

# For one is your Father



In the year of our LORD Two Thousand and Seven  
The Ides of March, 2000, Edited 2007

By Brother Gregory *HHC*

## Have we not all one father?

No one is more sovereign than the Creator of Mankind. How does God the Father appoint the ruling powers over men so that they may exercise authority? To understand the present it is often required to look into the past. Man was not given dominion over other men by God. Men cannot acquire righteous dominion by force. Yet, by consent we may give ourselves into subjection.

Is verbal consent the only way we may be subjected to those who are exercising authority? If we take from or damage others we may incur an obligation to make amends. If we refuse to pay for what we have damaged or taken it is reasonable to *compel recompense*.

Besides these two reasonable ways of creating a subjecting authority over our bodies and even our minds there is still another system clearly sanctioned and even promoted by God the Father in Heaven.

*Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? (Malachi 2:10)*

The *ana ittishu* was the ancient equivalent of the modern *words and phrases*, expressing the Law and part of an ancient code preserving the Sumerian Family Laws. Not only is the first government based on the family and ordained by God, but all government is based on the precepts of what a family is (or should be) according to these Laws.

“The family is also the first government in the life of the child, with the father as the God-ordained head of the household and his government under God as the child’s basic government.”<sup>1</sup>

In the great domestic relationship of Husband and Wife, the Natural Law and its' Creator provide a Father and Mother to have and to hold dominion and custody of their children and heirs. The family was God’s sanctioned government.

In the law of the Latins, the word *potestas* signifies generally a power or authority by which we do anything. *Patria Potestas* signifies the authority which a father had over of his children, grandchildren, and other descendants. There was an almost absolute power over the children by the Father, as there also is at the Common Law. This was not based on ownership as a slave, but as a member of the *Familia* in which the status of the Father would affect the status of the son. An act by which the *patria potestas* was terminated is called *emancipatio* or emancipation.

## Pater Familias

The family was and is a political unit. Within the *manu* of the family neither the Wife nor the Husband could sue each other for they are counted as one person, one body.

*“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” (Genesis 2:24)*

The child is bound within the *manu* of the family. The *manus* is a Latin word for the power of the *pater familias* over his wife and his sons’ wives. Even in its prior history *manu* as a Sanskrit word. meant the primordial father of the human race and sovereign of the earth. These concepts fundamentally reach into the antiquity of man’s history, and are only supplanted by the twisted thoughts of an usurping substitute for God’s plan.

Some might think it oppressive that a patriarch would have such power and authority within his given family, but is it any more desirable to be oppressed by tribal or national groups? Governments that eat out the substance of men in peace and march millions of minions to murderous deaths in war cannot be a superior or benevolent master to that of our natural parents.

God dispersed dominion among the fathers of mankind. Even with Jesus he established no office of father to rule man en mass. A child is within that power until the Father releases him or is released from life itself. There is no right of usurpation by any.

“The child is incapable, in his private rights, of any power or dominion; in every other respect he is capable of legal rights.”<sup>2</sup> The child has a capacity for acquiring legal rights. He could acquire by contract, for instance; but everything that he acquires, is acquired for his father. Without *emancipation*, the child was not free of his father’s power and was also not *sui juris*.

In Latin the words are from *sui* meaning “of one’s own” and *juris*, the genitive of *jus*, meaning right or law. *Sui Juris*

1 Law & Liberty by Rushdoony Pg. 78-80

2 Savigny, *System*, &c. ii.52.

is one who is *capable of managing one's own affairs*. Only the patriarch of a family is *sui juris*. The first civil governments based their civil powers on the law of the family. The individual citizen would be able to acquire legal rights by contract, but would not be *sui juris*.

## Vicarious Pater

In Roman Law, Caesar's rights to authority or dominion over subject citizenry as emperor stemmed from his position as the "vicarious pater" or *substitute father*. The Emperor, as "father of the country," was one of the few men who was *sui juris*, as that system devolved into its centralized imperial position.

The authority of the *imperium* of Rome was at least twofold. Originally it (*merum*) was only outside the wall or jurisdiction and conferred by a *lex curiata* and came from the *power of the sword to turn the life of wicked men*<sup>3</sup>. This is the military or police power of each man. Imperium within the walls (*mixtum*) was incident to jurisdiction (*jurisdictio*) established by application, contract, and nexus. In time they both merged.

The office of *imperium* was vested by the people in the *Imperator*, which means *commander in chief*. As this office expanded during civil conflicts and fear, it merged with the office of Apotheos, which was literally the *appointer of gods*. These *gods* were simply the *magistratus* or *judex imperium*. They were court judges, and those administering the courts throughout the ordered world of the Pax Romana. The same is true of government today.

