

A Place for Judicial Activism?

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

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Oh that the Supreme Court would  
legislate (since it persists in doing that)  
from the origin (*The United States Declaration of Independence*),  
according to relevant principles from the Bible;  
such as, this one from the Gospel according to John,  
chapter eight, verses 33 through 47,  
which says to all who stand before it:  
*ye shall be free indeed . . .*

*They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?*

*Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.*

*I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.*

*They answered and said unto him, Abraham is our father.*

*Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.*

*Ye do the deeds of your father.*

*Then said they to him, We be not born of fornication; we have one Father, even God.*

*Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word.*

*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.*

*Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

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. . . and not from the spawn (*The Constitution of the United States of America*)-- as was a like kind of error of certain folks' behaviors that are recorded in the Bible, such as, this one from the Gospel according to John, chapter 8, verses 48 through 58-- with additional wisdom, pertaining to the primacy of the origin as set aside the derivative:

Before Abraham was, I am:

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father

Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

*Jesus said unto them,
Verily, verily, I say unto you,
Before Abraham was, I am.*

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Then, medical care would be  
“judicially legislated”  
by the austere judges,  
as a basic right;

according to significant practices of the Bible;  
such as, this one from the Gospel according to St. Luke,  
chapter 10, verses 1 through 9,  
which states a simple objective for every government:  
*heal the sick that are therein.*

*After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them,*

*The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

*Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.*

*And into whatsoever city ye enter, and they receive you, eat such things as are set before you:*

*And heal the sick that are therein, and say unto them, The kingdom of*

*God is come nigh unto you.*

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To do that properly, we must
eschew any notion
that is not *self-evident* truth;
behaving according to the pattern of
relevant principles from the Bible;
such as, this one from the Gospel according to St. Luke,
chapter 10, verses 10 through 16,
which prescribes a method for removing excess philosophical baggage:

*But into whatsoever city ye enter, and they receive you not, go your ways
out into the streets of the same, and say,*

*Even the very dust of your city, which cleaveth on us, we do wipe off
against you:*

*notwithstanding be ye sure of this, that the kingdom of God is come
nigh unto you.*

*But I say unto you, that it shall be more tolerable in that day for Sodom,
than for that city.*

*Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty
works had been done in Tyre and Sidon, which have been done in you,
they had a great while ago repented, sitting in sackcloth and ashes. But it
shall be more tolerable for Tyre and Sidon at the judgment, than for you.*

*And thou, Capernaum, which art exalted to heaven, shalt be thrust
down to hell.*

*He that heareth you heareth me;
and he that despiseth you despiseth me;
and he that despiseth me despiseth him that sent me.*

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For, this is the right, reasonable and  
righteous practice of judicial legislation:  
doing so according to relevant principles from the Bible;  
such as, this one from the Gospel according to St. Luke,  
chapter 10, verses 17 through 24,  
which describes the higher level protection that exists:  
*nothing shall by any means hurt you.*

*And the seventy returned again with joy, saying, Lord, even the devils are  
subject unto us through thy name.*

*And he said unto them,*

*I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

*In that hour Jesus rejoiced in spirit, and said,*

*I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*

*All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

*And he turned him unto his disciples, and said privately,*

*Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

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For, without proper medical care,
there is no true **Liberty**,
though, there is hope;

as is illustrated by relevant events from the Bible;
such as, this one from the Gospel according to John,
chapter 5, verses 1 through 6,
which describes a certain treatment place at which . . .

a certain man was there, which had an infirmity thirty and eight years . . .

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him,

Wilt thou be made whole?

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. . . Even so, though hope may be active;  
without proper medical care,  
**Happiness** becomes an improbable *pursuit*,  
as shouts at us from relevant events from the Bible;  
such as, this one from the Gospel according to John,  
chapter 5, verse 7,  
which speaks of a scarcity of concerned practitioners:  
*Sir, I have no man.*

*The impotent man answered him,  
Sir, I have no man, when the water is troubled, to put me into the  
pool:  
but while I am coming, another steppeth down before me.*

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When one has no opportunity for
the pursuit of Happiness
because
survival,
as a preempting principle,
displaces it;
in time, this results in
diminution of
the quality of **Life**,
as is illustrated by relevant encounters in the Bible;
such as, this one from the book of Mark,
chapter 5, verse 25,
which describes an overarching burden:
an issue of blood . . .

And a certain woman, which had an issue of blood twelve years,

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. . . this results in a state of impotence  
that, though it may be existence,  
is definitely not **Life**;  
as is illustrated by relevant encounters from the Bible,  
such as, this one from the book of Mark,  
chapter 5, verses 26 and 27,  
which describes a core aggravating factor:

*had spent all that she had.*

*And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment.*

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Since such egregious conditions
have a high probability of
being the cause of premature death,
as identified by relevant events from the Bible;
such as, this one from the Gospel according to John,
chapter 10, verse 1,
which tells of a chief form of avoidable catastrophe:
a thief and a robber . . .

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

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. . . To submit to this culprit is a  
violation of the foundational philosophy of the  
United States of America;  
as that philosophy was extracted from portions of the Bible;  
such as, this one from the Gospel according to John,  
chapter 10, verses 2 through 6,  
which shows an objective behavior that this, our, nation  
must rehearse and deliver:  
*he calleth his own sheep by name, and leadeth them out: . . .*

*But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.*

*And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*

*And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

*This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.*

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. . . To allow this culprit to triumph
is, too, a violation that is
unacceptable,
as is ingrained in our true spirit,
flooded with relevant portions of wisdom
from the Bible;
such as, this one from the Gospel according to John,
chapter 10, verses 7 through 18,
which describes the complete mission for the nation:
to provide required care and true *Life*:
that they might have it more abundantly!

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

