

Jurisprudence

We must know the constitution of each *place* better than any judge, ruler, or authority — or even a lawyer. Jurisprudence is the correction or qualification of a law defective to a given situation in some way. It is the wise use of the law. The letter of the law is subject to many misuses.

Jurisprudence is the recourse to several principles of justice to correct or supplement the provisions of a law. It takes into account the equity, construction, and original intent of the law. Jurisprudence exists side by side with the statutory and common law (which together are called the law). Where jurisprudence and the law are in conflict, jurisprudence supersedes both statutory and common law.

Accommodation is a rightful part of the law. If a system of law no longer accommodates special cases then it becomes legalistic, tyrannical, and totalitarian. Governments should be so accommodating that they would support every individual or group that does good, so that good may exist and even thrive.

Jn 7:24 speaks of our Master's jurisprudence, as does Isa 11:1-4. His judgment is based on the standard of a people living a righteous life. Such a people can only exist where there are rulers in the nations who uphold what is right and punish those who do evil. If a nation will not acknowledge the Creator and His standards of good and evil, then it is given over to perversion. In such cases it becomes the consensus that evil is good, and there is no more discernment.

1 Tim 2:8 — All the forces of evil come against us in order to make us divide, but we must have no discord or wrath and keep no record of evil, free from disputing and reasoning. In every *place* where He has caused His name to dwell we lift up holy hands. If we do not do what the Holy Spirit urges us to do, we will find ourselves in places we ought not to be, or we will be kicked out and those who ought not to be in power will take over. Obedience to these things will cause us to prosper. Failure to obey these things will cause us to suffer loss of our rights, even the loss of our lives. For us not to be able to train our children means that we would not be able to exist in a *place*.

2 Tim 2:12 — Enduring with Him means enduring in obeying His word. Tit 3:1-3 — We must live our lives with a good conscience, even coming to a full stop at stop signs. We must in every case obey the good laws of the land so that when we disobey a bad law, we can do it with a good conscience. Wherever we go there are going to be battles, but where our Father has ordained for us to exist, a way will be made. 2 Tim 2:25-26; 1 Tim 2:1-3 — We know that we are praying according to His will if we do this. “And don't forget to thank Him.” This means an *expression* of gratitude. Though policemen be corrupt, they still keep order. Ecc 5:8 — We always appeal to the higher authority and to the greatest jurisprudence in order that judgment might come. Each geographical area has its covering angel so that Acts 17:26-27 could be fulfilled, and governments are set up or toppled based on how they fulfill these verses. (We were led by angels to come to salvation and 1 Tim 2:4 expresses our Father's heart toward all men.)

1 Tim 2:8 speaks of holy hands. This means spiritually whole, of unimpaired innocence, harmless, spotless, of proven virtue, pure, and godly. (Mt 5:48 says we are to be perfect; this means acting on the word in perfect conformity with the laws of the Kingdom.) These people have an unsoiled garment; they are without guile or deceit or falsehood. They are child-like. These are hands that are set apart to the worship and work of our Father, without reasoning, disputing, wrath, dissension, or discord.

Unholy hands, by contrast, do have dissension, disputing, or anger towards a brother or sister. Mt 5:21-24,30 — Verse 30 is an example of unholy hands that reach out to touch and make the whole body go into hell. Holy hands are the outward expression of the inward condition that our Father sees. He is one who no one can fool, for He is not mocked. We reap what we sow (Gal 6:7-8).

In 1 Tim 2:8, we must ascertain what the *therefore* is there for. It says *holy* hands, not unholy. This speaks of the inward and the outward man, the inward being expressed outwardly. The Gospel of Thomas (found in Egypt in 1947) says our Master will return when the inward becomes the outward — “when you make the two one and when you make the inner as the outer, and the outer as the inner, the above as the below, and when you make the male and female into a single one...”

There is more than meets the eye to 1 Tim 2:8, since 1 Tim 2:1-7 is for our survival in the nations as a people

(and we must as Jn 17:23 says, or we are not His people; 1 Pet 2:9-10; Mt 21:43).

Therefore, we must be without wrath or dissension. This is how it must be in every place (Mal 1:11; Rev 2:5; Lk 13:25; 1 Cor 1:2; Dt 12:5), without reasoning or disputing. *Dissension* means even a hint of division, disagreement in opinion, contentiousness, or discord. *Wrath* is anger or rage, repaying evil for evil, punishment for wrongs done.

1 Tim 2:1-3,8 refers to presidents, governors, mayors, higher powers (Ecc 5:8) over your own local authority or precinct, province, district, or township — angelic coverings and higher authorities. Paul says *first of all* and urges that entreaties and prayers, petitions and thanksgiving be made on behalf of all men.

Entreaty — asking with urgency; to deal with a matter by petition in an urgent manner; prevailing upon the throne of YHWH by request and supplication (where there is no wrath and division).

Petition — a formal request addressed to a sovereign for particular grace or right — a formal request or begging (Lk 18:1-5).

Supplication — a humble, earnest request or petition.

Prayer — earnest pleading in the form of words from the heart and soul (Lk 21:36).

Thanksgiving — The rendering of thanks, *expression* of gratitude.

We cannot give thanks when we do not have a good conscience, and food eaten in this state without this grace is therefore not blessed, but cursed. Rom 12:17-21 says *never* — this means not ever, under no circumstances.