In that world at the time of the Roman Empire, as in America today, there was a dual system of citizenship [see Citizen vs. Citizen]. Many men sought and seek emancipation from the rule of the imperium but were and are thwarted by a failure to understand the universal authority of the "*vicarious pater*". The modern civil powers are no different. In Roman and American history, the family decayed--and with it, a dissipation of freedom and liberty.

The lawful affect of emancipation was to make the emancipated person become *sui juris*. Within God's construction of the family, Husband and Wife were one and they held the *imperium*. This right and responsibility was too sacred to be manumitted with casual abandonment. A legal process was devised involving a patron or civil *patronus*, a nation's Father. Cain, Nimrod, and Caesar wished to be free of God's family plan--or control it for themselves.

"The patria potestas could not be dissolved immediately by manumissio (manumission), because the patria potestas must be viewed as an imperium, and not as a right of property like the power of a master over his slave."<sup>4</sup> Confirmation of this *manumission* required a patron and was clothed in a form of a *mancipatio* (the release of the child) by pledging the son or daughter three times. An analogous relation was formed between the patron and potentially freed individual, creating a nexus.

Rome was heavily populated with domestic servants and slaves. The imperium of Rome began granting greater and greater protections, privileges, and gratuities. This act of manumission established the relation called *patronus*. This *Patronus* created a relation between *manumissor* and slave, which was also comparable to father and son. The patron of these manumission of both sons and slaves was consolidated in the new world order of Rome.

## The Real Destroyers

These two overlapping processes brought about a vast consolidation of power, wealth, and control. By the law of the Twelve Tables of Rome, if a freedman died intestate, without *sui heredes*, the *patronus* was the heir. This right was viewed as a right of *Agnation*,<sup>5</sup> which created an ever-increasing "corporation sole" of power and possession within the unholy Roman empire.

The manumitted slave was cleverly called *Libertus* and he owed more than respect and gratitude to his patron. The patron might punish him with a *summary judgment* for neglecting his duties. He was a "free" but subject citizen under his *substitute father*.

During the process of manumission of a son or daughter, the patron could gain a sovereign position of influence and power--and even become the *heir* to both the corporeal and incorporeal hereditaments of the son or daughter

3 "gladii potestatem ad anim advertendum in facinorosos homines men,"

4 Unterholzner, *Zeitschrift*, vol. ii p. 139; *Von den formen der Manumissio per Vindictam und der Emancipatio*.

5 Consanguinity by a line of males only, as distinguished from cognation. --Bouvier. cognation. Relationship by blood; descent from the same original; kindred. (Law) That tie of consanguinity which exists between persons descended from the same mother;

being manumitted.

*"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."* (2 Peter 2:19)

If an individual being emancipated required a tutor or curator, the rights which would have belonged to the father, if he had not emancipated the child, were secured to the patron as a kind of *patronal* right and the status of *sui juris* is not completed. It was upon these precepts of law that the Emperor/Apotheos of Rome forged its greatest power over the people.

*"When thou sittest to eat with a ruler, consider diligently what [is] before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat."* (Proverbs 23:1, 3)

*"The real destroyers of the liberties of the people is he who spreads among them bounties, donations and benefits."*<sup>6</sup>

"...count children as the best crop of the farm..."<sup>7</sup>

**"If we want better people to make a better world, then we will have to begin where people are made --- in the family."**<sup>8</sup>

The Emperor Augustus introduced the practice of effecting emancipation by a rescript, when the parties were not present<sup>9</sup>. Justinian enacted that the emancipation could be effected before a magistrate. But Justinian was farther along in the process.

The emancipation of the black slave was no different and led the way to the slavery of all the nations in a world wide corvee of bondage where bondage is called liberty and servitude, freedom.

"Therefore my people are gone into captivity, because [they have] no knowledge: and their honourable men [are] famished, and their multitude dried up with thirst." Isaiah 5:13

It was even a part of Roman Law that a woman could do nothing "sine auctore," that is, "without a tutor" to give to her acts a complete legal character.<sup>10</sup> Eventually women were also emancipated from the coverture of their families into the coverture of the Imperium State.

Today, the emancipation of women has removed them from the homes where all their labor went to the benefit of the family into a world where 40 to 50 percent of their labor is now directly removed from her family by the State for its own purposes.

