</sup> Each of us must take up our cross.<sup>1507</sup> We have an autocracy that runs each church at the wishes of its pastor, who claims divine and moral authority over his congregation. I asked many pastors the following: “If I am wrong, show me where. Cite the verse or verses for your counterargument.”<sup>1508</sup>

And the answer I repeatedly received was the following: “I will not discuss! I will not debate! This is my church; either do not speak, do not discuss, or leave.”

That’s the answer! Is that his church or Love’s? Does one need permission to speak the Word of our Gods of Life at church? If this is the pastor’s verdict, where is the trial and where are the witnesses?<sup>1509</sup> Let us seek out the Word of Love together,<sup>1510</sup> and if not, then shouldn’t the pastor go before the congregation and tell the church exactly why I have been asked to leave, so that the congregation can debate with me?<sup>1511</sup> Only then, under the Word of Christ, is the person to be removed.<sup>1512</sup> Now, I ask you to consider: If the ultimate authority in a church is its pastor, then the pastor has removed his accountability from the Word, so who, then, does he owe his loyalty to? If his accountability and loyalty will not be subjected to the Word of our Gods of Life as the ultimate and final authority, then who is his god, if not himself? And worse still, the congregation becomes the raw material to be molded like clay into the pastor’s own image! Yet even if the congregation is a bunch of raw material, that doesn’t mean the congregants should be subject to any process other than the Word of Love; it doesn’t mean people are to be made into any product other than Love’s creation; and it doesn’t mean that churchgoers should end up being accomplices of some religious

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<sup>1501</sup> Jeremiah 14:13–15, 27:15, 29:8–11, 29:22–23.

<sup>1502</sup> Luke 13:23–28; Levi 7:13–15. – *Traditional* [Matthew 7:13-15]

<sup>1503</sup> Jeremiah 23:25–28.

<sup>1504</sup> Torah 157:29 – *Traditional* [Deuteronomy 4:29]; Proverbs 8:17; Jeremiah 29:12–13; Levi 7:7–8. – *Traditional* [Matthew 7:7-8]

<sup>1505</sup> Martin Luther, Diet of Worms 1521.

<sup>1506</sup> Jeremiah 17:9

<sup>1507</sup> Levi 10:38 – *Traditional* [Matthew 10:38]

<sup>1508</sup> 1 Thessalonians 5:20–21.

<sup>1509</sup> Levi 18:16. – *Traditional* [Matthew 18:16]

<sup>1510</sup> Levi 18:15. – *Traditional* [Matthew 18:15]

<sup>1511</sup> Levi 18:17. – *Traditional* [Matthew 18:17]

<sup>1512</sup> *Ibid.*

establishment, be they Catholic, Protestant, nondenominational, evangelical, or any other branch of Christianity! We're human beings under Love!<sup>1513</sup>

To this, some pastors even responded that Love commanded them not to debate, that Love commanded them not to research, that Love commanded them to tell me not to talk to other members of the congregation, but simply to tell me to leave. To these who claim to speak on behalf of Love, I ask, "Is Love against His Word, or is the Word of Love not capable of defining itself by itself?"<sup>1514</sup>

"There is a time when the operation of the machine becomes so odious, makes you so sick at heart, that you can't take part; you can't even passively take part, and you've got to put your bodies upon the gears and upon the wheels, upon the levers, upon all the apparatus, and you've got to make it stop. And you've got to indicate to the people who run it, to the people who own it, that unless you're [under and held accountable to the Word of Love], the machine will be prevented from working at all!"<sup>1515</sup>

The stakes could not be higher. It's time to take the Church away from the hand of the establishment and bring it back to Love and us. Have not the rulers of this world also set themselves up as gods and attempted to mold their citizens into their own image? Could not these same truths be said of them as well?

And now I give you the opportunity to be hated<sup>1516</sup> and the opportunity to be ridiculed as a witness to the Word of our Gods of Life.<sup>1517</sup> I give you the opportunity to be the subject of gossip, to lose family bonds and relationships.<sup>1518</sup> We are Love's inheritance, for as He demonstrated His love us by giving us His all, we, too, can respond in kind by demonstrating our love for Him by giving all of ourselves to Him in the deepest forms and ways of unfathomable love.<sup>1519</sup> Once again, by definition, inheritance can be given only after one has died. Those who are wise about this love will instruct many, though for a time they will fall by the sword or be burned or captured or plundered. When they fall, they will receive a little help,<sup>1520</sup> for the weapons of the covenant of the law are judgment and judgment leads to death, but the Word bestows love and leads to life. Would you go into battle without a weapon?<sup>1521</sup> You have an enemy, and his name is death.<sup>1522</sup> His weapons are disbelief, wrath, and pride.<sup>1523</sup> Put on your shoes with the testimony of the gospel of peace<sup>1524</sup> and enter the churches, go to the Bible studies and religious events. When others challenge you, defend the arrows of doubt with your shield, the faith of Abraham.<sup>1525</sup> If they ask you to leave, ask them to do so publicly, bringing the jury to give witnesses, as is called for in the scriptures.<sup>1526</sup> Even Paul appealed to Caesar.<sup>1527</sup> Do not worry about what to say, for at the time the Spirit will tell you the words to speak.<sup>1528</sup>

If you speak about this message, and the hearts of the congregation are stubborn, unwilling to go to scripture but instead filled with vileness and wrath, move on, for time is short.<sup>1529</sup> If you see that

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<sup>1513</sup> J. Krishnamurti, How can a system create love? From: The Collected Works, Volume II Rio de Janeiro, Brazil. 18 May 1935 - [www.kfa.org/love.php](http://www.kfa.org/love.php)

<sup>1514</sup> Levi 12:25 – *Traditional* [Matthew 12:25]; Luke 11:17.

<sup>1515</sup> Paraphrase of Mario Savio's 1964 Berkeley "Gears" speech and the 2009 Remembrance and Reaffirmation.

<sup>1516</sup> Levi 5:10–16 – *Traditional* [Matthew 5:10–16]; 2 Corinthians 6:3–10.

<sup>1517</sup> 2 Corinthians 12:10; Acts 5:41; 1 Thessalonians 1:4–5; Job 6:10.

<sup>1518</sup> Levi 10:34–36. – *Traditional* [Matthew 10:34–36]

<sup>1519</sup> Psalms 2:8; Isaiah 47:6; History of Judah & Israel 43:14 – *Traditional* [2 Kings 21:14]; Jeremiah 12:7, 50:10–12.

<sup>1520</sup> Daniel 11:33–34.

<sup>1521</sup> Ephesians 6:17; Arabs 4:12. – *Traditional* [Hebrews 4:12]

<sup>1522</sup> Ephesians 6:11–12; 1 Clement 37.

<sup>1523</sup> Galatians 5:19–21.

<sup>1524</sup> Ephesians 6:15; Also see: 'The Wounded Swan', Buddhism Parable.

<sup>1525</sup> Psalms 91:4; Ephesians 6:16.

<sup>1526</sup> Levi 18:15–17. – *Traditional* [Matthew 18:15–17]

<sup>1527</sup> Acts 16:37–38, 25:11.

<sup>1528</sup> Levi 10:18–20; Peter 13:11 – *Traditional* [Matthew 10:18–20; Mark 13:11]; Luke 12:11–12.

<sup>1529</sup> 1 Clement 15.

## Epilogue...

their ears are not truly believing or listening, do not nag,<sup>1530</sup> for their silence speaks volumes. Remember love opens all doors, no matter how closed they may be, no matter how rusty from lack of use. Your work is to bring unity and harmony, to open all doors which have been closed for a long time. Have patience and tolerance.<sup>1531</sup> If you have questions, check the references I have given you; without them, my word is nothing, and only through our Gods of Life's Word can one understand the fullness of the message I preach. Pray and read the Bible. I can only tell you what is in it. Everyone in the world wants to be a teacher, but I want you to be learners and listeners.<sup>1532</sup> If you have questions about the law, the feasts, and the priesthood, go to those who give testimony of the covenant of the law. If you have questions about the covenant of Abraham, go to those who give testimony of the covenant of Abraham. In your mind, when they say they are children of Ishmael, remember that our Gods of Death has made them into the children of the slave woman, even to call them Muslims: slaves, of Islam: submission, to testify to the slavery of the law as was testified of Canaan, "He shall become the lowest of all slaves,<sup>1533</sup> for they are the heirs of his covenant. If you have questions about grace, go to those who proclaim its covenant. See, the Word has provided you with many instructors, but among yourselves do not call one another teacher, for you only have one Teacher, Who is Christ.<sup>1534</sup> If Christ is our Teacher, then I myself am just a student and a brother. He can make your understanding even greater than my own, for there will be a time when I need your research, your understanding, your insight into the Word of our Gods of Life, so that I, too, may remain humble. I want to be alongside you as an equal. We are all students, and from time to time, we stumble in our logic and our reasoning,<sup>1535</sup> so let your confidence not rest in my words or this book, but in the Word of Love, our Gods of Life, alone.<sup>1536</sup> After all, Mohammad believed he could save his people, but in the end he ended up only blinding them further. If one wants to be a teacher, let that person teach me, so that I am his or her student. This is the attitude I desire from all, for when the Spirit is ready, there will be a flame in you that no person can kill, and you will desire not to speak, but the Word will not let you remain silent.<sup>1537</sup>

Do not fear studying the wisdom from other religions and philosophers, I only warn you to know their place, for they are not divine the Divine has put them in place and they do therefore have a wisdom and testimony that humanity needs to understand.

Many have inquired why I cite references from the New Canon Bible, which contains books such as HaJashar<sup>1538</sup> and Enoch.<sup>1539</sup> Both of these works were referenced within the Bible on multiple occasions and verified through several sources as being the actual work being cited.<sup>1540</sup> The Word of our Gods of Life is the living and breathing Source of life and truth, and scripture has confirmed that books were made to be lost and then found to incite revival.<sup>1541</sup> There are still many lost works that I pray will also be found, so that the resurrection may reach its fullness; however, it should be pointed out that these works are not needed but are only used because they are available and provide further insight and revelation. I find it extremely hypocritical, though, that the same people who would deny even the consideration of these books do not themselves believe in the Word of our Gods of Life they came to hold as true or its promises.

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<sup>1530</sup> Proverbs 21:19.

<sup>1531</sup> Maharishi Mahesh Yogi

<sup>1532</sup> James 3:1–8; 1:19–20; 1 Clement 30:3–7.

<sup>1533</sup> Torah 9:25 – *Traditional* [Genesis 9:25]

<sup>1534</sup> Levi 23:5–11. – *Traditional* [Matthew 23:5–11]

<sup>1535</sup> James 3:2.

<sup>1536</sup> Proverbs 4:1–13; John 11:9–10.

<sup>1537</sup> Jeremiah 20:7–18; Levi 10:27. – *Traditional* [Matthew 10:27]

<sup>1538</sup> Joshua 10:13 (citation found in HaJashar 88:63–65); Samuel 32:18 – *Traditional* [2 Samuel 1:18] (citation found in HaJashar 56:8).

<sup>1539</sup> Jude 1:14–15.

<sup>1540</sup> Ironically enough, Mohammad paraphrased stories from HaJashar in Surah al-An'am 74–78, Yusuf 31, al Anbiyal 52–75, and as Saffat 88–91.