Will our children have a circumcised heart if we do not teach them to love others as they love themselves? Mt 7:12 is fulfilled in such deeds as cleaning out the tub after you take a bath. This is love, and love fulfills the whole law (as on Preparation Day, not taking long showers so that there's no hot water left — Rom 12:10). Mt 5:25,38-48. Verse 20, 45 — This explains what we are to be perfect in. Becoming sons in this age is for the purpose of ruling in the next age.

Rom 12:19 — *Beloved*, never, never, never take your own revenge, but leave room for the wrath of YHWH, for it is written, *vengeance is mine; I will repay*, says YHWH. *Room* is unobstructed space; we obstruct the space for His wrath by our revenge. To the degree that we take our own revenge, we block up, stop up, close, impede, and place an obstacle in His way to hinder His wrath.

Appealing to jurisprudence is diametrically opposed to returning evil for evil (1 Pet 2:23; 3:1). *Never* — not ever, not in any degree, way or condition; at no time. 1 Pet 3:8-9 — We can only be perfect in this if something is radically done in our spirits. *Revenge* is to inflict harm or injury in return for harm or injury received; to exact *satisfaction* for; to vindicate by avenging; to seek vengeance for a wrong done. A vindictive person has a disposition or desire to seek vengeance and looks for an opportunity to get satisfaction.

1 Pet 3:11-12 — We must *seek peace and pursue it*. Once you find it, you still have to keep chasing it.

Retribution will come from on high when we have produced a righteous seed who have no revenge in their hearts. Rom 12:14 — *Bless those who persecute you; bless and do not curse*. It is very important to understand what *curse* means.

Curse — a prayer or invocation for harm or injury to come upon someone.

Imprecation — an oath or invocation of evil by prayer, hence to curse; evil that comes as if in response to an imprecation or as retribution (causing great harm or misfortune or torment); to call upon a supernatural power to send injury upon a nation, government, or person.

Rom 12:18 — *If possible*, so far as it depends upon you, be at peace with all men. Rom 13:1-5 — All authority is established by God, whether in the Edah or in the nations. So in verse 6, it says for this reason we *also* pay taxes. Here Paul is speaking about the authority in the Edah in relationship with the authority in the nations, those who have jurisdiction over the areas in which we are sojourners, strangers in a strange land, pilgrims, etc., looking for a city which is not of this world order.

Submission to authority is absolute in the Edah, but in the world it is relative. So we are to judge in Rom 13:7 who deserves the tax, custom, fear, and honor, for it says *to whom it is due*. The rulers and authorities in the world are servants of God who attend to the necessary things that the taxes are used for,

preventing chaos in the world, maintaining the roads and other things that we benefit from. Paul judged that the Roman state was *on the whole* just, and Peter did also in 1 Pet 2:13-17; 3:13. The cultivated land of the king benefits the saints also, so we are to *honor* the king (1 Pet 2:17).

Disrespect for presidents is a direct assault on the human conscience and an attack on our Father. Verse 20. What credit is there if we are harshly treated for sin? Many have been persecuted, but who has been blessed according to what our Master said in Mt 5:10? 1 Pet 3:13-14 — This speaks of appealing to the highest jurisprudence. This is our responsibility as in Lk 18:1-5, until there is no jurisprudence left. This is not a violation of Rom 12:14,17,19.

Acts 25:11-12 speaks of seeking justice instead of revenge. Phil 2:15,14. As the salt and light of the world we are to appeal to reason and justice. We ourselves must be skilled in jurisprudence.

Appeal — to call upon another to decide a question, or vindicate rights. In law, an appeal is a case brought from a lower court to a higher one for re-examination and possible reversal. The apostle Paul made his stand by appealing to Caesar in Rome. He was not seeking vengeance but justice.

Ecc 5:8-9 — If you see in *province* the poor oppressed and justice violently taken away, do not be amazed at the matter, for the high official is *watched* by a higher one, and there are yet higher ones over them. Wherever we are established, where He has caused His name to dwell, where the twelve tribes will be gathered and take root, there is opportunity for appeal. (Our Father has His servants in the nations.) We must take on His mind perfectly. This will require an extreme measure of self control. We must understand that if the king destroys the field by perverting justice, it is of no profit to him. If he does not cultivate the land by rewarding good and punishing evil, he does violence to himself (the country falls apart and he gets no revenue from taxes). He brings revenge on himself. 1 Pet 2:13 — If there is no room for appeal, then the land is unfit for the King of kings, and His people must flee. It will be worse for them than Sodom in the judgment (or even before this, in the tribulation period). We will not be rooted out where we are established by Him, because He is committed to uphold His word, we are praying, the angels are in their place, and the kings of the nations are His delegated authority.

These kings will befriend us on our pilgrimage according to the covenants of promise of the Commonwealth of Israel made by its King. Those who bless Jacob are blessed. Nebuchadnezzar's empire was the head of gold because of how he listened to Daniel.

In every place such as this Our God has ordained certain men to be His delegated authority (Jer 35:19). Pray for such men, such kings, and such governments. We still pay taxes to the governments which still allow Israel to sojourn there on their way to the promised land. Mt. 25:36 speaks of the nations and those worthy of the nations.

In every place — Canada, France, USA — we have seen the substantiation of the Word of our God in the scriptures concerning the jurisprudence of high officials in a province. This is a foreseeing prudence, an ability to regulate and discipline oneself through the exercise of reason, not given over to rashness and ill-advised judgments, but still sensible, reasonable, and understanding. These servants still listen to the spirit of the law, and one can still appeal to such rational courts of appeal.