The Romans---as well as civilizations that came before and after--- knew that the *law of the family* was so important that it could not be terminated lightly. The matter was so serious and fundamental that aware Fathers always stipulated for a remanicipation from the patron called a *pactum fiducia*, an agreement of trust.

Emancipation from one's natural father into the hands of the state or *substitute father* is often analogous to jumping from the frying pan into the fire. Like the prodigal son, the individual finds that they are eventually worse off than *anything* they had before.

## **Accept NO Substitute**

The substituting of God's plan and family for the plans and will of men corrupts the natural benefits of the family structure, and seduces the individual into an unnatural state or status.

Those who are observant see the appalling increase in the infringement and termination of parental rights by modern courts. Where did the court's power to do this come from? Children take their first step of emancipation

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6 Plutarch.

7 The American Farm Bureau quote relates to S. 1130, in the Economic Security Act record, p 373.  
<http://www.ssa.gov/history/pdf/s35lenroot.pdf>

8 Braud's 2nd Enc. by J.M Braud.

9 *Cod. 8 tit.49 s5*

10 Liv. xxxiv.2, the speech of Cato for the Lex Oppia.

from the *manu* of their families and *protestas* of their Father granted by our Father in Heaven with the novation<sup>11</sup> of the state birth certification.

*"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."* (Ex 20:12)

The word "honor" above is from the Hebrew **כָּבַד** or *kabad*.

The first time the word is used in the Bible was in reference to Abraham, and is translated 'rich'. Abram had already expatriated from his Father Terah who was ruling in the city state called Haran.

*"And Abram [was] very rich in cattle, in silver, and in gold."* (Ge 13:2)

We often imagine that this word *honor* refers to merely turning off the TV, going to bed on time, or taking out the garbage. What is this obligation to care for our parents and the family?

*"Excise (tribute), in its origin, is the patrimonial right of emperors and kings." 12 Tribute is "A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the Latter." 13*

The subject of "Patronus" is a vast and interesting subject as a contributing source to understanding the origins of tithes and taxes. "Patronus, Roman civil law. This word is a modification of the Latin word *pater*, father; a denomination applied by Romulus to the first senators of Rome, and which they always afterwards bore. Romulus at first appointed a hundred of them".<sup>14</sup>

The principles of Patronus are still quoted in countless cases involving everything from trusts to postliminy. But it is best dealt with in another place. It is only important to mention here because it is the principle and origin upon which a proper and comprehensive subjective citizenship is based.

Since a natural father gives the benefit of life to his child when the child is in the womb, so also it is important in the scheme of the system of things that the *substitute father* grants benefits to the individual while *he* is still in the womb.

*"He who is in the womb is considered as born, whenever his benefit is concerned."*<sup>15</sup>

The Sheppard-Towner Maternity Act was "for the promotion, the welfare and hygiene of maternity and infancy and for other purposes," The Senate passed it with a vote of 63 to 7, and by the House with a vote of 279 to 39, and was finally signed by the president and became law on Nov. 23, 1921. The act provided for the current fiscal year (1922) \$10,000 for each state accepting the provisions of the act, and the additional sum of \$1,000,000.

The bill was a direct outgrowth of a nine year study made by the "Federal Children's Bureau." Note the Bureau was not the federal bureau for children but the bureau of the federal children. This act--and the acceptance of its benefits by the states---created the "United States birth registration area."<sup>16</sup>

Why does the United States need to register your birth? Because the United States acts as Rome. It sits in the usurped position of your Father and demands your faithful obedience.

Did the federal government have the right to impose such legislation on the States? In 1923, it was argued by Mr. Alexander Lincoln, Assistant Attorney General of Massachusetts, that "The act is unconstitutional. It purports to vest in agencies of the Federal Government powers which are almost wholly undefined, in matters relating to maternity and infancy, and to authorize appropriations of federal funds for the purposes of the act." The complaint went on to state that "The act is invalid because it assumes powers not granted to Congress and usurps the local police power." "The act is not made valid by the circumstance that federal powers are to be exercised only with respect to those States which accept the act, for Congress cannot assume, and state legislatures cannot yield, the powers reserved to the States by the Constitution. The act is invalid because it imposes on each State an illegal option either to yield a part of its powers reserved by the Tenth Amendment or to give up its share of appropriations under the act."<sup>17</sup>