<sup>1541</sup> History of Israel & Judah 44:8–13. – *Traditional* [2 Kings 22:8–13]

We can all learn a great deal from history, from each other, from even those who regard us as their enemies, but often our greater teacher is within ourselves. Listen to all, in sober judgment consider all possibilities, but do not dismiss your own opinion because it is not shared by the world or the 'experts' for the experts are also adversely influenced by ego, peer-pressure, and tradition. Have the courage to believe in yourself even if it means you have to stand alone. To stand alone is to be uncorrupted, innocent, free of all tradition, of dogma, of opinion, of what another says, and so on. Such a mind does not seek because there is nothing to seek; being free, such a mind is completely still without want, without movement. Nevertheless, this state is not to be achieved; it is not a thing that you buy through discipline; it does not come into being by giving up sex, or practicing a certain yoga.<sup>1542</sup> It comes into being only when there is understanding of the ways of the self, the 'me', which shows itself through the conscious mind in everyday activity, and also in the unconscious. What matters is to understand for oneself, not through the direction of others, the total content of consciousness, which is conditioned, which is the result of society, of religion, of various impacts, impressions, memories-to understand all that conditioning and be free of it. However, there is no "how" to be free. If you ask how to be free, you are not listening.<sup>1543</sup>

Now I do not ask you to do as I have not done, for even I was summoned to Saudi Arabia, the home of the land and people I love. Love summoned, and I had to go, so I went without knowing why. He led me to a Saudi Muslim woman, and she and I are now married and back in the States. Love is going to take back the Arab Muslim world as His own (Hosea 3), not on the basis of the Arab people's works, but because of His unfailing love, for the same Spirit that was with the disciples<sup>1544</sup> is here now, waiting for you to call upon Him. His testimony is greater than my own. Have courage and take the message in love, for this is the covenant we spread. If we take on the mantle of judgment and force, we become the very enemy we struggle against.<sup>1545</sup> If your brother does not believe you or walks away from this faith, ask your brother with sincerity of heart to show you through the Word of our Gods of Life his reason, because you yourself do not want to be deceived and so that everyone may be kept humble.<sup>1546</sup> Listen and do not think about how to rebut his or her argument, but instead rely on the Spirit to put the Word in your mind at the proper time.<sup>1547</sup> If nothing comes to mind, tell him, "Let me think about this," and go to the Word and research. Consider your brother's reasoning with the depth of your soul. Do not forsake the gathering of yourselves together, to assist one another and pray for one another and encourage one another in the faith.<sup>1548</sup> Bring the questions to the group, and if someone is willing and is of a humble spirit, ask him to come and share his concerns with the group, for Christ did not refuse questions from even the devil.<sup>1549</sup> This is fire from the Father to perfect you. If you want to be healers, if you want to prophesy, if you want to receive greater gifts of the spirit, you must love the greatest,<sup>1550</sup> you must serve the greatest, you must be the most meek and the most humble.<sup>1551</sup> Only on these things do not budge: At all times operate in love.<sup>1552</sup> The promises of our Gods of Life are true (all of them).<sup>1553</sup> The truth of Love is greater than the wisdom of this world.<sup>1554</sup>

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<sup>1542</sup> Contrast Buddhism's path to Enlightenment

<sup>1543</sup> J. Krishnamurti, As One Is, Ojai Public Talks, 1955

<sup>1544</sup> Acts 2:2-4.

<sup>1545</sup> 1 Clement 14:2.

<sup>1546</sup> 1 Clement 14:3-5, 56:2.

<sup>1547</sup> Levi 10:18-20; Peter 13:11 – *Traditional* [Matthew 10:18-20; Mark 13:11]; Luke 12:11-12.

<sup>1548</sup> Arabs 10:24-25. – *Traditional* [Hebrews 10:24-25]

<sup>1549</sup> Levi 4:1-11. – *Traditional* [Matthew 4:1-11]

<sup>1550</sup> 1 Corinthians 12:27-13:13.

<sup>1551</sup> 1 Clement 16-18.

<sup>1552</sup> 1 Clement 33.

<sup>1553</sup> 1 Clement 11:2; Zechariah 1:5-6; Isaiah 55:11, 2:22; Torah 140:19. – *Traditional* [Numbers 23:19]; Job 6:10.

<sup>1554</sup> Torah 161:2-3 – *Traditional* [Deuteronomy 8:2-3]; Zechariah 1:5-6; Isaiah 55:11; Torah 140:19; Levi 4:4, 24:35. – *Traditional* [Num 23:19; Matt 4:4, 24:35]

## Epilogue...

Some will be sent to you who are not sincere,<sup>1555</sup> who are there only to attempt to lead you back into the covenant of the law, but if you stay true to these principles, perhaps even people like this may be turned. If some are convinced otherwise and walk away from this faith because of listening to another, follow the same method and consider their reasoning, for some of the wise will stumble, so that they may be refined, purified, and made spotless until the time of the end, which will still come at the appointed time.<sup>1556</sup>

What does Christ say? If you are not willing to take up your cross and follow Him, you are not worthy of Him.<sup>1557</sup> Why should those who have understanding fear competition from the ignorant? Why should those with sight fear the blind? Take your light into the darkness so that others will come to the light. Think of the places of worship of this world as bushels that hide people's light within their walls;<sup>1558</sup> be not like those. Do not shy away from Muslim, Jew, or Greek, but greet them with love and joy and tell them the good news of the great things our Gods of Life is going to do.<sup>1559</sup> Have no shame to enter their places of worship.<sup>1560</sup> The Greek (Allegorical Christian), the Arab, and the Jew all pray to our Gods of Life, but it is not Whom they pray to or Whom they sing to in worship that concerns me; it is rather the god that they serve.<sup>1561</sup> Do not be conceited, for while their witness has not yet been made perfect, they are yet designed by the Word to testify to the promises of our Gods of Life, for they know in their hearts that they need something they do not have, and they turn to the only light they have.<sup>1562</sup> So open your ears. Be *in* them, but not *of* them.<sup>1563</sup> Do not be afraid; rather, let perfect love drive out all fear,<sup>1564</sup> for light was made to shine in the darkest places. Should they ask, do not lie; tell them, "I am a follower of the Word, for through it I know Love has declared great things for you and your people. Now tell me the testimony our Gods of Life has given you." Listen, ask questions, and find places of agreement. Live by the advice of Paul: For though I am free from all, I have made myself a slave to all, that I might gain the more people. To the Jews I became like a Jew, that I might gain the Jews. To those who are under the law, I became like one under the law, though I am not actually under the law, that I might gain those who are under the law. To those who are without law, I became like one without law, although I am not free of Love's law, but under law of Christ, that I might gain those who are without law. To the weak I became weak, that I might gain the weak. I have become all things to all people, that I may by all means save some. I do everything for the gospel's sake, that I may share in its benefits.<sup>1565</sup>

When people's curiosity becomes evident, when they ask, "Tell us of these great things," then let your mouth be opened and let the Spirit speak. For those afraid to speak, for those who respond, but who would listen to me, I ask, "Who made your tongue?"<sup>1566</sup> First, the Father testified through the Old Testament, working great signs through the patriarchs and the prophets. Then the Son testified with greater signs. Now the time has come for the testimony of the Spirit, and the signs of the Spirit will be even greater still, for it is written, "And afterward, I will pour out My Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions."<sup>1567</sup> For the testimony will come from the Spirit within you.

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<sup>1555</sup> Daniel 11:34.

<sup>1556</sup> Daniel 11:35.

<sup>1557</sup> Levi 10:38. – *Traditional* [Matthew 10:38] also see J. Krishnamurti Who lives with beauty and love (Freedom from the Known, 77) - [www.kfa.org/love.php](http://www.kfa.org/love.php)

<sup>1558</sup> Levi 5:14–16. – *Traditional* [Matthew 5:14–16]

<sup>1559</sup> Isaiah 41:26–27, 52:7, 61:1–3; Nahum 1:15 Pr 25:25; 1 Peter 1:24–25. Also see the Billy Graham interview on *Larry King*, June 16, 2005.

<sup>1560</sup> Acts 14:1, 17:17, 18:4.

<sup>1561</sup> **Greek:** Luke 16:13–15, Levi 6:24; **Jew:** Isaiah 28:15; **Arab:** Ezekiel 16:49.

<sup>1562</sup> Billy Graham, *Evangelicalism Divided*, recorded in 1997 between Graham and Robert Schuller, which aired on the *Hour of Power*.

<sup>1563</sup> John 17:6–19.

<sup>1564</sup> 1 John 4:18.

<sup>1565</sup> 1 Corinthians 9:19–23

<sup>1566</sup> Torah 54:10–12 - *Traditional* [Exodus 4:10–12]

<sup>1567</sup> Joel 2:27–28; Acts 2:17.

Yet unlike all other would-be gods in the universe who testify of themselves out of their own vanity, each of the Trinity does not testify of Himself, but of the Other. The Son testified of the nature of the Father in the New Testament;<sup>1568</sup> neither has the Spirit come to testify of Himself, but of the Son.<sup>1569</sup> Yet who, then, testified of the Spirit? I tell you the truth, through the Old Testament the Father has already given testimony of the nature of the Holy Spirit, how He works and how He is always working in all circumstances, for He is humble and His followers are the meek. So for those who reply, “I am nothing compared to you,” remember that I, too, am nothing as compared to Moses,<sup>1570</sup> Saul,<sup>1571</sup> Gideon,<sup>1572</sup> Paul,<sup>1573</sup> and others who questioned, “Who am I, Love?” My own prayer was that of David’s (Psalms 13): How long, O Love, will You forget me forever? How long will You hide Your Face from me? How long must I struggle with anxiety in my soul, having sorrow in my heart every day? How long will my enemy be exalted over me? Look at me and answer me, O Love my God. Give light to my eyes, or else I will sleep in death, and my enemy will say, “I have prevailed over him,” and my foes rejoice at my downfall. Nevertheless, I have trusted in Your unfailing love; my heart will rejoice in Your salvation. I will sing to Love, because He has vindicated me.

Remember, He reaches down from heaven to us, not based on our works, but because of his unfailing love for us. In hard times, this is what I am asking you to rely on. If you are going to be one of my associates, you are to be perfected, for we are looking for the sincere, with the deepest commitment to Christ. You must allow His Spirit to teach you, so that you can become as I am, without an intermediary between us and Love. No more fear of competition. The fire will only get hotter. The competition will only get fiercer,<sup>1574</sup> for in the end the Father, the Son, and the Spirit will testify. Let your voice be soft, with ears open to listen and a heart of sincerity. Do not look to stir up dissension or seek attention or your own glorification, but only as hope for the dying, love for those who have been deceived so much that deception is all they know, for it is all they have been taught for all of their lives. They are to be pitied above all others. When I myself came to know the truth, I felt as if my greatest loved one, “the Church,” had betrayed and abandoned me in the worst possible way. *Sadly, there was even a time when I wanted and desired to be proven wrong.* So, in patience, I count their wrongs against me,<sup>1575</sup> for I was obstinate, I was cantankerous. Forgive and do not judge.<sup>1576</sup> Nevertheless, when the time comes and the rains return, flee without delay. Speak to people now, while there is still time.

