

# Word Study *DeRaR* H1865 Liberty

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## H1865 DeRoR

דָּרָדָּ

**Strong's:** From an unused root (meaning to *move rapidly*); *freedom*; hence *spontaneity* of outflow, and so *clear*: - liberty, pure.

LXX [G859](#) aphasis, [G1588](#) ek lektos

**Total KJV Occurrences:** 8

liberty, 7 [Lev 25:10](#), Standalone H853 דָּרָדָּ [Isa 61:1](#), [Jer 34:8](#), [Jer 34:15-17](#)<sup>3</sup>, [Eze 46:17](#)  
pure, 1 [Exo 30:23](#)

### Hebrew/ LXX Greek Cross reference

#### G859 aphasis

ἀφεις

**Total KJV Occurrences:** 17

remission, 9 [Mat 26:28](#), [Mar 1:4](#), [Luk 1:77](#), [Luk 3:3](#), [Luk 24:47](#), [Act 2:38](#), [Act 10:43](#), [Heb 9:22](#),  
[Heb 10:18](#)  
forgiveness, 6 [Mar 3:29](#), [Act 5:31](#), [Act 13:38](#), [Act 26:18](#), [Eph 1:7](#), [Col 1:14](#)  
deliverance, 1 [Luk 4:18](#)  
liberty, 1 [Luk 4:18](#) (2)

#### G1588 eklektos

ἐκλεκτός

**Total KJV Occurrences:** 23

elect, 13 [Mat 24:24](#), [Mat 24:31](#), [Mar 13:22](#), [Mar 13:27](#), [Luk 18:7](#), [Rom 8:33](#), [Col 3:12](#), [1Ti 5:21](#), [Tit 1:1](#),  
[1Pe 1:2](#), [1Pe 2:6](#), [2Jo 1:1](#), [2Jo 1:13](#)  
chosen, 7 [Mat 20:16](#), [Mat 22:14](#), [Luk 23:35](#), [Rom 16:13](#), [1Pe 2:4](#), [1Pe 2:9](#), [Rev 17:14](#)  
elect's, 3 [Mat 24:22](#), [Mar 13:20](#), [2Ti 2:10](#)

### Verses where DeRoR can be found

#### Exodus 30:22-33 The holy anointing oil

<sup>22</sup>Moreover YHVH spake unto Moses, saying, <sup>23</sup>Take thou also unto thee principal spices, of **pure** myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet

calamus two hundred and fifty shekels, <sup>24</sup>And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: <sup>25</sup>And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. <sup>26</sup>And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, <sup>27</sup>And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, <sup>28</sup>And the altar of burnt offering with all his vessels, and the laver and his foot. <sup>29</sup>And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. <sup>30</sup>And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. <sup>31</sup>And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. <sup>32</sup>Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. <sup>33</sup>Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

## Pure Myrrh<sup>1</sup>

**pure myrrh:** Myrrh is a white gum, issuing from the trunk and larger branches of a thorny tree resembling the acacia, growing in Arabia, Egypt, and Abyssinia. Its taste is extremely bitter; but its smell, though strong, is agreeable; and it entered into the composition of the most costly ointments among the ancients. The epithet **deror**, rendered pure, properly denotes fluid, from the Arabic **darra**, to flow; by which is meant the finest and most excellent kind, called **stacte**, which issues of itself from the bark without incision.