11 "the remodeling of an old obligation." Webster's Dictionary

12 Vectigal, origina ipsa, jus Cæsarium et regum patrimoniale est.

13 Brande. Black's 3rd Ed. p. 1757.

14 PATRONUS: Bouviers Law Dictionary 1856 Edition

15 Qui in utero est, pro jam nato habetur quæstio de ejus commando quæritur

16 Public Law 97, 67th Congress, Session I, Chap. 135, 1921. The United States expanding birth registration area, in 1915 it comprised 10 States and the District of Columbia; in 1933 the entire continental United States. Economic Security Act page 366. <http://www.ssa.gov/history/pdf/s35lenroot.pdf>

17 Commonwealth of Massachusetts v. Mellon, Secretary of the Treasury, et al.; Frothingham v. Mellon, Secretary of the Treasury et.al. 262 U.S. 447, 67 L.Ed. 1078, 43 S. Ct. 597

In the final analysis, the Act was an offer from one corporate entity to others for the purpose of providing an avenue for the individual citizen of America to register as a subject of the State and therefore a citizen of the Federal corporate State, the superior sovereign agent, called the United States. The federal government would assume the position of Patron as the natural fathers emancipate their children from God's institution, the family, into the hands of man made institutions and the *substitute father*.

The *vicarious patri* or substitute father becomes the *patronus* of the infant citizen according to the law of *Parens Patriae*, Obey the Father. Even the United States Codes verify this parental relationship using the Latin in their own US codes.<sup>18</sup>

Once you are registered as a child of the State there are many benefits and paths open to you. The state stands in the position of patron and supplies both tutor and curator for the child. The patron never entirely releases the child to the status of *sui juris* as long as they depend upon the gracious benefits of the State.

Without the exercise of rugged individualism that comes from an independent self-reliant family, the people are brought down to a weakened state of apathy and self-indulgence.

"Society in every state is a blessing, but a government, even in its best state, is but a necessary evil; in its worst state, an intolerable one."<sup>19</sup>

Rome had a vast system of welfare. Those who registered with Rome and its increasing socialist state were eligible for free bread. Rome imported 500,000,000 bushels of this grain each year from Egypt alone. There was a great deal of free entertainment provided and a general promise of social security to those who chose to be a part of the offered system of Corban. The United States government is simply carrying on the Roman tradition and custom when it began birth registration to care for its children.

The parents have likely already asked permission of the government to marry by subjecting the products of the marriage to the state [Holy Matrimony vs. Marriage]. They have likely sold their labor to obtain a personal social security [Employ vs. Enslave].

Parents enter the hospital, signing and granting permission to that corporate entity and its licensed officers the right to determine the best interest of the child and to register the child with its patron.

"(2) Birth Registration Document. The Social Security Administration (SSA) may enter into an agreement with officials of a State... to establish, as part of the official birth registration process, a procedure to assist SSA in assigning social security numbers to newborn children. Where an agreement is in effect, a parent, as part of the official birth registration process, need not complete a Form SS-5 and may request that SSA assign a social security number to the newborn child."<sup>20</sup>

The birth certificate was a clear granting of gifts, gratuities, and benefits by government to a child while it was still in the womb of his natural mother. All the children who were certified by the signature and seal of a natural parent, or a professional doctor and the representing county and state, were eligible for further federal and state benefits as a *federal child of the state*.

The Hospital is incorporated by the State and operated by persons with Federal Employee Identification Numbers. The Doctors and Nurses are all licensed Professionals acting as agents of the State. The parents bring their unborn child to the corporate altar, which then, through their agents, signs the child over to the state. Generation after generation is born in subject status, for the sole purpose of feeding and energizing the body of the State.

This is a threefold process of abdication, through Novation<sup>21</sup>, Tutor,<sup>22</sup> and Korban<sup>23</sup>. By ignorance, the natural fathers and patriarchs of each household bound their sons and daughters into the power of the Patronus of the State.

Nothing will stir the angry ardor and abhorrence of those in the system more than rejection of benefits and offers or non-compliance with the state of affairs or affairs of the State. To say in a pristine and orderly hospital, "I am the

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18 See USC TITLE 15, Sec. 15h. Applicability of Parens Patriae actions: STATUTE- Sections 15c, 15d, 15e, 15f, and 15g of this title shall apply in any State, unless such State provides by law for its non-applicability in such State.

19 Thomas Paine.

20 20 C.F.R., section 422.103

21 "the remodeling of an old obligation." Webster's Dictionary

22 tutor -ari, dep.: also tuto -are: to protect, watch, keep. guard against.

23 Bringing closer to the originator or father, even a substitute father.

Father and I have taken responsibility for this Child" can stir a great wrath from many within those sacred chambers, sending waves of stirring reality rippling through those "hallowed" halls.