Consider this testimony. Have I failed to cite, have I spoken in complexity or simplicity? Now ask yourselves, does your pastor, priest, or rabbi speak about these matters? Does he open up the truth as I have, or is he an agent for and of himself?<sup>1577</sup> Remember what Christ taught you: “A servant is not greater than his master.” If they persecuted Me, they will persecute you also. If they obeyed My teaching, they will obey yours also. They will treat you this way because of My Name, for they do not know the One Who sent Me. If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin. Whoever hates Me hates My Father as well. If I had not done among them the works no one else did, they would not be guilty of sin. As it is, they have seen, and yet they have hated both Me and My Father. Nevertheless, this is to fulfill what is written in their Law: “They hated me without reason.”<sup>1578</sup>

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<sup>1568</sup> John 5:19.

<sup>1569</sup> John 15:26.

<sup>1570</sup> Torah 53:11. – *Traditional* [Exodus 3:11]

<sup>1571</sup> Samuel 9:21. – *Traditional* [1 Samuel 9:21]

<sup>1572</sup> Judges 6:15.

<sup>1573</sup> Ephesians 3:8; 1 Corinthians 15:9.

<sup>1574</sup> Levi 24:10–13. – *Traditional* [Matthew 24:10–13]

<sup>1575</sup> Philemon 1:17–18.

<sup>1576</sup> Law of Cause of Effect, One of three Universal Truths by Buddha

<sup>1577</sup> 2 Timothy 3:1–5; Jude 1:12.

<sup>1578</sup> John 15:20–25; also see Psalms 35:19, 69:4.

## Epilogue...

Knowing that the Arabs are descendants of Joseph, what reason would many among the Jews and the Greeks have to hate them? As they did with Christ, they have hated the Arab without reason. Therefore, this is what Love has been doing for the Arab: the more they are oppressed, the greater they multiply.<sup>1579</sup> How many Greeks (Allegorical Christians) have asserted in their hearts, “We would not oppose the promises of our Gods of Life, we would not be like the ‘Self-Righteous’ (Pharisees) and the ‘Righteous Ones’ (Sadducees),” yet here we are all over again? Did they not say, “If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets”?<sup>1580</sup> The testimony against an agnostic or an atheist who does not believe the prophets or the fulfillment of what they prophesied is great, but the testimony against those who declare that they believe in the prophets but not in the fulfillment of the events they foretold is greater still, because the fulfillment carries its own testimony, and witnesses to that fulfillment are as the stars, without number.<sup>1581</sup> Yet these arguments and others all testify that the Jews and the Greeks (Allegorical Christians) do not believe in the promises given to Abraham, Isaac, and Jacob. This was proclaimed to them by all of the prophets ahead of time. In fact, this was our Preordainers plan from the beginning.<sup>1582</sup> Is Love’s Word to Abraham a solid fountain?<sup>1583</sup> Why wouldn’t those who claim to have the God of Abraham, Isaac, and Jacob believe in the promises given to them unless our Gods of Death Himself made them blind?<sup>1584</sup> For this reason, the names of all of the pastors and people referenced have been intentionally omitted, because my purpose is to show the readers of this work what they can expect if they walk the road that Christ has put before His true followers. In the end, I know the promises of God will come to pass. They will leave their impact on society, and that impact will be great. *Fulfilling the Reason Square* is an entrance, a doorway, if you will, to help people begin to understand the full impact of the promise of God and His coming Kingdom. It took time for me to realize that it was the Lord Who was closing some ears and opening others. If your ears have been opened, if the seed given to you has not been planted in vain, then rejoice and be glad, for you have seen only because the Lord has willed you to do so.

Today, looking back to Christ’s era, we can see how obvious the truth was. We ask ourselves, “How could they not realize that this was the Messiah?” Yet we know, through the gospels, that people denied it because it was not what they wanted to see.<sup>1585</sup> Because of its simplicity, often new or casual Christians will embrace the truth much more rapidly than the religious scholars of our day. Ironically, it is the job and the position of these same pastors and scholars to spread the light and prepare us for these prophetic events.<sup>1586</sup> Love doesn’t need to be complex when it comes to yielding one’s heart.<sup>1587</sup> “For Love, our Preordainers, does nothing without revealing His secret to His servants, the prophets.”<sup>1588</sup> These are the tests that Love gives the Church and us as believers: to see whether we will stand up for our Gods of Life and yield our hearts when times are difficult or if we will stand with the favor of man.<sup>1589</sup> As it is written, “Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.”<sup>1590</sup>

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<sup>1579</sup> Torah 51:12 – *Traditional* [Exodus 1:12]; Acts 7:17; Blessings of Breast & Womb, Torah 49:25. – *Traditional* [Genesis 49:25]

<sup>1580</sup> Levi 23:30. – *Traditional* [Matthew 23:30]

<sup>1581</sup> John 9:39 in the context of John 9:35-41

<sup>1582</sup> Isaiah 49:1, 43:1-9, 44:1-8, 46:10.

<sup>1583</sup> Levi 7:24-27. – *Traditional* [Matthew 7:24-27]

<sup>1584</sup> Isaiah 42:18-19.

<sup>1585</sup> Jeremiah 23:29.

<sup>1586</sup> Jeremiah 23:36, 23:19-20, 23:32.

<sup>1587</sup> Jeremiah 2:37.

<sup>1588</sup> Amos 3:7.

<sup>1589</sup> Jeremiah 23:30.

<sup>1590</sup> James 1:2-4.



### ... the Call for Global Revival

Remember, I am not the source of all knowledge; the Source gives freely to those He chooses, and to those He does not, even the little they do have will be taken away from them.<sup>1591</sup> The Arabs and the Jews are destined to be one family, God's chosen people.<sup>1592</sup> This is God's way of showing humanity with all its violence and hatred that we are all destined to be one family and that we are all God's chosen people and we are all his most cherished loved one.<sup>1593</sup> God loves the worst of us, but for those who judge, who have determined to act outside of love, he has no choice but to give them the land of judgment they desire, a land of their own kind. By name that land is known as *hell*.<sup>1594</sup> Observe how everything takes place in the cosmos, how the planets do not change their orbits and the stars that are in the heaven, how they all rise and set in order, each in its season, and do not falter against their appointed order. Look at the earth, and consider the things that take place upon it, from first to last, how steadfast they are, how none of the things upon earth change, but all of the works of our Gods of Life appear to you. See the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain come. Observe and see how in the winter all of the trees seem as though they had withered and shed all of their leaves, except those that do not lose their foliage. Again, observe the days of summer, how the sun is above the earth, over against it. You seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth or on a rock, by reason of its heat. Observe how the trees cover themselves with green leaves and bear fruit: consider and know with regard to all of His works, and recognize how He Who lives eternally made them so. All of His works go on continually, from year to year, forever, all of the tasks that they accomplish for Him, and their tasks do not change, but according as our Preordainers hath ordained, so is it done. See how the sea and the rivers, in like manner, accomplish and change not their tasks from His commandments. However, see the people of this world—they have not been steadfast, or done the commandments of Love, but you have turned away and spoken proud and hard words with your impure mouths against His greatness. Oh, the hard-hearted, they shall find no peace.<sup>1595</sup>

First, I went to the Greeks, but they were stubbornness and refused to listen or even pay attention so I will go to Islam<sup>1596</sup> so that the testimony of Israel may be made perfect and the circle that begin so long ago may be made complete. As Paul's letter to Hebrews (the Jews) was very different than his letters to the Gentiles, my tone and structure to my Arab Muslim brothers will also be different. I do this with the understanding that Greeks will attempt to pervert this message to attempt to make the Muslims as they are, just as the Jews attempted to pervert Paul's message to the early church,<sup>1597</sup> yet even this was designed through the glory of God so that the Greek may not say we led the Jews and Muslims to the Love, nor may they claim we united the Jews and the Muslims, so to Love be all the glory forever and ever. Nor my I take create for the hand of our Gods of Life for in that moment as Saul became Paul, I too will take on a new name, for like Paul I too was changed; I too was blind, but now I see.<sup>1598</sup> The reality of Christianity, Judaism, and Islam has remained unchanged for centuries as has their methods for attempting to convert one another, yet as Einstein has said, the definition of insanity is doing the same thing over and over again and expecting different results. Now as a Christian I realized that pure knowledge of scripture is not enough, if it were the Jewish people would know the truth and be saved. The Christians have now followed the Jews in disbelief because they only have faith in what they want to see.<sup>1599</sup> Because into the past I went to Islam as a Christian and

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<sup>1591</sup> Levi 13:10–17. – *Traditional* [Matthew 13:10–17]

<sup>1592</sup> Torah 160:6-9, 167:1-2 - *Traditional* [Deuteronomy 7:6, 14:1-2]

<sup>1593</sup> 1 Peter 2:9-10; Romans 5:18.

<sup>1594</sup> Levi 5:22, 23:15 – *Traditional* [Matthew 5:22, 23:15]. Romans 8:1

<sup>1595</sup> Enoch 1:10–19 – *Traditional* [Enoch 2–5:4]; Romans 2:1-5; 1 Corinthians 8:3 *in the context of* Levi 7:21-23 – *Traditional* [Matthew 7:21-23]

<sup>1596</sup> Acts 18:1-6, 13:46-48

<sup>1597</sup> Acts 14:2, 15:5

<sup>1598</sup> Acts 9:1-19

<sup>1599</sup> Tao Te Ching 81

## Epilogue...

was rejected, this time I will go to the Muslims as one of their own. I must become a Muslim to exploit the lack of faith in Zionism as it is followed by both Christianity and Judaism. Therefore the Christian and Jewish establishments will be put into a position where either they can choose to fall to Islam or they can yield to the truth. Sadly many will choose death over truth. Both Christians and Jews will see me as a trader, but the truth is that they have both betrayed their God, they have betrayed the prophets sent to them, they have betrayed me and they have betrayed themselves. For I came to them in kindness and they kicked me out (See Appendix A). I wanted their help and God would have allowed it, but they were not willing so now I will go to the Muslims for the rod of discipline. Who can they therefore blame, but themselves? For God disciplines those he loves and even took sin upon himself, I must do the same.<sup>1600</sup> I don't know a greater act of love I can give, but to offer my soul and eternity to HaElohim (Allah) as my Christ did for the hope of humanity.

