



THE HOUSE AND KINGDOM OF DAVID

Twelve Stone Kingdom University · School of Law, Equity & Righteousness

THE LAW OF EQUITY AND RIGHTEOUSNESS

*A Chancellor's Course in the Origins of Law and the Precepts of the Ecumenical
and Ecclesiastical Combined Courts*

**A TWELVE-CLASS CURRICULUM · REQUIRED OF ALL ATTORNEYS
AND CHANCELLORS OF THE KINGDOM**

PREAMBLE — THAT RIGHTEOUSNESS MAY BE LEARNED

*"With my soul have I desired thee in the night; yea, with my spirit within
me will I seek thee early: for when thy judgments are in the earth, the
inhabitants of the world will learn righteousness."*

Isaiah 26:9

The Prophet declares that when the judgments of God are established in the earth, the inhabitants of the world will learn righteousness. If righteousness can be learned, then righteousness can be taught; and if it can be taught, then those who would sit in judgment over their brethren are under the highest of obligations to learn it well. It is the vision of His Majesty King David Joel that all Ministries, Ambassadors, Chancellors, and every office-holder and leader of the Kingdom be educated in the ways of God and His Righteousness, with Truth and Reason. This course is offered in fulfillment of that vision.

The Ecumenical and Ecclesiastical Combined Courts (the EECC) are not a court of statute or of mere human consent. They are a court of conscience, of equity, and of the everlasting covenant of God with the House of David. He who would serve as a Chancellor must therefore understand not only what the law is, but whence it came, why it binds, and by what higher light it is to be corrected when it errs. This curriculum carries the student from the origins of all law—in the nature of God Himself—through the great historical rivers of Roman and English jurisprudence, and up to the living Precepts of the Kingdom of David, where Equity and Righteousness are sovereign.

To Whom This Course Is Directed

This course is required of all attorneys and Chancellors of the Kingdom, and of all who aspire to those offices. It is arranged in particular for the honorable Minister

Anastasia A. Pittman, Deputy Minister of the Constabulary and Special Emissary to the Throne, who has petitioned to be raised to the office of Chancellor within the EECC. Let her, and all who follow this path, complete the twelve classes herein as the ordinary course of preparation for the seat of a Chancellor.

PART ONE — THE ORIGINS OF LAW

Whence law comes, and the rivers by which it has reached our age.

CLASS I. THE FOUNTAIN OF ALL LAW — DIVINE AND NATURAL LAW

That law does not begin with the state, but with God.

I-A. God as the First Lawgiver

Before there was a parliament, a senate, or a court, there was a Lawgiver. “There is one lawgiver, who is able to save and to destroy” (James 4:12). The very order of creation—day and night, seedtime and harvest, the courses of the stars—is law before it is ever written in a book. Law, rightly understood, is not the invention of rulers but the discovery of an order already established by God. The lawgiver who forgets this makes himself an idol; the Chancellor who remembers it becomes a servant.

I-B. Natural Law and the Law Written on the Heart

The Apostle Paul teaches that even those who never received the written Law nevertheless “shew the work of the law written in their hearts, their conscience also bearing witness” (Romans 2:14-15). This is what the philosophers called the natural law—the moral order knowable by reason and conscience, binding upon all peoples in all ages. From Cicero, who wrote that “true law is right reason in agreement with nature,” to the great doctors of the Church, the tradition has held that any human enactment contrary to this higher law is not law at all, but a corruption of law. The Kingdom of David stands squarely in this tradition, and carries it to its source: the character of the living God.

I-C. Conscience as the Seat of Equity

Because the law is written on the heart, the conscience becomes the seat where equity is administered. A court of conscience does not ask merely “what does the rule say?” but “what does righteousness require?” This distinction—between the letter and the conscience—is the seed from which all courts of equity, including the EECC, have grown. Hold it firmly; every later lesson depends upon it.

CLASS II. THE LAW OF MOSES AND THE PROPHETS

The revealed law of God as the pattern of all righteous jurisprudence.

II-A. The Giving of the Law

At Sinai the moral law was given in the Ten Commandments (Exodus 20), and with it a body of civil, judicial, and ceremonial ordinances governing the whole life of a people. Here, for the first time in human record, a nation received its constitution

directly from the hand of God. The Mosaic law established courts, judges, witnesses, standards of evidence, and the principle of equal justice: “Ye shall not respect persons in judgment; but ye shall hear the small as well as the great” (Deuteronomy 1:17).