## Leviticus 25:10 HSB<sup>2</sup>

וְקִדְשְׁתֶּם <sup>H8141</sup> she ·Nat year <sup>H853</sup> 'et **את** <sup>H6942</sup> ve ·kid ·dash ·Tem, And ye shall hallow  
 וְשָׁנָה <sup>H8141</sup> sha ·Nah, year <sup>H2572</sup> ha ·cha ·mish ·Shim the fiftieth  
 וְקִרְאתֶם <sup>H3605</sup> le chol to all <sup>H778</sup> ba 'A retz throughout [all] the land <sup>H1865</sup> de ·Ror liberty **דְּרוֹר**  
 וְשָׁנָה <sup>H1931</sup> hi he <sup>H3104</sup> yō 'Vel thereof it shall be a jubile <sup>H3427</sup> yō ·shē ·Vei ·ha; unto all the inhabitants  
 וְשָׁנָה <sup>H7725</sup> ve ·shav ·Tem, unto you and ye shall return <sup>H5</sup> la ·Chem <sup>H1961</sup> tih ·Yeh become  
 וְשָׁנָה <sup>H376</sup> ve 'Ish <sup>H272</sup> a ·chuz ·za ·To, unto his possession <sup>H413</sup> 'el' to his <sup>H376</sup> 'ish every man  
 וְשָׁנָה <sup>H7725</sup> ta ·Shu vu. and ye <sup>H4940</sup> mish pach ·To unto his family <sup>H413</sup> 'el' to his <sup>H413</sup> 'el' every man  
 וְשָׁנָה <sup>H4940</sup> mish pach ·To unto his family <sup>H413</sup> 'el' to his <sup>H413</sup> 'el' every man shall return

## Notes - Standalone Aleph Tav and Liberty Bell inscription

- Standalone Aleph Tav between “And ye shall hallow and year the fiftieth...”
- Inscription found on the Liberty bell<sup>3</sup>

<sup>1</sup> Source: TSK (Treasury of Scriptural Knowledge):

<sup>2</sup> Lev 25:10 KJV And ye shall hallow **ET** the fiftieth year, and proclaim **liberty** throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

<sup>3</sup> Roman numeral *MDCCLII* = 1752; Pass and Stow: were local workmen named John Pass and John Stow who twice recast it; source: [http://en.wikipedia.org/wiki/Liberty\\_Bell](http://en.wikipedia.org/wiki/Liberty_Bell)

*Proclaim LIBERTY throughout all the Land unto all the Inhabitants thereof Lev. XXV X  
By Order of the ASSEMBLY of the Province of PENSYLVANIA for the State House in  
Philad<sup>a</sup>  
Pass and Stow  
Philad<sup>a</sup>  
MDCCLIII*



## Isa 61:1-2 KJV

<sup>1</sup> The Spirit of *adonai* YHVH *is* upon me; because YHVH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim **liberty** <sup>H1865</sup> to the captives, and the opening of the prison to *them that are* bound; <sup>2</sup> To proclaim the acceptable year of *la* YHVH, and the day of vengeance of our God; to comfort all that mourn;

### Notes – In Luke 4:17-18, Y'shua quotes

In [Luk 4:17-18<sup>4</sup>](#), it is recorded that Y'shua reads these verse ([Isa 61:1-2](#)), but does not read all of [Isa 61:2](#); he does NOT read "...and the day of vengeance of our God; to comfort all that mourn". Also John the Baptist, in [Mat 11:2-4<sup>5</sup>](#), asks if Y'shua is the Messiah and he responds with [Mat 11:5<sup>6</sup>](#) which is [Isa 61:1](#).

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<sup>4</sup> [Luke 4:16-20 KJV](#) <sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,** <sup>19</sup> **To preach the acceptable year of the Lord.** <sup>20</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

<sup>5</sup> [Mat 11:2-4 KJV](#) <sup>2</sup> Now when John had heard in the prison the works of Christ, he sent two of his disciples, <sup>3</sup> And said unto him, Art thou he that should come, or do we look for another? <sup>4</sup> Jesus answered and said unto them, **Go and shew John again those things which ye do hear and see:**

<sup>6</sup> [Mat 11:5 KJV](#) <sup>5</sup> **The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.**