I submit to you that we are all Muslims, in that HaElohim (Allah) has found guilt in the world. We are all slaves of humanity's desire to control. Regardless of the religion we follow, our view of the world and God is distorted in some way whether we are willing to admit to it or not. I am including myself in this. All of us are slaves to a system that tells us we are free and have a voice, but the propaganda is a lie, as we truly have no voice in our society, no way to alter or change our society. We are controlled and enslaved through our employers who are really nothing more than task-masters.<sup>1601</sup> Our governments, corporations, and the power bases of this world are run by thugs and mafia, that present themselves to the world as saints and angels. For these are the servants of the prince of this world. All are made into slaves of the monetary god, enslaved to a life of forced labor, enslaved by products we purchase and the taxes we pay.<sup>1602</sup> Existence is futile.<sup>1603</sup> The masses are but pawns in someone else's game, building someone else's dreams, slaves wondering in the wilderness yearning for the elusive Promised Land. Though many claim to know the way to the Promised Land, their true aim is to exalt themselves in a pursuit of monetary gain, power, or fame, for there are many frauds and scams to further control and enslave humanity.<sup>1604</sup>

In the past when the Israelites were commanded by God to enter the Promised Land,<sup>1605</sup> knowing the beauty it possessed and that by Divine destiny it was created for them,<sup>1606</sup> yet they were scared of what it would take to enter that land.<sup>1607</sup> Their own did not listen to the testimony of Joshua and Caleb who begged and pleaded with them to enter the land, but instead their own tried to kill them.<sup>1608</sup> And so in our present day God has sent two more witnesses to testify of this coming Kingdom of Elohim and all its beauty and glory. A Kingdom the Christians know is coming and a Kingdom by Divine destiny was created for them. Judah this is not a one night stand. I am not like the elected officials of this world, who flatter and deceive so that they may have their way with their people and soil them. Love speaks the unpleasant truth and takes blows. I am a candidate in the running for the position of the Governor of Judah, one of the two witnesses, though I realize that election is a death sentence. I am devoted to the Jewish people, because I love them, I will take their guilt upon myself. This book is my application, my resume, to Ephraim, the true Israel, for they are the heirs of the Abrahamic Covenant, and to Judah, the true identity of the Jewish State, for they are the inhabitants of the nation. For one will be Governor of Judah and the other will be the High Priest. One will be chosen from Ephraim and the other from Judah, just as the nations will also select leaders from among themselves to scout out the Promised Land, to see if they are willing to enter.<sup>1609</sup> I know

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<sup>1600</sup> Levi 10:16 – *Traditional* [Matthew 10:16]

<sup>1601</sup> Torah 51:11 – *Traditional*[Exodus 1:11]

<sup>1602</sup> Ephesians 4:17-19

<sup>1603</sup> Psalms 89:47; Job 7; Ecclesiastes 1:14, 3:10, 3:18, 4:1-3

<sup>1604</sup> 2 Peter 2:13-15; Titus 3:3

<sup>1605</sup> Torah 15:4:6-8 -*Traditional*[Deuteronomy 1:6-8]

<sup>1606</sup> Torah 15:16-21, 53:8 – *Traditional*[Genesis 15:16-21; Exodus 3:8]

<sup>1607</sup> Torah 130:32-33 –*Traditional*[Numbers 13:32-33]; Also see: John 11:45-48

<sup>1608</sup> Torah 131:6-10 – *Traditional*[Numbers 14:6-10]

<sup>1609</sup> Torah 130:1-20 – *Traditional*[Numbers 13:1-20]

the world is scared to enter this new land so I am willing and ready lay myself upon the altar of HaElohim, so that death may give birth to life, for Heaven and Earth must pass away so that the New Heaven and Earth may be born.

How bitter the irony of it all that Christ saved the Christians from the bondage of sin, just as the Israelites were set free from bondage in Egypt. As Israel ate food from heaven, so the Christians have eaten from his flesh and as Israel drank water from the Rock, so the Christians have drunk the living water from his blood. Yet when given the chance to enter the Promised Land the Israelites that opted out, "Why did you bring us here we were better off as slaves in Egypt."<sup>1610</sup> So I tell you the truth any Christian, though he or she was set free from the bondage of sin, who would rather stay in the slavery and bondage of this world will not be allowed to enter the Promised Land.<sup>1611</sup> For there is a day of reckoning. They will yet see the Lord's coming, just before their bodies are scattered across the valley of Megiddo (Armageddon).<sup>1612</sup>

This should come about as no surprise, for this is what was foretold from the beginning that these two witness will plead with the nations to enter the Promised Land for 1260 days, but the world will loathe them for their testimony and will kill them.<sup>1613</sup> Even as my Christian brothers will see me as their enemy for this ultimate act of love, I have yet meraki<sup>1614</sup> within this work from my hiraeth<sup>1615</sup> to help them see the truth and have the courage to enter the Promised Land. The nations, specifically Greece (The Allegorical Christian Nations), will be put into a position of either humbling themselves and defending the Word of God or perishing in their disbelief. This was declared by Paul ahead of time in Romans 11:22-24 that some of the wild branches (the Gentiles) who stop trusting in the kindness of God must be broken off so that the nature branches (Israel) may be grafted back in. Now the reality that eluded me for so long, as Paul met his end from the very Jews he loved and was continuously reaching out to, it seems more than likely that, if elected by Israel, I will meet my end from the very same Greeks that I originally attempted to get assistance from. Yet to the Greeks I say be forewarned for every aggression, the Spirit has a snare awaiting you.

From scribbling on notepads to jotting on any scrap I found, perpetually falling and eternally standing up, with my discovery refined, discarded, and refined again, unsupported and rejected, typed with worn fingers, in the days and times of my obscurity, writing what no one wished to read, on a subject that no one desired to understand, knowing well the days of thunder are coming, and even are upon us.<sup>1616</sup> I pray the peace and grace of our Royal Highness Jesus the Christ will be upon you always and His Spirit will never cease to reside in you. I love you all, even those who despise me and spitefully use me. My prayers are with and for all humanity always, as long as I shall endure, even till the end of the age.

Your friend and brother,

ميكائيل على القطر والنبات

Michael, the son of Zerubbabel, the Witness

Mikayeel ben Zerubbabel, Alshahed (*My Muslim Name*)

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<sup>1610</sup> Torah 131:1-4 – *Traditional*[Numbers 14:1-4]

<sup>1611</sup> 1 Corinthians 10:1-7; Arabs 3:7-4:11 – *Traditional*[Hebrews 3:7-4:11]

<sup>1612</sup> Ezekiel 39

<sup>1613</sup> Revelation 11:3-13; Torah 117:29 – *Traditional*[Leviticus 27:29]

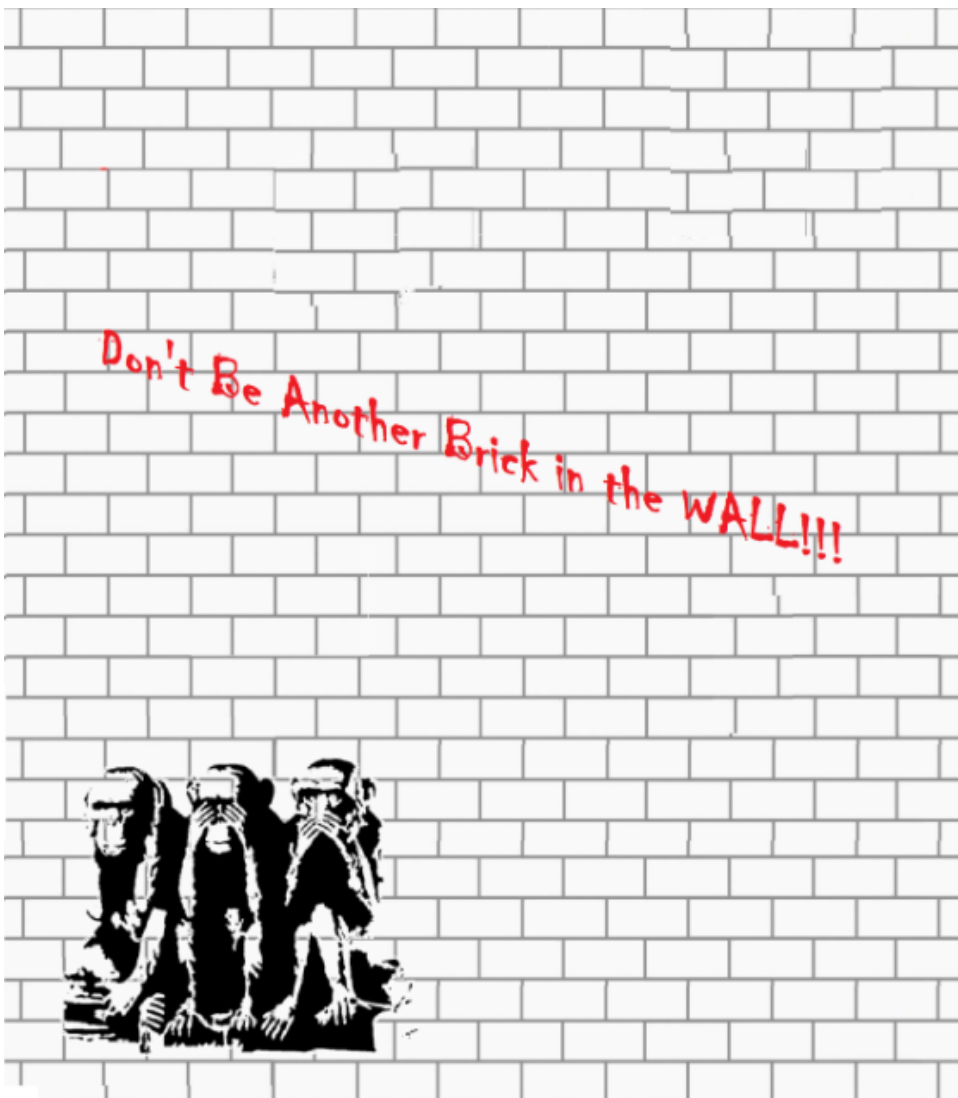
<sup>1614</sup> Meraki: (*v*) to do something with soul, creativity, or love; when you leave a piece of yourself in your work. (*Of Greek Origin*)

<sup>1615</sup> Hiraeth: (*n*) a homesickness for a home you can't return to, or that never was.

<sup>1616</sup> Samuel 2:9-11 in the context of Samuel 2:1-10 – *Traditional* [1 Samuel 2:9-11 in the context of 1 Samuel 2:1-10]; Joel 2:11

## The Beginning...

Your perspective on life comes from the cage you were held captive in.<sup>1617</sup>



P.S. The final degree in our revolution belongs to you and not to me, and it carries more potential than all the previous degrees combined. For the symmetry of universe is yet incomplete without you. The narrow path, your path, lies before you, do not follow the crowd and you will be amazed where the Spirit will lead you.

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<sup>1617</sup> Shannon L. Alder

## My Story

I guess that as part of our makeup, each of us was designed with various passions, things that society and perhaps even genetics trigger within us to get us excited. In some way, this may be part of the Father's way of aligning His grand design for humanity, which also implies that each of us has a destiny, be it for good or evil, or perhaps a little bit of both. The beginnings of this work first arose in my mind twenty years ago when I got a job as a meter reader for the gas company to put myself through college. Individual routes were easy to do, and I enjoyed being outdoors, but soon the monotony transitioned into boredom. Left alone with my thoughts for hours on end, I began to ponder various riddles that philosophers have wrestled with throughout the ages. Among my college classes was political science 101, and the core belief of my professor was that direct democracy, or the individual representation of the common person, was impossible, impractical, and delusional at best. I was also taught that every idea has already been pondered and conceived by someone somewhere; thus, there were no more truly unique ideas left in this world. Challenging his impression of direct democracy became the riddle that I intended to solve through a unique idea, a concept of which I would be the originator. Piece by piece, I studied and researched direct democracy with the intention of creating a design that would be possible, practical, and more efficient than the republic. My studies were incredibly slow and methodical, yet back then, all I had was time, so the greater the challenge, the more it would mentally occupy me, and, of course, this was the point.