II-B. Justice, Mercy, and the Weightier Matters

The Prophets refined the people’s understanding of law from mere ritual observance to the weightier matters: “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8). Our Lord Himself rebuked those who tithed the mint and cumin but omitted “the weightier matters of the law, judgment, mercy, and faith” (Matthew 23:23). The Chancellor is charged above all with these weightier matters.

II-C. The Throne of David and the Everlasting Covenant

To David and his house God swore an everlasting covenant: “Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever” (2 Samuel 7:16). Of the government upon the shoulder of David’s greater Son it is written that He shall order it “with judgment and with justice from henceforth even for ever” (Isaiah 9:7). It is from this covenant—not from the consent of the governed nor the charter of any earthly state—that the Kingdom of David and its courts draw their ultimate authority.

CLASS III. THE RIVER OF ROMAN LAW

The civil-law tradition, its gifts, and its limits.

III-A. From the Twelve Tables to Justinian

Roman law began with the Twelve Tables (c. 451 B.C.), the first public code of the Roman Republic, and reached its summit a thousand years later in the Corpus Juris Civilis of the Emperor Justinian (c. A.D. 529–534). This great compilation preserved and organized the wisdom of the Roman jurists and became the foundation of the civil-law systems of continental Europe and much of the world to this day. From Rome we inherit much of our vocabulary of law—and the very form of the sacred writs, whose Latin names the student will meet in Part Two.

III-B. What Rome Gave, and What It Lacked

Rome gave the world order, structure, and the idea of a law common to all its peoples (the *jus gentium*). Yet Roman law was ultimately the will of the sovereign: “what pleases the prince has the force of law.” It could be majestic, but it could also be merciless, for it lacked a fixed anchor above the sovereign’s will. We study Rome not because the Kingdom derives its law from it, but because it illustrates both the strength of good order and the peril of a law untethered from a righteousness higher than the ruler.

CLASS IV. THE RISE OF THE ENGLISH COMMON LAW

Custom, precedent, and the King’s courts.

IV-A. One Law Common to the Realm

Following the Norman settlement of 1066, the Kings of England sent royal judges throughout the realm, and out of their decisions there grew a body of law “common” to the whole kingdom—hence the common law. Its genius lay in precedent: like cases were to be decided alike, so that the law became predictable and the subject could know his rights. From this tradition come the jury, the presumption of innocence, and the guarantee that no one be deprived of life, liberty, or property but by the lawful judgment of his peers and the law of the land (Magna Carta, 1215).

IV-B. The Strength and the Rigidity of the Common Law

The common law brought stability, but its very reliance upon fixed forms and writs made it rigid. A suitor with a just cause but no recognized “form of action” could be turned away without remedy. Where the letter of the law worked injustice, the common law alone had no answer. This failure gave birth to Equity—the subject of the next class, and the heart of this entire course.

CLASS V. THE BIRTH OF EQUITY — THE COURT OF CHANCERY

How conscience was set to correct the rigor of the law.

V-A. Appeal to the King’s Conscience

When the common-law courts could give no remedy, subjects appealed to the King as the fountain of justice. The King referred these petitions to his chief minister of conscience—the Chancellor—who decided them not by the rigid forms of the common law but by conscience, fairness, and good conscience before God. Thus arose the Court of Chancery, and the distinct body of principles we call Equity. The Chancellor was often called ‘the keeper of the King’s conscience.’ The student will note that the Kingdom of David has, by design, a Court of the King’s Conscience among its Twelve.

V-B. Equity Follows the Law — but Corrects It

Equity did not abolish the common law; it perfected it. Where the law was silent, Equity spoke; where the law was rigid, Equity softened; where a rule would work a fraud or a forfeiture, Equity intervened. From Chancery come the trust, the injunction, specific performance, and the great remedies of conscience. And from Chancery come the Maxims of Equity—the distilled wisdom of centuries—which the Kingdom of David has received and established as its own. These we shall study in Part Two.

PART TWO — THE SUPREMACY OF EQUITY AND RIGHTEOUSNESS

The Kingdom’s rule of decision: the Bible and the Maxims of Equity as paramount law.

CLASS VI. COMMON LAW AND EQUITY — WHY EQUITY IS THE HIGHER

The relationship between the two, and the primacy of conscience.