## Jeremiah Chapter 34

### Selected verses 6-19

Jeremiah 34:6-19 KJV<sup>7</sup>

- <sup>6</sup> Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,
- <sup>7</sup> When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.
- <sup>8</sup> *This is* the word that came unto Jeremiah from YHVH, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty DeRoR unto them;
- <sup>9</sup> That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.
- <sup>10</sup> Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.
- <sup>11</sup> But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.
- <sup>12</sup> Therefore the word of YHVH came to Jeremiah from YHVH, saying,
- <sup>13</sup> Thus saith YHVH, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,
- <sup>14</sup> At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.
- <sup>15</sup> And ye were now turned, and had done right in my sight, in proclaiming liberty DeRoR every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:
- <sup>16</sup> But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.
- <sup>17</sup> Therefore thus saith YHVH; Ye have not hearkened unto me, in proclaiming liberty DeRoR, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty DeRoR for you, saith YHVH, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.
- <sup>18</sup> And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,
- <sup>19</sup> The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

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<sup>7</sup> Verses 8, 15, and 17 have the word *deror* in them.

## A summary in my own words and understanding

**Verses 1-5 – Some Context:** At the beginning of the chapter **judgment** against the Jews (House of Judah) has already been made by YHVH and he will use Nebuchadnezzar to accomplish YHVH's goals. Jerusalem will be delivered to the King of Babylon and he will burn it, that's just the way it is deal with it, there is no escaping this (or is there?...more on this latter).

### Verse 6 - has a standalone Aleph Tav

“Spake then Jeremiah the prophet to Zezekiah king of Judah **Aleph Tav** all these words...”<sup>8</sup>

**Verse 9 – Terminology, Contrast between Jew and Hebrew.** Jeremiah is speaking to the Jews (H3064 *Yehudi*) i.e. the House of Judah, which makes sense because the House of Israel, AKA Ephraim, has already been taken from the land. I make this point because this is a proper translation. Serious student's of the bible can't just willy-nilly substituted Israel with Jew(s) where ever they feel like it. Abr(h)am was not the “first Jew” but rather he was the first Hebrew *iviry*. Moses wouldn't have said to the Pharaoh, per the commandment from YHVH in Exo 8:1 & Exo 9:1, “Let my Jewish people go!”. YHVH's people includes all Israel, both houses *Yehudi* and *Ephraim* or if you will the **Jews** and the **Joes**<sup>9</sup>.

**Verses 8-11 – Covenants Are Made.** King Zedekiah proclaims liberty *deror* via a covenant *brit* such that all those who had servants would release them from their bondage. My passion is covenants so I have a lot of questions.

**Verses 13-17 – YHVH is making a connection to Egypt as Israel's House of Bondage, the Mt. Sinai covenant and the Torah.**

13 - House of Bondage; see Exo 13:3, Exo 13:14; Deu 5:6, Deu 6:12, Deu 8:14, Deu 13:10; Jos 24:17; Jdg 6:8

14 - Year of Release for the land and for bond servants Exo 23:10-11; Deu 15:12;

15 & 16 - Judah started off doing the right thing, but then faltered and went back on the liberty proclamation.

17 – As a result, “I proclaim Liberty for You to the sword, pestilence, famine;”. This and previous verses, reminds of Pharaoh and the plagues of Egypt.

### The Land Sabbath is connected to the Poor.

Maybe I think the connection to the Land Sabbath is they are not allowing the poor to glean from it. They are acting as if they, the trustees of YHVH's land, not only have equitable interest in the land but also claim they are the title holders of the land<sup>10</sup> and can do with it however they wish. I'm suggesting that the princes of Judah have been given equitable interest to the land from the title holder YHVH under the terms and conditions that they as sovereigns must be servants of the people (the poor in particular). These princes have been entrusted by YHVH with making provisions for the poor which is accomplished by giving the land its Shabbath a

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<sup>8</sup> What can I say, I like to keep track of these standalone Aleph Tavs. I leave it up to the reader as to its significance (if any).

<sup>9</sup> I'm making a big deal out of this because if you don't understand “two house, one covenant” you simply don't understand scripture.