Upon graduation from college, I left the gas company and set out to look for work. I expected that with a computer degree I would find a position right away, but I couldn't find anything. When I wasn't searching for work, I went back to my study of direct democracy to pass the time. After looking for a job for more than a year and finding nothing, however, one reaches a point of desperation when the heart grows faint and all other endeavors pass away as one thinks only about how to find a source of income. I remember sitting on my parents' porch one day, watching the sun fade away, as I pondered, "Is this my life? Is this my future, a deadbeat living with my parents?"

It was at this moment that a friend of my mother, whom I did not know, and who knew only of me, contacted my mother to inform her that she had received a message from the Lord. "The Lord revealed me that Michael is feeling pretty low," she asserted, "Inform Michael God says he is going to do great things someday."

This was exactly what I needed to hear. Later, I got a job in the access control industry, but my study of direct democracy continued off and on, over the years. I organized each discovery and lesson by subject into what I called "the direct democracy constitution." The problem, of course, was that the average person on the street could not absorb and comprehend twenty years of research by reading through the document. I wrote my first work, "Learning How to Fly," in an attempt to explain my new system of government to the world in a format that would be easily understandable. Following my own advice I went to my alma mater, as it was too long to submit as a Liberal Arts journal, I attempted to get an academic critique to see where my ideas had failed and where I had succeeded. I went to my college first because it was here that I was taught that what I was attempting was impossible. I begged them, "I am willing to pay you whatever is need." However, this did not matter, they would only review papers from textbook publishers and alumni did not qualify. All of the papers that those professors had asked me to do on their subjects and their guidelines I did at my own expense, but when it was my subject and my ideas, I was not given an ear. I went to many universities and I never received any response. Next, I created a website to solicit help from anyone who would respond. I also went on chat forums. While I met many dreamers, like myself, few could offer the practical academic advice I was seeking. I went to family and friends, but

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this was not their passion. Without any other resources I was forced to investigate my own research in seclusion, which is not the ideal situation. I felt like the Little Red Hen, people felt I was a 'nobody' who could do nothing for them so I guess they felt any assistance was waste of their time. I guess what people did not understand is that I wanted to be a nobody to understand the needs of all the nobodies like me in the world, only then could I design of government for their needs and passions. Finishing the book several years later also allowed me to close the door on this subject that had consumed me for so long. The book was about fulfilling the pinnacle ambitions for each of the philosophies within the square. I created a government for the Capitalist that was in balance, without debt or deficit, a world where industry, growth, and technology flourish. For the Humanist, I created a government that unleashed the mind, as well as human potential, a directly democratic government where each voice mattered and each person's uniqueness was society's shining star. For the Socialist, I created a pathway to world peace and unity, as well as an end to unemployment and poverty. Yet people can possess all of these things, and there will still be divorce, crime, and hate. There will still be arrogance and pride, deceit and distrust. Without the pinnacle of the Moralism Element fulfilled as well, the equation remained incomplete. The world is full of various religious perspectives, however, and the Moralism philosophy is an absolute mentality, often with little or no room for discussion among its followers. Those outside of the faith have no desire to test what they already believe is false, so that using a religions God to counteract the actions of its institutions seem to be an effort in futility on several level. Not forgetting that to brace God in any form in any specific faith on some level will offend people of different religions who would more than likely just throw the entire book out. For reasons and others just the thought of delving into the Moralism to the point that I become the Moralism through and through is a scary reality when one considers the carnage and murder left in the wake of the world's religions. Besides, should the Divine exist, we can assumed that He has this figured out somehow, and who was I to determine His plans for society and the world? I considered myself to be a no-name, without a reputation, as it were, and I wondered whether anyone would buy the book anyway. Would it make any difference in society? It was at this point that my conscience spoke to my heart (what an Evangelical may refer to as the leading of the Holy Spirit). To neglect or look down upon any philosophy, or the people within that philosophy is in direction opposition to everything my book represents. My conscience revealed to me that many would read the book, and it would greatly leave its imprint on society, but it would not become known until I was filling to truly complete it full circle for only then could it truly represent all of humanity.

So, then, the obvious reply to my conscience was, "Where do I begin?"

My conscience replied, "You will discover something new in the Bible."

I pondered, "How can I find out anything new in the Bible? For centuries, monks, priests, and pastors have spent their lives searching for and researching every jot and tittle of the Bible. How could I possibly discover anything new?" Then I had an epiphany: people have relied on the general traditions and perceptions of the Bible for centuries. Any new discovery would mean ridicule and excommunication from the Christian world. It was one of those moments that sends of shiver up and down your spine. Despite this realization, to prepare myself for my journey into Moralism, I started attending the local church, attending a Bible study, and teaching a Sunday School class.

Not long after that, at my Saturday morning men's Bible study, my teacher stated that Israel, the northern kingdom, was lost, and no one knew where its people were, and to this day they were known as the "lost tribes of Israel." This perplexed me, because I had never separated the Israelites from the Jews and considered the Jews and the Israelites to be one and the same people; therefore, the nation of Israel from the Bible era would be the same people as the nation of Israel today.

The following day was Palm Sunday. While teaching Sunday school class to the fourth-grade boys, I asked one of them to read Zechariah 9:9. By mistake, he read Zechariah 11:12-14, which stated

that because they sold their Messiah, Judah and Israel would be divided and in conflict with each other. Although I corrected the child, and we did read the right verse in regard to Palm Sunday, the “incorrect” verse triggered several thoughts in my mind: How could Israel and Judah be the same, if God said they would be divided and in conflict with each other? How could a people who had ceased to exist seven-plus centuries before Christ was sold by Judas in 33 AD be in conflict with the Jewish people after 33 AD?

Then, in total innocence, this thought ran through my mind: “The only people that I know of who are in conflict with the Jewish people are the Arabs.” I was struck by a fearful conclusion: What if the Arabs were the people of Israel whom God referred to in Zechariah? My internal conflict then commenced with the counter-argument that I was no Bible scholar, so if the Arabs were Israel, surely the Christian community would know about it. I mean, who am I to argue with the experts? It was this logic that calmed my emotions and pushed the thought out of my mind, until I nearly dismissed it. From there, it would have been lost, perhaps forever, if it were not for the pastor's sermon that followed the Sunday school lecture. In his sermon, the pastor reiterated over and over again—quite strongly, I might add—that we must not dismiss the Word of God because we don't like what it has to say, and that it does not matter what the average people in this world might believe; if it does not line up with the Word of God, their opinion is incorrect. He stated that it is our responsibility to research the Word and test the Word on our own. It was this sermon that led to self-examination and personal reflection: was I just seeing the things I wanted to see?

Growing up the son of a missionary mother and a father with a spiritual degree from Bethany Bible College, I was introduced to the Bible at a young age. Often, I had questions from the stories we read, especially those in the Old Testament—questions such as: Who were the Philistines? Who were the Canaanites? Who were the Assyrians? Who were the Babylonians? Who were the Ishmaelites? Each time the answer came back that they were the “bad guys,” who are currently in the Middle East, who attacked the “good guys,” the Israelites. These opinions on whom was good and bad were reinforced through church sermons and Sunday school, as well as at other church activities and events. I heard statements such as, “The reason the Jews are having trouble today is because they did not completely annihilate their enemies when they were commanded by God to do so.” A reference for this could come from the peace treaty made in Joshua 9:15. Also, in regard to the descendants of Ishmael being viewed by my parents as Arabs, this was a punishment levied against the sons of Jacob for Abraham's mistake with Hagar. It was quite an irony that the Holocaust was viewed as the greatest of all sins committed by humanity against humanity, yet the Biblical justification for genocide was viewed as the solution the Jews needed use to alleviate their problem with the Palestinians (Samaritans) and with Arab conflicts in general. As a descendent of the southern kingdom of Judah, a Jew by birth, I was tainted by these concepts in the way I read and understood scripture, and again, these opinions were reinforced through sermons and other religious events. I found few religious Christians who would disagree that a genocide solution to the Arab problem was God's solution for the Jews.

I also reasoned that because the Church as a whole did not believe the Arabs were Israel, there must have been some scripture and perhaps multiple scriptures that should make my theory very easy to disprove, because I, far from being a Biblical scholar, must have erred in my logic by taking a single verse out of context or by not looking at the bigger picture within a Biblical context. Thinking that this would be an easy task, I took on the challenge.

The following Tuesday, I took the issue to my Creator in prayer. I prayed, “Lord, you stated that if I ask for anything in Your name, that it would be revealed to me.”<sup>1618</sup> “Lord, I am a Jew,” I prayed. “You see the suffering of my people, Your people, yet You swore we would be a people like the stars of the sky and the sand on the seashore, from the Nile to the Euphrates. I look for a land of plenty, a

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<sup>1618</sup> Levi 7:7-11 – Traditional [Matthew 7:7-11], John 14:12-14.

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promised land of abundance where it was said it took two people to carry one cluster of grapes, but all I see is a dry and cracked desert land. Explain to me. I don't understand.”

This was not an unusual prayer. I had often called out to the Lord, “Where is the land of milk and honey I read about in the Bible? Where are the peace and abundance that were foretold upon the return of Israel in Isaiah?” For many years, it seemed as if I was calling out to the wind, for the Lord did not answer me. Now, truth be told, we accept that the Lord spoke to Ezekiel and Isaiah without question, but today if people tell us that the Lord spoke to them, we would consider them mentally disturbed. Yet during the ministry of Isaiah, who was commanded by the Lord to walk around naked to proclaim to the Jews that they were naked and wretched,<sup>1619</sup> or Ezekiel, who was instructed to cook his meals over human excrement,<sup>1620</sup> I would imagine that the Jews of their day thought that these men were mentally unsound or perhaps worse. So, as I tell you the following events in my life, I completely expect your opinion of me to diminish. Yet to conceal this portion of my spiritual pilgrimage would be something less than honest, as well as in some way a denial of the hand of God within my life.

Each night before I go to sleep, I turn on a small light next to my bed, open up my Bible to a random page, and start reading at a random spot. That night I was reading from Genesis seventeen, starting in verse five. For those who are unfamiliar with that section, Abraham’s name was changed from Abram to Abraham, meaning “many nations.” In verse twenty, Abraham was upset with the Lord and pleaded, “Please bless Ishmael, too,” inferring that the many nations promised between the Nile and the Euphrates belonged to Isaac alone—nations such as Egypt, Lebanon, Jordan, Iraq, Yemen, Saudi Arabia, and so on.<sup>1621</sup> The Lord replied to Abraham, “I have heard you, and of Ishmael I will make a great nation, but the blessing remains with Isaac.” It was at this point that the Lord bent down and whispered in my ear. In effect, my conscience, through analytical reasoning, was wrestling with the stubborn prejudices of my heart. An audible voice, no, but it was clear, without a doubt. In this voice He asked me, “Who does the many nations promise apply to?”

I answered, “Isaac.”

He asked, “How many nations will Ishmael be?”

I answered, “One.”

“Then how come you believe Ishmael is many nations and you believe that Isaac is only one nation?”