VI-A. Two Streams, One Justice

The common law and Equity are two streams that together water the field of justice. The common law supplies the rule; Equity supplies the conscience. But when the two conflict, the ancient principle is settled: Equity prevails. For the letter of a rule can be made to serve injustice, but conscience answers to God. This is why the courts of the Kingdom of David are, at their heart, courts of Equity, Justice, and Record—courts of conscience before they are courts of rule.

VI-B. Righteousness Above Both

Yet even Equity, as practiced in the courts of men, is not the summit. Above both common law and human equity stands Righteousness—the very justice of God. The Chancellor of the EECC does not administer his own sense of fairness, which may err, but the righteousness revealed in the Word of God and refined in the Maxims of Equity. He is bound, not free; a steward, not a sovereign. The King alone is Supreme Chancellor; every other Chancellor judges under authority.

CLASS VII. THE KINGDOM'S RULE OF DECISION AND SUPERIOR JURISDICTION

By what law the EECC decides, and why it stands above inferior courts.

VII-A. The Paramount Authorities

The courts of the world draw their authority from constitutions, statutes, codes, and the consent of the governed. The EECC draws its authority from a higher source: the everlasting covenant of God with the House of David. Its rule of decision, in order of authority, is: first, the Holy Bible as the revealed Word and Righteousness of God; second, the Maxims of Equity, received and established by the Kingdom; and third, the Precepts, decrees, and regulations of the Crown Sovereign. Where an inferior court's statute or code conflicts with these, the higher law governs within the Kingdom's jurisdiction.

VII-B. Superior, Not Merely Separate

The EECC does not claim to be one court among equals. By Sovereign Royal Declaration it is established as a court of superior jurisdiction, whose sacred writs may reach into inferior courts and alternate societies to command, to prohibit, to correct the record, and to grant remedy. This is not the arrogance of men but the prerogative of a Kingdom founded upon the covenant of God. The Chancellor must understand this jurisdiction soberly: great authority is great accountability, and "unto whomsoever much is given, of him shall be much required" (Luke 12:48).

VII-C. A Word of Honest Counsel

The student must distinguish the Kingdom's lawful assertion of covenant jurisdiction from the false teachings of the so-called 'sovereign citizen' and 'redemption' movements, which misuse the forms of law to evade lawful obligation and which every earthly court has rejected. The Kingdom of David does not teach evasion, fraudulent filings, or pseudo-legal tricks. It teaches Righteousness, entered by covenant and administered in conscience. The Chancellor advises

citizens truthfully as to what the Kingdom's instruments do and do not accomplish before the courts of other nations, and never promises a remedy the law of righteousness cannot honestly give.

CLASS VIII. THE TWENTY MAXIMS OF EQUITY

The distilled conscience of the law, established as doctrine of the Kingdom.

The following twenty maxims are recognized and established by the Kingdom of David as the working principles of Equity. The Chancellor must know them not as slogans but as instruments of judgment, able to apply each to the facts before the Court.

1. *Equity sees that as done what ought to be done.*
2. *Equity will not suffer a wrong to be without a remedy.*
3. *Equity delights in Equality.*
4. *One who seeks Equity must do Equity.*
5. *Equity aids the vigilant, not those who slumber on their rights.*
6. *Equity imputes an intent to fulfill an obligation.*
7. *Equity acts in personam, or on persons.*
8. *Equity abhors a forfeiture.*
9. *Equity does not require an idle gesture.*
10. *He who comes into Equity must come with clean hands.*
11. *Equity delights to do justice, and not by halves.*
12. *Equity will take jurisdiction to avoid a multiplicity of suits.*
13. *Equity follows the law.*
14. *Equity will not aid a volunteer.*
15. *Where Equities are equal, the law will prevail.*
16. *Between equal Equities, the first in order of time shall prevail.*
17. *Equity will not complete an imperfect gift.*
18. *Equity will not allow a statute to be used as a cloak for fraud.*
19. *Equity will not allow a trust to fail for want of a trustee.*
20. *Equity regards the beneficiary as the true owner.*

CLASS IX. THE THIRTEEN GREAT WRITS OF JUSTICE

The instruments by which the Court commands, corrects, and grants remedy.