<sup>10</sup> There are two concepts of “owning land” the title holder and one who has an equitable interest in the land and it doesn't have to be the same person.

commandment which is intertwined with the commandment to allow the poor to glean the fields during this time period.

Thinking this out has caused me to consider whether I fully understand what is the primary purpose of the “Land Sabbath”. I would have confidently have said before that first and foremost the land itself needs rest, i.e. it needs to have nutrients be put back into the land ... something like that. Maybe that’s true, but is it “first and foremost”, or is it primarily meant as an opportunity for the poor to have some means of survival during this year long period of time.

If the poor do not have access to the land, then arguably, they are much more vulnerable to starvation which is of course an existential threat. In this panicked state, they may be more inclined to sign contracts to their former masters that would have otherwise been unconscionable. If this analysis is correct then the status of being a bond servant, who is constantly living in poverty, will continue in perpetuity.

## **Genesis 15 – A trust is Created – Covenant of the Pieces**

TODO – THIS SECTION NEEDS TO BE CLEANED UP

Verse 18-19: It seems clear to me that these two verses reference the covenant of the pieces found in Genesis 15. As I have come to understand what is being described in that chapter from a legal perspective, this covenant is

Here is how I understand Genesis 15. It is not just a mere contract/covenant, but a trust involving three or four parties (depending on how you count them). The two who created the trust do so by contracting together with each other and they are described in Gen 15:17 with illusory terms “...a smoking furnace<sup>party 1</sup>, and a burning lamp<sup>party 2</sup> that passed between those pieces” (I will leave it up to the reader who these two entities represent)<sup>11</sup>. The aforementioned parties does not include Abram, the Hebrew<sup>12</sup> because he is, if you will, “knocked out cold” (Gen 15:12). Because of Abram’s state of mind at the exact point of time that the contract is being “cut”, he is simply not capable i.e. has no capacity to be one of the parties. But obviously he is a party in some sense because 1<sup>st</sup>) he initiated these events by asking YHVH about not having a child to be his heir (Gen 15:2-3, 8), 2<sup>nd</sup>) he flat-out believes in what YHVH promises him (Gen 15:6) and 3<sup>rd</sup>) he is an active participant in the physical earthly realm “setting the table” if you will (Gen 15:9-11) for the ultimate covenant to come to fruition (Gen 15:17).

This trust that is setup is the foundation that of the Mt. Sinai covenant it is, spiritual speaking if you will, “financing” the blessings that are held in Trust and that is given to Abram’s heirs which ultimately becomes the nation called Israel.

Israel i.e. the House of Israel is not mentioned because they are out of covenant with YHVH per the Bill of Divorce.

With regard to covenants, it is noteworthy that there are a lot of allusions to powerful concepts on the topic...

- The covenant of the pieces is alluded to in verses 18 and 19
- Exodus chapter 20, the awesome chapter of the 10 commandments where YHVH enters into covenant with Israel. The preamble to his chapter is “I am the *YHVH eloheicha*, which have brought thee out of the land of

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<sup>11</sup> A maxim of law is that “you can’t contract with yourself” therefore there needs to be (at least) two parties to a contract.

<sup>12</sup> It’s interesting how this word is used to in Jeremiah 34:9

Egypt, out of the house of bondage.” <sup>Exo 20:2 KJV</sup> This is to remind them that they were once in bondage therefore their relationship to Elohim is connected to how they relate with other people.

- How does the Bondservant of Exo 21:5-6 come into play see “Exodus-21-5-6-The-Bondservant-There-is-no-free-lunch.pdf”
- How does this relate to the *shemittah* (translated **release**) with is related to the land Sabbath? This is relevant because the House of Judah is about to be kicked off the land for a period of time because they did not give the land it’s Sabbath rest; see “The-shemittah-release-land-sabbath-Deu-15-1-to-3.doc
- What is the relationship from a legal perspective between the manservants / maidservants and their master (princes *sar* H8269)? .
- For liberty to be proclaimed, a covenant *brit* must be made (cut), therefore implying that whatever relationship existed before has been terminated<sup>13</sup>.