I retorted, “Lord, these people are not Jews.” I felt the Lord leading me to open up my Bible again to another random place and verse. The verse I turned to next was 1 Chronicles 5:2, “Though Judah was the strongest of his brothers and a ruler came from him, the rights of the firstborn belonged to Joseph.” (NIV) The still small voice whispered, “Why would you expect the many nations promise to come from Judah, that is to say, the Jews, when the birthright belonged to Joseph? Follow the barren woman, for Leah was not barren, but Rachel.” Again I closed my Bible and opened it to a random place, and the verse I turned to was Jeremiah 31:20, “Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him, I still remember him. Therefore my heart yearns for him; I have great compassion for him,’ declares the Lord.” (NIV)

“Lord,” I asked, “Are not these people Ishmaelites?”

“Is not India a great nation with a people like the stars of the sky? Doesn’t that nation lie to the east of the Arab nations and hasn’t it also been in conflict with them for thousands of years?”

I retorted, “No, Lord!”

“Why?” the Lord interrupted. “Because you like them?”

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<sup>1619</sup> Isaiah 20:2.

<sup>1620</sup> Ezekiel 4:12.

<sup>1621</sup> Also see Torah 154:6-8 – *Traditional* [Deuteronomy 1:6–8].



My heart was grieved, and there was a moment of silence before I replied, “But what everyone else says is different!” Again I felt the Lord leading me to open my Bible to a random place, and the verse I turned to was Jeremiah 14:14, “The Lord responded to me, ‘The prophets are prophesying lies in My name. I have not sent them or appointed them or spoken to them. They are prophesying to you false visions, divinations, idolatries, and the delusions of their own minds.’” (NIV) He bent down and whispered in my ear, “Have you considered, what did Esau lose? Abraham believed in Me, and he was made righteous, but you do not believe. The Arabs are the many nations of my people Israel. They are like the stars of the sky now and exactly where I swore they would be, just as I promised Abraham, and you hate them. And the Palestinians (Samaritans), those whom you hate the most, are the remnant, the descendants of the seven thousand who would not bow to Baal, of whom I told Elijah would return.”<sup>1622</sup> Grief took hold of me, and I began to weep uncontrollably.

The Lord continued, “Didn’t you hear the cries of Jacob over Ephraim and Manasseh, ‘Let them also be called by my name and the name of my fathers?’”<sup>1623</sup> Again I opened to a random verse, this time to Matthew 10:27, “What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs.” (NIV)

“Lord, I am no one,” I reasoned. “They will not listen to me.”

Again, I felt the Lord leading me, and I opened my Bible, this time to Exodus 4:10–12, and He whispered in my ear, “Who made your tongue?”

I asserted, “Lord, you need someone like Billy Graham for this job.” The Lord responded, “You seek the reputation of men as the world seeks it, so that people should believe on the basis of his word and his reputation. I am sending you and the cast aside of this world, if they will believe on the basis of My Word and My reputation!” The Lord whispered in my ear, “Michael, I don’t want them to see you. I want them to see Me.”

“Lord,” I replied, “I have no degree or formal training in the Bible.” Again, I felt Him leading me, and I opened my Bible—this time to Acts 4:13, “When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.” (NIV)

I asserted, “Surely, these pastors have scriptures to back up what they are saying. I am going to go to them, and they are going to cite some verse and prove me wrong.”

At this point, the voice that had been calm, almost passive, became loud and passionate, “Who do you think wrote that book! Will you test Me? Okay, then, test Me! Go to these men you have put your faith in, more than you have put your faith in Me!”

The whole experience lasted only a few minutes but drastically altered the course of my life. Suddenly, the dusty old book on the shelf had a whole new meaning for me. I couldn’t put it down. I devoured it every spare moment. Every verse took on a whole new meaning, and connections were made that I had never anticipated. That Saturday at Bible study, I brought up the subject for discussion. The people there debated but were unable to argue against the logic put forward. Some were intrigued and curious, while others were upset, even angry. Now, truth be told, everyone wants to be liked. No one wants to have enemies. Up to this point in my life, I had never gone to a pastor for spiritual help or guidance, but, for the most part, their sermons are about helping those who are hurting and lost. At this point, it hurt me that what I was saying was causing people agony and turmoil, so I decided to contact the small groups pastor and ask him how I should proceed. On contacting him, I told him about various verses and the views I had that were causing people to get upset. I tried to tell him the verses, but he refused, saying, no, he didn’t want to hear them, but “Just tell me the bottom line of what you said that made people upset.”

<sup>1622</sup> Kings of Israel and Judah 19:18 – *Traditional* [1 Kings 19:18]; Isaiah 10:22.

<sup>1623</sup> The Book of the Law 48:16. – *Traditional* [Genesis 48:16]

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I replied, "I told them that the Arabs were Israelites. If you look in . . ."

He interrupted, saying, "You know, this is not a subject that you should be discussing in church, but rather a subject meant for a theological college or seminary."

I offered, "Perhaps I could come in, and you could show me where I have erred."

He flatly said no and directed me to go to Multnomah Bible School. Now, Multnomah is some distance from my home, but that week I went. I found the first professor I could locate and attempted to inquire from him. After a few questions, which he was unable to answer, he responded, "You need an expert on the Old Testament."

I asked him who the expert was, and he directed me to call the college number. Because I have a job, I had come after work, and the hours for the office number were closed. I begged him, I had driven a long way to get there and asked whether he knew where I could find such an expert. He answered no and reiterated that I should go home and call the number. When I did, guess who they insisted I should talk to? The same guy who advised me to find an expert. He was their expert!

The next Saturday, when I went back to Bible study, I discovered that the pastor had contacted the leader of the Bible study and insisted I had tried to "hijack" the group. The leader informed him that I had been attending for many years and had never done or said anything that he found to be offensive. The pastor did not believe him and mandated a different lesson be given that seemed to be made for uneducated children, rather than for men. This upset not only me, but several of the men present who had heard what I had to say and believed I had done nothing wrong. Even the person whom I had gotten upset came by later and apologized, and I apologized to him as well, because I'd never wanted to make anyone upset. After all, that was why I had gone to the pastor in the first place. The next day in church I went back to the pastor. As I considered his retaliatory actions, I figured he must have believed I was in error. Again, I asked whether he could show me where I was wrong. Once again, he flatly stated no and asserted that I should rely on the expert opinions of the church establishment.

To which I responded, "As the people reasoned the Pharisees and the Sadducees had the expert opinion over our Christ?"

To this, he asked, "Why can't you just study the New Testament?"

"I could study this in my Bible study with the other guys," I offered. "Their average age is twenty to thirty years older than I am, and many of them have studied the Bible in greater detail than I have."

"No," he demanded, "under no circumstances are you to talk about this at church!"

"Where can I go?" I asked. "Everyone I know is here."

He suggested, "There are many other churches you can go to. Perhaps they will feel differently. You should go there and find a pastor who will discuss the issue with you."

Questioning his motives, I asked, "Are you asking me to leave? I am going to you, my pastor, for help, because I myself want to be proved wrong."

He reasserted, "Under no circumstances are you to discuss any of this at church. I will find an expert for you to talk to."

Time went by, and whenever I inquired about his expert, he gingerly stated that he was still looking for one. He recommended that I try a Jewish synagogue, because Jews were experts on the Old Testament. I asked him whether he knew of rabbis he could recommend, and once again, he could not and swore he would get back to me. After a prolonged time of not getting a response, I asked him, "If you don't find anyone and I find an expert, would I be able to bring up the subject again?"

He laughed, sure, if I find an expert, that would be fine, but he reiterated that he would give me someone to talk to very soon. It was a promise, like many I came to hear, that would never be fulfilled. Each time he saw me, he knew I would ask whether he had found anyone, and I watched as his expression and entire demeanor grew pale. He didn't even want to look at me. He avoided me at

church and never returned my calls. Soon, I noticed people around the church looking at me funny. You see, although he was unwilling to communicate with me about the subject, it did not stop him from talking about me to others. It's a difficult thing when people you have never met and who don't know anything about you dislike you and point you out with disgust as you walk by. I had expected members of the church to be apprehensive, as I was, but I did not expect them to offer nothing to defend their point of view and not to fear God or seemingly even care about the issue raised or the verses cited. I cannot understand how a person can go to Bible school or seminary for so many years and still show such disregard for the Word of God. Yet while the pastor refused to communicate with me, this did not keep him and others from voicing opposition from the pulpit. They would talk to everyone else about me, but they wouldn't talk to me.

Even though I had done nothing wrong, I still believed I must have, because I felt as if I were being punished. I searched for an answer: why? What had I done that was so wrong to these people, who were so respected within the Christian community? So I decided to go to someone I knew would never do such things to me: I contacted my mother about the subject. Just the fact that I would consider such a concept scared her. She did not know how to respond, either, but she considered my father a Biblical expert and went to him. My father exploded—I think it was more in shock than anything else—but he, too, was unable to defend his beliefs, which were, for better or worse, the typical beliefs of establishment Evangelical Christianity. The more I quoted the Bible, the more irrational and irate he became. It was my father who had taught me to challenge the status quo and to rely on the Word of God more than the word of men. Yet I don't think he ever anticipated that I would be challenging his beliefs with the Bible. It was as if he were a person who did not want to waste time trying to defend what he "already knew was true," or, better said, what "everyone already knew was true." I was reminded of the verse "Do not think I have come to bring peace, but a sword, for I will divide fathers from sons." Eventually, the phone was returned to my mother, who had not anticipated how difficult it would be for my father to defend what to both of them was so obvious. In their minds, I was trying to convince them that the world was flat, so to speak. Not knowing how to respond through the Word of God and sensing that the family was now in a state of upheaval, she responded from her own experience, relating to me that every time God had spoken to her, someone else had always confirmed what God had revealed to her and that I, too, needed to get confirmation from someone else to know whether the Spirit was truly from God. Despite her having said that, I don't think she truly believed God would respond.

I took the matter to the Lord in prayer, asking Him, "To whom shall I go?" That night I had a dream, which was extremely rare for me, because I could not remember having dreamed for several years. However, this night in my dream I was in a huge church. After the sermon was over, I was helping them clean up, and I came across the pastor in passing. I asked him, "Can I talk to you about something?" Then I woke up. I recognized the pastor in my dream as a person I had seen before on TV, an African American pastor out of Los Angeles, California. I decided to e-mail him about my dilemma. He replied two or three days later, saying that he found nothing objectionable in my point of view and warned me that sometimes to believe in the Word of God means you will lose friends, but to stay strong and persevere.

This e-mail was as a light shining out of the darkness. In my profession in technical support, I can explain and resolve some of the most perplexing issues for my customers in a way that even the computer illiterate are able to understand with ease. I was sinking into depression, trying to understand what I was doing wrong. Why wasn't I able to explain something that was infinitely simpler from within the Bible to those who were experts on the Bible? This e-mail lifted up my spirits, and the Spirit whispered in my ear, "Do not be downcast, for their issue is not with you, but with Me.

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Had you told them what they wanted to hear, they would love you, but they do not love Me, so understand that they will not love you.”

With this one e-mail, I had not only confirmation to show to my mother, but also support from a highly creditable expert to relay to my pastor. I took the confirmation e-mail to my mother, and she pondered it but did not say much about it.