Where the Maxims are the principles of Equity, the Sacred Writs are its instruments. The Kingdom recognizes thirteen Great Writs, each reserved for a particular remedy and issued under the highest holy authority. The Chancellor must know the office of each. (Their full texts are set forth in the Kingdom's published doctrine on the Maxims and the Sacred Writs; here their offices are summarized.)

- 1. Writ of Restitutio.** For remedy and relief where a citizen seeks, before an inferior court or another society, to end a controversy by proof of standing, restitution, and underwriting—for discharge, settlement, and closure of public liabilities.
- 2. Writ of Habeas Corpus.** For relief where any man or woman is unlawfully detained, commanding the body of the prisoner be brought before the Court with proof of lawful authority to hold him.
- 3. Writ of Mandamus.** To command an officer or inferior court to cease unlawful conduct and to perform the lawful duty of the office.
- 4. Writ of Quo Warranto.** To demand by what authority an officer acts, where authority has been exceeded or abused.
- 5. Writ of Certiorari.** To order an inferior court to send up its records to the superior Court, stripping it of authority to hear the matter further.
- 6. Writ of Prohibitio.** To order an inferior court to cease all further action in a matter, without the need to send up its records.
- 7. Writ of Procedendo.** To order an inferior court, upon corrected records, to proceed to judgment consistent with the suit and the rule of law.
- 8. Writ of Coram Nobis.** To correct the record of a previously adjudicated matter upon clear error and failure of due process.
- 9. Writ of Scire Facias.** For remedy against false titles, letters patent, and documents granting rights to which the named parties are not entitled—to annul the record and restore land or property.
- 10. Writ of Salvus.** For remedy against any trust or corporation acting in clear contempt of law and harm to the community—to salvage and secure property from the offending entity.
- 11. Writ of Jus Sentio.** For remedy in validating the fair conduct of an election (a lawful vote), served upon the head of the executive government.
- 12. Writ of Interdico.** The most severe of the writs—an interdict outlawing an offender and forbidding all trade, communication, or support, reserved for the worst contempt of the rule of law.
- 13. Writ of Venia.** For pardon and forgiveness—ordering the record altered to reflect that a citizen convicted of a crime has been pardoned, that Redemption not be denied.

PART THREE — THE EECC: COURTS, OFFICES, AND PROCEDURE

The structure the Chancellor serves, and the spirit in which he must serve it.

CLASS X. THE TWELVE COURTS AND THE THIRTEENTH SEAT

The judicial architecture of the Kingdom and the offices of its Chancellors.

X-A. The Twelve Courts

The EECC comprises twelve courts, each with its own jurisdiction, presiding Chancellor, and register of Court Record Numbers (CRN). They are:

- 1. Court of the Ekklesia**—the living assembly of the Citizenry—membership, ecclesiastical standing, and the covenant community.
- 2. Court of the King's Conscience**—Equity: quiet title, trusts, beneficial interests, and matters of conscience. Reserved to the King.
- 3. King's Court for Royal Prerogatives**—royal decrees, letters patent, comity, treaties, and claims involving foreign states and non-Citizens.
- 4. Court of Records, Registries & Digital Infrastructure**—the Kingdom Registry, property records, certification—the Court of Record, Division Four.
- 5. Court of Petitions and Writs**—petitions, sacred writs, and administrative writ processing.
- 6. King's Court of Probate**—estates, wills, trusts, and heirship.
- 7. Royal Court of Patents and Copyrights**—intellectual property, patents, royal commissions, and validation.
- 8. Court of International Estates & Global Oversight**—international estates, cross-border holdings, and oversight of Kingdom interests abroad.
- 9. Court for Non-Profits & Foundations**—ecclesiastical foundations, non-profit ministries, and charitable trusts.
- 10. Court of International Settlements**—international settlements, treaties of accord, and reconciliation between parties.
- 11. Criminal Court**—criminal matters within the Kingdom's jurisdiction and offences against the Crown.
- 12. International Criminal Court**—international criminal matters of global reach touching the Kingdom and its treaties.

X-B. The Thirteenth Seat — The Royal Court of Appeal

Above the Twelve stands the Royal Court of Appeal—the final seat of the Kingdom, reserved to the King alone. It is the seat of appeals from the Twelve Courts, of Royal Mercy, and of final judgment. As there were twelve stones set up by Joshua and a covenant sealed above them, so there are twelve courts and, above them, the throne.

