



Chapter 8

The Spiritual Powers of Natural Law and the Secrets of the Legal System

Man (male or female) was created in the image of God and thereby is a “reflection” of the Universe. Because of this, all Laws of the Universe can be found within his body. In other words, the Universal Laws that govern the Universe are the same Universal Laws that govern man. These laws are natural and created by God, and thereby can be grouped into the phrase known as Natural Law (God’s Law). Many people like to view Natural Law as a group of laws created by the Catholic Church. This belief is not accurate because Natural Law has existed since the beginning of the Universe, and therefore has existed long before man’s creation of religious laws.

To understand Natural Law, you need to know what the word law means on an esoteric level. To find the esoteric meaning of the word law, you need to investigate some of its origins and legal and nonlegal definitions. Etymologically, the word [law](#) is defined by EtymOnline.com using these exact words:

Old English *lagu* (plural *laga*, combining form *lah-*)
“ordinance, rule prescribed by authority, regulation;

district governed by the same laws;” also sometimes “right, legal privilege,” from Old Norse **lagu* “law,” collective plural of *lag* “layer, measure, stroke,” literally “**something laid down, that which is fixed or set**” from Proto-Germanic **lagam* “put, lay,” from PIE root **legh-* “to lie, lay” (from PIE root **legh-* “to lie down, lay”). Identical with lay (n.2) as “that which is set or established.” [Bold emphasis added]

An important definition in the previous paragraph that you need to keep in mind is “something laid down, that which is fixed or set”. This etymological definition of law is important for determining the difference between “true law” and “false law”. Because you are now aware of some of the origins of the word law, let us explore some of its legal and nonlegal definitions. According to Dictionary.com, the word **law** means,

1. the principles and regulations established in a community by some authority and applicable to its people, whether in the form of legislation or of custom and policies recognized and enforced by judicial decision.
2. any written or positive rule or collection of rules prescribed under the authority of the state or nation, as by the people in its constitution.

A Dictionary of Law (1889) defines the word **law** using these exact words:

1. A rule of action dictated by a superior being. The command of a superior.

A command addressed by the sovereign of the state to his subjects, imposing duties, and enforced by punishments.

Laws are made for the government of actions.

The parts of a law are: the “declaratory” part, which defines the right to be observed and the wrong to be eschewed; the “directory” part, which enjoins observance

of the right and abstaining from the wrong; the “remedial” part, which provides a method to recover a right or to redress a wrong; and, the “vindicatory” part, which prescribes the penalty for a transgression.

2. In an important use “law” excludes the methods and remedies peculiar to *equity* and *admiralty*, and confines the idea to the action of tribunals proceeding by fixed rules, and employing remedies operative directly upon the person or property of the individual; as, in the expressions, a court of law, a remedy at law, an action at law, at law.

It is important to keep in mind that one of the previous definitions of the word law is, “A **command** addressed by the **sovereign** of the state to his subjects, imposing duties, and enforced by punishments.” (Bold emphasis added) What you need to know about a **sovereign** is that he is a **king**. When a sovereign notifies a government agent to do something within the scope of his employment and duty, the sovereign has the power to command the agent. Every man (male or female) has natural rights (God-given, unalienable rights). His natural rights are **superior** to all laws created by man and the government. Because of this, when the **living man** writes a writ to a government agent, he has the power to **command** the agent.

Let us turn our attention back to the definitions of the word law. *Black’s Law Dictionary* (5th edition) defines **law** using these exact words:

That which is laid down, ordained, or established. A rule or method according to which phenomena or actions co-exist or follow each other. Law, in its generic sense, is a body of rules of action or conduct prescribed by controlling authority, and having binding legal force. *United States Fidelity and Guaranty Co. v. Guenther*, 281 U.S. 34, 50 S.Ct. 165, 74 L.Ed. 683. That which must be obeyed and followed by citizens subject to sanctions or legal consequences is a law. Law is a solemn expression of the will of the supreme power of the State. Calif. Civil Code, § 22.1.

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In old English jurisprudence, “law” is used to signify an oath, or the privilege of being sworn; as in the phrases “to wage one’s law,” “to lose one’s law.”

[...] general rule of human action, taking cognizance only of external acts, enforced by a determinate authority, which authority is human, and among human authorities is that which is paramount in a political society;

The Law-Dictionary (Tomlins, 1835) defines the word **law** using these exact words:

The rule and bond of men’s actions; or it is a rule for the well-governing of civil society, to give to every man that which doth belong to him.

Law, in its most general and comprehensive sense, is thus defined by *Blackstone*, in the *Commentaries*: A rule of action; and is applied indiscriminately to all kinds of action, whether animate or inanimate, rational or irrational. And it is that rule of action which is prescribed by some superior, and which the inferior is bound to obey. 1 *Comm. Introd.* § 2.