Legally speaking, what is the essence that existed between the people and their respective prince. princes’ made of legal situations that exists for the How is it that the i.e. how did they come to be.

What is it the legal situations that exists for the How is it that the i.e. how did they come to be. Where they technically valid legal documents but invalid from an equitable / lawful perspective (I’m differentiating legal from lawful by defining lawful as having both a technically sufficient contract i.e. having all the elements necessary for a contract and the added element of being able to say that you affirmatively that “you are your brothers keeper”

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<sup>13</sup> A couple of thoughts, first this covenant needs to be renewed, which begs the question what exactly needs to be renewed the body of the contract i.e. the T’s & C’s (terms and conditions) or is that one of the parties involved needs and attitude adjustment? The second thought is a maxim of law - contracts are dynamic. One of the characteristics of a contracts is that they are dynamic, e.g. the New Deal proposed by FDR implies that the Old Deal is to be set aside. Might I suggest that the “Old Deal” is the American birthright i.e. “Creator Given Unalienable Rights” found in the Declaration of Independence and which points back to Mt. Sinai.



## Word Study khofshee Free Strong's # H2670

חפשי

Excerpts from Word-Study-H2670-khofshee-Free.doc

Strong's says that *khofshee*, which is translated as free or liberty, is described in contractual terms, it says "is exempt (from bondage, tax or care)"

### My Comment

According to scripture, to be free is not to have the ability to do whatever you want, it's the right to contract as an agent of YHVH. Paradoxically the right to contract is dependent on being in bondage with YHVH, and that bondage is a contract.

### King James Concordance

**free, 16** Exo\_21:2, Exo\_21:5, Exo\_21:26-27 (2), Deu\_15:12-13 (2), Deu\_15:18, 1Sa\_17:25, Job\_3:19, Isa\_58:5-6 (3), **Jer\_34:9-11 (3), Jer\_34:14**

**liberty, 1** **Jer\_34:16**

This word occurs 5 times in Jeremiah 14

### Related Documents

- The *shemittah* release land Sabbath Deu 15:1-3 <http://www.myhebrewbible.com/Article/303>
- Isaiah 61:1-2 and Luke 4:14-30 - proclaim liberty and the acceptable year of YHVH
  - o <http://www.MyHebrewBible.com/Article/287>
- Genesis-15-Covenant-of-the-Pieces.doc

## Appendix

### Excerpts from notes I have regarding *nolo contendere*

Search "2013-10-14\*.doc"

All you have in public is "oh, you have Fred in jail...how much does it take to get Fred out" The point being I'm not here to argue whether Fred was right or wrong; there for I'm not Fred, I'm not presenting Fred nor am I re-presenting Fred.

Y'shua is not going to justify us in court he is going to play the role of the accommodating party and pay the debt on or behalf as his brother to play the debt.

Remember The charges are never levied against the facts. The charges always contain facts, but the charges are never levied against the defendant they are levied against, allegedly, the defendant's state of mind. There's a difference between levying a charge against the defendant based on the facts vs levying a charge against the defendant based on his state of mind. In every criminal proceeding's it requires a mens-rea. ... and the only one who can really declare the state of mind of the defendant is the defendant himself.

If you plead guilty your confessing to having a guilty mind and that I'm evil and a punishment must follow. You don't want to plead guilty to help them solve a case.

In [some states], the lowest form of court is A "common pleas court" it's pleadings and pleadings are contracts. Therefore when you entering into the court your entering to contract a settlement, that's all your doing. However you settle that case be it civil or criminal, it's going to be a settlement based on your contracts.

In a criminal case there is such a pleading as [Nolo contendere](#), which means no contest, and your saying I refuse to argue with you, which is what the accommodating party does. In a criminal cases, what's the only thing their concerned with...*mens rea* (guilty mind).