I also went to the pastor, e-mail in hand, saying, “I found an expert. May I speak freely in Bible study in reference to the Bible?” Perhaps I should have expected his response, but I always wanted to believe that people in the Church and of the Church, especially pastors, were genuine. He flatly told me he did not approve of my expert, without even asking who the expert was. He stated that he would have to approve of the expert I brought to him. I begged him this was one of the largest churches in southern California, that he had a TV ministry and was well respected for his insight and wisdom into the Word of God. The pastor replied that he would not accept someone or something from off the Internet or e-mail; it had to come from a local pastor in the area that he knew, of the same affiliation as himself and of the same doctrinal creeds as the church. All of this from the same person who had once instructed me to find the answers to the Bible from those who practice Judaism.

It seemed clearer each and every day that the pastor demanded the world from me just to be able to speak about the Word of God, but he himself was unwilling to lift a finger to do anything. It would be difficult to overestimate the effect this had on my life. My work had often moved me from place to place, and I had used the church not only for spiritual direction through sermons, but for social events to meet people and establish friendships and relationships. This was the first time I’d had a question in regard to any belief within the church, and I had only questioned and researched that belief because of the sermon I had heard at that church. Yet in my first experience of going to the pastor for help, my relationships were sabotaged, and I was given an ultimatum to leave, without explanation, or not to discuss the Bible at church. It was a divine wake-up call that hit me between the eyes and knocked me flat on my back—the sucker punch that you are not prepared for from the one you had honored and trusted.

At this point, I was determined to get to the bottom of the matter. If someone in the Christian world could prove me wrong, I would admit to the fact that I was wrong, and I could go back to the world I knew and the friends I had. If the Word that had been revealed to me was right and I could find an expert to confirm it, then at least I could go back to the church and speak freely and openly in regard to the Bible. I guess I should have realized the pastor had no intention of making good on his promise; he just wanted me to go away.

Now, the word that crossed my mind was “local.” A similar congregation to ours met across the street at a local school. I pondered, “How much more local could I get?” So I went to the church across the street about forty-five minutes before service and asked one of the people there how I could set up an appointment with the pastor, because I had some questions of a Biblical nature. The man responded that the pastor was very busy but offered that he would be glad to answer my questions. As I started to ask and he began to understand the nature of my questions, his demeanor changed from being a nice friendly guy to someone who was callous and hard. You could see the vein bulging on the back of his neck and the controlled wrath smoldering beneath his skin. The more I quote from the Bible, the more upset he became. Yet he, too, was unable to provide a single response to any of my questions. This, more than anything else, seemed to further enrage him. In the end, he gave me the pastor’s number and implored me to talk to him. I stayed for the sermon, and the next day I called the number he gave me, but the closest appointment they had was more than a month away. Although I scheduled the appointment, this became more of a personal struggle and less an attempt to try to satisfy the requirements of some pastor.

I pondered, "What if, just what if, this is true? I must fear the Lord, I must find out for myself." Yet in my stubborn heart, I didn't want to believe, because it was not a message I wanted to hear. So I said in my heart, "Surely, these men have scripture to back up what they preach, and then I will bear no responsibility to convey this message and will be essentially off the hook." After all, for my entire life I had listened to them and accepted what they proclaimed without question. So, in a quest for answers, I went to the e-mail address books of the various Christian denominations. For example, with the click of a mouse I could e-mail thousands of churches and pastors from the Seventh Day Adventists, Assemblies of God, and others.

Yet out of every thousand e-mails I sent, I was lucky to get two responses, and even among those, most were nonresponsive, such as, "This is an Old Testament issue and not valid under the new covenant," or "Everyone knows the Arabs are Ishmaelites, just ask them," and so on. It was as if the Bible verses I had quoted were irrelevant. Funny how things work. I knew they had received the e-mails, because one in every ten would enroll me in their weekly e-mail broadcast or e-mail donation ring. Due to the lack of response, I went beyond the United States, to Canada and even the UK and Australia, and then beyond the evangelicals to Catholics, Coptic's, and even Mormons and Jehovah's Witnesses. Yet in total, I think I got five responses, maybe six. I thought about all of the Sundays after Sundays—my entire life I had listened patiently to what these pastors were preaching from the pulpit, as I tried to take it all in. The hours upon hours I had given to them, and they in return did not have five minutes for me.

About the time when I had thrown in the towel on my Internet search, the appointment came through for the church across the street. The pastor was nice and polite. He admitted that it was a new way of looking at the Bible that he had never considered before. He even wanted to pick my brain and was left astonished. In the end, he said he would consider it, because he was unable to disprove it from the Bible, but he asked that I not tell anyone in his congregation or my pastor, stating that he believed that even with his endorsement, my pastor would most likely still not allow me to speak openly on the subject. Knowing this was true of the pastor at my church, I agreed. I considered his kindness and thought, "Why go back to my old church? Why not just migrate across the street to a place where I would be accepted and loved?"

The following Sunday, I went to his church. On Sunday evenings, they also had small groups. Small groups are more personal, and they allow you to meet people and develop lasting friendships. At least, this is how I hoped things would work. I showed up and listened to the lesson the leader spoke about. After the lesson, people mingled for a while with food and drinks. Someone asked me whether there was any area of the Bible that I found fascinating, and I explained my study of Joseph. The leader overheard my conversation and rushed over, exclaiming, "So, you're the one!"

"I'm sorry . . .," I questioned.

"Did you ever meet with the pastor?" he asked.

I asserted, "This was a private conversation between me and the pastor."

"He said you were dead wrong!" he exclaimed.

"No, he didn't," I responded.

"*I say* you're dead wrong," he scoffed.

I replied, "Based on what, your opinion? If I am wrong, show me from the Word of God where I am wrong."

He swore that he would, but, as a deacon, he argued I could not talk about the issue in his house or at his church. I asked him whether he had Okayed that from the head pastor. He assured me that he would contact the pastor and get back with me, and then he demanded I leave. On the way home, I broke down and cried out, "Two for two." Two churches had tossed me out for my faith, without demonstrating the ability to defend theirs. Later, the deacon called back to say he had contacted the

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pastor, and the pastor had assured him that he didn't know me and had never met with me. As did the other pastor, he had every excuse in the world not to meet with me, and, as I expected, he never did.

As a customer service rep, I remembered every person whom I gave my word I would call back, and I did so, promptly. To date, out of the many pastors who swore to me they would get back to me, not a single one has lived up to his word. Several months later, I went back to the church to give the pastor a copy of my first book on the subject. Before I handed him the book, I stayed for the service. He was giving a sermon that contrasted with everything I had shown him. When I approached him with the book, he was talking with another person and stated, "This guy has an amazing theory about the Bible that blew me away." The person asked him what it was, and the pastor got embarrassed and didn't answer him. I thought to myself, How can he shepherd his folk in a direction that he himself is not sure is correct?

From there, I tried a different approach. Because most Christians were upset with my use of the Old Testament, I went to see people who practice Messianic Judaism. I began with my usual questions to the rabbi, and he replied with logical, rather than Biblical, answers. He suggested, "You know, the Arabs are really nomads, historically; they don't really belong to any location or place, so they really can't lay claim to any piece of land."

To this, I responded, "Didn't Hosea prophesy that because they wouldn't obey the Lord, they would be wanderers among the nations?"

"But the Arabs have so much land," he retorted. "Would God give away the one small piece of land that the Jews have to the Arabs?"

I brought up the story of the talents, ending with, "To him who has will more be given, and to him who does not, even the little bit that he does have will be taken away from him and given to the one who has the most."

The rabbi stated that he would have to think about these things for a while. It was rather amazing. The conversation took only five minutes. I said what I had to say, and no one was the worse for wear. Being able to talk freely about the subject, I no longer felt compelled to talk about it. The very people whom you would think would hate the subject the most were the least afraid to hear it. This was not true of all Messianic Jewish congregations, but as part of the Christian world, they, like I, were rather looked down on because of their beliefs, so I guess in some respects we were in the same boat. The problem within most areas of Christianity, as I see it, is that with all faiths, people will take one area or aspect of the religion and make it the focal point of their faith and come close to disregarding the rest of it. For Messianic Jews, their focus was on the law and the feasts, as well as on speaking, reading, and writing in Hebrew.

Many people in Messianic Judaism consider the English Bibles to be rubbish and would not consider a reference from these books to be authoritative, so when I debated them, rather than defending themselves through the Word, they would say that I really couldn't quote the Bible because I didn't know it in Hebrew. I remember talking with another rabbi and going to him with the usual questions about his line of thinking: "As you know, Isaac inherited the land from the Nile to the Euphrates through the covenant of Abraham, and the Lord revealed to Sarah that Ishmael would never share in any part of that land inheritance, yet if the Arabs were descendants of Ishmael, they would be actively sharing in the land inheritance of Isaac. Isn't claiming that the Arabs are Ishmaelites also claiming that God violated his sworn oath to Abraham?"

To this, the rabbi replied, "That is because the Arabs are not Ishmaelites; they are descendants of Esau, for Esau, too, was a descendent of Isaac."

"Boy, Esau made out pretty good," I chuckled. "You mean Esau got the bowl of soup and the birthright?"

A look of bewilderment came over the rabbi's face, and he confessed, "I guess the whole thing is pretty confusing, isn't it?"

He and most others in the Christian and Messianic world will quickly reassign the Arabs to other origins, as long as those origins represent a group of people that the Lord disapproved of in the Bible. Yet they were unable to assign the Arabs the status of the promised and chosen people of God, because they could not believe that God would choose a people they considered their enemy or that God would love a people they hated. There is another thing I realized about Messianic Judaism: wherever the law is preached, there is judgment and a compulsion to follow the law. In addition, following the law is never enough; more is always required: "Yes, you follow the feasts, but do you wear the tassels on your clothes?" or "Sure, you don't eat pork, but do you eat shrimp?" My other concern is that although Messianic Jews believe in the Old Testament, their focus is on the law and only the law, so that the prophets and other portions of the Old Testament are neglected. Each faith within the Christian community also has its focus. For Seventh Day Adventists, it is going to church on Saturday. The Evangelicals will say that nothing else matters except for the cross. The problem with this line of thinking is that all other subjects are unimportant, irrelevant, or worse to them. I wanted to find a congregation whose focus within the Bible was love.

During that time, I began to embrace and believe in the Abrahamic covenant, as well as many other promises within the Bible that pertain to the Arab people. There were also many other religious topics that were taboo to talk about at church. I figured that the church had already condemned me; what more could it do to me? I studied everything and threw all of my preconceived notions of the Bible out the window, because if I was wrong about one major thing in the Bible, who was to say I hadn't missed the boat somewhere else, too? I spent time debating the subject in chat rooms and occasionally visited this church or that church, but I never stayed too long. Later, I started attending an African American Methodist church in Portland. The people in the church had an incredible amount of love, and unlike the situation with other denominations, I was able to speak freely on the subject. Unfortunately, the company I worked for closed its office in Portland, Oregon, and relocated to Salem, Oregon. The commute between Salem and my home was excessively long, so I decided to relocate as well.