Laws in their more confined sense, and in which it is the business of works of this nature to consider them, denote the rule, not of action in general, but of human action or conduct. And this perhaps (it has been acutely observed) is the only sense in which the word *law* can be strictly used; for in all cases where it is not applied to human conduct, it may be considered as a metaphor, and in every instance a more appropriate term (as *quality* or *property*) may be found. When law is applied to any other object than man, it ceases to contain two of its essential ingredients, *disobedience* and *punishment*. 1 *Comm. Introd.* § 2, and Mr. *Christian’s* notes there.

Some of the best definitions and principles of law that I have read are from the doctrine [The Unconstitutionality of Slavery](#) by Lysander Spooner. The following excerpt is from [Chapter I. What Is Law?](#):

Before examining the language of the Constitution, in regard to Slavery, let us obtain a view of the principles, by virtue of which *law* arises out of those constitutions and compacts, by which people agree to establish government.

To do this it is necessary to define the term *law*. Popular opinions are very loose and indefinite, both as to the true definition of law, and also as to the principle, by virtue of which law results from the compacts or contracts of mankind with each other.

What then is Law? That law, I mean, which, and which only, judicial tribunals are morally bound, under all circumstances, to declare and sustain?

In answering this question, I shall attempt to show that **law is an intelligible principle of right, necessarily resulting from the nature of man; and not an arbitrary rule**, that can be established by mere will, numbers or power. [Bold emphasis added]

To determine whether this proposition be correct, we must look at the *general* signification of the term *law*.

The true and general meaning of it, is that *natural*, permanent, unalterable principle, which governs any particular thing or class of things. **The principle is strictly a natural one; and the term applies to every natural principle, whether mental, moral or physical.** Thus we speak of the laws of mind; meaning thereby those *natural*, universal and necessary principles, according to which mind acts, or by which it is governed. We speak too of the moral law; which is merely an universal principle of moral obligation, that arises out of the nature of men, and their relations to each other, and to other things—and is consequently as unalterable as the nature of men. And it is solely because it is unalterable in its nature, and universal in its application, that it is denominated law. If it were changeable, partial or

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arbitrary, it would be no law. Thus we speak of physical laws; of the laws, for instance, that govern the solar system; of the laws of motion, the laws of gravitation, the laws of light, &c., &c.—Also the laws that govern the vegetable and animal kingdoms, in all their various departments: among which laws may be named, for example, the one that like produces like. Unless the operation of this principle were uniform, universal and necessary, it would be no law. [Bold emphasis added]

Law, then, applied to any object or thing whatever, signifies a *natural*, unalterable, universal principle, governing such object or thing. **Any rule, not existing in the nature of things, or that is not permanent, universal and inflexible in its application, is no law**, according to any correct definition of the term law. [Bold emphasis added]

What, then, is that *natural*, universal, impartial and inflexible principle, which, under all circumstances, *necessarily* fixes, determines, defines and governs the civil rights of men? Those rights of person, property, &c., which one human being has, as against other human beings?

I shall define it to be simply *the rule, principle, obligation or requirement of natural justice*.

This rule, principle, obligation or requirement of natural justice, has its origin in the natural rights of individuals, results necessarily from them, keeps them ever in view as its end and purpose, secures their enjoyment, and forbids their violation. It also secures all those acquisitions of property, privilege and claim, which men have a *natural* right to make by labor and contract.

Such is the true meaning of the term law, as applied to the civil rights of men. And I doubt if any other definition of law can be given, that will prove correct in every, or necessarily in any possible case. **The very idea of law originates in men's natural rights.** There is no other

standard, than natural rights, by which civil law can be measured. **Law has always been the name of that rule or principle of justice, which protects those rights.** Thus we speak of natural law. Natural law, in fact, constitutes the great body of the law that is professedly administered by judicial tribunals: and it always necessarily must be—for it is impossible to anticipate a thousandth part of the cases that arise, so as to enact a special law for them. Wherever the cases have not been thus anticipated, the natural law prevails. We thus politically and judicially recognize the principle of law as originating in the nature and rights of men. **By recognizing it as originating in the nature of men, we recognize it as a principle, that is necessarily as immutable, and as indestructible as the nature of man.** We also, in the same way, recognize the impartiality and universality of its application. [Bold emphasis added]

The previous excerpt that you just read was written by Lysander Spooner and published in 1845. Lysander was a very wise man and understood law better than most judges, lawyers and attorneys of today. Of all the definitions and principles of law so far in this chapter, Lysander’s definitions and principles resonate the most truth, because they are more focused on universal and fixed rules, and Natural Law and Natural Justice.

True law is law that is fixed, unalterable and **must not be contrary** to Natural Law (God’s Law). This is one of the esoteric meanings of law. **If a law is contrary to Natural Law, it is not even a genuine law and thereby should not be called a law.** All laws created by man are man’s attempts to create artificial versions of the Laws of Nature. There is nothing “wrong” with creating artificial laws but when they strongly contradict Natural Law, they often lay the foundation for greedy men and women to create destructive and tyrannical political systems.

[The rest of the book is only available in the full version. To purchase the full version, click the “Add To Cart” button below or visit [this page.](#)]