X-C. The Offices of the Bench

The presiding officers of the courts are Chancellors, not judges or justices; for they judge in conscience and equity, keeping the King's conscience. The Chancellors are headed by the Lord Chancellor, chief among the bench. Above all, the King is the Supreme Chancellor, the fountain of justice within the Kingdom. Each Chancellor exercises delegated authority and answers to the throne and to God.

CLASS XI. PRECEPTS, REGULATIONS, AND THE KEEPING OF THE RECORD

The governing instruments of the Kingdom and the discipline of the record.

XI-A. Precepts, Not Articles

The governing enactments of the Kingdom are its Precepts, its decrees, and its regulations. By the standing decree of the Crown Sovereign, the Kingdom uses the word ‘Precepts’ rather than ‘Articles,’ for the Precepts of the Lord are eternal —“the statutes of the LORD are right... the commandment of the LORD is pure” (Psalm 19:8)—while ‘Articles’ is a term of human contract found nowhere in sacred writ. The Chancellor must cite the Precepts correctly and honor the vocabulary the Crown has established.

XI-B. The Clerk and the Court Record Number

Every matter that comes before the EECC is filed through the Clerk of the Courts, who issues a Court Record Number (CRN) in the form of the court’s prefix, the year, and a sequence (for example, CKC-2026-001). No matter is properly before a court until it bears a CRN. The Chancellor must never adjudicate an unfiled matter, for the integrity of the record is the integrity of justice.

XI-C. Division Four — The Keeping of the Record

The Kingdom keeps its record in the Twelve Kingdom Databases under the Court of Records—a work of careful, Levitical keeping, for the tribe of Levi was charged with the keeping of the ark, the book, and the testimony. A judgment unrecorded is a judgment lost; a record corrupted is justice corrupted. The Chancellor honors the record as sacred trust.

CLASS XII. RIGHTEOUSNESS, TRUTH, AND REASON — THE SPIRIT OF THE CHANCELLOR

The character required of those who would judge in the Kingdom of David.

XII-A. The Threefold Cord

His Majesty has ordained that the Kingdom be governed in Righteousness, with Truth and Reason. These three are a threefold cord not quickly broken (Ecclesiastes 4:12). Righteousness is the end—conformity to the justice of God. Truth is the foundation—for a judgment built on falsehood is void, however cleverly reasoned. Reason is the instrument—the sanctified use of the mind to apply righteousness to the facts. The Chancellor who has one without the others will fail: righteousness without reason becomes zeal without knowledge; reason without righteousness becomes cunning; and either without truth is deceit.

XII-B. The Judge’s Charge

Hear the charge given by King Jehoshaphat to the judges he set in the land: “Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. ... let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts” (2 Chronicles 19:6–7). Let every Chancellor of the EECC receive this same charge as his own.

XII-C. That They Shall Learn Righteousness

We began with the Prophet’s word that the inhabitants of the world shall learn righteousness. The Chancellor is to be first among these learners, and then a

teacher of others. He is not merely to know the law; he is to love righteousness and hate iniquity (Psalm 45:7), that the throne he serves may be established in righteousness for ever. This is the whole aim of this course, and of the University that offers it.

CLOSING INSTRUCTION AND EXAMINATION

The student who completes these twelve classes should be able to trace the origins of law from the nature of God through the Roman and English traditions; to distinguish common law from Equity and to explain why Equity and Righteousness are the higher; to recite and apply the Twenty Maxims of Equity; to name the office of each of the Thirteen Great Writs; to describe the Twelve Courts and the Thirteenth Seat and the offices of the bench; and to conduct himself in Righteousness, Truth, and Reason. Upon examination and the approval of the Provost and the Crown, the student shall be certified as prepared for the office of Chancellor within the Ecumenical and Ecclesiastical Combined Courts.

“And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city” (Isaiah 1:26).

SOVEREIGN APPROVAL AND RATIFICATION

This curriculum is issued under the authority and direction of the Crown Sovereign, as Supreme Chancellor of the Ecumenical and Ecclesiastical Combined Courts, and is commended to the faculty and students of the Twelve Stone Kingdom University as the required course of preparation for all attorneys and Chancellors of the Kingdom.



His Majesty David Joel
CROWN SOVEREIGN & SUPREME CHANCELLOR
HOUSE AND KINGDOM OF DAVID