I was quite apprehensive about going to a new church in Salem, due to my previous experiences, so I took it to the Lord in prayer. Not long after my move to Salem, I was taking out my bike to go for a ride, and a woman who worked at the dentist's office next to my home was leaving for the day. The Spirit instructed me to stop and say hello to her, so I did. I said I had just moved in, and I introduced myself. Somehow, the conversation came around to religion, and she asked me to come and attend her church. I disclosed her the whole story about how I was apprehensive about going to a church, because of the experiences of my past, as well as my theories on Abraham, Joseph, and the Arab people. She smiled and assured me that her pastor was different. She assured me that he was different, that I could go to him about any subject and that he was committed to everything recorded in the Bible. They had a Tuesday night prayer group behind the Safeway store. If I wanted to come, I could look it up on the church's website.

Yet when I looked up the website, it mentioned a weekly prayer but didn't give an address or a specific time. So I walked behind the Safeway store and all that I saw was an empty alley. I scratched my head. On Tuesday evening about 4:45 p.m., the Lord instructed me to go and walk behind the alley. The alley was empty, but I walked back there anyway. Then the funniest thing happened: an unmarked door behind a shop opened up, and a little boy ran out. I walked over and looked inside to discover that this was where the prayer group was about to meet, and I was right on time.

It was one of the most dynamic experiences of my life. There were many words of wisdom addressed to many people, but for me, this was prophesied, "God is going to speak directly to this

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one (me). God says to hold your head up.” Then the pastor came up to me and prophesied, “You have been hurt by many fakes.” Within me, the Lord spoke, “But are you real, or are you fake?” The pastor prophesied, “The Lord has given you a great message, and He wants you to spread that message. After the service, I want you to meet with two people and give them the message God has given you.”

I could not believe my ears. I was excited and tried to set up appointments with these two men as soon as I could. Nevertheless, like my experience in the previous church, they offered tomorrow, tomorrow, but never today. I also felt acceptance there, and I did not want to lose that. I figured that I wanted them to know me before I opened my mouth about the Abrahamic covenant, so that they would know I did not have an agenda. Then when they were comfortable with me, I could talk to them, friend to friend, openly and freely.

Up until this time, I was like a person in a capsule. I was studying the Bible and subjects related to the Abrahamic covenant more and more every day, but I had little to no knowledge of Christian history and study throughout the ages. Therefore, in the fall of 2010, I enrolled in George Fox Theological Seminary. The people there were gracious and kind, and many were also frustrated with the Christian institutions of our day and age. I studied Hebrew and Christian history, among many other subjects, and pushed myself to the limit, trying to absorb everything I could in an attempt to better myself, while making new friends along the way.

At the end of the semester, one of the professors offered an alternative. The Bible Society was putting forward a contest to all theological students. There was a prize for the best theological essay, up to seven thousand words. I disclosed to him the subject I was considering writing about, and he promised me that he would give his approval if I wrote it, because approval from a professor was required for any submission. I did a considerable amount of work over the Christmas holiday and e-mailed the essay to him for submission. After reading it, he responded he would not approve it until several changes were made. I spent many more hours revising it during the course of the spring semester, in addition to all of my regular work, before giving it back to him again and again. I should have realized that he had no intention of submitting my essay. He argued he would not approve it because it was inappropriate in a theological paper to ask someone to believe, and he asserted that it did not meet the standards for essays within the Bible Society. Whether or not this was true, I will allow you to be the judge, because the paper I submitted was the first draft of Part I of this book. For me, I guess it just felt all too familiar.

A short time later, as the semester ended, I thought it would be a good time to get more involved at the church because I would have more time to spare. Yet a funny thing happened on the way to church that Sunday morning: the Lord revealed to me that my time attending that church would be short. After the service, they had a time of prayer and fellowship and asked whether anyone had any favorite verses. I took a chance; I figured that if my time there was going to be short, I might as well open up now. I offered them my favorite verse, 1 Chronicles 5:2, quoted it, and nothing more. The following Saturday I received an e-mail from the pastor stating that God had commanded him to not allow me to come to any further services and commanded me to not make contact with any member of the congregation. Furthermore, he would not discuss the issue of Joseph or debate it or reason about it, but he hoped I would find a good church somewhere else. He didn't even have the courage to tell me in person. All of this because I quoted one verse out of the Bible.

I decided it was time for a change in my life. I wanted to study the subject of Abraham through the eyes of the people of Abraham in the land of Abraham. So, after the spring semester was completed, I enrolled in classes to teach English as a second language, passed the course, and accepted a position in Saudi Arabia. The position was to start in August, so I left my old job in July.



The men in that original Bible study group were still very close to me, and although it was far away, I still managed to go in from time to time. They were and remain an area of strength for me, and before I left Oregon, they laid their hands on me and prayed. I went down South to spend some time with my parents before I left. However, the teaching position was delayed, and I would not be hired on until the 1st of January.

Before I left I had a wedding ring made for my future wife, two daisies to represent the life that would bloom across the Middle East. The petals diamonds as the representation of marriage, the petals emeralds to represent her birth stone, whom ever she may be, and the core of each daisy a yellow sapphire, representing my birthstone.

In the meantime, I refined and edited the first part of this book, which at the time was a book all its own, and I released it just before I left in December 2011. While I wrote the first book on Abraham and Joseph, I was working with a moving target, because I was learning so rapidly that I had everything mixed together and other parts squeezed in. By the time I started this work, however, I could see the whole picture plainly. I was no longer in the discovery mode; rather, I could spell out each aspect of the puzzle with simplicity. Of course, once I went to the Middle East, I learned even more and made several more edits to that work.

The people of the Middle East were all very kind, gracious, and loving to me, and I love them all very much. They are and remain my truest of friends, and I hope I was able to make an impact on their lives as well. The greatest difficulty was the inability to talk to women, so I went onto a chat room to learn Arabic and intentionally found a female instructor. We fell in love. I was worried about what my family would say, but it turns out that the Lord informed my mother about my fiancée a week before I did and revealed to her that He had arranged it. Her birthday is on the 28<sup>th</sup> of May, an Emerald. For my wife, approval was needed from her father, who had passed away. However, in a dream her father came to her and assured her that he approved of our marriage. The process was not easy as we had to meet in secret. Her nationality is Saudi. The penalty for a Muslim, Saudi woman to marry a Christian man is death for the woman and slashes for the man. The penalty for those who convert from Islam to Christianity is also death in Saudi Arabia. When I proposed and showed her the ring she gave me a kiss, and someone saw us and started yelling, “Haram! Haram!”, which means, “Forbidden! Forbidden!” and we had to make a run for it. This would not be the only close call. It took six months to get a VISA for her to get into the United States. She lied to her family saying, she was leaving for work and I called in sick. We got different seats on the plane, ordering our tickets different times.

We came back to the United States and were married. I was able to find a job back in Southern California, close to where I grew up and I was able return to the church of my youth, hopefully my experience here will be different than churches past. We are presently expecting our first child. I revealed to my wife before he was conceived it was going to be a boy, and that I was going to name him Ephraim Salem Resurrection, Stansfield, which translates to Ephraim the Survivor made perfect through Resurrection. As he is an Israelite, which is to say an Arab, in keeping with Mosaic Law he was taken before the Rabbi one month after his birth and redeemed for five shekels.<sup>1624</sup> The Rabbi presented this blessing upon him from Torah (Genesis) 48:20, “May God make him as Ephraim and Manasseh.” It is my desire that once the promise is fulfilled he will drop the family name and take on the family name Resurrection so through his family name as well as any descendants born of his line would be a continual reminder so that the world can know and believe that Christ, Who is the resurrection and the life, can resurrect Ephraim from the dead as a sign and a warning for the world to believe. If Love, the Preordiners of all things, shall in his infinite wisdom bestow upon me another son, I shall name him Dawud Amir Jezreel, Stansfield, which translates to David the Prince of Jezreel

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<sup>1624</sup> Torah 135:15-16. – *Traditional* [Deuteronomy 18:15-16]

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in honor of the Prince of the Covenant. Likewise on the day the Prince is inaugurated it is my desire he will drop the name Stansfield and he shall take on the family name of Jezreel so that the world will know for generation after generation after him that the Preordiners is faithful to his promise to Joseph and that Love cares for the Cast Aside of this world.

As I was discarded by my own I have decided to cast my lots with the discarded, because I was cursed by my own I will align myself with the cursed.<sup>1625</sup> I will take on their ridicule, their shame, their disgrace so that my name has already become synonymous with theirs, because I love them; I love them all. For the Lord was right, the Christian establishment would never assist me in illuminating the truth they do not wish to see. It would have been easier for me to just listen to God, but I myself was obstinate and the Lord used the Christian establishment to discipline me so do not praise me, but God, for in not believing Abraham both Christians and Jews have lowered their shield of faith,<sup>1626</sup> which has made them vulnerable. This is true all people. Christians, Jews, Muslims, they all have things they want to hear and when it is not what they want to hear it is nuisance to them, dismissed and ignored even when the message comes from God. Each in their own way is just like their forefathers. So the Lord revealed to me, "I sent them all (the Christians, Jews, and Muslims) many prophets, but they did not listen so now I am going to have you tell the Muslims what they want to hear so that they will listen and you will see Israel appear before your eyes. So now go and make them into Israel, not Christians, nor Jews, but Israel. The same people that were sent into bondage because of their sin to give them the same arguments and understandings that their forefathers used to justify their sin so that Israel may bring their testimony to the world and the world will fear me." I remembered how I went to GE over and over again to tell them what was going on, but they would not listen, so I gave the information I gave to GE to those being sued by them and they listened and were saved. In like manner, I came to the Christian Evangelical Community in love and with a gentle spirit (the path of Elohim), but because they would not listen I will go to the Muslims who are being abused by them and I will arm them with the rod discipline (the path of HaElohim).<sup>1627</sup> The days are looming when those who rejected the Word of the Lord I proclaimed to them will seek me out, but they will not find me.<sup>1628</sup> Yet I have left them something behind, this book, so that those who will listen may understand the truth and the truth may set them free.

It was at this moment that I realized I had achieved Enlightenment. If I had to compare it to anything it is like having the ability to see three dimensions in a two dimensional world. From birth your wisdom and outlook comes from those around you as you are taught and trained. As Prince Siddhartha had to die to become Buddha, the copy, Michael Stansfield, had to die, so that the true person, Mikayeel ben Zerubbabel, Alshahed, could emerge. My birth-name was chosen by others, while the new identity was the true self with the propaganda of this world swept away. The hardest things to let go of are the things you thought were real. Without blinders on, I could the world as it truly is, what it was, and where its inevitable destination will be.

In closing this book, I tell you plainly that I do not hold animosity for those who have wronged me, and for those who are willing to walk the path, remember, some whom you wish could see, God has made blind, and others you would not wish to see, God has given sight. I tell my story, not because it is unique, but because it is not.<sup>1629</sup> I want people to know what they can expect. All men are in the hands of our Creator. Forget and forgive all of the wrongs and put them behind you, for, like the Arab people, know the rain is coming soon in your own life, as it is in theirs. To God shall be all of the honor and glory, forever and ever. Amen.

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<sup>1625</sup> Isaiah 53:12; Luke 7:34

<sup>1626</sup> Ephesians 6:16

<sup>1627</sup> 1 Corinthians 4:21

<sup>1628</sup> Proverbs 1:28 in the context of Proverbs 1:20-33; John 7::33-35

<sup>1629</sup> Levi 5:11-12 – Traditional [Matthew 5:11-12]