The court will turn around and find you guilty, but that's not you pleading guilty, and if you don't plead guilty, they can't come around later and charge you with another case like a civil case that's related to the criminal.

They will say in the definition of *Nolo Contendere*, that usually that is a pleading in a criminal case for one purpose

Remember, every criminal case is usually a derivative of some civil case. ... because of your contempt in the civil case, that's reason for the criminal case.

In the definition it says that this pleading can only be done with the consent of the court. But what if the Accommodating Party settles the civil and criminal accounting, what would prevent the court from allowing the defendant to pleas "nolo contendere".

#### Definitions from Wikipedia

*Nolo contendere* is a legal term that comes from the [Latin](#) for "I do not wish to contend." It is also referred to as a [plea](#) of **no contest**. In criminal [trials](#) in certain [U.S.](#) jurisdictions, it is a plea where the [defendant](#) neither admits nor disputes a [charge](#), serving as an alternative to a pleading of [guilty](#) or [not guilty](#). A no-contest plea, while not technically a guilty plea, has the same immediate effect as a guilty plea, and is often offered as a

part of a [plea bargain](#).<sup>[1]</sup> In many jurisdictions a plea of *nolo contendere* is not a [right](#), and carries various restrictions on its use.

In the [United States](#), state law determines whether, and under what circumstances, a defendant may plead no contest in state criminal cases. In federal court, the [Federal Rules of Criminal Procedure](#) **only allow a nolo contendere plea to be entered with the court's consent**; before accepting the plea, the court is required to "consider the parties' views and the public interest in the effective administration of justice."<sup>[2]</sup>

## Notes on Trusts<sup>14</sup>

**Concerns:** The law of trusts is voluminous and often complicated, but generally it is concerned with 1) whether a trust has been created, 2) whether it is a public or private trust, 3) whether it is legal, and 4) whether the trustee has lawfully managed the trust and trust property.

**Elements:** Every private trust consists of four distinct elements: 1) an intention of the settlor to create the trust, 2) a res or subject matter, 3) a trustee, and a 4) beneficiary.

An express trust is what people usually mean when they refer to a trust.

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<sup>14</sup> Source: <http://legal-dictionary.thefreedictionary.com/trust>

## Liberty Bell, More on...



I wonder if there is a hidden meaning regarding where the crack in the Liberty bell occurred?

The Roman numeral MDCCLII = 1752. M=1,000, D=500, C=100<sup>(\*2=200)</sup>, L=50, I=2<sup>(\*2=200)</sup>.

[http://en.wikipedia.org/wiki/Liberty\\_Bell](http://en.wikipedia.org/wiki/Liberty_Bell)

...

Today, the Liberty Bell weighs 2,080 pounds (940 kg). Its metal is 70% copper and 25% tin, with the remainder consisting of lead, zinc, arsenic, gold and silver. It hangs from what is believed to be its **original yoke, made from American elm.**<sup>[89]</sup> While the crack in the bell appears to end at the abbreviation "Philad<sup>a</sup>" in the last line of the inscription, that is merely the 19th century widened crack which was filed out in the hopes of allowing the bell to continue to ring; a hairline crack, extending through the bell to the inside continues generally right and gradually moving to the top of the bell, through the word "and" in "Pass and Stow," then through the word "the" before the word "Assembly" in the second line of text, and through the letters "rty" in the word "Liberty" in the first line. The crack ends near the attachment with the yoke.<sup>[90]</sup>

Professor Constance M. Greiff, in her book tracing the history of Independence National Historical Park, wrote of the Liberty Bell:

[T]he Liberty Bell is the most venerated object in the park, a national icon. It is not as beautiful as some other things that were in Independence Hall in those momentous days two hundred years ago, and it is irreparably damaged. Perhaps that is part of its almost mystical appeal. Like our democracy it is fragile and imperfect, but it has weathered threats, and it has endured.<sup>[91]</sup>