The Latin word *pater* means "father." As we have seen, the word was used as a title of the Emperor and before him, the Proconsul was referred to as the father of the senate, and, therefore, the Empire. "Pater" or *patri* was also a form of address in reference to the Senators of Rome. The Romans developed an elected congress to introduce the proposed bills for the enfranchised citizenry who were subject to the statutes of men. This congress was called *patres conscripti*, the *conscripted fathers*.

We can assume that the people of the Roman Empire, when they heard the word *pater*, thought of one of several ideas. Either they were talking about their genetic father and their Creator Father in heaven, or their substitute fathers in Rome.

"Jesus said, "And call no [man] your father upon the earth: for one is your Father, which is in heaven." (Mt. 23:9)

To make such a statement was a shock to those who thought man's governments and the Roman political and judicial system, with its peace and commerce, was good for society and the business of men. This would be like saying call no man on earth president or senator or congressman.

In that Greek text of Matthew, we find the word *Pater*,<sup>24</sup> meaning "father," in the Latin. When Jesus said His kingdom was not of this world, He did not use the Greek word for earth or planet or inhabited places or age, that are also translated into "world." The word world there is *kosmos*,<sup>25</sup> "meaning a harmonious arrangement or constitution, order, government".

This was a jurisdictional statement. To "call no man father" was a jurisdictional statement. To be baptized was a jurisdictional event of allegiance. To worship is an act of homage to a lord or King. Jesus did not preach the *religion* of heaven but the *kingdom* thereof.

It had always been an option for the people to apply to the State for an enfranchised citizenship. Marcus Aurelius wanted no child to be left behind. He required, by Law, that everyone must register the birth of their children with the Secretary of Treasury or Provincial Registrars within 30 days.

The Christians could not. Such registration would be an application to the Father of the Roman State, and would be turning from Christ's command. The State became the "In Loco Parentis" which in the Latin, means "in the place of a parent" which is a turning away from the Family instituted by God.

When Christians had needs, they went to Christians and their charitable altars tended by Stephen, Philip, and Prochorus,<sup>26</sup> not the altars of Rome. They knew the Lord hated the Nicolaitans and would not apply to the Father of Rome nor its systems of Qurban. The benefits of that gentile government were the result of the people's sacrifice to the gods of the Roman State, the Apo Theos of Rome. Christians would not apply to that Father and god.

In Gibbon's "Decline and Fall of the Roman Empire," he praised "the union and discipline of the Christian republic." He also pointed out that "it gradually formed an independent and increasing state in the heart of the Roman Empire."<sup>27</sup> The early Christian community was a republic that was recognized by Rome through the proclamation nailed to the cross by order of the Proconsul of Rome, Pontius Pilate.

People have applied to the world of the image of Rome. Should they call men of that world their father? Not according to Jesus and the Bible.

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant ... as ye have not kept my ways, but have been partial in the law. Have we not all one father?" (Malachi 2:6, 10)

Those who have made covenants and contracts under penalty of perjury with the image of Rome and made the

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24 (πατηρ) Strong's No. 3962 pater {pat-ayr'} 1) generator or male ancestor 2) metaph. 2a) the originator and transmitter of anything; the authors of a family or society of persons animated by the same spirit as himself; one who has infused his own spirit into others, who actuates and governs their minds 2b) one who stands in a father's place and looks after another in a paternal way ... Bible and Concordance. W.B. F..

25 Strong's No. 2889 kosmos {kos'-mos} probably from the base of 2865; n m AV - world (186) - adorning (1) [187] 1) an apt and harmonious arrangement or constitution, order, government...., Woodside B. F. 1991.

26 Acts 6:5 "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:"

27 Rousseau and Revolution, Durant p.801. fn 83 Heiseler, 85.

beast their substitute father, god, and benefactor still may be saved by faith.

“Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (1Jn 2:15 16)

We must seek the kingdom of heaven first. It is found first within our souls and hearts as we apply to the Father in Heaven according to His plan of faith, hope, charity, and love.

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” (Philippians 2:12)

It is God’s wish that His servants proclaim liberty throughout [all] the land unto all the inhabitants thereof... and ye shall return every man unto his possession, and ye shall return every man unto his family.<sup>28</sup>

“For as many as are led by the Spirit of God, they are sons of God. For you have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.” (Romans 8:14,15)

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<sup>28</sup> Leviticus 25:10



## **Dedicated to the service of the Lord.**

“And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] enough for us, and watered the flock.” (Exodus 2:19)

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (John 4:14)

“For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” (Hebrews 8: 10,11)

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The Ides of March, Two-thousand and Seven

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